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# The names of all the booke of the Byble

and the content of all the Chapters of euery booke, with the nōbre of the  
leafe where the booke begynne.

		Chapters.	Leafe.
Genesig.	The fyrst booke of Moles	I	fyrst.
Exodus	The seconde booke of Moles	xl	xxii.
Leuiticus.	The thyrde booke of Moles	xxvii	xxxix.
Numeri.	The fourth booke of Moles	xxxvi	lii.
Deuterono.	The fyft booke of Moles	xxxiii	lxix.
The booke of the seconde parte.			
Josua.	The booke of Josua	xxiii	ii
Judicum.	The booke of Judges	xxi	xii.
Ruth.	The booke of Ruth	lii	xxii.
i. Regum.	The fyrst booke of the kynges	xxxi	xxliii.
ii. Regum.	The seconde booke of the kynges	xxiii	xxxviii.
iii. Regum.	The thyrde booke of the kynges	xxii	xlvi.
iiii. Regum.	The fourth booke of the kynges	xxv	lxi.
i. Paralipo.	The fyrst of the Chronyces	xxix	lxxiii.
ii. Paralipo.	The seconde of the Chronyces	xxxvi	lxxxv.
i. Esdras.	The fyrst booke of Esdras	x	xcix.
ii. Esdras.	The seconde booke of Esdras	xiii	cii.
i. Esther.	The fyrst booke of Esther	x	cix.
Job.	The booke of Job.	xlvi	cxii.
The booke of the thyrde parte.			
Psalterium.	The Psalter	cl	ii.
Proverbia.	The Proverbes of Salomon.	xxxix	xxviii.
Ecclesiast.	The booke of the Preacher	xii	xxxviii.
Canticorum	Cantica & Ballet of Ballettes	viii	xl.
Esay.	The prophecy of Esay	lvii	xlvi.
Jeremye.	The prophecy of Jeremy	lii	lxii.
Threni.	The lamentacyons of Jeremy	v	lxxxvi.
Ezechiel.	The prophecy of Ezechiel	xlvi	lxxxviii.
Daniel.	The prophecy of Daniel	xii	cvi.
Oleas.	The prophecy of Oleas	xliii	cxv.
Joel.	The prophecy of Joel	lii	cxviii.
Amos.	The prophecy of Amos	ix	cxix.
Abdy.	The prophecy of Abdy	i	cxxi.
Jonas.	The prophecy of Jonas.	lii	cxlii.
Micheas.	The prophecy of Micheas.	vii	cxliii.
Nabum.	The prophecy of Nabum	iii	cxliiii.
Abacuc.	The prophecy of Abacuc	iii	cxlv.
Sophony.	The prophecy of Sophony	iii	cxlv.
Aggeus.	The prophecy of Aggeus	ii	cxlvii.
zacharias.	The prophecy of zachary	xlii	cxviii.
Malachy.	The prophecy of Malachy.	lii	cxviii.
The booke of the fourth parte.			
iii. Esdras.	The thyrde booke of Esdras	ix	ii.
iiii. Esdras.	The fourth booke of Esdras.	xvi	vii.
Tobias.	The booke of Tobias	xliii	xix.
Judith.	The booke of Judith	xvi	xxii.
ii. Esther.	Certain Chapters of Esther	vi	xxviii.
Sapientia.	The booke of wysdome	xix	xxx.
Ecclesiastic.	The booke of Iesus Syrach	li	xxxvi.
Baruch.	The prophet Baruch	vi	liii.
The songe of the thre chylidren in the oven.			
The story of Susanna.			
The story of Bel.			
The prayer of Manasse.			
The fyrst booke of the Machabees			
The seconde booke of the Machabees.			

All the booke of the newe Testament  
are conteyned in the tittle therof.



# The fyrst booke of Moses called in the Hebrue No.i. Bereschith/and in the latyn

The crea-  
tion of  
the world

## The fyrst Chapter.

Howe Heuen and earth, the lyght, the firmament, & the  
moone, the sterres, and all beastes, foules, & fishes in the  
see were made by the worde of God. And howe man also  
was created.

Gen. i. 1.  
Gen. i. 2.  
Gen. i. 3.  
Gen. i. 4.  
Gen. i. 5.



In the begyn-  
ning\* God cre-  
ated Heauen &  
erth. The erth  
was voyd and  
empty & darck-  
nes was vpon  
the face of the  
depe, & the spi-  
ryte of god mo-  
ued vpon the face  
of the waters.

And God sayde: let there be made lyght, and  
there was lyght made. And God saw the lyght  
that it was good. And God made a diuision be-  
twene the lyght and darcknes. And God called  
the lyght, daye: and the darcknes called he, night.  
And the euenyng and the moornyng was made  
one daye. And God sayde: let there be a firmam-  
ente betwene the waters, & let it make a diui-  
sion betwene waters & waters. And God made  
the firmament, and set a diuision betwene the wa-  
ters which were vnder the firmament, and the  
waters that were aboue the firmament. And  
it was so. And God called the firmament hea-  
uen. The euenyng also and the moornyng was  
made the seconde daye.

And God sayde: \*let the waters vnder hea-  
uen be gathered together into one place, that  
the drye lande maye be sene. And so it came to  
passe. And God called the drye lande, Earthe  
and the gatheringe together of waters caled he  
the sees. And God sawe that it was good.

And God sayde: lette the earthe bring forth  
grene hearbe, whiche maye engendre seede: and  
frutefull tree, yeldyng frute after hys kynde,  
whose seede maye be in it selfe vpon the earth.

And it came to passe. And the earth brought  
forth grene herbe, makynge seede after hys kynde:  
and tree yeldyng frute, whose seede was in it self  
after hys kynde. And God sawe that it was good.  
The euenyng also and the moornyng was made  
the thyrde daye. And God sayde: \* lette there  
be made lyghtes in the firmament of heauen,  
and lette them make a difference betwene the  
daye and the nyght, and lette them be vnto sp-  
ghes: and vnto appoynted seasons, and vnto  
dayes, and vnto yeres.

And lette them be vnto lyghtes in the firmam-  
ent of heauen: that they maye geue lyght vpon  
the earth. And so it came to passe.

And god made \*two great lyghtes: a greater  
lyght to rule the daye, and a lesse lyghte to rule  
the nyghte. (And he made) sterres also. And  
God set them in the firmament of heauen that  
they might geue lyght vpon the earth, and that

Genesis.

they myght rule the daye and the nyghte, and to  
make a difference betwene the lyght and dark-  
nesse. And God sawe that it was good. The eue-  
ning also and the morning was made the fourth  
daye. And God sayde: \*let the waters bringe  
forth the mouyng creatures that haue lyfe, and  
foule that maye flye vpon the earth in the face of  
the firmament of heauen. And God created  
great whales, and every living and moving cre-  
ature, which the waters brought forth after they  
kynde: & every fethered foule after they kynde.  
And God sawe that it was good. And god bles-  
sed them, sayinge: Growe and increase, and fyll  
the waters of the see, and lette fethered foules be  
multiplied in the earth. The euenyng also & the  
moornyng was made the fyfte daye.

And God sayde: let the earth bringe forth  
lyuyng creature after hys kynde: catell, worme,  
and beaste of the earth after hys kynde, and so it  
came to passe. And God made the beaste of the  
earth after hys kynde, & catell after they kynde,  
and every thyng that crepeth vpon the earth af-  
ter hys kynde. And God sawe that it was good.  
And God sayde, let vs make man in our ymage  
after our lykenesse, and let them haue rule of the  
fyshes of the see: and foule of the ayre and catell,  
and all the erth and of every creppng thyng that  
crepeth vpon the erth. And so God created man  
in hys owne ymage, in the ymage of God crea-  
ted he hym, & male and female created he them.  
And God blessed them, & God sayde vnto them:  
Growe and increase, and replenysh the earthe,  
and subdue it: and haue dominion of the fyshes  
of the see, and foule of the ayre, & of every liuyng  
thyng that moueth vpon the earth. And God  
sayde: beholde, I haue geuen you every hearbe  
sowynge seede, which is in the vpper face of all  
the earth: and every tree in the which is the frute of  
tre, and that soweth seede, that they may be meat  
vnto you. To every beaste of the erth also, and to  
every byrde of the ayre and to every such thing  
as crepeth vpon the earthe (wherin is a liuyng  
soule) I haue geuen all greynesse of herbe to be  
meate. And it came so to passe. And God sawe  
every thyng that he had made, & beholde: it  
was exceeding good. The evening also and the  
moornyng was made the. vi. daye.

## The. ii. Chapter.

The desceynge of the Sabbath daye. The foure flou-  
res of paradise. The settinge in of man in paradise. The  
tree of knowledge is forbidden hym: howe Adams named al  
creatures. The creatyng of Eua. The institucyō of marriage.

The heauens also and the earth were  
synghed, and all the hoooste of them.  
And in the seventh daye God ended  
his worke whiche he had made \* In  
the. vii. daye also he rested from all his worke,  
whiche he had made. And god blessed the. vii.  
daye, & sanctified it, because in it he had rested  
fro al his worke, which God ordeined to make.

These are the generacions of the heauens &  
of the earth when they were created, in the daye  
when

Gen. i. 6.  
Gen. i. 7.

Gen. i. 8.

Gen. i. 9.

Gen. i. 10.

Gen. i. 11.

Gen. i. 12.

Gen. i. 13.

Gen. i. 14.

Gen. i. 15.

Gen. i. 16.

Gen. i. 17.

Gen. i. 18.

Gen. i. 19.

Gen. i. 20.

Gen. i. 21.

Gen. i. 22.

Gen. i. 23.

Gen. i. 24.

Gen. i. 25.

Gen. i. 26.

Gen. i. 27.

Gen. i. 28.

Gen. i. 29.

Gen. i. 30.

Gen. i. 31.

Gen. i. 32.

Gen. i. 33.

Gen. i. 34.

Gen. i. 35.

Gen. i. 36.

Gen. i. 37.

Gen. i. 38.

Gen. i. 39.

Gen. i. 40.

Gen. i. 41.

Gen. i. 42.

Gen. i. 43.

Gen. i. 44.

Gen. i. 45.

Gen. i. 46.

Gen. i. 47.

Gen. i. 48.

Gen. i. 49.

Gen. i. 50.

Gen. i. 51.

Gen. i. 52.

Gen. i. 53.

Gen. i. 54.

Gen. i. 55.

Gen. i. 56.

Gen. i. 57.

Gen. i. 58.

Gen. i. 59.

Gen. i. 60.

Gen. i. 61.

Gen. i. 62.

Gen. i. 63.

Gen. i. 64.

Gen. i. 65.

Gen. i. 66.

Gen. i. 67.

Gen. i. 68.

Gen. i. 69.

Gen. i. 70.

Gen. i. 71.

Gen. i. 72.

Gen. i. 73.

Gen. i. 74.

Gen. i. 75.

Gen. i. 76.

Gen. i. 77.

Gen. i. 78.

Gen. i. 79.

Gen. i. 80.

Gen. i. 81.

Gen. i. 82.



When the Lorde God made the earth & the hea-  
uens, and euery plant of the felde, before it was  
in the earth: and euery herbe of the felde, before  
it grewe. For the Lorde God had not caused it  
to rayne vpon the erth, nether was there a man  
to tyll y<sup>e</sup> grounde. And there went vp a myst fro  
of the erth, & wattered y<sup>e</sup> whole face of y<sup>e</sup> grounde.

**B** The Lorde God also \*thope man, euen dust  
from of the grounde, and \*breated into his no-  
strelles the breath of lyfe, and Adam was made  
a lypunge soule. And the Lorde God planted a  
garden eastwarde from Eden, and there he put  
man whome he had made. Whereouer out of the  
grounde made the Lorde God to growe, euerye  
tree that was pleasaunte to the syght, and com-  
modious for meate. The \*tree of lyfe also and  
the tree of knowledge of good and of euill was  
in the myddes of the garden.

And oute of Eden there went forth a ryuer  
to water the garden. And from thence it was de-  
uided, and became into foure heades. The name  
of one is \*Pison: The same is it that compasseth  
the whole lande of Haulah, where there is gold.  
And the golde of the lande is good. There is al-  
so Sbellium, and the Onix stone. The name of  
the seconde ryuer, is Sihon: the same is it that  
compasseth the whole lande of Ethyopia. The  
name of the thyrde ryuer is Hidkeil, and it go-  
eth towarde the Eastsyde of Assyria: And the  
fourth ryuer is Euphrates.

**C** The Lorde God also tooke Adam, and put  
hym into y<sup>e</sup> garden of Eden, that he might dresse  
and kepe it. And the Lorde God commaunded  
Adam sayinge: Eatyng, thou shalt eate of eue-  
ry tree of the garden. But as touching the tre of  
knowledge of good and euill, thou shalt not eate  
of it. Els, in what daye soeuer thou eatest ther-  
of thou shalt dye the death.

And agayne, the Lorde God sayde: It is not  
good that Adam shulde be aloone, I wyl make  
hym an helpe, which maye be present with hym.  
And so out of the grounde thope the Lorde God  
euery beaste of the felde, and euery soule of the  
ayre, and brought it vnto man: that he myght  
se howe he wolde call it. For lyke wylle as man  
hym selfe named euery lypunge thynge, euen so  
was the name thereof.

**D** Man hym selfe therfore named the names vn-  
to all cattell, and soule of the ayre, and to euery  
beaste of the felde. And for man founde he not  
an helpe, that myght be present with hym. The  
Lorde God also caused a slombze to fall vpon A-  
dam. And he slept. And he toke one of his rybbes,  
and closed vp the fleshe in stede thereof. And the  
rybbe whiche the Lorde God had taken from ma-  
\*made he a womā, & brought her vnto mā. And  
mā sayd: This is now bone of my bones, & fleshe  
of my fleshe. She shalbe called woman, bycause  
she was take out of mā. For this cause shal man  
leane his father & his mother, & shalbe ioyned w<sup>th</sup>  
his wife, & they \*shal becom one fleshe, & they wer  
both naked, y<sup>e</sup> mā & his wife, & wer not ashamed.

**C** The. iiii. Chapter.

The serpent deceyeth the woman. The serpent the  
woman, and the man are cursed, and bygyn out of pa-  
radise. Chypp our onely sauour is promysed.



**B** At the serpente was subtyller then  
euerye beaste of the felde, whiche the  
Lorde God made. And he sayd: Vnto  
the woman: yea, hath the Lorde God  
sayde: ye shall not eate of euery tree of the gar-  
den: And the woman sayd vnto the serpent: we  
rate of the frute of the tree of the garden, but as  
for the frute of the tree whiche is in the myddes  
of the garden, God hath sayde: ye shall not eate  
of it, neyther shall ye tounge it, lest haplye ye  
dye. And \*the serpent sayd vnto the woman: ye  
shall not dye the death, but God doeth knowe,  
that the same daye that ye eate thereof, y<sup>e</sup>oure  
eyes shall be opened, and ye shall be euen as god-  
des, knowynge good and euill. And so the \*wo-  
man (seing that the same tree was good to eate,  
and lusty to the eyes, and that the same tre was  
pleasaunte to get wysdome) tooke of the frute  
therof, and dyd eate, and gaue vnto her husband  
beinge with her, whiche dyd eate also. And the  
eyes of them both were opened, and they knewe  
that they were naked: and they sowed fygge lea-  
ues togyther, and made them selues apions.

And they hearde the voyce of the Lorde God  
walkyng in the garden in the coole of the daye.  
And Adam and his wyfe hyd them selues from  
the ptesence of the Lorde God amonge the trees  
of the garden. And the Lorde God called Adam  
and sayde vnto hym: where arte thou: whyche  
sayd: I herde thy voyce in the garden, and was  
afraid, bycause I was naked, and hyd my selfe.  
And he sayde: Who tolde the, that thou wast  
naked: hast thou not eaten of the same tree, con-  
cernynge the whiche I commaunded the, that  
thou shouldest not eate of it: And Adam sayde:  
The woman whom thou gauest to be with me  
she gaue me of the tree, and I dyd eate.

And the Lorde God sayd vnto the woman:  
why hast thou done this: And the woman sayd:  
pouder serpent begyled me, and I dyd eate. And  
the Lorde God sayde vnto the serpent: bycause  
thou hast doone this, thou art cursed aboue all  
cattell, and aboue euery beaste of the felde. Vpon  
thy bellye shalt thou goo, and duste shalt thou  
eate all the dayes of thy lyfe. I wyl also put  
enimities betwene the and the woman, betwene  
thy seed and her seed.

\* The same shall treade downe thy heed, and  
thou shalt treade vpon his heele.

But vnto the woman he sayd: In multiply-  
nge, wyl I multiply thy sorowe, and thy con-  
ceyung: In sorow shalt thou bringe forth chil-  
dren, and thy lust shall pertaine to thy husband  
and he shall haue the rule of the.



Unto Adam he sayde, because thou hast he-  
kened vnto the voyce of thy wyfe, and haste ea-  
ten of the tree (concernyng the which I commaun-  
ded the, sayyng: Thou shalt not eate of it) cursed  
is the ground for thy sake. In sorowe shalt thou  
eate of it all the dayes of thy lyfe. Thorne also,  
and thystle shall it cause to growe vnto the, and  
thou shalt eate the hearbe of the felde. In the  
sweate of thy face shalt thou eate breade, tyll  
thou be turned agayne into the grounde, for out  
of it wast thou taken, in as much as thou \* arte  
dust, and into dust shalt thou be turned agayne.

Job. xxxiii.

**D** And Adam called his wyues name Hena, be-  
cause she was the mother of all liuyng. Unto  
the same Adam also and to his wyfe dyd þe Lozde  
God make lethren garmentes, and clothed them.  
And the Lord God sayde: Beholde, ponder man  
hath bene euen as one of vs, þe myght knowe  
good and euell.

And nowe lesse happily he put forth his hand  
and take also of the tre of lyfe and eate, and lyue  
for euer. And þe Lozde god sente them furth from



the garden of Eden, to dwelle the grounde that  
he was taken out of. And so he dzone out man,  
and at the east syde of the garden of Eden, he set  
Cherubims, and the glysterynge flame of a Fla-  
kynges wearde, to kepe the waye of þe tre of lyfe.

### The. iiii. Chapter.

*Cain doth not only kill his righteous brother Abel, but  
also vsparyeth, and is cursed. The generacyon of Enoch,  
Methusael, Tubal, Lamech, Seth, & Enos.*

**A**dam knewe Hena his wyfe: Who  
conceauynge, bare Cain, sayyng:  
I haue gotten a man of the Lozde.  
And he procedyng furth, brought  
furth hys brother Habel, and ha-  
bell was a keeper of shepe. But Cain was a tyl-  
ler of the grounde. And in processe of dayes it  
came to passe, that Cain brought of the frute of  
the grounde an oblacyn vnto the Lozde. Habel  
also brought of þe fyrstlynges of hys shepe, and  
of the fat therof. And the Lozde had respecte vn-  
to \* Habel, and to his oblacyn. But vnto Ca-  
in and to his offeryng he had no respect. For the  
whiche cause Cain was excedyng wroth, and  
his countenance abated. And the Lozde sayde  
vnto Cain: Why art thou wroth, and why is  
thy countenance abated? þe thou do well, shall  
there not be a promocyon? And þe thou dost not  
well, lyeth not thy synne in the doores? Unto the  
also pertayneth the lust therof, and þe shalt haue  
domynon ouer it, and Cain spake vnto Habel

Job. xxxiii.

\* his brother, \* (let vs go furth.)

**A**nd it fortuneth \* when they were in the felde  
Cain rose vp agaynst Habel his brother, & slue

him. And the Lozde sayde vnto Cain: Where is  
Habel thy brother? Whyche sayde: I wote not.  
Am I my brothers keeper? And he sayde: what  
hast þe done? The voyce of thy brothers bloude  
cryeth vnto me out of þe grounde. And nowe art  
thou cursed from þe erth, whiche hath opened her  
mouth, to receaue thy brothers bloude from thy  
hande. Þe thou tyll the grounde, she shall not pro-  
ceade to yelde vnto the her strength.

Heb. xli. f.  
Gen. xlii. d.  
Iude. i. d.

Fugityue and a vagabound shalt thou be in  
the earth. And Cain sayde vnto the Lozde: My  
\* iniquyte is more, then that it maye be forge-  
uen. Beholde, thou haste caste me out this daye  
from the vpper face of the earthe, and from thy  
face shall I be hyd: Fugityue also and a vaga-  
bounde shall I be in the earth. And it shall come  
to passe: euery one that fyndeth me, shall slaye  
me. And the Lozde sayde vnto hym: *þe (let him not  
be so) per,* but who soeuer slayeth Cain, it shall be  
auenged seven folde.

Job. xv. c.

Job.

And the Lozde set a marke vpon Cain: lest  
any man fyndyng hym, shulde kill hym. And  
Cain went out from the presence of the Lozde,  
and dwelte in the lande of Nod eastwarde from  
Eden. Cain also knewe his wyfe which concea-  
ued and bare Henoche: and buyldyng a cytie he  
called the name of the same cytie after the name  
of his sonne Henoche. Unto þe same Henoche was  
borne Irad. Irad begat Mehuiel, and Mehui-  
ael begat Methuschaell. Methuschaell begat  
Lamech. And Lamech toke vnto hym two wy-  
ues: The name of the one was Ada, and þe name  
of the other was Zilla. And Ada begat Jabel,  
whyche was the father of such as dwell in the  
tentis, and of such as haue catell. His brothers  
name was Chuball, whiche was the father of  
such as handle harpe and organe. And Zilla al-  
so begat Chubalcain, which wrought cunning  
ly euery crafte of brasle and of yron. The syster  
of Chubalcain, was Naenia.

And Lamech sayde vnto his wyues Ada and  
Zilla: heare my voyce ye wyues of Lamech, her  
ken vnto my speche: I haue slayne a man to the  
woundyng of my selfe, & a yonge man to myne  
owne punishment. Þe Cain shall be auenged seven  
folde, truly Lamech seuentye tymes and seven  
tymes. Adam knewe his wyfe agayne, and she  
bare a sonne and called his name Seth: For god  
(sayde she) hath appoynted me another sede in  
steade of Habel, whome Cain slewe. And vnto  
the same Seth also, there was borne a sonne, &  
he called his name Enos. Then began they to  
make inuocacyon in the name of the Lozde.

### The. v. Chapter.

*The Genealogy of Adam, & of the other fathers vnto Noe.*

**T**his is the booke of the generacyons  
of Adam. In the daye that God crea-  
ted man, in the lykenesse of God made  
he hym. Male and female created he  
them, and blessed them, and called theyre name  
Adam in the daye of theyr creacyon.

And Adam lyued an hundred and therty ye-  
res, and begat a sonne in his owne lykenesse after  
his ymage and called hys name Seth. All the  
dayes of Adam (after he had begotten \* Seth)

Gen. i. a.

a ii were

Gen. i. a.  
I. Job. ii. a.



were eyght hundredth yerres, and he begat sonnes and daughters. And all the dayes that Adam lyued were nyne hundredth and thyrtye yerres, and he dyed. Seth lyued an hundred and fyue yerres, and begat Enos. And Seth lyued (after he begat Enos) eyght hundredth yerres and seven yerres, and begat sonnes and daughters. And all the dayes of Seth were nyne hundredth and. xii. yerres. And he dyed.

Enos lyued nynty yerres and begat Kenan and Enos lyued (after he begate Kenan, eyght hundredth, and fyfene yerres, and begate sonnes and daughters. And all the dayes of Enos were nyne hundredth and fyue yerres. And he dyed.

**W** Kenan lyued leuentye yerres, and begat Mahelaell. And Kenan lyued (after he begat Mahelaell) eyght hundredth yerres and fortye yerres, and begat sonnes and daughters. And all the dayes of Kenan were nyne hundredth yerres and ten yerres, and he dyed. Mahelaell lyued syrtie yerres and fyue yerres and begat Jared. And agayne, Mahelaell lyued (after he begat Jared) eyght hundredth and thyrtye yerres, and begat sonnes and daughters. And all the dayes of Mahelaell were eyght hundredth nynty and fyue yerres. And he dyed. Jared lyued an hundredth and syrtie and two yerres, and he begat Henoch. And Jared lyued (after he begat Henoch) eyght hundredth yerres, and begate sonnes and daughters. And all the dayes of Jared were nyne hundredth and syrtie and two yerres. And he dyed.

**E** Henoch lyued syrtie and fyue yerres, and begat Methuselah. And Henoch \* walked with God after he begat Methuselah, thre hundredth yerres and begat sonnes and daughters. And all the dayes of Henoch were thre hundredth syrtie and fyue yerres. And Henoch \* walked wyth God, and he was \* nomore sene, for God toke hym awaye. Methuselah also lyued an hundredth yerres eyghtye and seven yerres, and begat Lamech. And agayne Methuselah lyued (after he begat Lamech, seven hundredth yerres, and eyghtye and two yerres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundred yerres, and syrtie and nyne yerres. And he dyed. Lamech lyued an hundredth yerres and eyghtye and two yerres, and begate a sonne, and called his name Noah, saying: This same shall conforte vs as concernyng our worke and sorowe of our handes, from of the earth, whiche God cursed. And Lamech lyued (after he begat Noah) fyue hundredth yerres and nynty and fyue yerres, and begat sonnes and daughters. And all the dayes of Lamech were seven hundredth yerres and leuentye and seven yerres. And he dyed.

**D** Noah was fyue hundredth yere olde. And Noah begat Sem, Ham, and Japheth.

### The. vi. Chapter.

The cause of the floud. God warneth Noe of the cominge of the floud. The preparacion of the Arke.

**A** And it cam to passe, that man began to be multiplied in the vypper face of the earth, and there were daughters borne vnto them. The sonnes of god also saw the

daughters of men that they wer sayre, and they toke them wyues from among al that they had chosen. And the Lorde sayde: my sprete shall not alwaye, strue in man, because he is fleshe, and his dayes shall be \* an hundred and twenty yerres. But there were giantes in the earth in those dayes: pee, and after that the sonnes of god came vnto the daughters of men, and they had gendred vnto the, the same became myghtye men of the worlde, and men of renoune. But god sawe that the malice of man was great in the earth, and all the ymagynacion of the thoughtes of his hert was onely euyl euery daye. And it repented the Lord, that he had made man in the earth, and he wastouchyd with sorowe in his hert. And the Lorde sayde: I wyll (from the vypper face of the earth) destroye man, whome I haue created: both man, catell, wyne and foule of the ayre, for it repenteth me that I haue made them.

**B** But Noah founde grace in the eyes of the Lorde. These are the generacions of Noah, \* Noah was iuste and perfecte in his generacions, and walked wyth God. Noah begat thre sonnes: Sem, Ham, and Japheth. The earth also was corrupt before God, and the same earth was fylled with crueltie. And God looked vpon the earth, and beholde, it was corrupte: for all fleshe had corrupte his waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earth is fylled with crueltie from the face of them. And behold I wyll destroye them with the earth. Make the an arke of pyne trees. Habitacons shalt thou make in the Arke, and shalt pytche it within and without wyth pytche. And of this fashion shalt thou make it. The length of the Arke shall be thre hundredth cubites: The bredth of it. L. cubites, and the heygth of it thyrty cubytes. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou synysse it aboue: but the doore of the Arke shalt thou set in the syde therof. With thre loftes one aboue another shalt thou make it. And beholde, I, euen I, do bypunge a floude of waters vpon the earth, that I maye destroye all fleshe wherein is the bredth of lyfe vnder heauen: And euery thyng that is in the earth shall dye.

**W**ith the also wyll I make my conuenaunte and thou shalt come into the Arke thou and thy sonnes, thy wyfe and thy sonnes wyues with thee: And euery liuyng thyng, and of all fleshe, a payre of euery one shalt thou bypunge into the Arke, to kepe them alpyue with thee. They shall be male and female. Of fethered foules also after theyr kynde, and of all catell after theyr kynde, of euery wyne of the earth after his kynde: two of euery one shalt thou come vnto the, that thou mayst kepe them alpyue. And take thou with thee of all meate that is eaten, and thou shalt lape it vp with thee, that it maye be meate for thee and them. Noah therefore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

### The. vii. Chapter.

The entrance of Noe, and of them that were with him, into the Arke. The risinge of the floud, where thowse all thynges dyd perishe.

And



**A**nd the Lorde sayde vnto Noah: come thou and al thy house into the Arke for the haue I sene \*ryghteous before me in thys generacyon. Of euery cleane beast thou shalt take with the seuen and seuē: The male and his female: But of vncleane catell, two, the male and his female. Of foules also of the ayre, seuen and seuen, the male and the female, to kepe sede alpye vpon the face of all the whole earth. For yet after seuen dayes I wyl rayne vpon the earth fortye dayes and fortye nyghtes. And all substance that I haue made, wyl I destroye from the vpper face of the earth. Noah therefore dyd accordyng vnto all that God comaunded hym.

**A**nd Noah was syre hundreth yeres olde, and the floude of waters was vpon the earth. And Noah came (and his sonnes, and his wyfe, & his sonnes wyues with him) vnto the Arke, because of the waters of the floude. Of cleane catell, and of vncleane catell and of flyinge foules, & of euery such as crepeth vpon the earth, there came two and two vnto Noah into the arke, the male and the female, as God had comaunded Noah. It fortunyd also after seuen dayes, and the waters of the floude were vpon the earth.

**I**n the syre hundreth yere of Noes lyfe in the seconde moneth, the seuententh daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp and the wyndowes of heauen were opened. And the rayne was vpon the earth fortye dayes and fortye nyghtes. In the selfe same daye entred Noah, Sem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wyues of his sonnes, with them into the Arke: They, and euery beast after his kynde, & all catell after theyr kynde: yee and euery woyme that crepeth vpon the earth after his kynde, and euery byrde after his kynde, and euery flyinge & feathered foule. And they came vnto Noah into the Arke, two & two, of all fleshe wherin is lyfe. And they entrynge in, came male and female of all fleshe, as God had comaunded hym. And God shut hym in rounde aboute. And the floude came fortye dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lyfte vp aboue the earth. The waters also preuapled, and were encreased exceedingly vpon the earth, and so the Arke wente on the vpper face of the waters.

**A**nd the waters preuapled exceedingly vpon the earth, and all the bryddes that are vnder the whole heauen, were covered. Iftene cubytes vwarde dyd the waters preuaple, so that the mountaynes were covered.

**A**nd all fleshe dyed that moued vpon the earth in foule, in catell, in beast, and in euery woyme that crepeth vpon the earth: yee, and euery man also (what soeuer was in whose nostrils the brythe of lyfe dyd brythe all these in the drye lande dyed). And euery thyng was destroyed, that remayned, and that was in the vpper parte of the grounde (both man, and catell, and woyme, and foule of the ayre) they were euen destroyed from of the earth. And Noah onely remayned alpye,

and they that were with hym in the Arke. But the waters preuapled vpon the earth an hundredeth and fortye dayes.

The viii. Chapter.

¶ After the synge out of the heauen and the Dore, Noe goeth forth of the Arke, and offereth sacrifice. The naturall corrupcyon of mans nature.

**A**nd God remembred Noah, and euery beast, and all the catell that was wyth hym in the Arke. And God made a wynde to passe vpon the earth, and the waters ceased. The fountaynes also of the depe and the wyndowes of heauen were stopped, and the rayne from heauen was restrayned. And the waters from the earth were returned, goynge and comynge agayne. And after the ende of the hundredeth and fortyeth daye, the waters were abated.

**A**nd in the seuenth moneth: in the seuententh daye of the moneth, the Arke rested vpon the mountaynes of Armenia. And the waters truely were goynge and decreasynge vntill the tenth moneth: for in the tenth moneth, and in the fyrste daye of the same moneth, were the toppes of the mountaynes sene. And after the ende of the fortyeth daye, it happened that Noah opened the wyndowe of the Arke which he had made. And he sent furth a rauen, whiche went out goynge furth and returnynge agayne, vntill the waters were dried vp vpon the earth. And agayne he sent furth a doue from hym, that he myght se if the waters were abated from the vpper face of the grounde. And the doue founde no rest for the sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in the vpper face of the whole earth. And he when he had put furth his hande, toke her: and pulled her into hym into the Arke.

**A**nd he abode yet other seuen dayes, and proceedinge further, he sente furth the doue out of the Arke. And the doue came to hym in the euen lyde, and lo, in her mouth was an olyue leafe that she had plucked: wherby Noah dyd knowe, that the waters were abated vpon the earth. And he abode yet other seuen dayes, and sente furth the doue, which proceeded not to returne vnto hym any more.

**A**nd it came to passe in the syre hundreth and one yere, in the fyrste moneth, and in the fyrste daye of the moneth, the waters were dried vp from the earth. And Noah remoued the couerage of the Arke, and looked, and beholde, the vpper face of the grounde was dried vp. And in the seconde moneth, in the seuen and twenty day of the moneth, was the earth dried.

**A**nd God spak vnto Noah sayng: Go furth of the Arke, thou and thy wyfe, thy sonnes, and thy sonnes wyues with the. And brynge furth with the, euery beast that is wyth the: of all flesch (both foule and catell, and euery woyme that crepeth vpon the earth) that they maye geudre in the earth, and brynge furth the fruite, and \*encrease vpon earth. And so Noah came furth, and his sonnes, his wyfe, and his sonnes wyues with hym. Euery beast also and euery woyme, and euery

Gen. i. c. d. and. ii. a.



euerye foule, and what so euer creepeth vpon the erth (after they kyndes) went out of the Arke.

And Noah builded an alter vnto the Lorde, and toke of euerye \* cleane beaste, and of euerye cleane foule, and offered sacrifices in the altare. And the Lorde smelled a sweete (or quyet) sauour. And the Lorde sayde in his hert: I wyl not procede to curse the grounde any moze for mannes sake, for the \* ymaginacyon of mannes herte is euell even from his yowth. Neyther wyl I adde to smyte any moze euery thyngge luyngge, as I haue done, yet therfore shall not sowynge tyme and haruest, cold and heate, Sommer and wynter, daye & nyght cease, all the dayes of y earth.

### The ix. Chapter.

God blessed Noe and his sonnes. He forbyddeth to eate the bloude of beastes, and to shed mans bloude. The token of the covenante. He maketh a covenante that he wyl destroye the world no moze by water, and geueth the raignbowe for a token and confirmacyon of the same. Noe is drunken, Ham uncovereth hym, and getteth his curse.

Gen. ix. c. d. and. xlii. d.



And God \* blessed Noah and his sonnes. And sayde vnto them: Bynge ye furthe frute, and multiplie, and replenyshe the earth. The feare of you and the drede of you shall be vpon euery beast of the earth, and vpon euery foule of the ayre, in all suche as the earth byngeth furth and in all the fyshes of the see.

Gen. ix. c. d. and. xlii. d.

In to your hande are they deliuered. Euery thyngge that moueth it selfe, and that lyueth shall be meat for you: Euen as the grene herbe haue I geuen you all thyngges. But \* fleshe in the lyfe therof and in the bloude therof shall ye not eate. & lles your bloude of your lyues wyl I requyre from the hande of euery beaste wyl I requyre it, and from the hande of man: From the hande of mans brother wyl I requyre the lyfe of man. Who so \* sheddeth mannes bloude, by man shall his bloude be shedde: For in the ymage of God byd God make man. But byng you furth frute and multiplie: Sendre ye in the earth, and encrease therein.

Gen. ix. c. d. and. xlii. d.

God spake also vnto Noah and to his sonnes wyth hym, sayinge: Beholde, I set vp my \* covenante wyth you, and with your sede after you and wyth euery luyngge creature that is wyth you, both in foule and in catel, and in euery beast of the earth whiche is wyth you of all that go out of the Arke, accordynge vnto euery luyngge thyngge of the earth. But my covenante wyl I make wyth you, that from \* henceforth euery fleshe, be not rooted oute wyth the waters of a floude, neyther shall there be a floude to destroye the earth any moze.

Gen. ix. c. d. and. xlii. d.

And God sayde: This is the token of the covenante whiche I geue betwene me and you, and euery luyngge creature that is wyth you vnto petpetuall generacions. I haue set my bowe in the cloud, and it shall be for a token betwene me and the earth. And it shall come to passe that when I bynge a cloude vpon the earth, the bowe also shall be sene in the same cloude. And I wyl thynke vpon my covenante whiche is betwene me and you, and euery luyngge creature in al fleshe

and it shall no moze come to passe, that \* waters make a floude to destroye all fleshe. But the bowe shall be in the same cloude, and I wyl loke vpon it, that I maye thynke vpon the euery luyngge creature betwene God, and euery luyngge creature in all fleshe that is vpon earth. And God sayde vnto Noah. This is the token of the covenante whiche I haue made betwene me and all fleshe that is vpon earth.

The sonnes of Noah going furth of the arke were: Sem, Ham, and Japheth. And Ham truly is the father of Canaan. These are the thre sons of Noah, and of them was the whole earth ouerspred. Noah also beganne to be an husband man, and planted a vinegarde. And he byng luyngge of the wyne, was drunken, and uncovered wythin his tente.

And Ham the father of Canaan seynge the nakednes of his father, tolde his two brethren without. And Sem and Japhet, they two, takynge a garmente, layde it vpon theyr shulders and cumynge backwarde, couered the naked preuities of theyr father: ne by their faces beynge turned awaye, lest they shoulde se theyr fathers preuities.

And Noah awoke from his wyne, and knew what his yonger sonne had done vnto him. And he sayde: Cursed be Canaan, a seruante of seruantes shall he be vnto his brethren. He sayde mozeouer: Blessed be the Lorde God of Sem, and Canaan shall be his seruant. God shall enlarge Japheth, and he shall dwel in the tentes of Sem, and Canaan shall be theyr seruante. Noah lyued after the floude thre hundred and fiftie yeres. And all the dayes of Noah were nyne hundred and fiftie yeres. And he dyed.

### The x. Chapter.

The genealogie of Japheth, Sem, and Ham.

These are the generacions of the sonnes of Noah, Sem, Ham, and Japheth: And vnto them were chyldren borne after the floude. The chyldren of \* Japheth: Gomer, and Magog, and Madai, and Iauan, and Eubal, Melech, and Theras. The chyldren of Gomer: Askenas, and Ripath and Togarma. The chyldren of Iauan: Elisa and Tharsis, Kittim, and Donanim. Of these were the fles of the Gentyles deuyled in theyr landes, euery man after his tonge, and after his kynred in theyr nacjons.

The chyldren of Ham: Cusch, and Mizraim, and Phut, and Canaan. And the chyldren of Cusch: Seba and Haulah, and Sabtha, and Rahma, and Sabthecha. The chyldren of Rahma: Scheba and Dedan. Cusch also begatte \* Nimrod. The same began to be myghtye in the earth. For he was a myghtye hunter before the Lorde. Wherefore it is sayde: Euen as Nimrod the myghtye hunter before the Lorde.

The begynnyng of his kynge dom was \* Babel, and Erech, and Accad, and Calne, in the lande of Sinhar. Out of that lande came Assur, and builded \* Ninue, and the stretes of the cyrie, & Calah. Resen also betwene Ninue and Calah, and it is a greate Cyrie.

Mizraim

Gen. ix. c. d.

D

A

Gen. ix. c. d.

Gen. ix. c. d.

Gen. ix. c. d.

Gen. ix. c. d.



Mizraim begat Ludim, and Enamim, and Lehabim, and Sephtuhim. Parthrusim, also and Casluhim, out of whome came Philistim and Capthorim. Chanaan begate zidon bys fyrste borne sonne and heth, and Jebusi, and Emozi, and Sirgosi, habiui also, and haarki, and halsini, and haaruadi, and hazmari, and hahemathi: And afterward were the kynreds of the Canaanites spred abrode. The border of the Canaanites was from zidon, as thou comest to Gerar vntyll Gazan, and as thou goest vnto Sodom, and Gomorra, and Adama, and zeboum, euen vnto Lesa. These are the chyldren of ham in theyr kynredes, in theyr tonges, countres and in theyr nacpys.

Vnto Sem also the father of all the chyldren of Eber, (and elder brother of Japheth) there were chyldren borne. The chyldren of Sem: Elam and Assur, Arphachlad, and Lud and Aram. The chyldren of Aram: Uz and Hul, Gether and Mas. \* Arphachlad begat Selah, and Selah begat Eber. Vnto Eber also were borne two sonnes: The name of the one was Peleg, for in his dayes was the earth deuyded. And his brothers name was Jaketan. Jaketan begate Almodad and Saleph, hazarmauthe and Jetrab, and Hodozan and Uzall and Dickla, Obal also and Abimaell, and Scheba, and Ophir, & Hauila, and Jobab. All these were the chyldren of Jaketan. And theyre dwellynge was from Mela, as thou goest vnto Sephar a mounte of the Easte. These are the chyldren of Sem after theyr kynredes and tonges in theyr landes and nacpys. And so these are the kynredes of the chyldren of Noah, after theyre generacyons in theyr peoples, and of these were the nacpys deuyded in the earth, after the floude.

### The xi. Chapter.

The buyldynge of the towre of Babel. The confusyon of tonges. The generacyon of Sem the sonne of Noe, vntyll Abraham, which goeth with Lot vnto Haran.



**A**t the whole earth was of one language and lyke speche. And it happened when they went furthe from the Easte, they founde a playne in the land of Sinhar, and there they abode. And they sayde every one to his neygh-



oure: Come, let vs prepare bypcke, and burne them in the fyre. And they had bypcke for stone, and lime had they in steade of mortar. And they sayde: Goto, let vs buylde vs a ctyie and a tower, whose toppes maye reach vnto Heauen: and

let vs make vs a name, lest happely we be scattered abrode into the vpper face of þ whole carth. But the Lorde came downe, to se the Cytie and tower which the chyldren of men buylde.

And the Lorde sayde: Behold, the people is one, and they haue all one language, & this they begyn to do, neyther wyll it be restrayned from them, what so euer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language: that euery one perceaue not his neighbours speche. And so the Lorde scattered them fro that place into the vpper face of all the earthe. And they leste of to buylde the ctyie. And therefore is the name of it called \* Babel, because the Lorde dyd there confounde the language of all the earth. And from thence dyd the Lorde scatter them abrode vpon the face of all the earth.

Gene. x. b.  
Confu-  
sion.

These are the generacyons of Sem: Sem was an hundreth yere olde, and begat Arphachlad two yere after the floude. And Sem lyued (after he begat Arphachlad) fyue hundreth yeres, and begat sonnes and doughters.

Arphachlad lyued fyue and thyrtye yeres, & begat Selah. And Arphachlad lyued (after he begat Selah) four hundreth and thre yeres, and begat sonnes and doughters.

Selah lyued thyrtye yeres, and begat Eber. And Selah lyued (after he begate Eber) foure hundred and thre yeres, & begat sonnes and doughters. Eber lyued foure and thyrtye yeres, and begat Peleg. And Eber lyued (after he begate Peleg) foure hundreth and thyrtye yeres, and begate sonnes and doughters.

Peleg lyued thyrtye yeres & begat Reu. And Peleg lyued (after he begat Reu) two hundreth and nyne yeres, and begat sonnes & doughters.

Reu lyued two and thyrtye yeres, and begat Serug. And Reu lyued (after he begate Serug) two hundreth and seuen yeres, and begate sonnes and doughters.

Serug lyued thyrtye yeres, & begat Nahor. And Serug lyued (after he begate Nahor) two hundreth yeres, and begat sonnes & doughters.

And Nahor lyued nyne and twente yeres, and begat Terah. And Nahor lyued (after he begate Terah) an hundreth and nyntene yeres, and begat sonnes and doughters.

Terah lyued seuenta yeres, and begat Abraham, Nahor, and Haran.

These are the generacyons of \* Terah: Terah begate Abram, Nahor, and Haran. Haran begat Lot. And Haran dyed in the presence of Terah his father, in the lande of bys natiuptye, euen in Uz of the Caldees. Abram and Nahor toke them wyues: The name of Abrams wyfe was Sarai, and the name of Nahors wife was Milca, the doughter of Haran: þ father of Milca, and the father of Isca. But \* Sarai was barren, and had no chylde.

Gen. x. b.  
No. xxi. a

Deut. x. c.

No. xxi. a  
ii. c. f. d.

And Terah toke Abram \* his sone, and Lot the sonne of Haran, his sonnes sonne, and Sara his doughter in lawe, bys sonne Abrams wyfe. And they departed together from Uz of the Caldees, that they myght go into the lande of Canaan and they came vnto Charam, & dwelte there

a. iiii. And



And the dayes of Terah were two hundred & syue yeres, and Terah dyed in haran.

The. xii. Chapter.

Abiam is blessed of God, and goeth into the lande of Canaan, whiche God promysed to geue vnto hym and his seede. Abiam goeth into Egypte, and calleth Sarai his wyfe to call her self his syster, for whome Pharaos is plagued.

A

Actes. vii. c. Heb. xii. c.

**A**nd the Lorde sayde vnto Abiam: Gette the out of thy countre, and out of thy nacyon, and from thy fathers house vnto a lande that I wyl shewe the. And I wyl make of the a greate people, and wyl \*blesse the, and make thy name great, that thou mayst be euen a bles-synge. I wyl also blesse them that blesse the, and curse them that curse the, and in the shall all kynredes of the earthe be blessed.

Ge. xiii. c. and xlii. c. Actes. vii. d.

B

Ge. xiii. a. and xlii. c.

And so Abiam departed, euen as the Lorde spake vnto hym, and Lot went with hym. And Abiam was leuentye and syue yeres olde, when he departed out of haran. And Abiam toke Sarai his wyfe and Lot his brothers sonne, and all theyre \*substaunce that they had in possession, and the soules that they had begotten in haran. And they departed, that they myghte come into the lande of Chanaan: And in to the lande of Chanaan they came. Abiam passed thorowe the lande vnto the place of Sychem, and vnto the playne of Mozethe: And the Cananyte was then in the lande. And the Lorde appearynge vnto Abiam, sayde vnto thy \*sede wyl I geue this lande. And there buylded he an altare vnto the Lorde, euen where he had appered vnto hym. And remouynge thence vnto a mountayne that was estwarde from Bethel, he pitched his tent haupynge Bethell on the west syde, and Hai on the east. And he buyldynge an altare vnto the Lorde, dyd call on the name of the Lorde. And Abiam went furth goynge and departynge toward the south. But there was a deth in that land, and therfore went Abiam downe into Egypte, that he myghte socourne there, for there was a sore dearth in the lande. And it happened when he was come nere to entre into Egypt, he sayde vnto Sarai his wyfe Beholde, I knowe that thou art a fayer woman to loke vpon.

Ge. xiii. d. Ex. x. a. y. b. d. De. xxxiii. b.

C

Ge. xii. a. d.

Therfore shall it come to passe, that when the Egypcyans se the, they shall saye: She is mys wyfe. And they shall kylle me, but they shall save the almye. Saye, I pray the that \*thou art my syster, that I maye fare well for thy sake, and my soule maye lyue thorowe thy occasyon.

And so it happened, when Abiam was come into Egypt, the Egypcyans behelde the woman for she was verie fayer. The Prynces also of Pharaos sawe her, and comended her before Pharaos, & the woman was take into Pharaos house. And he truly intreated Abiam well for her sake and he had thepe and oren and asses, men seruantes and mayde seruantes, she asses, and camelles. And the Lorde smote Pharaos and hys house with greate plagis, because of Sarai Abiams wyfe. And Pharaos calling Abiam, sayd Why haste thou done thys vnto me? Why dy-

dest thou not tell me, that she was thy wyfe?

Nowe therfore beholde, there is thy wyfe, take her, and goo thy waye: And Pharaos gaue the men commaundement, concernynge hym: and they conuayed hym furthe, and hys wyfe, and all that he hadde.

The. xiii. Chapter.

Abiam and Lot departe out of Egypte. And Abiam buylded his lande and catell with Lot his brothers sonne. Pharaos agayne is promysed to Abiam the lande of Chanaan.



**A**nd so Abiam gat hym vp out of Egypte he and his wyfe, and \*all that he had, and Lot wyth hym, toward the south. And Abiam was verie ryche, in catell, in syluer and golde. And he went furth on his iourney from the south toward Bethel, to the place where hys tente had bene at the begynnyng, betwene Bethel and Hai. Euen vnto the place of the \*altare whiche he had made there at the fyrst, and there Abiam called on the name of the Lorde. Lot also whiche went with Abiam had shepe, catell and tentes, and his lande was not able to receaue them that they myghte dwell together, for the \*substaunce of theyre riches was great, and they coude not dwell together. And there fel a stryfe betwene the herdmen of Abiams catell, and the herdmen of Lots catell. Moreover the \*Cananytes and the Idume-sytes dwelled at that tyme in the lande. Then sayde Abiam vnto Lot: Let there be no stryfe (I pray the) betwene the and me and \*betwene my herdmen and thyne, for we be brethren. Is not all the \*whole lande before the? Departe I pray the fro me. If thou wylt take thy lefte hande, I wyl go to the ryght, or if thou depart to thy ryght hande, I wyl go to the lefte. And so Lot lystnyng vp hys eyes, behelde all the contrey of Iordane, whiche was a plentuous countre of water euey where, before the Lorde destroyed Sodome and Gomorra, euen as the garden of the Lord, like the lande of Egypt as thou cummest vnto soar.

Gen. xiii. c.

Gen. xiii. d.

Gen. xiii. e.

Gen. xiii. f.

Gen. xiii. g.

Gen. xiii. h.

Then Lot chose all the playne countre of Iordane and toke his iourney from the east. And so departed the one brother from the other. Abiam dwelled in the lande of Chanaan: and Lot abode in the cyties of the playne, and tented vntyl Sodome. But \*the men of Sodome were wycked and excedynge synners before the Lorde.

Gen. xiii. i.

And the Lorde sayde vnto Abiam, after that Lot was departed from hym: Lyfte vp thyne eyes now, and loke from the place where thou arte northwarde, southwarde, eastwarde, and westwarde, for all \*the lande whych thou seest: wyl I geue vnto the and to thy sede for euer. And I wyl make thy sede, as the dust of the earth. So that if a man can number the dust of the earth, then shall thy sede also be nombred. Arise and walke aboute in the lande, after the length of it, and after the bredth therof, for I wyl geue it vnto the. And Abiam takynge dooyn hys tente, came and dwelled in the okigroone of Hamir, namely in Ebron, and buylded there an altare vnto the Lorde.

Gen. xiii. j. Act. i.

The. xiiii. Chapter.

rect



¶ Lot is taken prisoner. The byrtome of Abiam of the Sodomytes. Lot is deliuered by Abiam. Melchisedech offereth byrtome vnto Abiam. Abiam payeth tythes vnto Melchisedech. Abiam holdeth nothinge of the kyng of Sodomes goodes.



And it chaunced in the dayes of Amraphael kyng of Sinhar, Arioch kyng of Ellasar. Redorlaomoz kyng of Elam, and Thideall kyng of the nacpons, and they made warre wyth Sera kyng of Sodome, and with Birsa kyng of Gomorra, and with Simeab kyng of Adama, and with Semeabar kyng of zeboun, and with the kyng of Wela. The same is zoar. All these were ioynd together in the vale of Siddym, where the salte see is. For twelue yere were they subiect to kyng Redorlaomoz, and in the thyrtyene yere rebelled. But in the fourtene yere came Redorlaomoz and the kynges that were wyth hym, & smote the Spanites in Astaroth Barnaim, and the Suthins in ham, & the Enims in the playne of Mariathim, and the Horims in mounte Seir vnto the playne of Dharan, whiche bordreth vpon the wylbernesse. And they retournyng came to En Mispar which is cadeg, and smote all the countre of the Amalechytes, and also the Amorytes that dwelte in Harezon & Hamar.

And they went out the kyng of Sodome & the kyng of Gomorra, and the kyng of Adama, and the kyng of zeboun, and the kyng of Wela which is zoar. And they stroke batel wyth them in the vale of Siddym, & is to saye, wyth Rederlamoz the kyng of Elam and with Thideall kyng of Nacpons, and with Amraphael kyng of Sinhar. And with Ariach kyng of Ellasar foure kynges agaynst tyme. And the vale of Siddym was full of fyre pyttes.

And the kyng of Sodome and Gomorra fled, and fell there. And they that remayned, hid to the mountayne. And they takyng all the goodes of Sodome and Gomorra and all theyr vntalies wente theyr waye. And they caried away Lot also Abiams byothers sounne and his good, for he dwelled at Sodome, and departed.

¶ And there came one that had escaped, and tolde Abiam the hebrewe whiche dwelled in the oke groue of Mamre the Amoryte, brother of Elcholl and brother of Aner, whiche were confederate with Abiam. When Abiam heard that his brother was taken, he barnessed his freshe yong men, bozne in his owne house, thye hundred and eightene, and folowed on them vntyl Dan. And he was set in aray vpon them by nyght, he and his seruantes, and smote them and pursued the vnto Hoban which lyeth of the left hande of Damascos, and recovered all the goodes, and also brought agayne his brother Lot, and his goodes, the women also and the people.

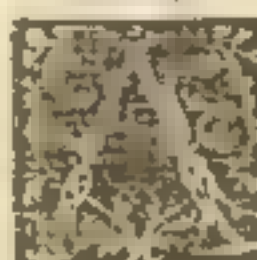
¶ After that he returned agayne from the slaughter of Redorlaomoz and of the kynges that were wyth hym, came the kyng of Sodome furthe to mete hym in the playne valep whiche is the kynges dale. And Melchisedech kyng of Salein brought furbreade and wyne. For he was the prieste of the moste hyghest God, and blessed hym, sayinge. Blessed be Abiam vnto

hygher God, possessor of heauen and earth. And blessed be the hye God whiche hath deliuered thyne ennemyes into thy hande. And Abiam gaue hym tythes of all.

¶ And the kyng of Sodome sayd vnto Abiam. Geue me the soules, and take the goodes to thy selfe. And Abiam answered the kyng of Sodome: I haue lyft vp my hande vnto the Lorde the hye God possessor of heauen and earth, that I wyl not take of all that is thyne so muche as a threde of shoulacet, lest thou shouldest saye, I haue made Abiam myche. Haue onely that whiche the yonge men haue eaten and the partes of the men whiche wente wyth me, Aner, Elcholl, and Mamre, whiche shall take theyr partes.

### The xv. Chapter.

¶ The lande of Canaan is yet agayne promysed to Abiam. God promyseth hym seide. He belongeth and is in? tpeo The prophete of the bondage wherein the chylde of Isaac shall shoulde be vnder pharaon, and of theyr be. p. tuncance from for same.



¶ After these thynges were done, the worde of the Lorde came vnto Abiam in a vpsyon, sayinge: Feare not Abiam, I am thy defence, and thy rewarde shall be exceeding great. And Abiam sayde. Lorde God what wyl thou geue me when I go chyldest, and the chylde of the stewardshyppe of my house is this Eleazar of Damasco. And Abiam sayde: Se, to me thou hast geuen no seide. lo, a lad bozne in my house is myne heyre. And beholde the worde of the Lorde came vnto hym sayinge: He shall not be thyne heyre, but one that shall come out of thyne owne bodye shall be thyne heyre. And he brought hym out and sayde. loke vp vnto heauen, and tell the stars, & thou be able to nombre them. And he sayde vnto hym: Euen so shall thy seide be.

¶ And Abiam beloued the Lorde, and y connted he to hym for ryg b. w. l. n. e. s. s. e. And agayne he sayde vnto hym: I am the Lorde that bro: g. o. t. e. the oute of Ez of the Chaldees, to geue the tye lande, and that thou myghtest possesse it.

¶ And he sayde: Lorde God, whereby shall I knowe that I shall possesse it? He answered vnto hym: Take an heyter of thye yere olde, and a she goate of thye yere olde, and a thye yere olde Ramme, a turtill doue also and a yonge pygeon. He toke therfore all these vnto hym, and deuyded them in the myddes, and layde euery pece out agaynst another. But the soules deuyded he not. And when the byrdes fell on the carcases, Abiam deuore them awaye. And when the sunne was downe, there fell a somber vpon Abiam. And lo, a darke and greete feare fell vpon hym.

¶ And he sayde vnto Abiam. knowe thys of a suretye, that thy seide shall be a straunger in a lande that pertayneth not vnto them. And shall serue them, and they shall entreate them euell, & foure hundred yeres.

¶ But the nacpon whome they shall serue, wyl I iudge. And after warde shall they come out with great substance. And thou shalt go vnto thy fathers in peace, and shalt be buryed in a good olde age. But in the fourth generacyon they

a v. wall

1

13

He. p. r. i. t. i. d.

110. 111. d.

120. 111. d.

130. 111. d.

140. 111. d.

15

160. 111. d.

170. 111. d.

180. 111. d.

190. 111. d.



shall come hyther agayne, for the wyckednesse of the Amorites is not yet full.

And it came to passe that when the sonne wente downe, there was a darke cloude. beholde, there was a smokyng furnele, and a fyre brande goynge betwene the sayde peces.

In that same daye, the Lorde made a coneu-  
naunte wpth Abiam sayinge: vnto thy \* sede  
Ge. xlii. a haue I geuen this lande, from yrpner of Egypt  
euen vnto the great ryuer the ryuer of Euphra-  
tes, the Kenites, the Kenizites, and the Cadmo-  
nites, the Hethites, and the Pherezites, and the  
gpauntes, the Amontes also, and y Cananites,  
the Gergesites, and the Jebusites.

### The xvi. Chapter.

¶ Sarai geueth Abiā leave to take Agar her mayde to wyffe  
Agar despyled her maystres, for whiche she was euell entre-  
ted of Sarai, and therfore rannech aways. The angell in-  
tercege her, commaundeth her to turne agayne, and brynge  
wyffe her sedy. And nameth her sedy chylde ysmacel.

**S**arai Abiams wyfe, bare hym no chyl-  
dren. But she had an handmayde an  
Egyptian. Hagar by name. And Sa-  
rai sayde vnto Abiam: Beholde, the  
Lorde hath restrayned me, that I can not beare  
I praye the go in vnto my mayde, peraduenture  
I maye be eulysed by her. And Abiam obeyed  
the voyce of Sarai. And Sarai Abiams wyfe  
toke Hagar her mayde the Egyptian (after A-  
biam had dwelled ten yere in the lande of Cana-  
an) and gaue her to her husbande Abiam to be  
his wyfe. Which when he went in vnto Agar,  
she conceaued. And when she sawe that she had  
conceaued, her mastres was despyled in her eyes.  
And Sarai sayde vnto Abiam: Thou doste  
me wronge: I haue geuen my mayd into thy bo-  
some. Which seynge that she hadde conceaued  
I am despyled in her eyes, the Lorde Judge be-  
twene the and me. But Abiam sayde to Sarai:  
beholde, thy mayde is in thy hande, do with her  
as it pleaseth the.

And when Sarai faced soule wpth her, she  
fled from the face of her. And the angell of the  
Lorde founde her besyde a fountayne of water  
in the wyldernesse euen by the well that is in y  
waye to Sur. And he sayde: Hagar Sarais  
mayde, whence camest thou, and whither wylte  
thou go? She sayde I flee from the face of my  
mastreisse Sarai. And the angell of the Lorde  
sayde vnto her: retorne to thy mastresse agayne  
and submyt thy selfe vnder her handes.

And agayne the angell of the Lorde sayde vn-  
to her: In creaulpage I wylle increase thy sede,  
and it shall not be nombred for multytude. And  
the Lordes angell sayde vnto her, se, thou arte  
with chylde and shalt beare a sonne, and shalt  
call his name ysmacel: because the Lorde hath  
heard thy tribulacyon. he also wyl be a wylde  
man, and his hande wyl be agaynst euery man,  
and euery mans hande agaynst hym. And he  
shall dwell in the presence of all his brethren.  
And she called the name of the Lorde that spake  
vnto her: thou God lokest on me, for she sayde:  
haue I not sene here the backe partes of hym y  
seeth me: Wherefore the well was called, the wel

of hym that lyueth and seeth me. And it is be-  
twene Eades and Bared. And Hagar bare A-  
biam a sonne, and Abiam called his sons name  
whiche Hagar bare vnto hym ysmacel. And A-  
biam was. lxxvi. yere olde, when Hagar bare  
hym ysmacel.

### The xvii. Chapter.

¶ Abiam is called Abrahā, and Sarai is named Sara.  
The lande of Canaan is here the fourth tyme promysed.  
Circumcysed is here intyted. ysaacs promysed. Abiā  
ham prayeth for ysmacel.

**A**biam was nynty yere olde, and A-  
nyne, the Lorde appered to Abiam  
and sayde vnto hym: I am the al-  
myghty God: walke \* before me, Ge. b. c. d.  
and be thou perfecte. And I wyl  
make my bonde betwene me and the, and wyl  
multiply the credyngly. And Abiam fell on  
his face. And God talked with hym sayng. Be-  
holde, I am, and my testament is wpth the, and  
thou shalt be a father of many nacyns. Sep-  
ther shall thy name any moze be called Abiam,  
but thy name shall be Abrahā: for a father of  
many nacyns haue I made the. I wyl make y  
to growe creauldngly, and wyl make nacyns  
of the pea and kynges shall sprynge out of the.  
Moreouer, I wyl make my bonde \* betwene me  
and the, and thy sede after the, in theyre genera-  
cyons, by an euclastyng testament, that I may  
be God vnto the and to thy sede after the. And I  
wyl geue vnto the and to thy sede after the, \* y  
lande wherin thou art a straunger. Euen all the  
lande of Canaan, for an euclastyng posselcyon  
and wyl be theyre God.

And God sayde agayne vnto Abrahā: Se  
thou also kepe my Testamente therfore, bothe  
thou and thy sede after the in theyre genera-  
cyons. This is my testamente whiche ye shall kepe be-  
twene me and you, and thy sede after the. Eue-  
rye man chylde amonge you shall be circumcysed.  
Ye shall circumcysse the fleshe of poure foreskyn,  
and it shall be a token of the bonde bet wpyte  
me and you. And euerye man chylde of evgher  
dayes \* olde: shall be circumcysed amonge you,  
and suche as be in poure generacyons, and borne  
at home, and he that is boughte wpth money of  
any straunger whiche is not of thy sede. he that  
is borne in thy house, and he also that is boughte  
wpth money, muste nedes be cyrcumcysed. And  
my Testamente shall be in poure fleshe, for an  
euclastyng bonde. And the vncircumcysed  
man chylde, in whose fleshe the foreskynne is  
not cyrcumcysed, that soule shall peryshe, frome  
hys people because he hath broken my Testa-  
ment. And God sayde vnto Abrahā: Sarai  
thy wyfe shalt thou not call Sarai: but Sara  
shall her name be. And I wyl blesse her, and  
haue geuen the a sonne of her, and wyl blesse her  
people also, yee and kynges of people shall spring  
of her. But Abrahā fell vpon hys face, and  
laughed, and sayde in his herte: Shall a chylde be  
borne vnto hym that is an hundred yere olde?  
And shall Sara that is nynty yere olde beare?

And Abrahā sayde vnto God: O that ysmacel



maell myghte ipue in thy lyghte.

**St. xiii. b** Unto whom God sayd: Sara thy wyfe shal  
**St. xiii. b** \* beare the a sonne in dede, and thou shalte call  
**St. xiii. b** his name Isahac. And I wyll make my bonde  
 with hym, for an everlastynge bonde and with  
 his seide after hym. And as concernynge Ima-  
**St. xiii. b** ell also, I haue heard the for I haue blessed hym  
 and wyll make hym to encrease, and wyll mul-  
 tiplie hym exceedynge. Welue \* Dyncees shal  
 he begette, and I wyll make a grete nacpon of  
 hym. But my bonde wyll I make with Isahac,  
 whyche Sara shal beare vnto the: euen thys  
 tyme twelue moneth.

**D** And he lefte of talking with hym, and depar-  
 ted vp from Abraham. Abraham toke Imaell  
 his sonne and all such as were bozne in his house  
 and all that was bought with money, as many  
 as were men chyldezen whiche were amonge the  
 men of Abrahams house, and circumcysed the  
 fleshe of theyr foreskynne euen in that selfe same  
 daye, as God hadde sayde vnto hym. Abra-  
 ham also hym selfe was nyetye yere olde and  
 nyne, when the fleshe of his foreskynne was cir-  
 cumcysed. Imael his sonne was xii yere olde  
 when he was circumcysed in the fleshe of his fore-  
 skynne. The selfe same daye was Abraham cir-  
 cumcysed and Imael his sonne. And all the men  
 of his house, bozne in hys house or bought wth  
 money (of straungers) were circumcysed wth him.

### The xviii. Chapter.

**C** There appered thre men vnto Abraham. Isahac is pro-  
 mised to hym agayne: at which Sara laugheth. The destruc-  
 cyon of the Sodomytes is declared vnto Abraham. Abra-  
 ham prayeth for them.



**St. xiii. b** **A**nd the Lorde appeared vnto hym in  
 the playne of Mamre, as he sat in hys  
 tente dore in the heate of the daye. And  
 he lyft vp his eyes, and looked and lo,  
 thre men stode by hym. And when he sawe them  
 he ranne to mete them from the tente dore, and  
 fell to the ground and sayde: Lord, I beseech the  
 yf I haue founde fauoure in thy syght go not: I  
 praye the) from thy seruaunt. Let a lytelle water  
 be set, and washe your fete and refreshe your sel-  
 ues vnder the tree. And I wyll fet a morsell of  
 breade to comforte your hartes withall. And  
 then shall ye go your wayes, for euen therefore  
 are ye come to your seruaunt. And they sayde:  
 No euen so as thou haste sayde. And Abraham  
 went a pale into his tent vnto Sara, and sayde  
 make redy at once. iii. peces of fyne meale, kned  
 it, and make cakes. And Abraham rennyng vn-  
 to his beastes, sette a calfe tender and good, and

gaue it vnto a ponnge man, and he hastid to make  
 it redy at once. And he toke butter and mylke  
 and the calfe whyche he had prepared, and sette  
 it before them, and stode hym selfe by them vn-  
 der the tree, \* when they dyde eate.

And they sayde vnto hym: Where is Sara  
 thy wyfe? he answered: behold, she is in the tent.  
 And he sayde: In returnynge, I wyll come a-  
 gayne vnto the, accordynge to the tyme of lyfe.  
 And lo, \* Sara thy wyfe shal haue a sonne.

That herde Sara, in the tent dore whiche was  
 behynde hym. Abraham and Sara were both  
 olde and well stryken in age, and it ceased to be  
 wth Sara, after the maner as it is wth we-  
 men. Therefore Sara laughed within her selfe,  
 sayynge: Howe I am wared olde, shall I geue  
 my selfe to \* luste, and my Lorde olde also? And  
 God sayde vnto Abraham: wherfore did Sara  
 laugh sayynge: Shall I of a surety beare a chylde  
 whyche am olde? is any thyng wonderfull to  
 God? Accordynge to the tyme \* appoynted wyl  
 I returne vnto the, euen accordynge to the tyme  
 of lyf, and Sara shal haue a sonne. Then Sa-  
 ra denyed it sayynge: I laughed not, for she was  
 afraid. And he sayde: It is not so, but thou laugh-  
 edst. And the men standynge vp from thence,  
 looked toward the Sodome. And Abraham wente  
 with them to bringe them on the waye.

And the Lorde sayde. Shall I hyde from Abra-  
 ham that thyng whiche I do: sayng that Abra-  
 ham shal be a \* great and a myghty people, and  
 all the nations of the earth shal be blessed in him  
 I knowe this also, that he wyll commaunde his  
 chyldren and his household after hym, that they  
 kepe the waye of the Lorde, and do after ryght  
 and conscience, that the Lorde maye bynge v-  
 pon Abraham that he hath spoken vnto hym.

And the Lorde sayde: \* The crye of Sodome  
 and Gomorra is grete, and theyr synne is ex-  
 ceedynge greuous. I wyll go downe nowe, and se  
 whether they haue done altogether accordynge  
 to that crye, whych is come vnto me or not, that  
 I maye knowe. And the men departed thence  
 and went to Sodome ward. But Abraham  
 stode yet before the Lorde, and Abraham drewe  
 nere and sayde: Wylt thou also destroye the ryght-  
 wyes wth the wycked? peradventure there be  
 fyfetye ryghtwyes wthyn the cytie, wylt thou  
 destroye, and not spare the place for the sake of  
 fyfetye ryghtwyes that are therein? That he farre  
 from the that thou shuldest do after this sayynge,  
 and sleve the ryghtwyes wth the wycked, and  
 that the ryghtwyes shulde be as the wycked that  
 be farre from the.

Shall not the Judge of all the worlde do ac-  
 cordynge to ryghtes? And the Lorde sayde: Yf I  
 fynde in Sodome fyfetye ryghtwyes wthyn the  
 cytie, I wyll spare all the place for theyr sakes.  
 And Abraham answerynge, sayde: Beholde, I  
 haue taken vpon me to speake vnto the Lorde,  
 \* whyche am but duste and ashes peradventure  
 there shal lacke foure of fyfetye ryghteous: Wylt  
 thou destroye all the cytie for lacke of foure?  
 And he sayde: Yf I fynde there fourtye and fyue  
 I wyll not destroye them.

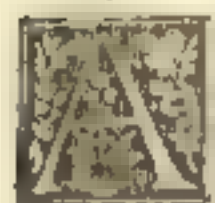
And



And he proceeded to speake vnto hym agayne, and sayde: peradventure there shall be fourtye founde there. He answered I wyl not do it for fortyes sake. He sayde vnto hym agayne: O let not my Lorde be angrye that I spake peradventure there shall thyrtie be founde there. And he sayde: I wyl do nothyng of I fynde thyrtie there. He sayd agayne: O se I haue taken vpon me to speake nowe also vnto my Lorde: peradventure there shall be twentye founde there. He answered I wyl not destroye them for twentyes sake. And he sayde: O let not my Lorde be angrye, and I wyl speake yet but this once peradventure there shall ten be founde there. He answered: I wyl not destroye them for tens sake. And the Lorde went his waye as soone as he had left comynge wth Abraham. And Abraham also turned vnto his place.

Ch. xix. Chapter.

Lot receaueth two angels into his house. The synners of the Sodomites. Lot is deliuered and departyth to dwell in the ctye of zoar. Lot's wyfe is turned into a pillar of salt. Sodome is destroyed. Lot is broken and lyeth wth his daughters, whiche constrained chydren of hym.



And there came. ii. angels to Sodome at euen. And Lot sat at y gate of Sodome. And Lot seying them rose vp to mete them, and he bowed hym self to the ground with his face. And he sayde: my Lordes, turne in I praye you into poure seruautes house and tarpe all nyght and walke your fete, and ye shall esle vp early to go in your wayes. Which sayde: nay, but we wyl byde in the streetes all nyght. And he in manner dyd euen\* compelle them vpolentlye. And they retournynge in vnto hym entred into his house, and he made them a feaste, and dyd bake swete breade, and they dyd eate.

And before they wente foreste, the men of the ctye, euen the men of Sodome) compassed the house rounde about both olde and yonge, all the people from all quarters. And they callynge vnto Lot, sayd vnto him: where are y men which came into the this nyght: byng them out vnto vs and we wyl knowe them. And Lot went out at the doores vnto them and shut the doore after hym and sayde: naye for Gods sake brethren do not so wyckedly. Beholde, I haue two daughters whiche haue knowne no man, them wyl I byng out now vnto you: and do w them as it seemeth good in your eyes. Only vnto these men do nothyng, for therfore came they in vnder the shadow of my rose. And they sayde: stand backe. And they sayde: he came in as one to soeorne, and wyl be be nowe a Judge: We wyl surely deale worse with the then with them. And they yzached soze vpon the man, euen Lot: & came to breake vp the doore, but the men put furthe theyr hand and pulled Lot into the house to them and shut to the doore. And the men that were at the doore of the house were smote wth byndnesse, \*both small and great so that they fainted and coulde not fynde the doore. And the men sayde vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or whatlocuer thou hast

in y ctye, byng it out of this place: for we must destroye this place, because the crye of them is great\* before the face of God: for the Lord hath sent vs to destroy it. And Lot went out & spake vnto his sonnes in law which married his daughters sayng: stande vp, get you out of this place for the Lorde wyl ouerthrowe this ctye. But he seemed as though he had mocked, vnto his sonnes in lawe. And when the mornynge arose, the angels caused Lot to speke hym sayng: Stande vp, take thy wyfe & thy two daughters at hand lest thou perishe in the synne of the ctye. And as he prolonged the tyme, the men caught both him his wyfe and his two daughters by the handes the Lorde byng mercyfull vnto hym, and they brought hym furth and let hym without the ctye. It fortuned when they had broughte them out he sayde: Hane thy lyfe, & loke not behynde the, neither tary thou in all this playne countre. Hane thy selfe in the mountayne, lest thou perishe. And Lot sayde vnto them: Oh naye lorde beholde, thy seruaunte hath founde grace in thy syght, and I haue magnified thy merce whiche thou haste shewed vnto me in sauyng my lyfe. Beholde, I can not be saued in the mountayne, lest some myffortune fall vpon me and I dye. Beholde, here is a Ctye by, to fle vnto, euen ponder lytle one, Oh let me be saued there: is it not a lytle one, and my soule shall lyue? And he sayde to hym: se, I haue receaued thy requeste, as concernynge this thyng, that I wyl not ouerthrowe this Ctye, for the whiche thou haste spoken. Haste the, and be saued there, for I can do nothyng tyll thou be come thither. And therfore the name of the Ctye is called zoar. And the sonne was nowe risen vpon the erth, when Lot was entred into zoar.

Then the Lorde raygned vpon\* Sodome & Gomorra, byrystone, and fyre from the Lorde out of heuen, and ouerthrewe those ctyes and all the regyon, and all that dwelled in the ctyes, & that that grewe vpon the earthe. But Lottes wyfe looked behynde her, and was turned into a pyller of salte. Abraham risynge vpearly, got hym to the place where he stood before the presence of God, and lokynge towarde Sodome and Gomorra and toward all the lande of that contre, he looked and beholde, the smoke of the contrey arose as the smoke of a forname. And it happened that when God destroyed the Cties of that regyon, he thought vpon Abraham and sente Lot: oute from the myddes of the ouerthrowynge, when he ouerthrew the Cties where Lot dwelled.

And Lot departed out of zoar and dwelled in the mountaynes wth his two daughters, for he feared to tarpe in zoar, but dwelled in a caue, he and his two daughters. And the elder sayde vnto the yonger: oure father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the worlde. Come, we wyl make oure father dronken wth wyne, and ly with hym, that we maye saue sede of oure father. And so they made theyr father dronken w wyne that nyght. And the elder daughter went

and

Ge. xix. a.

Lu. xxi. c.

Job. xli. b

23

Gen. ii. b. Act. vi. b. d.

Sap. x. c. c. vii. cc. b. d.

Gen. i. Act. i. Gen. xi.

f

ii. Gen. i. Sap. i. Amos. i. Luke. i. Iud. i.



and laye wpth her father. And he perceaued it not, neyther when she laye downe, neither when she rose vp. And on the morow it happened that the elder sayde vnto the yonger: beholde, yesternyght laye I with my father. Let vs make hym dronke with wyne this nyght also, and go thou and lye with him, that we maye rayse vp seede of our father. And they made the yonger father dronke with wyne þ nyght also. And the yonger arose and laye with hym. And he perceaued it not: neither when she laye downe, neither when she rose vp. Thus were both the daughters of Lot with chylde by the yonger father. And the elder bare a sone and called his name Moab. The same is the father of the Moabites vnto this daye. And the yonger bare a sonne also & called his name Ben Ammi. The same is the father of the children of Ammon vnto this daye.

### The .xx. Chapter.

Abraham went as a stranger into the lande of Gerar. The kynge of Gerar takech awaye his wyfe.

**A**nd Abraham departed thence toward the south countrey, & dwelled betwene Cadis and Sur, and sojourned in Gerar. And Abraham sayde of Sara his wyfe. She is my syster. And Abimelech kyng of Gerar sent and fet Sara awaye.

Gen. xii. c. and. f. fol. b.

But God came to Abimelech in a dreame in the nyght and sayde vnto hym: Se, thou shalt dye for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, & he sayde: Lord wylt thou slaye ryghteous people? sayde not he vnto me, she is my syster? yee, and sayd not she her self he is my brother? with a pure heart and innocent handes haue I done this. And God sayde vnto hym by a dreame, I wot it well that thou dydest it in the purenes of thy heart. I kept the also that thou shouldest not synne agaynst me, and therfor suffered I the not to touche her. Nowe therfore deliuer the man his wyfe agayne for he is a prophete. And he shal praye for the that thou mayst lye. But and yet thou deliuer her not agayne, be sure that thou shalt dye the death both thou, and all that thou hast. Therfore Abimelech rypunge vp by tymes in the morning called all his seruantes and tolde all these sayinges in theyr eares, and the men were sore afraid. And Abimelech called Abraham & sayd vnto hym what hast thou done vnto vs, and what haue I offended the that thou hast brought on me and on my kyngdome so great a synne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayd vnto Abraham: What sawest thou that thou hast done this thynge.

Abraham answered. For I sayde. surely the feare of God is not in this place, and they shall slepe me for my wifes sake yet in very dede she is my syster, for she is the daughter of my father though she be not the daughter of my mother. & she became my wyfe. And after God caused me to wandre out of my fathers house, I sayde vnto her: This kyndenesse shalt thou shewe vnto me in all places where we come, that thou saye of me, he is my brother. Then toke Abimelech

shepe and oren, men seruantes and women seruantes and gaue them vnto Abraham, & deliuered hym Sara his wyfe agayne. And Abimelech sayde. beholde, my lande I geue thee, dwell where it pleaseth the best. But vnto Sara he sayd: Se, I haue geuen thy brother a thousand peces of syluer, beholde: it shall be a couerunge of thyne eyes, vnto all that are with the and thus with all was she reprobued.

And so Abraham prayde vnto God, and god healed Abimelech, and hys wyfe and hys maydens, and they bare chylde. For the Lord had closed to all the matryces of the house of Abimelech: because of Abrahams wyfe.

### The .xxi. Chapter.

Isaac is borne. Agar is cast out with her yonger sonne. The angel comforteth Agar. The seruantes becomen Abimelech and Abraham.

**T**he Lord visyted Sara as he had sayd & and byd vnto her & accordynge as he had promysed. For Sara was wpth chylde, and bare Abraham a sonne in his olde age, euen the same season which þ Lord had appointed him. And Abraham called his sonnes name that was borne vnto hym which Sara bare hym, Isaac: and Abraham circumcysed Isaac hys sonne when he was ryght dayes olde as God commaunded hym. And Abraham was an hundred yere olde: when his sonne Isaac was borne vnto hym. But Sara sayd: God hath made me a laughynge stocke: so that all þ heare: wyl laugh at me. She sayde also: who wold haue sayde vnto Abraham, þ Sara shuld haue geuen chylde? for I haue borne him a sonne in his olde age: The chylde grewe: and was wened: and Abraham made a great feast: the same daye that Isaac was wened. Sara sawe also þ sonne of Hagar þ Egyptian (which she had borne vnto Abraham) to be a mocker, wherfor she sayde vnto Abraham: put awaye this bondmayde and her sonne: for the sonne of this bondwoman shal not be heyre with my son Isaac: and this sayynge was very greuous in Abrahams syght because of his sonne. And god sayde vnto Abraham: lette it not be greuous in thy syght, because of the lad & of thy bondmayde. All þ Sara hath sayde vnto the, heare her voyce for in Isaac shal thy seede be called. For ouer of the sonne of the bondwoman wyl I make a nacion: because he is thy seede.

And so Abraham arose vp early in the morning, and toke breade and a bottell of water, and gaue it vnto Hagar, puttyng it on her shulders with the lad also, and sent her awaye, who departyng, wandred vp and downe in the wilderness of Beer Seba. And the water was spent in the bottell, and she caste the lad vnder a bush and wente and satte on the other syde a greate waye, as it were a bowe shote of: for she sayde: I wyl not se the death of the chylde. And she syttinge downe on the other syde, lyfte vp her voyce and wepte.

And God hearde the voyce of the chylde. And the angel of god called Hagar out of heuen and sayde vnto her: what ayleth the Hagar? Heare

Gen. xxi. b. and. fol. c. fol. xxi. b. fol. c.

Gen. xxi. a. fol. xxi. b. fol. c.

Gen. xxi. b. fol. xxi. b.

Gen. xxi. b. fol. xxi. b. fol. c. fol. d.



Feare not, for God hath heard the voyce of the chylde where he lyeth. Arise and lyfte vp the lad, and take hym in thy hande, for I wyl make of hym a greate people. And God opened her eyes: and she saw a well of water. And she went and fylled the bottell wpth water and gaue the boye drinke. And God was with the lad, and he grewe and dwelte in the wyldernesse, and became an archer. And he dwelt in the wyldernes of Pharan. And hys mother gat hym a wyfe out of the lande of Egypte.

Gen. xxi. 6.

And it chaunced the same season that Abimelech and Phicol his chiefe captayne spake vnto Abraham sayinge: \* God is with the in all that thou dost. And nowe therfore sweare vnto me euen here by God, that thou wylt not hurte me nor my chylidren, nor my chylidrens chylidren. But that thou shalt deale with me, and the cuntery where thou haste bene a straunger, accordyng vnto the kyndnesse that I haue shewed the. And Abraham sayde: I wyl sweare.

And Abraham rebuked Abimelech for a well of water, whych Abimelechs seruauntes had byolently taken awaye. And Abimelech sayde: I wote not who hath done thys thyng.

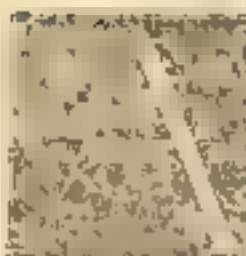
Also thou toldest me not. neyther hearde I of it, but this daye. And Abraham toke shepe and oxen, and gaue them vnto Abimelech. And they made both of them a bond together. And Abraham set seven ewe lambes by them selues. And Abimelech sayde vnto Abraham: what meane these seven ewe lambes which thou haste set by them selues? He answered: For these seven lambes shalt thou take of my hande, that they may be a wyttnesse vnto me, that I haue dygged this well. Wherefore the place is called Beer Seba, because that there they sweare both of them.

Thus made they a bonde together at Beer Seba. And Abimelech & Phicol his chiefe captayne rose vp, and turned agayne vnto the land of the Philistines. And Abraham planted a wood in Beer Seba, and called there on the name of the Lorde, the euerlastyng God: and so gouerned in the Philistines lande a longe season.

The. xxi. Chapter.

The sayth of Abraham is proued in offeringe hys sonne Isaac. A myghty out sauourer is promysed. The generacy: vnto of Isaac. Ab. abraham brother.

And blyd  
Gen. xxi. 6.  
Deut. 31. 6



After these saynges, it happened & God dyd & proue Abraham & sayde vnto hym: Abraham. Whiche answered: here am I. And he sayde, take thy only sonne Isaac whom thou louest, and get the vnto the lanbe Mozia, and sacrifice hym there for a sacrifice vpon one of the mountaynes, whiche I wyl shewe the.

Then Abraham rose vpearly in the mornynge, and saddled hys asse, and toke two of hys yonge men with hym, and Isaac hys sonne: and cloue wood for the sacrifice and rose vp and gat him to the place whiche God had appoynted hym.

The thyrde daye Abraham lyfte vp his eyes and saw the place a farre off, and sayde vnto his yongemen byde here with the asse I and the lad wyl go ponder and worshyp, and come agayne

vnto you. And Abraham toke the woode of the sacrifice: and layde it vpon Isaac hys sonne, but he hym selfe toke fyre in his hande & a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham hys father and sayde: My father. And he answered: here am I my sonne. He sayde: Se here is fyre and woode, but where is the shepe for sacrifice? Abraham answered: my sonne, God wyl prouyde hym a shepe for sacrifice, and so they went both together.



And when they came vnto the place whiche God had shewed hym, Abraham made an altier there, and dressed the wood, and bounde Isaac his sonne, & layde hym on the altier, aboute vpon the wood. And Abraham stretching forth his hande, toke the knyfe to haue kylled his sonne. And the angel of the Lorde called vnto him from heauen, sayinge: Abraham Abraham: And he sayde: here am I. And he sayd laye not thy hand vpon the chylde, neyther do any thyng at all vnto hym, for nowe I know that thou fearest god and hast for my sake not spared thyne only sonne. And Abraham lystyng vpon hys eyes, looked aboute: and beholde, there was a ram caught by the hornes in a thickette. And he went and toke the ram and offred hym vp for a sacrifice in the stead of his sonne. And Abraham called the name of the place, & Lorde wyl se. As it is sayde this daye: in the mounte wyl the Lorde be seene.

Gen. 22. 12.  
Gen. 22. 13.

And the angell of the Lorde cryed vnto Abraham from heauen the seconde tyme, and sayde: & by my selfe haue I sworne (sayth the Lorde) because thou haste done this thyng, and haste not spared thy onely sonne. that in blessinge I wyl blesse the, and in multiplyng I wyl multiplye thy seede as the starres of heauen, and as & sande whiche is vpon the see syde. And thy seede shall possesse & gate of his enemyes. & And in thy seede shall all the nacions of the earthe be blessed, because thou haste hearde my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and wente together to Beer Seba. And Abraham dwelt at Beer Seba. And it chaunced after these thynges, that one tolde Abraham sayinge: Beholde, Milcha, she hath also borne chylidren vnto thy brother Nachor: hus hys eldest sonne, and Hus his brother, and Kemuell & father of the Surpans, and ceased, and also, & Bildag, and Jedlaph, and Sethucl. And Sethucl begat Rebecca. These viii did Milcha beare Nachor Abrahams brother. And hys concubine called Rhuma: she bare also Tebah, and Sahan, Chaag, and Maacha.

Deut. 1. 1.

Gen. 22. 6.  
Act. 13. 6.  
Gala. 3. 6.

The



The xxiij. Chapter.

¶ Sara dyed and is buried in the lande that Abraham bought of ephron the Hethite.

**A**bra was an hundred and. xxvij. yere olde (so longe lyued he) and Sara dyed in Kynat Arba. The same is Hebzon in the lande of Canaan. And Abraham came to mourne Sara and to wepe for her.

¶ And Abraham stode vp from the syght of his co-lyse, and talked wpyth the sonnes of heth saying I am a straunger and a forreiner amonge you geue me a posseltyon to bury in wch you, that I maye bury my coarke out of my segot. And the chyldren of heth answered Abraham, sayinge vnto hym: heare vs Lorde, thou art a pryncce of God amonge vs. In the chere of our sepulchres burye thy deade. None of vs also shall forbyd the thy sepulchre but thou mayst burye thy deade therein: Abraham stode vp and bowed hym self before the people of the lande of heth. And he communed with them sayinge.

¶ It is beyour mynde that I shall bury my deade out of my syght, heare me: and speake for me to Ephron the sonne of zoar. þ he maye geue me the dubble caue whiche he hath, and that is in the ende of hys felde but for as muche money as it is worth, shall he geue it me in the presence of you for a posseltyon to burye in. For Ephron dwelled amonge the chyldren of heth.

¶ And Ephron the Hethite answered Abraham in the audyence of the chyldren of heth and of all that went in at the gates of his Cytie, sayinge: Not so my Lorde, heare me. The felde geue I the, and the caue that therein is geue I the also and euen in the presence of the sonnes of my people geue I it the, burye thy deade. And Abraham bowed hym self before the people of þ lande and spake vnto Ephron in the audyence of the people of the countrey, sayinge I praye the heare me if it please the: I wyll geue syluer for þ felde, take it, & I wyll burye my deade there. Ephron answered Abraham sayinge vnto hym: My lord hearken vnto me. The lande is worth foure hundred sylces of syluer what is that betwyxe the and me: burye therefore thy deade. And Abraham harkened vnto Ephron and wyped hym the syluer which he had sayde, in the audyence of the sonnes of heth. Euen foure hundred sylces of curraunt money amonge marchauntes. And the felde of Ephron with the dubble caue whiche was before Hamre: euen the felde and the caue that was therein, and all the trees that were in the felde, and that were in all þ borders rounde aboute, was made sure vnto Abraham for a posseltyon, in the syghte of the chyldren of heth, before all that wente in at the gates of the cytie. After this dyd Abraham burye Sara his wyfe in þ double caue of the felde that lyeth before Hamre. The same is Hebzon in the lande of Canaan. And so both the felde and the caue þ is therein, was made vnto Abraham a sure posseltyon to burye in, of the sonnes of heth.

The xxiiij. Chapter.

¶ Abraham maketh his seruante to sweare, and sendeth him to take a wyfe for Isaac his sonne, Abraham's

was sayd full and broughte Rebekke, whiche Isaac toke to his wyfe.

**A**braham was olde and streken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayde vnto his eldest seruante of hys house whiche hadde the rule ouer all that he had. Put thy hande vnder my thyghe, and I wyll make the sweare by the Lorde God of heauen, and God of the earth, that thou shalt not take a wyfe vnto my sonne, of þ daughters of Chanaan, amonge whiche I dwell. But thou shalt go vnto my countrey and to my natyue lande, and take a wyfe vnto my sonne Isaac. And the seruante sayde vnto hym: peradventure the woman wyll not agre to come w me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? To whom Abraham answered, beware that thou bring not my sonne thither agayne.

¶ The Lorde God of heauen, whiche take me from my fathers house, and from þ lande where I was borne: And which spake vnto me, and that sweare vnto me sayinge vnto thy seide wyf I geue this lande, he shall sende his Angell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuerthelesse if the woman wyll not agre to folowe the, than shalt thou be without danger of this my oth.

¶ Only bringe not my sonne thither agayne. And the seruante put his hand vnder the thygh of Abraham hys master, and swore to hym as concernyng that matter. And the seruante toke ten Camelles of the camelles of his master and departed, and had of all maner of goodes of hys master wpyth hym, and stode vp, and wente to Mesopotamia, vnto the Cytie of Nahor. And made his Camelles to lye downe withoute the Cytie by a welles syde of water, at euen, aboute the tyme that women come out to drawe water. And he sayde.

Lorde God of my master Abraham, sende me good speche this daye, and shewe mercede vnto my master Abraham. Lo, I stande here by the well of water, and the daughters of the men of this Cytie come out to drawe water. Nowe þ damessell to whom I saye, stoupe downe thy ptycher I praye the, that I maye drynke. If she saye also Drynke, and I wyll geue thy Camelles drynke the same is she that thou hast ordeyned for thy seruante Isaac. yea, and thereby shall I knowe that thou hast shewed mercy on my master. And it came to passe per he had left speaking beholde, Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abraham's brother, & her ptycher vpon her shoulder: The damessell was very fayre to loken vpon, and yet a mayde and vnknewen of man. And she went downe to the well, and fylled her ptycher, and came vp. And the seruante running vnto her, sayde let me sup a lytle water of thy ptycher. And she sayde drynke my Lorde.

¶ And she hastened, & let downe her ptycher vpon her arme, and gaue hym drynke. And when she had gyven hym drynke, she sayde I wyll drawe water.



water for thy camels also, vntyl they haue dronken ynoughe. And she poured out her ppytcher into the trough hastily, and ran agayne vnto the well to fet water, and drew for all his camels. And þe man wondred at her. But helde his peace, to wite whyther the Lord had made his iourney prosperous or not: And it fortuned, as the camels had lefte dypnyng, the man toke a golden earynge of halfe a lytle weyght, and two brace-lettes for her handes, of renne lyces weyght of golde, and sayde: whose daughter art thou: tell me I pray þe, is there roume in thy fathers house for vs to lodge in: She answered him. I am the daughter of Bathuel the son of Myla, whiche she bare vnto Habor: and sayde moreouer vnto hym: we haue lytter and prouondre ynoughe, and also roume to lodge in.

**D** And the mā bowed hym self, and worshipped the Lord, and sayde: blessed be the Lord God of my master Abraham, whiche ceaseth not to deale mercifullpe and trulpe with my master, and hath brought me þe way to my masters brothers house. And the damsell ran and told them of her mothers house these thinges. And Rebecca had a brother called Laban.

And he ran out vnto the man, euen to the well for assoone as he had sene the earynges, and the bracelettes in his sisters handes (and herde the wordes of Rebecca his sister, saying thus sayd the man vnto me) he wente oute vnto the man. And loo: he stode with the camels by the well syde. And he sayde: come in thou blessed of the Lord. Wherefore standest thou wythoute? I haue dresed the house, and made roume for þe camels. And then the man came into þe house: and he vnbrydled the camels, and Laban, brought lytter and prouondre for the camels, and water to washe his feet and the mennes feet that were with him, and set meate before him to eate. But he sayd I wyl not eate, vntyl I haue sayde mine errande. And he sayde saye ou. And he sayde: I am Abrahams seruaunte, and God hath blessed my mayster oute of measure, that he is become great, and hath gyuen hym shepe, and oxen, syluer and golde, men seruauntes, and mayde seruauntes, camelles, and allex.

**Gen. 24. 10** And \* Sara my masters wyfe bare hym a sonne, when she was olde, and vnto him hath he gyuen al that he hath. And my master made me sweare, saying: thou shalt not take a wyfe to my sonne amonge the daughters of the Canaanites in whose lande I dwell.

But thou shalt goo vnto my fathers house, and to my kintred, & take a wyfe vnto my sonne.

**E** And I sayde vnto my master: peradventure the wyfe wyl not foloweme: And he answered me the Lord, before whome I walke, wyl sende his Angell with the, and prosper thy iourneye, and thou shalt take a wyfe for my sonne of my kynrede and of my fathers house. Then shalt thou be gyftlesse of my curse, when thou comest to my kynrede. And yf they gyue the not one, thou shalt be gyftlesse of my curse.

And so I came this daye vnto the well, & sayd to the Lord, the God of my master Abraham, yf it

be so nowe that thou makest my iourney which I go, prosperous beholde, I stande by this well of water, and when a vyrgyn cometh forth to drawe water, and I saye to her: geue me (I pray the) a lytle water of thy ppytcher to dypnke, and she say to me: dypnke thou, & I wyl also drawe for thy camelles: that same is the wyfe, whome the Lord hath prepared for my masters sonne.

And before I had made an ende of speakyng in myne herte: beholde, Rebecca came forth, and her ppytcher on her shoulde, and she went downe vnto to the well, and drew water. And I sayde vnto her: geue me dypnke I praye the. And she made haste, and toke downe her ppytcher from of her, and sayde: dypnke, and I wyl geue the Camelles dypnke also.

And I dranke, and she gaue the camels dypnke also. And I asked her, saying: whose daughter art thou? She answered: the daughter of Bathuel Haboris sonne \* whome Myla bare vnto hym. And I put the earynge vpon her face, and the bracelettes vpon her handes. And I bowed my selfe, and worshipped the Lord, and blessed the Lord God of my master Abraham whyche had brought me the ryght waye to take my masters brothers daughter vnto his sonne. Nowe also, yf ye wyl deale mercifullpe and truly with my master, tell me: and yf not, tell me also that I maye tourne me to the ryght hand or to the left.

Then answered Laban and Bathuel, saying: Thys saying is proceded euen out of the Lord: we can not therfore saye vnto the, eyther good, or badde: Beholde, Rebecca is before the, take her and goo, that she may be thy masters sonnes wyfe, euen as God hath sayde: And when Abrahams seruaunt heard thes wordes, he worshipped the Lord flat vpon the earth. And the seruaunt toke for the reuelis of syluer and reuelis of golde and rayment and gaue them to Rebecca. And vnto her brother & to her mother, he gaue gyftes, and they dyd eate and dypnke, both he & the men that were with him, and tarped all nyght. And when they rose vp in the morning she sayd lette me departe vnto my master. Her brother, and her mother answered: let the damsell abyde wyth vs a whyle, and it be but enen ten dayes, and then shall she go. He sayde vnto them, hyn- dze me not: beholde, the Lord hath prospered my iourneye. Sende me awaye therfore, that I maye go vnto my master. And they sayde we wyl call the damsel, and enquyre at her mouth. And they called forth Rebecca, and sayde vnto her: wylte thou goo wyth thys man? And she answered: I wyl goo.

So they let Rebecca thes sister go and her nuse, and Abrahams seruaunte, and his men. And they blessed Rebecca, and sayde vnto her: Thou art our sister, growe into thousand thousandes \* and thy seede possesse the gate of thes enemies. And Rebecca arose, and her damsel, and set them vp vpon the camelles, and wente thes way after the man. And the seruaunt toke Rebecca, and went his waye.

And Laban was comynge from the waye of the well of the \* lyupngc and seinge me, for he dwelt



he dwelt in the south countrey, and Isaac was gone out to pray in the field at the euentide. And he lyft vp his eyes and saw the camels cummyng. And Rebecca lyfte vp her eyes, & when she saw Isaac, she lychted of the camel, and layse vnto the seruaunt what man is this that cometh wal- kyng agaynst vs in the felde? And the seruaunt said it is my master. Therefore she toke her cloke and put it about her. And the seruaunt told Isaac all thynges that he had done. And Isaac brought her into his mother Saraes tent, & toke Rebecca, and she became his wyfe, & he loued her so Isaac receaued conforte after his mother.

### The xxv. Chapter.

Abraham taketh Hethura to his wyfe, & he getteth many chyldren. Abraham dyeth and geueth all his goods to Isaac. The genealogy of Isaac. The birth of Jacob & Esau. Esau sellith his byrthright for a messe of pottage.

**A**braham proceeded further and took hym a wyfe called Hethura, which bare hym Shumram, and Zeklan, & Medan & Midian, and Zebach, & Suah. Zeklan begat Heba, & Dedan. And the sonnes of Medan were Maturim, Letusim, and Leumim. And the sonnes of Midian Ephra and Ephra, Janoch, & Abida and Elda. All these were the chyldren of Hethura. And Abraham gaue all his goods vnto Isaac. But vnto the sonnes of the concubynes which Abraham had, he gaue gyses, and sent them away from Isaac his sonne (whyle he yet lyued, eastward vnto the land of Eedes. And these are the dayes of the yeres of Abrahams lyfe which he liued in Canaan. And he was a hundred & thre yere, & then he fel sick, & dyed in a lusty age (wher he had lyued ynough) & was put to his people. And his sons, Isaac & Immaell buried hym in the double caue in the feld of Ephron sonne of Zear the Hethyte, besyde the playne of Mamre. Which feld Abraham bought of the sons of Heth: where Abraham was buried & Sara his wyfe. It fortuneth after the death of Abraham that God blessed Isaac his sonne, and Isaac dwelled by the well of the lypunge, and sepunge me.

These are the generacions of Immaell, Abrahams sonne, which Hagar the Egyptian Saraes handmayd bare vnto Abraham. And these are the names of the sonnes of Immaell in their names according to the byrthrightes of the eldest sone of Immaell Nebaioth, & Cedar and Abbel, & Midian, & Misma duma, and Mafah & Hagar. These are the sons of Immaell & these are their names, by their townes and castles & the princes of their households. And these are the yeres of the lyfe of Immaell an hundred and thre yere, and he fel sick, and dyed and was layde vnto his people. And they dwelled from Beulah vnto Sur, that is by the border of Egypte, as thou goest toward the Syrians. And he dyed in the presence of all his brethren. And these are the generacions of Isaac Abrahams sonne: Abraham begat Isaac. And Isaac was forty yere olde when he toke Rebecca to wyfe, the daughter of Bathuell the Syrian of Mesopotamia, and sister to Laban the Syrian. And Isaac made intercession vnto the Lorde for his wyfe: because she was barren:

and the Lorde was intreated of hym, and Rebecca his wyfe conceived, and the chyldren stroue together within her. Therefore she sayd yf it wold go so to passe, what helpeth it that I am with chylder: wherefore she wente to aske the Lorde. And the Lorde sayde vnto her: there are two manner of people in thy wombe, and two nacyns shall be deuyled out of thy bowels, and the one nacyn shall be myghtyer then the other, and the elder shall be seruaunte vnto the yonger.

Therefore when her tyme was come to be deliuered, behold, there were two twynes in her wombe. And he that came out first was red, and he was all ouer as it were a rough garment, and they called his name Esau. And after him, came his brother out, and his handes holdynge Esau by the heele. And his name was called Jacob. And Isaac was xl. yere olde when they were borne: and the boyes grewe, and Esau became a cunnyng hunter and a tyller of the earth. But Jacob was a perfecte man, and dwelled in the tentes. Isaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

Isaac sod pottage, and Esau came from the feld and was saynt, and Esau sayde to Jacob feede me I praye the with that redde pottage, for I am saynt. And therefore was his name called Esau. And Jacob sayde sell me this daye thy byrthright. Esau sayde Loo, I am at the point to dye, and what profite shall this byrthright do me? Jacob answered & swaure to me then this daye. And he swaure to hym, and sold his byrthright vnto Jacob. Then Jacob gaue Esau bred and pottage of ryle. And he dyd eate and drynke and rose vp, and wente his waye. And Esau regarded not his byrthright.

### The xxvi. Chapter.

The journey of Isaac toward the Philistines. The promise made vnto Isaac and how he was taken of the Philistines for calling his wyfe by the name of his sister. The chydren of the shepherdes for the well. Isaac is comforted. The attourment betwene the Philistines and Isaac.

**A**d there came a dert in the lande, passinge the fyrst dert that was in the dayes of Abraham. And Isaac went vnto Abimelech kyng of the Philistynes vnto Gerar. And the Lorde appeared vnto hym, and sayde: Go not downe in to Egypte, but hyde in the lande which I shall shewe vnto the: sogeorne in thy lande, and I wyll be with the, and wyll blesse the for vnto the and vnto thy sode I wyll geue all these contreyes. And I wyll performe the othe which I swore vnto Abraham thy father, and wyll multiplye thy sode as the starrs of heauen, and wyll geue vnto thy sode all these contreyes. And in thy sode shall all the nacyns of the earth be blessed, because that Abraham hath named vnto my name and kepte myne ordynances, my commaundementes, my statutes, and my lawes. And Isaac dwelled in Gerar. And the men of the place asked hym of his wyfe, and he sayde: she is my sister: for he feared to saye: she is my wyfe, lest the men of the place shoulde haue kyllid, hym because of Rebecca whiche was bewyfull to the eye.

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And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistynes looked out at a wyndowe, and sawe Isaac spoz tynge with Rebecca his wyfe. And Abimelech called Isaac, & sayde: He is of a surety thy wyfe and why saydst thou she is my syster? To whome Isaac answered: I thought that I myght; & adventure haue died for her sake. Abimelech sayd: Why hast thou done this vnto vs: one of the people myght lyghtely haue lyne by thy wyfe, & so shuldest thou haue brought synne vpon vs. And so Abimelech charged all his people, saying: he that toucheth this man or his wyfe, shal dye the death. Isaac sowd in that lande, and found in that same yere an hundred buichels, and the Lorde blessed hym, and the man waxed myghty, and went forth and grewe, tyll he was exceedingly great, for he had possession of shepe, of oxen, and a myghty household, & therefore the Philistynes had enuy at hym: for the Philistynes stopped & fylled vp with earth all the wells whiche his fathers seruauntes dygged in his fathers Abrahams tyme. And Abimelech sayde vnto Isaac: get the from vs, for thou art myghty, & then we are a great deale. Therefore Isaac departed thence and abode in the valley of Gerar, & dwelt there. And Isaac returning, dygged agayne the wells of water whiche they dygged in the dayes of Abraham his father, whiche the Philistynes had stopped after the deathe of Abraham, and gaue them the same names whiche his father gaue the. Isaacs seruauntes dygged in the valley, and founde a well of liuynge water. And the herdmen of Gerar dyd stryue with Isaacs herdmen saying: the water is ours. Then called he the well: Cleeke, because they stroue with hym.

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And they dygged another well, & stroue for that also. And he called the name of it: Sitena. And then he departed thence, and dygged another well, for the which they stroue not: therefore called he it: Rehoboth, saying: the Lorde hath nowe made vs to dwelle, that we maye encerre vpon the earth. And he went vpon thence, to Beer Seba. And the Lorde appered vnto hym the same nyght & sayde: I am the God of Abraham thy father, feare not, for I am with the, and wyl blesse the and multiply thy sede for my seruaunt Abrahams sake. And he builded an aulter there and called vpon the name of the Lorde, and pitched his tente. And there Isaacs seruauntes dygged a well. Then came Abimelech to hym from Gerar: and Ahushath his frende, and Abiccol his cheefe captayne. And Isaac sayde vnto them: wherfore come ye to me, seynge ye hate me and haue put me awaye from you? Whiche answered: in seynge we sawe that the Lorde was with the, and we sayde: let there be nowe an oth betwixte vs, euen betwixte vs and the, and let vs make a bonde wyth the, that thou shouldest doo vs no hurte as we haue not touched the, and as we haue done vnto the nothyng but good, and sente the awaye in peace, for thou arte nowe the blessed of the Lorde. And he made them a feaste and they dyd eate and drynke. And they rose vp by tynies in the moynynge, and sware one to an

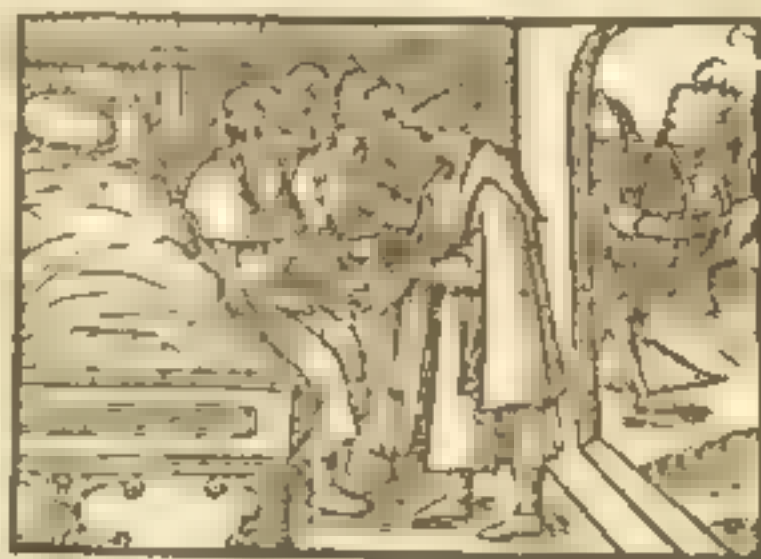
Gen. xxxv.

other. And Isaac sent them awaye. And they departed from hym in peace. And that same day it happened, that Isaacs seruauntes came and tolde hym of a well whiche they had dygged: and sayde vnto hym, we haue founde water. And he called it: Seba. And the name of the cytie is called: Beer Seba vnto this daye. Esau was. xl. yere olde, and he toke a wyfe called Judith, the daughter of Beryan hethypte, and Basmath the daughter of Elon an hethypte also whiche were disobedient vnto Isaac and Rebecca.

Another. The first the other.

The xxvii. Chapter.

¶ Jacob receiue the blessinge from Esau by his mothers counsell. Isaac is sad. Esau is comforted. The hatred of Esau toward Jacob.



And it came to passe that when Isaac waxed olde, and his eyes were dimme (so that he coulde not se.) he called Esau his eldest sonne and sayde vnto hym. My sonne, and he sayde vnto hym. here am I. And he sayde. behold, I am nowe olde, and knowe not the daye of my deeth and nowe therefore take thy weapons, thy quiver and thy bowe and get the to the felde, that thou mayst take me some venison, and make me meate such as I loue, and bynge it, in that I maye eate, and that my soule maye blesse the, before that I dye. But Rebecca hearde whiche Isaac spake to Esau his sonne, And Esau went into the felde, to catche venyson, and to bynge it. And Rebecca sayde vnto Jacob her sonne saying: behold I haue hearde thy father talking with Esau thy brother and saying: bynng me venyson and make me meate, that I maye eate and blesse the before the Lord, afore my deeth. Nowe therefore my sonne heare my voice in that whiche I comaunde the: get the to the flocke, & bynng me thence two good kyds, & I may make meate of them for thy father, suche as he loueth. And thou wilt bynng it to thy father, & he may eat and that he may blesse the before his deeth. Then said Jacob to Rebecca his mother: behold, Esau my brother is a rough man, & I am smoth. My father shall peradventure fele me, & I shall seme vnto hym as though I wet about to begyle him and so shal he bynng a curse vpon me, & not a blessing and his mother sayde vnto hym. vpon me be thy curse my sonne, only heare my voyce, & go and fetch me the. And Jacob went & fet them, & brought the to his mother. And his mother made meate suche as she knewe his father loued. And Rebecca let goodly rayment of her eldest sonne Esau, whiche was in the house wyth her, and put them vpon Jacob her yonger sonne & she put the



the kynges of goates vpon his handes and vpon the smoothe of his necke. And he put the meate & breade whiche he had prepared in the hande of her sonne Jacob. When he came to his father, he sayde, my father? And he answered, here am I, who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne, I haue done accordyng as thou baddest me: vp and slay and eate of my venyson, & thy soule maye blesse me. And Isaac sayde vnto his sonne: howe cometh it that thou hast founde it so quicly my sonne? He answered: The Lord thy God brought it to my hande: Then sayde Isaac vnto Jacob, come nere and let me fele the my sonne whether thou be my sonne Esau or not. Then went Jacob to Isaac his father, and he sayde: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe him not, because his handes were rough as his brothers Esaus handes: and so he blessed hym.

**D** And he asked hym: art thou my sonne Esau? And he sayde, that I am. Then sayde he, bryng me and let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym and he ate. And he brought hym wyne also, and he dranke. And his father Isaac sayde vnto hym: come nere, and kysse me my sonne. And he went vnto hym and kysed hym. And he smelled the sauoure of his rayment, and blessed hym, & sayde: See, the smell of my sonne is as the smell of a felde, whiche the Lord hath blessed. God geue the of the dewe of heuen, and of the fatnes of the earth, and plenty of corne and wyne. People be thy seruantes, and nacions bowe vnto the. Be lord ouer thy brethren, & thy mothers chyldren stoupe vnto the. Cursed be he that curse the, and blessed be he that blesseth the.

**E** It happened that as soon as Isaac had made an ende of blessing, and Jacob was scarce gone out from the presence of Isaac his father, then came Esau his brother from his huntinge, and had made also meate and brought it vnto his father, and sayde vnto his father: let my father arys and eate of his sonnes venyson, that thy soule maye blesse me. Then his father Isaac sayde vnto hym: who art thou? he answered I am thy eldest sonne Esau, and Isaac was greatly astounded out of measure, and sayde: whiche is he and where is he then that hath hunted venyson: and brought it me: & I haue eaten of all before thou camest, and haue blessed hym, and he shall be blessed. When Esau heard the wordes of his father, he cryed out greatly and bitterly, about measure, & sayde vnto his father: blesse me also my father. Who answered, thy brother came w subtylty, & hath taken awaye thy blessing. And he sayde agayne he maye well be called Jacob for he hath vndermynd me now ii. tymes: for he took awaye my byrt byght and se now hath he taken awaye my blessing also. And he sayde hast thou kept neuer a blessing for me?

Isaac answered and sayde vnto Esau: beholde, I haue made hym thy lord, and all his mothers chyldren haue I made his seruantes. Moreover with corne & wyne haue I stablyshed

hym, what can I do vnto the nowe my sonne? And Esau sayde vnto his father: hast thou but that one blessing my father? blesse me also my father. so lyfted vp Esau his voyce and wept. Then Isaac his father answered and sayde vnto hym: beholde, thy dwellinge place shall be the fatnesse of the earth, and of the dewe of heauen from aboue. And with thy sword shalt thou lyue, and shalt be thy brothers seruant. And it wyl come to passe, that when thou shalt get the masterye, thou shalt loose bys yoke from of thy necke. And Esau hated Jacob, because of the blessing that his father blessed hym with all. And Esau sayde in his herte: The dayes of my fathers sorowe are at hande, and I wyl slaye my brother Jacob. And these wordes of Esau her eldest sonne were tolde to rebecca. And she sent and called Jacob her yongest sonne, & sayde vnto hym: beholde, thy brother Esau threatneth to kyl the: now therfore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran, and tary with hym a whyle vntill thy brothers fearnes be swaged, and vntill thy brothers wrath turne awaye from the, and he forget the thynges whiche thou hast done to hym. Then wyl I sende and fet the awaye from thence. Why shulde I be desolate of you both in one daye? And Rebecca spake to Isaac, I am wery of my life, for feare of the daughters of Heth. If Jacob take a wyfe of the daughters of Heth luche one as these are, or of the daughters of the lande what good shall my lyfe do me?

The xxviii. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marryeth an Hittite. Jacob dreameth a dreame. Esau is prompted. Jacob marryeth a wyfe.

**A**nd so Isaac called Jacob & blessed hym and charged hym, & sayde vnto hym: se thou take not a wyfe of the daughters of Chanaan, but arys and get thee to Mesopotamia to the house of Bethuel thy mothers father: & there take the a wyfe of the daughters of Laban thy mothers brother. And god almyghty blesse the, & make the to encrease, & multiply the & thou mayest be a nombre of people, & geue the the blessing of Abraham: to the & to thy seede w the, that thou mayest possesse the land, whiche I haue said a stranger) which God gaue vnto Abraham. Thus Isaac sent forth Jacob. And he went to Mesopotamia vnto Laban sonne of Bethuel the Hittite, & brother to Rebecca Jacob & Esaus mother. When Esau sawe that Isaac had blessed Jacob, & sent hym to Mesopotamia, to fet him a wyfe thence, and as he blessed hym he gaue him a charg saying thou shalt not take a wife of the daughters of Chanaan and thou Jacob had obeyed his father & mother & was gone to Mesopotamia & Esau saynge also of the daughters of Chanaan pased not Isaac his father then went he vnto Ismael, & toke vnto the wyues which he had. Rahala the daughter of Ismael Abrahams sonne, the sister of Laban to be his wyfe. Jacob departed fro Beer Seba, to come vnto Haran, and came vnto a place by chaunce, & taried there all nyght, because the sunne was downe.

¶ And



And toke a stone of the place and put it vnder his heade and layde hym downe in y<sup>e</sup> same place to slepe. And he dreamed: and behold there stode a ladder vpon the earth and the toppe of it reached vp to heuen. And se y<sup>e</sup> angels of God went vp and downe vpon it: y<sup>e</sup>ce, and God stode vpon it, and sayde. I am the Lorde God of Abraham thy father, & the God of Isahac: the lande which thou slepest vpon wyl I geue the and thy seide. And thy seide shalbe as the dust of the earth, and thou shalt spede abroad to the west, to the east to the north and to the south. And thou shalt be blessed. And se I am with the, and wyl be thy keeper in all places whither thou goest, and wyl bringe the agayne into this lande: nether wyl I leaue the vntill I haue made good all that I haue promysed the. When Jacob was awaked out of his slepe, he sayde: surely the Lorde is in this place, and I was not aware. And he was afrayde and sayde: howe fearfull is this place? it is none other but euens the house of God & the gate of heuen. And Jacob stode vp early in the mornynge, and toke the stone y<sup>e</sup> he had layde vnder his heade, and pyched it vp an ende \* & powdered oyle in the top of it. And he called the name of the place \* Bethell, but the name of the cytie was called Lus before tyme. And Jacob vowed a vowe sayinge. If God wyl be with me, and wyl kepe me in this iourney whiche I goo, and wyl geue me breade to eat, and clothes to put on, so that I come agayne vnto my fathers house in safete, then shall the Lorde be my God, and this stone whiche I haue set vp an ende, shalbe Goddes house: and of all that thou shalt geue me, wyl I geue the tenth vnto the.

#### The. xix. Chapter.

¶ Jacob cometh to Laban & serueth. vii. yeres for Rachel. Lea was brought to his bed in steede of Rachel. He marryeth them both & serueth yet. vii. yeres more for Rachel. Lea conceiveth.

**W**hen Jacob lyfte vp his fete and came into the east countre. And as he looked aboute, beholde there was a well in the felde, and thre flockes of shepe laped therby, for at that wel were the flockes watered) and there was a great stone vpon the welles mouth. And whither were all the flockes brought, and they rouled the stone from the welles mouth, and watered the shepe & put the stone agayne vnto the welles mouth vnto his place. And Jacob sayde vnto them: brethren, whence be ye? And they sayde of Haran are we. And he sayde vnto them know ye Laban the sonne of Nahor? They sayd we know hym. And he sayd vnto them, is he in good helth? And they sayde, he is in good helth, & beholde, his daughter Rachel cometh with the shepe. And he sayde, lo, it is yet but y<sup>e</sup> dape, nether is it tyme that the catel shulde be gathered together, water ye the shepe and go & fede them. And they sayde, we may not vntill all the flockes be brought together, & till they roll the stone from the welles mouth, & so we water our shepe. Whyle he yet talked w<sup>th</sup> them, Rachel came with her fathers shepe for she kept them. And asone as Jacob sawe Rachel, y<sup>e</sup> dou-

ghter of Laban his mothers brother, & the wepe of Laban his mothers brother, he went and rouled the stone from the welles mouth, and watered the flocke of Laban his mothers brother. And Jacob kyssed Rachel, and lyft vp his voyce and wept. & Jacob tolde Rachel, y<sup>e</sup> he was her fathers brother and Rebbecca his. Therefore ranne she & tolde her father. And it happened when Laban heard tell of Jacob his sisters sonne, he ran to mete hym and embraced hym & kyssed hym, & brought hym to his house. And he tolde Laban all the matter. To whom Laban sayde well, y<sup>e</sup> art my bone & my fleche. And he abode with him the space of a moneth. And Laban sayd vnto Jacob. Though y<sup>e</sup> be my brother, shuldest thou therfor serue me for nought? tell me, what shal thy wages be? Laban had two doughters: the eldest called Lea and the yongest Rachel. Lea was tender eyed, but Rachel was beutyful & well favoured. And Jacob loued Rachel, and sayd, I wyl serue the. vii. yeres for Rachel thy yongest doughter. Laban answered it is better y<sup>e</sup> I geue her the then to another man. byd<sup>e</sup> w<sup>th</sup> me. And Jacob serueth. vii. yeres for Rachel and they serued vnto hym but a fewe dapes, for the loue he had to her. And Jacob sayde vnto Laban geue me my wife that I maye lye w<sup>th</sup> her. For my daes are fulfilled. Then Laban gathered together all the men of y<sup>e</sup> place, & made a feast. And when even was come he toke Lea his doughter & brought her to ym: and he went in vnto her. And Laban gaue vnto his doughter Lea, Zilpha his mayde, to be her seruaunte. (To whome when Jacob came in accordinge to the custome,) and when the mornynge was come beholde it was Lea. Then sayde he to Laban, wherfore hast thou playd thus w<sup>th</sup> me? dyd not I serue the for Rachel? wherfore then hast thou begyled me? Laban answered it is not y<sup>e</sup> maner of this place, to mary the yongest before the eldest. Passe out this weke, & then shall this also be geuen the for the seruice whiche y<sup>e</sup> haue serued me yet vii. yeres more. And Jacob dyd euen so, & passed out that weke, and then he gaue hym Rachel his doughter to wyfe also. And Laban gaue to Rachel his doughter, Zilpha his handmayde to be her seruaunt. So lay he by Rachel also, & loued Rachel more the Lea, & serued him yet. vii. yeres more.

When the Lorde sawe that Lea was despyced, he made her frutefull. And Rachel remayned baren. And Lea conceived and bare a sonne and called his name Ruben, for she sayde: the Lorde hath looked vpon my tribulacion. Nowe therefore my husbände wyl loue me. And she conceived agayne and bare a sonne, and sayde: the Lorde hath heard that I am despyced and hath therefore geuen me this sonne also, and she called his name \* Simeon. And she conceived yet, and bare a sonne, and sayde: nowe this once wyl my husbände kepe me company, because I haue borne hym thre sonnes: and therefore was his name called Leui. And she conceived yet agayne and bare a sonne sayinge: nowe wyl I prayse the Lorde: therefore she called his name Iuda, and lefte bearynge.

#### The. xx. Chapter.

Rachel



¶ Rachel & Lea beynge both baren & the shepe mayden vnto  
thep; husband, & thep bare bym children. Jacob hereafter  
Laban in the conceyng of the shepe and hyden. Jacobs  
reuerbe for hys scrupce.

A



Abell when she sawe that she bare  
Jacob no chyliden, she envied her  
syster, and sayd vnto Jacob: Geue  
me chyliden, or els I am but deed.

And Jacob was wroth wth Ra-  
hell sayinge: Am I in Goddes steade, which ke-  
peth frome the the frute of thy wombe? Then  
she sayde: here is my mayde Bilha, goo in vnto  
her, and she shall beare vpon my lappe, that I  
may be encreased by her. And she gaue hym Bil-  
ha her handmayde to wyse. And Jacob went in  
vnto her, and Bilha conceaued and bare Jacob  
a sonne. Then sayde Rahell. God hath geuen  
sentence on my syde, & hath also heard my voyce  
and hath geuen me a sonne. Therfore called she  
hym Dan. And Bilha Rahels mayde conceaued  
agayne, & bare Jacob another sonne. And Rahel  
sayde with godly wrestlynges haue I wrestled  
with my syster & haue gotten the vpper hande.  
And she called his name, Nephtali. When Lea  
sawe that she had left bearyng she toke Silpha  
her mayde, & gaue her Jacob to wyse. And Sil-  
pha Leas mayde bare Jacob a sonne. Then sayd  
Lea, good lucke and called his name Gad. And  
Silpha Leas mayde bare Jacob another sonne.  
Then sayde Lea happy am I for the daughters  
wyll call me blessed. And called his name Asser.

And Ruben went out in the dayes of shepe  
haruest and founde mandragoras in the felde &  
brought them vnto his mother Lea. Then sayd  
Rahel to Lea: geue me of thy sonnes mandrago-  
ras. To whom Lea answered: Is it not ynough  
that thou haste taken awaye my husbände, but  
wouldest take awaye my sonnes mandragoras al-  
so? Then sayde Rahel wel, let hym slepe with þ  
this nyght, for thy sonnes Mandragoras. And  
Jacob came from the felde at even, & Lea went  
oute to mete him, and sayde come into me, for I  
haue bought the w my sonnes mandragoras.

And he slepte with her þ nyght. And God heard  
Lea that she conceaued and bare vnto Jacob þ  
fytte sonne. Then sayde Lea God hath geuen me  
a reward, because I gaue my mayden to my hus-  
band, & she called hym Issachar. And Lea concea-  
ued yet agayne, & bare Jacob the sixt sonne. And  
Lea sayde. God hath endued me w a good dow-  
ry. Nowe wyll my husbände dwel with me, be-  
cause I haue borne hym syre sonnes: and called  
his name Zabulon. After that she bare a dought-  
er and called her name Dinah. And God reme-  
mbered Rahel, he heard her, & made her fruteful. So

Se. m. lxx.

that she conceaued and bare a sonne, and sayde:  
God hath taken awaye my rebuke. And she cal-  
led his name Joseph sayinge: The Lord geue me  
yet another sonne. And as soone as Rahell had  
borne Joseph, Jacob sayde to Laban: sende me  
awaye that I maye go vnto myne owne place &  
contrey, geue me my wyues and my children for  
whome I haue serued the, & let me go for þ kno-  
west what scrupce I haue done the. To whom  
Laban answered, yf I haue found fauour in thy  
syght, for I suppose that the Lord hath blessed

Se. m. lxx.

me for thy sake) appoynt what thy reward shal  
be, and I wyl geue it the. But he sayd vnto him  
thou knowest what scrupce I haue done þ, and  
in what takynge thy catell haue bene vnder me:  
For it was but lytle that thou haddest before I  
came, and nowe it is encreased into a multitude  
and the Lord hath blessed the for my sake. But  
nowe when shall I make prouysyon for myne  
owne house also? And he sayde: what shal I the  
geue the? And Jacob answered: thou shalt geue  
me nothyng at all, yf þ wylt do this one thyng  
for me, and then wyll I turne agayne and fede  
thy shepe, and kepe them.

I wyll go aboute all the shepe thre daye, and  
seperate from them all the shepe that are spotted  
and of dyuerse coloures, and all blacke shepe &  
amonge the lambs, and the partye, and the spot-  
ted amonge the kyddes: and the same shalbe my  
rewarde. So shal my ryghte welnes answer for  
me to morowe, and shal come for my rewarde  
before thy face, and euery one that is not spe. ha-  
lede and partye amonge the goates, and blacke  
amonge the shepe, the same shalbe thes with me.

And Laban sayde: So to, wold God it might  
be accordynge to thy sayinge. Therfore he toke  
out the same daye the he goates that were par-  
tye and of dyuers coloure, and all the she goates  
that were spotted and partye coloured, and all þ  
had whyte in them, and all the blacke amonge þ  
shepe, and put them in the keepynge of his sonnes  
and let thre dayes iourney betwyte hym selfe &  
Jacob. And so Jacob kepte the reste of Labans  
shepe. Jacob toke rodde of grene poplar, ha-  
sell and of the chesse nut trees and pyllled whyte  
strakes in them, and made the whyte apere in þ  
rodde. ¶ (But they that were whole, remayned grene: and  
thus was it made a varryable coloure.) And put the rodde  
whiche he had pyllled, euen before the shepe, in þ  
gutters & watering trouges when þ shepe cam  
came to drinke. þ they shuld conceaue when they  
came to drinke. And the shepe conceaued before  
the rodde, & brought forth labes straked, spotted,  
and partye. And Jacob parted þ lambs and tur-  
ned the faces of þ shepe toward spotted thynges  
and toward all maner of blacke, þ was among  
the shepe of Laban namely, puttynge his owne  
flockes by them selfe, & not puttynge them with  
Labans shepe. And it fortuneth þ in euery ram-  
myng tyme of the stronger shepe, Jacob layde  
the rodde before the eyes of the shepe in the gut-  
ters. namely, that he myght make the conceaue  
before the rodde. But when þ shepe were feble,  
he put them not in. And so þ febler were Labans,  
and the stronger Jacobs. And þ man encreased  
exceedynge, and had a great flocke, mayde ser-  
uautes, and men seruautes, camels and asses.

#### The. lxxi. Chapter.

¶ At the commandment of God, Jacob departed from La-  
ban, and toke hys wyues with hym. Rachell Reueth her  
fath. & prayes. Laban followeth Jacob. The couenaunt bet-  
wene Laban and Jacob.

**B**ut he heard the wordes of Labans  
sonnes sayinge: Jacob hath taken a-  
waye all þ was our fathers, & of our  
fathers goods hath he gotten all this  
honoure. And Jacob behelde the countenance  
but of La-



of Laban and beholde. it was not as yesterdape and per yesterdape. And the Lord sayde vnto Jacob, turne agayne into the lande of thy fathers, and to thy kynred, and I wyl be with the. Therfore Jacob sent and called Rachel and Lea to the felde vnto hys flocke, and sayde vnto them: I se youre fathers countenance & it is not towarde me as yesterdape, and per yesterdape. But the God of my father hath bene wpth me. And ye knowe howe that I haue serued youre father w all my myght. But youre father hath discreaned me, and chaunged my wages. x tymes: but god suffred hym not to hurte me. When he sayde, the spotted shall be thy wages, then all þ shepe bare spotted. And when he sayde: the straked shall be thy reward, then bare all the shepe straked: thus

hath God taken a waye youre fathers wepe, and genen them me. But in rammyng tyme it happened, that I lyfted vp myne eyes and sawe in a dreame, and beholde the rammes leaped vpon þ shepe that were straked, spotted and party. And the Angell of God spake vnto me in a dreame, sayinge: Jacob. And I answered: here am I.

And he sayde: lyfte vp nowe thyne eyes, and se all the rammes leappng vpon the shepe that are straked, spotted and party: for I haue sene all that Laban doth vnto the, I am þ God of Bethell, where thou anoyntedst the stone, & where thou vowedst a vowe vnto me. Nowe therfore aryse and get the \* out of thys countre, and returne vnto the lande where thou wast borne.

Ge. xxiij.

Ge. xxxiij.

Then answered Rachel, and Lea, and sayde vnto hym: haue we a porcyon and inheritaunce in our fathers house? Doth not he count vs euen as straungers? for he hath sold vs, and hath euē eaten vp our money. But all the ryches whiche God hath taken from oure father, that is oures and our chyldrens. And nowe whatsoener God hath sayde vnto the, that do. Then Jacob rose vp, and let hys sonnes and wyues vp vpon camels, and carped awaye all hys flockes, and all his substance whiche he had procured, hys ryches and possessions which he had gotten in Mesopotamia, for to go to Israhac hys father vnto the lande of Canaan. But Laban was gone to \* where his shepe, and Rachel had stolen her fathers pnyages. And Jacob stole awaye the hart of Laban the Syrian, in that he tolde hym not that he fled. So fled he and all that he had, and made hym selfe redy, and passed ouer the ryuer, and let his face streyght towarde the mount Gilead.

Ge. xxxiij.  
11. 12. 13.

Upon the thirde dape after, was it tolde Laban that Jacob fled. Then he toke hys brethren wpth hym, and folowed after hym seuen dayes iourney, and ouer toke hym at the mount Gilead. And God came to Laban the Syrian in a dreame by nyght, and sayde vnto hym: take hede that thou speake not to Jacob oughte saue good. And Laban ouer toke Jacob: and Jacob had pyched his tente in the mount. And Laban with his brethren pyched theyr tent also vpon the mount Gilead. And Laban sayde to Jacob: Why hast þ this done to steale awaye my harte and carpe awaye my daughters as though they had bene taken captiue wpth the swerde?

Wherfore wentest thou awaye secretly & knowne to me, and dydest not tell me, that I myght haue brought the on þ waye with mirth syngyng, tymrell and harpe, and hast not suffred me to kisse my chylidren and my daughters. Thou wast \* a foole now to do it, for I am able to do yow euyl. But þ God of youre father spake vnto me yesterdape, sayinge take hede that thou speake not to Jacob ought saue good. And now thoughe thou wentest thy waye, because þ longest after thy fathers house, yet wherfore haste thou stolen my goddes. Jacob answered & sayd to Laban. because I was afrayde, and thought that thou woldest haue taken awaye thy daughters from me. But \* (where as thou layest these to my charges) with whome scener thou spendest thy goddes, let hym dye, here before our brethren. Seke that thyne is by me, and take it to the. But Jacob wylt not that Rachel had stolen them. The went Laban into Jacobs tente, and vnto Leas tente, & into the two maydens tentes: but found them not. Then went he out of Leas tente, and entred into Rachels tente. And Rachel had taken the pnyages and put them in the camels stawe, and late doune vpon them. And Laban seched all the tente. but founde them not. Then sayde he to her father: my Lorde, be not angry that I can not ryse vp before the, for the custome of women is come vpon me. So seached he but found not those ydols. And Jacob was wroth, & chode with Laban. Jacob also answered and sayde to hym what haue I trespassed or what haue I offended, that thou folowedest so after me? Thou hast seached all my stuffe, and what hast thou found of al thy household stuffe? put it here before thy brethren & myne þ they may iudge betwxt vs both. Behold. This twenty pere haue I bene with the, thy shepe and thy goates haue not bene baren, & the rammes of thy flocke haue I not eaten. What soeuer was to me of bestes, I brought it not vnto the, but made it good my selfe: of my hand didst þ require it, euen as it þ was stole by dape or nyght. By day the heate consumed me, & the frost by nyght, & my slepe departed from myne eyes. Thus haue I bene. xx. pere in thy house, and serued the \*. xiii. peres for thy. ii. daughters and syre peres for thy shepe, and thou hast charged my rewarde ten tymes. And except the god of my father, the god of Abraham, and the feare of Israhac had bene with me, surely thou haddest sente me awaye nowe all emptye. But God behelde my tribulacion, & the labour of my handes, and rebuked the yesterdape.

L. x. xliij.  
11. 12. 13.

E

11

11

Ge. xxxiij.

Laban answered & sayde vnto Jacob: these daughters are my daughters, and these chylidren are my chylidren, and these shepe are my shepe, and all that thou seyst, is myne. And what can I do thys dape vnto these my daughters, or vnto theyr chylidren whiche they haue borne? Nowe therfore come on and let vs make a bond I and thou, whych maye be a wytnesse betwene the and me. Then toke Jacob a stone, and sette it vp an ende, and Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, and they dyd eat there vpon the



The heape. And Laban called it \* Jegar Saba-  
dutha, but Jacob called it Gilead. or rather of the  
acceptance to the property of his own language.

¶ **Then** sayde Laban: this braye is \* wopenesse  
betwene the and me this daye: therfore is it cal-  
led Gilead. (that is a braye of wopenesse) and \* ¶ **¶** ¶ **¶**  
\* I tote pay: for he sayde. The Lorde loke betwene me  
¶ **¶** and the when we ar departed one from another:

**S** If thou shalt bere my daughters, or shalt take  
other wyues besyde my daughters. Here is no  
man with vs behold, God be wytnesse betwixt  
the and me. And Laban sayde morcouer to Ja-  
cob: beholde, this heape and this marke whiche  
I haue set here, betwixt me and the. this heape  
be wytnesse and also this marke that I wyl not  
come ouer this heape to the, and þu shalt not come  
ouer this heape & this marke vnto me: to do any  
harmie The God of Abraham, þu god of Nahor,  
and þu god of thep; fathers be iudge betwixt vs.

And Jacob sware by the feare of hys father  
 Isaac. Then Jacob dyd sacrifice vpon y<sup>e</sup> mount  
 and called his brethren to eate breade. And they  
 dyd eate bread & tarped all nyght in the pyl. And  
 early in the mornynge Laban rose vp and kyssed  
 his chyldren & his daughters, and blessed them &  
 Laban departynge, went vnto his place agayne.

The xxxii. Chapter.

¶ The disson of the Angles. Jacob sendeth presentes unto his brother Esau. Howe he was filled with the angel whiche changed his name and called him Israel.

**B**Ut Jacob went forth on his journey.  
And the angels of God came, and met  
him. And when Jacob sawe them, he  
sayde this is Goddes host and called þe  
name of þe same place \* Mahanaim that is an ar  
mye. And Jacob sente messengers before hym to  
Esau his brother, vnto the lande \* of Seir & the  
felde of Edom. And he commaunded them saying  
Thus shall ye speake to my Lorde Esau the se-  
ruant Jacob sayth thus I haue sojourned and  
bene a straunger with Laban vnto thys tyme &  
haue oxen, asses and shepe, men seruantes, and  
women seruantes, and haue sent to the wit my  
Lorde, & I maye fynde grace in thy syght. And  
the messengers came agayne to Jacob sayinge:  
we came vnto thy brother Esau, and he cometh  
agaynst the and hath foure hundred men with  
hym. But Jacob was greatly afrayd, and wyl-  
l not which waye to turne hym selfe, and deu-  
yded the people that was with hym and the shepe and  
oxen and camels into .ii. companyes and sayde:  
If Esau come to the one parte and smyte it, the  
other shall saue it selfe.

And Jacob sayde agayne: O God of my fa-  
ther Abraham, and God of my father Isaac lord  
which saydest vnto me \*returne vnto thy coun-  
tre and to thy kynred, & I wyll do all well with  
the. I am not worthy of the least of all the mer-  
cyes and truthe whiche thou haste shewed vnto  
thy seruante. For wyth my staffe came I ouer  
this Iordane, and now haue I gotten it. dyones  
Welpuer me from þ handes of my brother Esau  
for I feare hym: lest he wyll come and synpte the  
mother wyth the chyldren. Thou saydest: I wyl  
surely do the good, & make thy sede as the sand of  
the see, which can not be nombred for multiply.

And he tarped ther that same night, & toke of  
that whiche came to hande, a presente for Elau  
his brother. ii. hundred she goates and. xx. he gon  
tes. ii. hundred shepe and. xx. rāmes: thirty mulch  
camels with their coltes. xl. hyne, & .x. bulles. xx.  
she asses and ten foles: and delyuered them in to  
the hand of his seruañtes, euey droue by them  
selues and sayd vnto his seruañtes: go forth be-  
fore me, and put a space betwixt. droue, & droue.  
And he commaunded the foremost sayinge.

¶ Et sau my brother mete the and are the say-  
ing: whose art thou, and whyther goest thou: and  
whose are these that goe before the: ¶ Shalt saye  
they be thy seruaunt Jacobs, & it is a present sent  
vnto my Lorde Esau, and beholde, he hym selfe  
commeth after vs: And so commaunded he the se-  
cond, and the thyrde, & all that folowed the bro-  
thers saying of this maner: se that you speak vnto  
Esau when ye mete him, and saye moreouer: thy  
seruaunt Jacob also cometh after vs, for he sayd  
I wyl peace his wraath with the present that go-  
eth before me, and afterwarde I wyl se hym my  
selfe, if peraduenture he wyl receaue me to grace  
So went the present before him and he taried al  
that night in the company, and rose vp the same  
nyght, and toke hys two wpues & his two map-  
dens, and his eleuen sonnes, & went ouer y<sup>e</sup> foord  
Jacob. And he toke them & sent the ouer y<sup>e</sup> ryuer  
and sent ouer that he had, taried behonde hym-  
selfe alone. And there wrestled a man with hym  
vnto the breakyng of y<sup>e</sup> daye. And when he saw  
that he could not preuaile agaynst him, he smote  
hym vnder the thye, and the synowe of Jacobs  
thye shrank, as he wrestled with hym. And he  
sayd: let me goo for the daye breaketh. Whiche  
answered: I wyl not let the go, excepte y<sup>e</sup> blesse  
me. And he sayde vnto hym: what is thy name?  
he answered: Jacob. he sayde: thou shalt be cal-  
led Jacob no more, but Israel. For as a prynce  
hast thou wrestled w<sup>th</sup> God: and w<sup>th</sup> man,  
and hast preuailed.

And Jacob asked hym sayinge: tell me thy name. And he sayd, wherfore dost thou so aske after my name: and he blessed hym ther. And Jacob called the name of the place \* Phenuel, for I haue sene God face to face, and my lyfe is preserved. And as he went ouer Phenuel, the sonne rose vpon him, and he halted vpon his thye. And therfore is it that the chylidren of Israel eate not of s synow that theyrke in that place of the thye, vnto this daye: because that he touched the place of Jacobs thye in the scnowe that theyrke.

¶ The. xxii. Chapter.

¶ Esau and Jacob are agreed: and Jacob came into Bethlem.

**J**acob lyfpyngē by hys eyes, loked, & beholde Elau came. Hauynge wpyt hym foure hundred men. And he deydēd the chyldren vnto Lea and vnto Rachel, and vnto the two maydēs. And he put the maydens and theyr chyldren foremoste: and Lea and her chyldren after, and Rachel, and Joseph byndermost. And he went before them and felle on the grounde seuen tymes & vntyl he came vnto his brother.

Elau\* came to meet him and embraced him, saying  
bun and



and fell on hys necke and kyssed hym, and they wepte. And he lyfte vp hys eyes, and sawe the women, and the chyliden, and sayde: whence hast thou these? *(And so they belonge vnto the.)* And he answered: they are the chyliden whiche God hath geuen thy seruauit. Then came the mapdens forth, & their chyliden, and dyd theyr obersaunce. Lea also with her chyliden came and dyd theyr obersaunce. And last of all came Joseph & Rachel, and dyd theyr obersaunce.

And he sayde: what is all the done whiche I mette? he answered: that I maye fynde grace in the syght of my Lorde. And Esau sayde: I haue ynough my brother, kepe that thou haste vnto thy selfe. To whome Jacob answered, oh nay, but yf I haue founde grace in thy syght, receaue my present of my hande: for I haue sene thy face *as though I had sene the face of God and thou haste had a good wyll toward me.* Oh take my blessing that is brought the, for God hath had mercy on me. *(I sayng me all thynges.)* And I haue ynough. And so he compelled hym, and he toke it. And he sayd: let vs take oure iourney and go, I wyll go before the. Jacob answered hym my Lorde. Thou knowest, that the chyliden are tender, and the ewes & kyne wylch pong vnder myne hande, which yf men shulde ouerdryue but even one daye all the shepe wyl dye. Oh let my Lorde goo before hys seruante, and I wyll dryue sayre and loselye, accordyng as the catell that goth before me and the chyliden, be able to endure vntyll I come to my Lorde vnto Seir.

And Esau sayde let me yet leaue some of my folke with the. And he answered, what nedeth it? *(Thys one thyng onely haue I orde of)* let me fynde grace in the syght of my Lorde. So Esau went hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney towarde Sucoth, and buylte hym an house, and made bootes for hys catell. And therfore is it, that the name of the place is called \* Sucoth.

And Jacob came to Halem a cite of Sichem whiche is in the lande of Canaan, after that he was come from Mesopotamia, and pyched before the Cytie, and bought a parcell of grounde (where he pyched hys tente) of the chyliden of Hemoz Sichems father for an hundred peces of money. And he made there an auter, and called vpon the myghtye God of Israel.

#### The xxxiii. Chapter.

*The rapturage of Dina Jacobs daughter by the men of Sichem. And of the great bloude sheddunge done by the sonnes of Jacob.*

**I**nna the daughter of Lea \* whiche she bare vnto Jacob, wente out to se the daughters of the lande. Whome whan Sichem the sonne of Hemoz yf heente: Lorde of that countre saw, he toke her, and laye wyth her, and forced \* her and hys hart laye vnto Dina the daughter of Jacob. And he loued that damessell and spake kyndely vnto her, and Sichem spake vnto hys father Hemoz: sayeng, get me thys mayden vnto my wyfe.

And Jacob herd that he had despyled Dina his daughter, hys sonnes beynge wyth theyr catell

in the felde, and he helde hys peace, vntyll they were come. And Hemoz the father of Sichem went out vnto Jacob, to comen with hym. And when the sonnes of Jacob comyng out of yf felde hearde it, it greued them, & they wer not a lytell wroth, because he had wrought folpe in Israel, in that he had lyen w Jacobs daughter, whiche thyng ought not to be done. And Hemoz comyned wyth them sayenge. the soule of my sone Sichem longeth for poure daughter: geue her hym to wyfe, and make mariages with vs: and geue your daughters vnto vs, and take our daughters vnto you, and ye shall dwell with vs, and the lande shall be before you, dwell and do your busynes, and haue your possessions therein. And Sichem sayde vnto her father and her brethren let me fynde grace in your eyes, and what soeuer ye appoynte me, that wyll I geue. Arefrelye of me both the dowry and gyses, and I wyll geue accordyng as ye saye vnto me, so that ye geue me the damsell to wyfe.

But the sonnes of Jacob answered to Sichem and Hemoz hys father talkyng amonge them selues deceptfully, because he had despyled Dina theyr syster. And they sayd vnto them, we can not do thys thyng that we shulde geue our syster to one that is vncircumcised, for that were a shame vnto vs. But in this wyll we consent vnto you. Yf ye wyl be as we be and all the men chyliden amonge you be circumcised, then wyll we geue oure daughters to you, and take your daughters to vs, and wyll dwell with you, and be one people. But and yf ye wyl not harken vnto vs to be circumcised, then wyll we take oure daughter & go our wayes. Theyr wordes pleased Hemoz and Sichem hys sonne. And the ponge man deserde not for to do the thyng, because he had a luste to Jacobs daughter. he was also most sette by of all that were in hys fathers house. Then Hemoz and Sichem hys sonne wente vnto the gate of theyr cytie, and comened wyth the men of theyr cytie, sayeng: these men are vncircumcised toward vs, and dwell in the lande and do theyr occupacyon therein. And in the lande is rowme ynough for them, we wyll take theyr daughters to wiues, and geue them our daughters, onely here in wyll they consent vnto vs for to dwell wyth vs and to be one people: yf all the men chyliden that are amonge vs be circumcised as they are. Shal not their goodes and their substance and all theyr catell be oures, only yf we consente vnto them? For they wyll dwell wyth vs. And vnto Hemoz and Sichem hys sonne herkened all that wente out of the gate of hys cytie. And all the men chyliden were circumcised what soeuer wente out of the gates of hys cytie. And it happened the thyrde daye (when it was paynfull to them) two of the sonnes of Jacob Simeon & Levi, Dinas brethren, toke ether of them hys swerde and wente into the Cytie boldly, and slewe all that was male, and slewe also Hemoz and Sichem hys sonne wyth yf edge of the swerde and toke Dina out of Sichems house, and went theyr waye.

And the sonnes of Jacob comyng vpon the deade

see xlii.  
3. 11. 12.



deade, spoiled the cytie, because they had defyled thep: sytler: and toke thep: shepe, oren and their alies and whatsoeuer was in the cytie, and also in the felde. And all thep: goodes and all thep: chyldren, and thep: wyues toke they captiue, and made hauock of all that was in the house.

But Jacob sayde to Symeon, and Leui: ye haue troubled me and made me styne before the inhabitours of the lande, before the Canaanite, and the Pherezyte. And I beyng sewe in nombr, they shall gather them selues togyther agaynst me, and slaye me, and so shall I and my house be destroyed. And they answered: woulde they deale with our sytler as with an whore?

### The xxxv. Chapter.

¶ Jacob goeth by vnto Bethel, and buryeth his pater: ges vnder an oke. Deboia dyeth Jacob is called Israel. The lande of Canaan is promysed him. Isachar dyeth in labour. Ruben layeth with his fathers concubine. The death of Isachar.

A

**A**ND God sayd, vnto Jacob, aryse, and get the vp to Bethel, and dwel there. And make there an alter vnto God, that appeared vnto the, \* when thou fleddest from the face of Esau thy brother. Then sayde Jacob vnto his household and to all that were with hym put awaye the straunge goddes that are amonge you, and be cleane, and chaunge your garmentes, for we wyll aryse and go vp to Bethel, and wil make an alter there, vnto God which herde me in the daye of my tribulation, and was with me in the waye which I went.

And they gaue vnto Jacob all the straunge goddes whiche they had in thep: hande, and all thep: earpynges whiche were in thep: eares, and Jacob hyd them vnder an ooke whiche was by Sichem. And when they departed, the feare of God fell vpon the cyties that were round about them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus whiche is in the lande of Canaan. The same is Bethel, he and all the people that was with hym. And he builded there an alter, and called the place: The

God of Bethel: because that God appered vnto him there, whē he fled fro the face of his brother.

\* But Deboia Rebeccas nurse, dyed, and was buryed beneth Bethel vnder an ooke. And the name of it was called: the ooke of lamentation. And God appeared vnto Jacob agayne after he came out of Mesopotamia, and blessed hym, and God sayde vnto hym thy name is Jacob. Notwithstandynge, thou shalt be nomore called \* Jacob, but Israel shall be thy name. And he called his name Israel.

And God sayde vnto hym: I am God almyghty, growe and multiplie: people and a multitude of people shall sprynge of the ye, and kynges shall come out of thy loynes. And the lande which I gaue Abraham and Isachar, wyl I gyue vnto the, and vnto thy seed after the wil I gyue that land also. And so God departed vp from hym in the place where he had talked with hym. And Jacob sette vp a marke in the place where he talked with hym: euē a marke of stone and poured drynke offrynge thereon, and poured

also oyle thereon, and Jacob called the name of the place where God spake with him: Bethel.

For house of God.

And they departed from Bethel, and when he was but a felde breadth from Ephrath, Rachel beganne to trauaile: and in traualynge, she was in payll. And it happened as she was in paynes of her labour, the my dwyfe sayde vnto her, feare not, for this sonne is thyne also.

Then as her soule was a departynge, that she must dye, she called his name Ben Ony: \* the sonne of my sorrow. But his father called him Ben Jamin. \* (The sonne of the rymme hande.) And thus dyed Rachel, and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob set vp a stone vpon her graue, whiche is called Rahels graue stone vnto this daye. And Israel wente thence, and pytched up hys tente beyonde the towre of Eder. And it chaunced, as Israel dwelt in the lande, that Ruben wente and laye with Bilha his fathers concubine, and it cam to Israels ear. The sonnes of Jacob were. xiiij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Iuda, Isachar, Zabulon. The sonnes of Rachel. Joseph and Benjamin. The sonnes of Bilha Rahels mayde: Dan and Nephthali. The sonnes of Zilpha Leas mayde, Gad and Aser. These are y sonnes of Jacob which were borne him in Mesopotamia.

And so Jacob came vnto Isachar hys father to Hamre vnto Iaymath Arba which is in Hebron: where Abraham, and Isachar sojourned as straungers. And the dayes of Isachar were an hundred and lxx peres and Isachar fel speche and dyed, and was put vnto his people beyng olde and full of dayes. And his sonnes, Gad and Jacob buryed hym.

### The xxxvi. Chapter.

¶ The wyues of Esau. Jacob and Esau are rymme. The generacyons of Esau. Esau dwelleth in the hill Seir.



These are the generacyons of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Eloa an Hethite and Tholibama the daughter of Be-  
Se xxxviij

na, the daughter of Zibeon an Hemyte, and Basmath Ismaels \* daughter, a sytler of Rebaoth. And Ada bare vnto Esau, Eliphaz: and Basmath bare Reguel. And Tholibama bare Jeus and Jaclam and Korah. These are y sonnes of Esau which were borne him in y land of Canaan.

And Esau toke his wyues and his sones, and daughters, and all the soules of his house: his goodes, and all his cattell, and all his substance which he had gotten in the lande of Canaan, and went into a countrey away from the face of his brother Jacob for thep: rymmes was moche, and they coude not dwell togyther, and the lande wherein they were straungers, coude not receyue them, by cause of thep: possession. Thus dwelt Esau in mounte Seir. The same Esau is Edom. These are the generacyons of Esau father of the Edomytes in mounte Seir, and these are the names of Esaus sonnes: Eliphaz, the sonne of Ada the wyfe of Esau, and Reguel the son of Basmath the wyfe of Esau.  
b v And

Gen. i. c.



And the sonnes of Eliphas were Theman, Omar, Zepho, Gathō and Kenas. And Thymna was concubynne to Eliphas Elaus sonne, and bare vnto Eliphas Amalech. And these be the sonnes of Ada Elaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma, and Misa: these were þ sonnes of Basmath Elaus wyfe. And these were the sonnes of Abalibama the daughter of Ana daughter of Zebion, Elaus wyfe, and she bare vnto Elau Jous, Jealam, and Kozah.

These were dukes of the sonnes of Elau:

1. para. 46

The chyldren of \* Eliphas the spyke sonne of Elau, were these: duke Theman, duke Omar, duke Zepho, duke Kenas, and duke Kozah, duke Gatham, and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom and these were the sonnes of Ada. These also are the chyldren of Reguel Elaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, and these are the sonnes of Basmath Elaus wyfe. These were the chyldren of Abalibama Elaus wyfe: duke Jous, duke Jealam, duke Kozah these dukes came of Abalibama þ daughter of Ana Elaus wyfe. These are the children of Elau, and these are the dukes of them. whiche Elau is Edom. These are the chyldren of Seir the honte, the inhabytour of the lande: Lotham, Sobal, Zibion and Ana and Dilon, Ezer & Disan. These also are þ dukes of the hontes the chyldren of Seir in the lande of Edō. And the chyldren of Lotham were Hori and Hemā. And Lothas sister was called Thymna.

**D** The chyldren of Sobal were these: Sinan, Manahath, and Ebal, Sepho, and Onam. These are the chyldren of Zibion. Ana and Ana, thys was that Ana that founde Wyles in the wyldernes, as he fed his father Zibions asses. The chyldren of Ana were these: Dilon and Abalibama the daughter of Ana. These are the chyldren of Dilon, Hem, Dan, and Elhan, Jethian and Cheran. The chyldren of Ezer are these: Bilhan, Seanan, and Xaan. The chyldren of Disan also are these: Elz, and Aran.

These are the dukes that came of Hori: duke Lotham, duke Sobal, duke Zibion, duke Ana, duke Dilon, duke Ezer, duke Disan. These be the dukes that came of Hori, after theyr dukedomes in the lande of Seir. These are the kynnes that raygned in the lande of Edom, betore they raygned anye kynge vpon the chyldren of Israell: Bela the sonne of Beor, raygned in Edomea, and the name of his cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Boza, raygned in hys steede.

When Jobab also was deed, Hulam of þ lande of Theman raygned in his steede. And after the deathe of Hulam, Hadad the sonne of Re- dad, whiche stode the Madianptes in the felde of the Moabytes, raygned in his steede, and the name of hys Cytye was Aith. When Hadad was deed, Samla of Wasteka raygned in his steede. When Samla was deed, Saul of the ryner Neboboth raygned in his steede. When

Saul was deed, Baalhanan the sonne of Achbor raygned in his steede. And after the deathe of Baalhanan the sonne of Achbor, Hadad raygned in his steede, and the name of his cytie was Daba. And his wyues name Mahetabeel the daughter of Matred, the daughter of Melaab.

These are the names of the dukes that came of Elau in the twelue kynnedes, places and names: duke Thymna, duke Alun, duke Jetheth, duke Abalibama, duke Ela, duke Pynon, duke Kenas, duke Theman, duke Hibzar, duke Magdiel, duke Iram. These be the dukes of Edomea, accorpyng to theyr habytarpons, in the lande of theyr posselponys. This Elau is the father of the Edomptes.

### The xxxvii. Chapter.

¶ Joseph enuiceth his brethren. Joseph dreameth and is hated of his brethren, and sold to the Egyptians. Jacob bewaipeth Joseph.



**I**acob dwelt in the lande wherein his father was a straunger, euen in the lande of Canaan. These are the generacions of Jacob: When Joseph was seuentene yere old, he kept shepe with his brethren, and the ladde was with the sonnes of Bilha and with the sonnes of Zilpha, his fathers wyues. And he brought vnto theyr father an euill sayinge of them. But Israel loued Joseph more then all his chyldren, bycause he begat hym in his olde age, and he made hym a coose of many colours.

And when his brethren sawe that theyr father loued hym more then all his brethren, they hated hym, and coude not speake peaceably vnto hym. Moreover, when Joseph had dreamed a dreame, he tolde it his brethren, whiche hated hym yet the more. **A**nd he sayde vnto them: heare, I praye you, this dreame whiche I haue dreamed. Beholde, we were byndynge sheues in the felde: and lo, my shefe arose, and stode vpryght, and yours stode rounde about, and made obeyssaunce to my shefe. To whom his brethren sayde: shalt thou be our kynge in dede? or shalt thou in dede haue domynion ouer vs? And they hated hym yet the more, bycause of his dreames and of his wordes.

And he dreamed yet an other dreame, and tolde his brethren, sayinge beholde, I haue had one dreame more. me thought the sunne and the moone and xi. starres made obeyssaunce to me.

And when he had tolde it vnto his father and his brethren, his father rebuked hym, and sayde vnto hym what is this dreame whiche thou hast dreamed? Shall I and thy mother, and thy brethren

Gen. xlii. b



then come to fall on the ground before the:

And his brethren hated him, but his father noted the sayinge. His brethren also went to kepe the fathers shepe in Sichem, and Israel sayd vnto Joseph: doo not thy brethren kepe in Sichem: come, and I will sende thee to them.

**He answered** \* here am I. And he sayde vnto him: goo and se whether it be well with thy brethren, and the shepe: and bringe me worde agayne. And so he sente him out of the vale of Hebron, and he went to Sichem. And a certayn man founde him, and behold he was wandring out of his waye in the felde, and the man asked him: what sekest thou? He answered: I seek my brethren, tell me I praye where they kepe shepe. And the man sayde, they are departed hence, for I haerd them saye. let vs go vnto Dothan.

Thus went Joseph after his brethren, & founde them in Dothan. And when they saw him a far off before he came at them, they toke counsell agaynst him, for to sleie him. For one sayde to another: Behold \* this dreamer cometh: come now therefore and let vs sleie him and cast him into some pyt, and we will saye a wycked beast hath deuoured him, and we shall se what will come of his dreames. When Ruben hearde that he had hym out of their handes & sayde, we will not kyll him. And Ruben sayde: moreouer vnto them, Wede not his \* bloude, but cast him into this pyt that is in the wyldernesse, and lape no hande vpon him. **Thus he sayde.** Namely, that he myghte hym out of their handes and deliuer hym to his father agayne. **I**

And it happened that when Joseph was come vnto his brethren, they streipt hym out of his coate, hys party coloured coate that was vpon hym, and they toke hym and caste hym into an emptye pyt: wherein was no water. And they sat them downe to eate bread. And as they lyfte vp they eyes and looked about, there came a companye of Itinayntes from Gilead, & their camels laden with spex, baulme, and myrr, and were goynge downe to carie it into Egypt.

And Juda sayde vnto his brethren: what anayleth it yf we slaye our brother, and kepe hys bloude secrete, come on and let vs \* sell hym to the Itinayntes, and let not our handes be vpon him: for he is our brother and our flesh. And his brethren were content. Then as the Itinayntes marchaunte men passed by, they drew and lyfte Joseph out of the pyt and solde hym vnto the Itinayntes for twentye peces of syluer. And they brought hym into Egypt.

And when Ruben came agayne vnto the pyt and founde not Joseph there, he rent his clothes and went agayne vnto his brethren saying: the lad is not pender, and whether shall I go? And they toke Josephs coate and kyllled a goate, and dypped the coate in the bloude. And they sente that party coloured coate, and brought it vnto their father and sayde: This haue we founde: se whether it be thy sonnes coate or no. And he knew it sayinge, it is my sonnes coate, a wycked beast hath deuoured hym, Joseph is rent in peces.

And Jacob rent his clothes, and put sacke cloth

aboute hys loynes, and sorowed for hys sonne a longe season. But all his sonnes and all his daughters rose vp to comforte hym. Neuerthelesse, he wolde not be comforted, but sayde: I will go downe into the graue vnto my sonne, mourning. And thus his father wepte for hym. And y<sup>e</sup> Adianptes \* solde hym in Egypte vnto Putiphar a lord of Pharaos, and his chefe steward.

### The xxxviii. Chapter.

**The marriage of Iuda.** The frendes of Er and Onan, and the vengeance of God that came there vpon. And a lye with hys daughter Thamar. The tyche of Job. xxi and xxv.

**Fortuned** at that time, that Iudas wente downe from his brethren, and gate hym to a man called Hira of Doolan, and there he sawe the daughter of a man called \* Suan a Canaanite. And he toke her and went into her. And she conceived and bare a sonne and called his name Er. And she conceived agayne, and bare a sonne and called hym Onan. And she conceived agayne, and bare yet a sonne, whome she called Sela: and he was at Chesib when she bare him.

And Iudas gaue Er his eldest sonne a wyfe whose name was Thamar. And Er Iudas eldest sonne was wycked in the sight of the Lord, and the Lord slewe hym. And Iudas sayde vnto Onan: gouite thy brothers wyfe, and marie her: that thou mayst stirre vp seide vnto thy brother. And when Onan perceaued that the seide shuld not be his, therfore when he went into his brothers wyfe, he spylled it on the ground, and gaue not seide vnto his brother. And the thyng whiche he dyd, dyspleased the Lord, & therfore he slewe hym also. Then sayde Iudas to Thamar his daughter in lawe, remayne a wydowe at thy fathers house, tyl Sela my sonne be growen, for he sayde: Lest peradventure he dye also as hys brethren dyd. And Thamar wente and dwelte in her fathers house.

And in proces of tyme, the daughter of Suan Iudas wyfe dyed. Then Iudas when he had lefte mourning, went vnto his shepe shepers to Tunnath he and his frende Hira of Doolan. And one tolde Thamar sayinge: beholde, thy father in lawe goeth vp to Tunnath, to heare his shepe. And she put her wydowes garmentes of from her and couered her with a clooke, and despyled her selfe, and sat her downe in a common place whiche is by the hys wayes syde to Tunnath, for because she sawe y<sup>e</sup> Sela was growne and she was not geuen vnto hym to wyfe.

When Iuda sawe her, he thought it had bene an whoze, because she had couered her face. And he turned to her vnto the ware, and sayde come I praye thee, let me lye with thee, for he knew not that it was his daughter in lawe. And she answered: what wilt thou geue me, for to lye with me? Then sayde he, I will sende thee a kydd from the flocke. She sayde. Then geue me a pledge tyl thou sende it. He sayde, what pledge shall I geue thee? She answered: thy spynnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lape by her, and she was with chylde by hym. And she gat her vp and wente and put her

Er. xxviii. a  
Hira. xliii. f  
Sapi. i. c.

i. Para. ii. a

13

C

Er. xxviii. c  
ii. Para. xliii. b

D



hath shewed Pharaon what he is aboute to do.

The seven good kyne are seven yerres and the seven good eares are seven yerres also, and it is but one dreame. Lyke wyse, the seven thynne and cruel fauoured kyne that came out after them, are seven yerres: and the seven emptye, and blasted eares, shall be seven yerres of hunger. This whiche I haue sayde vnto Pharaon, it is that god is about to do, and sheweth it vnto Pharaon.

**D** Beholde there come seven yere of great plenteousnes through oute all the lande of Egypte. And agayne, there shall aryse after the seven yerres of hunger. And also the plenteousnes shall be forgotten in the lande of Egypte. And the hunger shall consume the lande: nether shall the plenteousnes be knowen in the lande, by reason of þe hunger that shall come after, for it shall be excedyng great. And as concernynge þe dreame was doubled vnto Pharaon the second tyme, beholde, the thynge is certaynly prepared of God, and God wyll shortly brynge it to passe.

Now therfore let Pharaon prouyde for a man of vnderstandynge and wysdome, and set hym ouer the lande of Egypte. And let Pharaon do this also that he make officers ouer þe lande and take vp the fyfth parte of the lande of Egypte in the seven plenteous yerres, and let them gather all þe foode of these good yerres that come, and lay vp corne vnder the hande of Pharaon, that there maye be foode in the cyties, and there lette them kepe it: that there maye be founde in store in the lande, agaynst the seven yerres of hunger whiche shall come in the lande of Egypte, that the lande perishe not thowowe hunger.

**E** And the sayynge pleased Pharaon and all his seruauntes. Then sayde Pharaon vnto his seruauntes: where shall we fynde suche a man as this is, in whom is the sperte of God? And Pharaon sayd vnto Joseph for as much as God hath shewed the al this, there is no man of vnderstandynge oz of wysdome lyke vnto the. Thou therfore shalt be ouer my house, and accordynge to thy worde shall all my people be ruled, onely in the kynges leate wyll I be aboute the. And Pharaon sayde agayne vnto Joseph, beholde, I haue set the ouer all the lande of Egypte. And he toke of his rynge from his hande, and put it vpon Josephs hande, and arayed hym in cloth of rapnes, and put a golden cheryne aboute his necke, & set hym vpon the best chariot that he had, saue one. And they cryed before hym Bowe the knee, and Pharaon made hym ruler ouer all the lande of Egypte. And Pharaon sayde vnto Joseph: I am Pharaon, without the shall no man lyfe vpon þys hande oz foote in all the lande of Egypte.

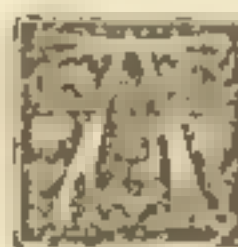
**A** And he called Josephs name zaphnath Panea. And he gaue hym to wyfe Asnath the daughter of Putiphar preaste of On. Then wente Joseph abrode in the lande of Egypte. And he was thytie yere olde when he stode before Pharaon kyng of Egypte. And Joseph departynge from the presence of Pharaon, went thowowe oute all the lande of Egypte. And in the seven plenteous yerres they made sheues and gathered vp all the foode of the seven plenteous yerres whiche

were in the lande of Egypte, and layde vp the same in the cyties. The foode of the felde that grew rounde about euery cytie, layde he vp in þe same. And Joseph layde vp corne in store, lyke vnto the sande of þe see, in multytude out of measure, vntyl he lest numbrynge. For it was with out numbre. And vnto Joseph were borne two sonnes: before the yerres of hunger came) whiche Asnath the daughter of Putiphar preaste of On bare vnto hym. And Joseph called the name of the fyrste sonne\* Ganasse, for God sayde he) hath made me forget all my labour and all my fathers householde. The name of the seconde called he Ephraim, for God sayde he) hath caused me to growe in the lande of my trouble.

And when the seven yerres of plenteousnes þe was in þe lande of Egypte were ended then came the seven yerres of\* death accordynge as Joseph had sayde. And the death was in all landes but in all the lande of Egypte was there yet foode. And when þe lande of Egypte also began to hunger, the people cryed to Pharaon for breade. And Pharaon sayde vnto all the Egyptians, go vnto Joseph, and what he sayth to you, that do. And the death was thowout all the lande. And Joseph opened all that was in the cyties, and solde vnto the Egyptians. For þe hunger wared sore in the lande of Egypte. And all countrees came to Egypte to Joseph for to bye corne: because þe the hunger was so sore in all landes.

#### The xlii. Chapter.

Josephs brethren come into Egypte to bye corne. And he knoweth them and stretcheth them. Symeon is put in prison, the other returne to chepe. Iaher to serche Ben Jamen. His father is woth to let hym go, but at the last he graunteth it.



**A** And Jacob saynge þe there was corne in Egypte, sayde vnto his sonnes: why gaze ye one vpon another? And he sayde: beholde, I haue heard that there is corne in Egypte. \*Get you downe thither and by vs corne from thence, that we maye lyue and not dye. So wente Josephs ten brethren downe to bye corne of the Egyptians. But Ben Jamen Josephs brother wolde not Jacob sende with his other brethren, for he sayde: lest some myffortune happen hym. And the sonnes of Israhell came to bye corne amonge other that came, for there was death in the land of Canaan. And Joseph was gouernour in þe land and solde to all the people of the lande. And his brethren came, and fell flat on the grounde before hym. When Joseph sawe his brethren, he knewe them and made hym selfe straunge vnto them, and spake roughly vnto them, sayynge: Whence come ye? They answered out of þe land of Canaan, to bye vytayle. And Joseph knewe his brethren, but they knewe not hym.

And Joseph remembred his\* dreames which he dreamed of them, and sayde vnto them: ye are spyes, and to se where the land is weake is your comynge. And they sayde vnto hym: naye my lord, but to bye vytayle thy seruauntes are come. We are all one mans sonnes, and meane truly, and thy seruauntes are no spyes. And he sayde vnto them agayne, naye, but euen to se where þe lande is weake, is your comynge. And they sayd

Gen. ciii. b.  
Actes. viii. b.  
1. cor. ii. c.  
Dant. ii. g.

Gen. xlii. c.

Actes. viii. b.

Actes. viii. d.

23  
Gen. ciii. b.



saye: For thy seruantes are twelve brethren,  
the sonnes of one man in the lande of Chanaan.  
And behold, the ponge is this daye with our  
father, and one no man woteth where he is. And  
Joseph sayde vnto them, that is it that I spake  
vnto you, saying ye are spyes. herby ye shal be  
proued. By the lyfe of Pharaon, ye shall not go  
hence, except your ponge brother come hither.  
Sende out one of you whiche maye set your bro-  
ther, and ye shall be kepte in pylon, that your  
wordes maye be proued, whether there be any  
truth in you: or els by the lyfe of Pharaon, ye are  
but spyes. And he put them in ward thre dayes.

And Joseph sayde vnto them the thyrde day  
This do and lyue, for I feare God. If ye meane  
no hurte, lette one of your brethren be bounde in  
the house of your pylon, and goo ye and brynge  
the necessary foode vnto your householdes, but  
brynge your yongest brother vnto me: that your  
wordes maye be tryed, and that ye dye not. And  
they dyd so. And one sayde to another: we haue  
verely synned agaynst our brother, in that we  
sawe the anguish of his soule when he besought  
vs, and we wolde not heare hym: and therefore  
is this trouble come vpon vs. And Ruben an-  
swered them saying: sayde I not vnto you that  
ye shulde not synne agaynst the ladde: and ye  
wolde not heare. And he bloude is requyred.

They were not aware that Joseph understode  
them, for he spake vnto them by an interpreter.  
And he turned from them, and wepte: and tur-  
ned to them agayne, and comened wpth them, &  
toke out Simeon from amonge them, & bounde  
hym before they eyes, and Joseph commaunded  
to fyll theyr sakes with corne, and to put every  
mans money in his sake, and to geue them by-  
table to spende by the waye. And thus dyd he  
vnto them. And they laded theyr asses with the  
corne and departed thence. And as one of them  
opened hys sake, for to geue hys ass prouender  
in the iune, he spied his money for it was in his  
sakes mouth. And he sayde vnto his brethren,  
my money is restored me agayne: for lo, it is e-  
uen in my sake. And they herte sayled them, &  
they were astonysed, and sayde one to another:

Why hath God dealt thus with vs? And they  
came vnto Jacob theyr father vnto the lande of  
Chanaan, and tolde hym all that had happened  
them, saying: The man, euen the lord of y<sup>e</sup> land  
spake roughly to vs, and toke vs for spyes of y<sup>e</sup>  
countre. And we sayde vnto hym: we meane tru-  
ly and are no spyes. We be twelve brethren, &  
sonnes of our father, one is awaye, and the yon-  
gest is this daye with our father in the lande of  
Chanaan. And the lord of the countre sayde a-  
gayne vnto vs: herby shal I knowe if ye meane  
truly I canne one of your brethren here with me,  
and take fode necessary for your householdes and  
get you awaye, and brynge your yongest brother  
vnto me, that I maye knowe if ye are no spyes,  
but meane truly: So wyl I deliuer you your  
brother, and ye shal occupye in the lande.

And it fortuneth as they emptied theyr sakes  
beholde, every mannes bundel of money was in  
his sake. And when both they and theyr father

sawe the bundels of money, they were afrayde.  
And Jacob theyr father sayde vnto them: We  
haue ye robbed of my chyldren: Joseph is awaye  
and Simeon is awaye, and ye take Ben Jamin  
awaye. All these thynges are agaynst me. Ru-  
ben sayde vnto his father: Sler my two sonnes  
if I brynge hym not to the agayne. Deliuere him  
to my hande, & I wyl brynge hym to the agayne.  
And he sayde: my sonne shal not go downe with  
you. For his brother is deade, and he is lefte a-  
lone. If some misfortune happen vnto hym by y<sup>e</sup>  
waye whiche ye go, ye shall brynge my graue  
heade with sorowe vnto the graue.

The xlii. Chapter.

When Ben Jamin was brought, they returned with gyf-  
tes Simeon is deliuered out of pylon. Joseph goth a-  
pyde and wept. They feast together.



And the dearth was greate in y<sup>e</sup> lande.  
And it fortuneth when they had ea-  
ten by y<sup>e</sup> corne which they brought  
out of the lande of Egypt, they la-  
ther sayde vnto them goo agayne,  
and bye vs a lytle foode. Juda answered hym, &  
sayde: the man dyd testyfy vnto vs, sayinge:  
take that ye se not my face, except your brother  
be with you. If thou wylt sende our brother w<sup>th</sup>  
vs, we wyl go done, and bye the foode. But  
if thou wylt not sende hym, we wyl not goo  
done: for the man sayde vnto vs: take that ye  
se not my face, except your brother be with you.  
And Israel sayde wherfore belte ye so cruelly w<sup>th</sup>  
me, as to tell the man that ye had yet a brother?  
They answered: The man asked vs straptly of  
our kindred saying, is your father yet alpye: haue  
ye not yet another brother? And we tolde hym  
accoydynge to these wordes. Coude we knowe  
that he wolde saye: brynge your brother done  
with you. Then sayde Juda vnto Israel his fa-  
ther: Sende the ladde with me, & we maye ryle  
and go, and that we may lyue and not dye: both  
we, and thou and also our chyldren. I wyl be su-  
recty for hym, of my handes shalte thou requyre  
hym. If I brynge hym not to the agayne, and set  
hym before thyne eyes, & then lette me beare the  
blame for euer. Truly excepte we had made this  
sarpynge: by this, we had bene there twyse and  
come agayne. And theyr father Israel sayde vn-  
to them: If it must nedes be so now: then do thus  
Take of the best frutes of the lande in your ves-  
selles, and brynge the man a presente, a curtesye  
of barwme, & a curtesye of hony, spyces & myrrre,  
nuttres and almondes. And take double money  
in your hande. And the money y<sup>e</sup> was broughte  
agayne in your sakes, take it agayne with you  
lest peradventure it was some ouer syght.

Take also your brother with you, and aryse  
and go agayne to the man. And God almyghty  
grue you merce in the syght of the man, that he  
maye deliuer you your other brother, and this  
Ben Jamin, and I shal be robbed of my chyld,  
as I haue bene. Thus toke they the present and  
twyse so much more money in theyr hande with  
Ben Jamin. And rose vp, went downe to Egypt  
and stode before Joseph. When Joseph sawe  
Ben Jamin w<sup>th</sup> them, he sayde to the ruler of  
his house: brynge these men home and slepe and  
make

Se. xlii. g

Se. xlii. d.

Se. xlii. g



make redye, for these men shall dyne with me at none. And the man dyd as Joseph hadde, and broughte them vnto Josephs house. When the men were brought into Josephs house, they were afrayde, and sayde: because of the money that came in oure sakes mouthes at the fyrste tyme are we brought in, that he maye ppeke a quarell with vs, and to laye some thyng to our charge, and to bypunge vs in bondage and our asses also. Therfore came they to the man that was the rular ouer Josephs house, and comened with hym at the doore of the house, and sayde.

**E** Oh Syr, we came downe hither at the fyrst tyme to bye fode: and as we came to an inne, it happened that we opened our sakes, and behold euery mans money was in hys sake with full weyght. And we haue brought it agayne in our hande, and other money haue we broughte also in oure handes, to bye fode, but we can not tell who put our money in our sakes. And he sayde peace be vnto you, feare not poure God and the God of poure father hath geuen you that treasure in your sakes, I had your money. And he brought Symeon out to them, and the man led them into Josephs house, and gaue them water to wash theyr fete, and gaue theyr asses pponen ber. And they made redy theyr present agaynst Joseph came at none, for they hearde saye that they woulde eate breade there. When Joseph came home, they brought s present into hys house to hym, which was in theyr handes, and fel flat on the grounde before hym. And he welcomed them curteously saying, is your father that olde man whiche ye tolde me of, in good helth and is he yet aloue: they answered, thy seruante oure father is in good helth, & is yet aloue. And they bowed downe theyr heddes, & made obeysaunce.

**E** And he lyftynge vp his eyes, behelde his brother Ben Jamin hys moother sonne, and sayde: \* is this your yonger brother, of whom ye sayde vnto me? And he sayde: God be mercifull vnto the my sonne. And Joseph made hast, for hys herte dyd melte vpon hys brother, and loughte where to wepe, and entred into his chamber, and wepte there. And he washed his face and came out, and refrayned hym selfe, and sayd, set bread on the table. And they prepared for hym by hym selfe and for them by them selues, & for the Egiptians which dyd eate with him by them selues, because the Egiptians maye not eate breade w<sup>th</sup> the hebrues, for that is an abhominacion vnto the Egiptians. And they latte before hym, the eldest accordynge vnto the age, and the yongest accordynge vnto his pouth. And the men manueled amonge them selues. And they broughte rewardes vnto them from before hym: but Ben Jamins part was spued pmes so much as any of theyr. And they drynking were dronke w<sup>th</sup> him.

#### The xliii Chapter.

**E** Joseph accuseth hys brother of chefte. Juba becommeth suretye for Ben Jamin.

**A** And he commaunded the rular of his house saying, fyl the mens sakes w<sup>th</sup> fode, as moch as they can carpe, & put euerymans money in his sake mouth, & put my siluer cup in

the sakes mouth of the yongest, & his corne money also. And he dyd accordynge to s worde that Joseph had sayde. And in the morning allone as it was lyght the men were let go, they & their asses. And whē they were out of the cytie & not yet farr awaye, Joseph sayde vnto the rular of his house: vp & follow after the men, and when ye doo ouer take them, ye shalte saye vnto them wherfore haue ye rewarded euil for good: is that not the cup in the which my Lorde drinketh, and for the whiche he prophesyeth: ye haue euell done & ye haue done. And when he ouertoke them, he sayde these same wordes vnto them. And they answered hym: wherfore sayth my Lorde suche wordes? God forbyd that thy seruantes shuld do so beholde, the money which we found in our sakes mouthes, we brought agayne to the out of the lande of Chanaan. howe then shoulde we steale out of thy Lordes house, eyther siluer or golde? with whome locust of thy seruantes ye be founde, lette hym dye, and we also wyl be my Lordes bondmen. And he sayde: Nowe also let it be accordynge vnto your wordes, he w<sup>th</sup> whom it is founde, shalte my seruant, and ye shalte be harmelesse. And at once euery man toke downe his sake to the grounde, and euery man opened his sake. And he searched, and beganne at the eldest and left at the yongest. And the cup was founde in Ben Jamins sake. Then they rente theyr clothes, and laded euery man hys asse, & went agayne vnto the Eytie. And Juba and his byet hren came to Josephs house for he was yet there, and they fell before hym on the grounde. And Joseph sayde vnto them: what dede is this whiche ye haue done? wote ye not s suche a man as I can prophesy? Then sayde Juba: what shal we say vnto my lord: what shal we speake or what excuse can we make? God hath founde out the wyckednesse of thy seruantes. Behold both he and we with whome the cuppe is founde are my Lordes seruantes. And he answered, God forbyd that I shulde do so, but the man w<sup>th</sup> whome the cup is found, he shalte my seruant. And go ye in peace vnto your father.

**E** Then Juba went vnto hym and sayd, oh my Lorde, lette thy seruant speake a worde in my Lordes eares, & be not wroth with thy seruant for thou art euen as Pharao. Wh<sup>er</sup> Lorde asked his seruant sayinge: haue ye a father or a brother. And we answered my Lorde: we haue a father that is olde, and a yonge lad whiche he begat in hys age: and the brother of the sayde lad is deade and he is all that is left of that mother. And his father loueth hym. And thou saydst vnto thy seruantes: bypunge hym vnto me, that I maye set myne eye vpon hym. And we answered my Lorde, s the lad coulde not goo from his father, for ye shulde leaue his father, he were but deade. Then saydst thou vnto thy seruantes: except your yonger brother come with you, I shal see my face no more. And when we came vnto thy seruant oure father, we shewed hym what my Lorde had sayde: And oure father sayde vnto vs: goo agayne, and bye vs a lytle fode. And we answered we can not goo doune.

Neuertheles



**Neuerthelesse** yf oure yongest brother go wyth vs, then wyll we go downe, for we maye not se the mannes face, excepte our yongest brother be wyth vs. And thy seruaunt our father sayde vnto vs: ye knowe that my wyfe bare me two sonnes. And the one went out from me, and I sayde of a surety he is tozme in peces, and I sawe him not sence. And ye take this also adwaye from me yf some misfortune happen vpon hym, \* ye shal bypunge my grave head in sorowe vnto y<sup>e</sup> graue.

**Nowe** therfore, when I come to thy seruaunt my father, and the lad be not wyth vs, seyng y<sup>e</sup> his lyfe hangerh by the laddes lyfe) then shall it come to passe, that as soone as he seeth that the lad is not come, he wyll dye. So shal we thy seruantes bypunge the gray heede of thy seruaunt our father wyth sorowe vnto the graue. For I thy seruaunte became suretye for the lad before my father and sayde: \* yf I bypunge hym not vnto the agayne, I wyll beare the blame vnto my father all my lyfe longe. Nowe therfore let me thy seruaunt byde here for the lad, and be my lordes bondman: and let the lad go vp wyth his brethren. For howe can I goo vnto my father, yf the lad be not wyth me: oulesse I wold se y<sup>e</sup> wretchednes that shall come on my father.

### The xlv. Chapter.

Joseph maketh hym selfe knowne vnto his brethren, and sendeth for his father.



Joseph coulde no longer refrayne before all them that stood by hym.

Wherfore he cryed: bypunge tureh all the men from me. And there remayned no man wyth hym whyle Joseph vnterf hym selfe vnto his brethren. And he wept alowde, so that the Egyptians, and the house of Pharaoh heard it. And Joseph sayde vnto his brethren: I am Joseph, doth my father yet lyue?

And his brethren coulde not answer hym, they were so abashed at his presence. And Joseph sayde vnto his brethren come nere to me, & they came nere. And he sayde: \* I am Joseph your brother: whome ye solde into Egypte. Nowe therfore be not greued therewith, neyther let it seme a cruell thyng in youre eyes that ye solde me hither. For God byd sende me before you to saue lyfe. \* For this is the seconde yere of dert in the lande, and fyue mo are behynde in whiche there shall nether be earpyng nor harvest.

Wherfore God sente me before you to make prouysyon, that ye myght contynue in the earth and to saue your lyues by a great deliuerance. So nowe it was not you that sente me hither, but God: whiche hath made me a father vnto Pharaoh: and Lorde of all his house, and ruler thowoe out all the lande of Egypte. Haste you and goo vnto my father and tell hym. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarpe not. And thou shalte dwell in the lande of Goshen: and byde by me, thou and thy chyldren, and thy chyldrens chyldren: thy shepe and thy beastes, and all that thou haste. And there wyll I make prouysyon for the, for there

remayne yet fyue yeres of dert, lest thou and thy household and all that thou haste come to povertie. And beholde, youre eyes do se, and the eyes also of my brother Ben Jamin, that myne owne mouth speaketh to you. Therfore tell my father of all my honoure in Egypte, and of all that ye haue sene, and make haste, and bypunge my father hither. And he fell on his brother Ben Jamins necke and wepte, and Ben Jamin wepte on his necke. Moreover he kyssed all his brethren and wepte vpon them. And after that his brethren talked wyth hym. And the tydnynges came vnto Pharaohs house, so that they sayde: Josephs brethren are come, and it pleased Pharaoh well and all his seruantes.

And Pharaoh spake vnto Joseph: say vnto thy brethren, theys do ye: lade youre beastes and get you hence, vnto the lande of Canaan. Take your father, and your householdes: and come vnto me, and I wyll geue you the good of the land of Egypte, and ye shall eate of the fat of y<sup>e</sup> lande. And thou also shalte commaunde them. Theys do ye: take carrettes wyth you out of the lande of Egypte, for youre chyldren and for your wyues and bypunge your father, and come. Also regarde not youre stuffe, for the good of all y<sup>e</sup> land of Egypte is youre.

And the chyldren of Israell byd euen so. And Joseph gaue them carrettes accordyng to the commaundement of Pharaoh, and gaue them bytrayle also to spende by the waye.

And he gaue vnto eche of them chaunge of rayment: But vnto Ben Jamin he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto his father he sente after the same maner ten asses laden with good out of Egypte, and ten she asses laden with cozne, bread and meate for his father by the waye. So sente he his brethren adwaye to departe. And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypte, and came into the land of Canaan vnto Jacob their father, and tolde hym sayng: Joseph is yet alyue and is gouernour ouer all the lande of Egypte. And Jacobs herte wauered: for he belened them not. And they tolde hym all the wordes of Joseph whiche he had sayde vnto them. And when he sawe the charettes, whiche Joseph had sente to carpe hym, the sperte of Jacob their father reuyned. And Israell sayde: I haue prounged that Joseph my sonne is yet alyue. I wyll goo and se hym yet that I dye.

### The xlvj. Chapter.

Jacob with all his household goeth to Joseph in to Egypte. The genealogie of Jacob. Joseph maketh hym selfe knowne.



Israell tooke his iourney wyth all that he hadde, and came vnto Beer Seba, and offered offerpynges vnto the God of his father Israhac. And God spake vnto Israell in a visyon by nyghte, sayng: Jacob, Jacob. And he answered: here am I. And he sayde, I am God the God of thy father, feare not to goo downe into Egypte. For I wyll there make of y<sup>e</sup> a great people. I wyll goo downe wyth the into Egypte

ci and



and I will also bypunge the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And þe sonnes of Israel carped Jacob their father, and their chyl-  
**B** dzen, and they? wiues in the charets which Pharao had sent to carpe hym. And they toke they? catell and the goodes which they had gotten in the land of Canaan, and came into Egypt. both Jacob and all his seide with hym, his sonnes and  
 his sonnes sonnes with hym, his daughters and his sonnes daughters, and all his seide broughte he with hym into Egypte. These are the names of the chyl-  
 dren of Israel which came into Egypt

Gen. l. a.  
 and, h. c.  
 Gen. l. a.  
 il. 10 a. b. a.

both Jacob & his sonnes: \* Ruben, Jacobs first sonne. The chyl-  
 dren of Ruben: Hanoch, & Pal-  
 lu, Hezon and Charni. The chyl-  
 dren of Simeon: Jemuell, Jamin, Obad, Jachin, and Zohar, and Saul the sonne of a Cananite woman.

Gen. l. a.  
 l. 10 a. 10 a.

The chyl-  
 dren of \* Leui, Gerson, Kahath & We-  
 rari. The chyl-  
 dren of \* Iuda: Er, and Onan,  
 Sela, and Pharez, and Zelah: But Er, & Onan  
 dyed in the lande of Canaan. The chyl-  
 dren of Pharez also were Hezon and Hamul. The chyl-  
 dren of Issachar: Tola, Phua, Job, and Simro.  
 The chyl-  
 dren of Zabulon: Sered, Elon, and Ja-  
 beleleel. These be the chyl-  
 dren of Lea, which she  
 bare vnto Jacob, in Mesopotamia, whiche dought-  
 ter of Dina. All the soules of his sonnes & dought-  
 ters, make thyrty & thre. The chyl-  
 dren of Gad,  
 Ziphion, and Haggi, Shuni, and Ebron, Eri, &  
 Arodi, and Arcli. The chyl-  
 dren of \* Aser: Jem-  
 na, and Jesua, Jesui, and Zia, and Serab their  
 syster. And the chyl-  
 dren of Zia: Heber & Bal-  
 chiel. These are the chyl-  
 dren of Silpha, whome  
 Laban gaue to Lea his doughter. And these she  
 bare vnto Jacob euen. xvi. soules. The chyl-  
 dren of Rahel Jacobs wyfe: Joseph, & Ben Jamin.  
 And vnto Joseph in þe land of Egypt were borne  
 Manasses, & Ephraim, whiche \* Asnath, þe doughter  
 of Putiphar prest of On bare vnto hym.

Gen. l. a.

The chyl-  
 dren of \* Ben Jamin, Bela, Becher  
 Albel, Sera, Raemam, Ehi, and Ros, Gupim  
 Hupim, & Ard. These are the chyl-  
 dren of Rahel  
 which she bare vnto Jacob xiii. soules all toge-  
 ther. The chyl-  
 dren of Dan, Husim. The chyl-  
 dren of Asephali: Jabezeel, Suni, Jezre, & Sillem.

Gen. l. a.

Gen. l. a.  
 and, h. c.

These are the sonnes of Silpha, which Laban  
 gaue vnto Rahel his doughter, & she bare these  
 vnto Jacob, all together. vii. soules. And so the  
 \* soules that came w Jacob into Egypte which  
 came oute of hys loynes (besyde Jacobs sonnes  
 wyues) were altogether. xlii. soules. And þe son-  
 nes of Joseph, which were borne hym in Egypt  
 were two soules. So þe al the soules of the house  
 of Jacob which came into Egypt, are. lxx. And  
 he sent Iuda before hym vnto Joseph, to directe  
 his face vnto Golan, & they came into the lande  
 of Golan. And Joseph made redy his charet and  
 went vp to mete Israel his father vnto Golan,  
 and presented hym selfe vnto hym, & fell on hys  
 necke, and wept vpon his necke a good whyle.  
 And Israel sayde vnto Joseph Now am I con-  
 tent to dye, in somuch as I haue sene the and be-  
 cause thou art yet aloue. And Joseph sayde vn-  
 to his brethren, & vnto his fathers house: I will

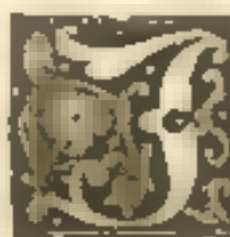
Deute. x. d.

go vp and shewe Pharao, and tell hym. My bre-  
 thren and my fathers house, whiche were in the  
 lande of Canaan are come vnto me, and they are  
 shepherdes (for they were men of catell) and  
 they haue broughte they? shepe and they? oxen,  
 and all that they haue. And yf it chaunce that  
 Pharao cal pou, and aske pou, what your occu-  
 pacyon is, ye shal answere, thy seruantes haue  
 bene men occupied about catell, from our chyl-  
 dode vnto this tyme we & our father, þe ye maye  
 dwell in the lande of Golan. For euer shepe ke-  
 per is an abhominacyon vnto the Egyptians.

go vp and shewe Pharao, and tell hym. My bre-  
 thren and my fathers house, whiche were in the  
 lande of Canaan are come vnto me, and they are  
 shepherdes (for they were men of catell) and  
 they haue broughte they? shepe and they? oxen,  
 and all that they haue. And yf it chaunce that  
 Pharao cal pou, and aske pou, what your occu-  
 pacyon is, ye shal answere, thy seruantes haue  
 bene men occupied about catell, from our chyl-  
 dode vnto this tyme we & our father, þe ye maye  
 dwell in the lande of Golan. For euer shepe ke-  
 per is an abhominacyon vnto the Egyptians.

The xlii. Chapter.

¶ Jacob cometh before Pharao, & vnto hym is given the  
 land of Golan. He maketh his son to swere for his burpel.



Joseph came therfore and told Pha-  
 rao and laide my father and my bre-  
 thren they? shepe and they? oxen, &  
 all that they haue, are come out of þe  
 lande of Canaan, and beholde: they  
 are in the lande of Golan. And Joseph toke of  
 the bynmost of his brethren euen syue men, and  
 presented the vnto Pharao. And Pharao layde  
 vnto his brethren what is your occupacyon?  
 And they answered Pharao: Shepherdes are thy  
 seruantes, both we and also our father. They  
 sayde moreouer vnto Pharao: for to \* logeorne  
 in þe lande are we come, for thy seruantes haue  
 no pasture for they? shepe, so sore is the \* amish-  
 ment in the lande of Canaan. Nowe therfore let  
 thy seruantes dwell in the lande of Golan.

And Pharao sayde vnto Joseph thy father & thy  
 brethren are come vnto the. The land of E-  
 gypte is before the: In the best place of the land  
 make both thy father and thy brethren dwell. e-  
 uen in the lande of Golan let them dwell. More-  
 ouer, yf thou know any man of actuyte among  
 them, make them rulers ouer my catell. And Jo-  
 seph broughte in Jacob hys father, and set hym  
 before Pharao. And Jacob blessed Pharao.

And Pharao sayde vnto Jacob. how olde art  
 thou? And Jacob sayde vnto Pharao. the dayes  
 of my pylgrymage are an hundred and thyrtye  
 yeres. Fewe and euil haue the dayes of my lyfe  
 bene, and haue not attayned vnto the yeres of þe  
 lyfe of my fathers, in the dayes of they? pylgre-  
 mages. And Jacob blessed Pharao and went  
 out from hym. And Joseph prepared dwellyn-  
 ges for his father and his brethren, & gaue them  
 possessyons in the lande of Egypt, in the best of  
 the lande: euen in the lande of Rameses, as Pha-  
 rao had commaunded. And Joseph made prou-  
 syon for his father, his brethren: and all his fa-  
 thers householde with breade, euen as yong chyl-  
 dren are fedde. There was no breade in all the  
 lande, for the dearth was exceeding sore: so that  
 the lande of Egypte and the lande of Canaan,  
 were famished by the reason of the dearth. And  
 Joseph broughte together all the money that  
 was founde in the lande of Egypt, and of Ca-  
 naan, for the cozne whiche they bought: and he  
 layde vp the money in Pharaos house. When  
 money failed in the land of Egypt, & of Canaan  
 all the Egyptians came vnto Joseph and sayde  
 geue vs breade: wherfore sufferest thou vs to  
 dye



dyt before the when our money is spent? Then sayde Joseph: byynge poure catell, and I wyl geue you for your catell, yf ye be without money. **A**nd they brought their catell vnto Joseph. And Joseph gaue them breade for horses & shepe and oxen, & asses, and fed them w<sup>th</sup> breade, for all theyr catell that yere. But when y<sup>r</sup> yere was eded, they came vnto hym the nexte yere, & sayde vnto hym we wyl not hyde it frome my Lorde howe that our money is spent, my Lorde also had our catell and beastes, nether is there ought left in the syght of my Lorde, but euen our bodie and our landes. Wherefore lette y<sup>e</sup> vs dye before thyne eyes, and the land to go to nought: bye vs & our landes for breade: and both we & our landes wyl be bounde to Pharao. Only geue vs seide, y<sup>e</sup> we maye lyue and not dye, & that the land go not to wait. And so Joseph bought all y<sup>e</sup> land of Egypt for Pharao. For y<sup>e</sup> Egyptians solde euery man his lande because the verth was sore vpon them and so the lande became Pharaos. And he appoynted the people vnto y<sup>e</sup> cyties, from one syde o. Egypt vnto the other. onely the lande of the Priestes bought he not. For the Priestes had an ordynance of Pharao, that they shoulde eate y<sup>e</sup> which was appoynted vnto them: which Pharao had geuen the wherefore they solde not theyr landes. Then Joseph sayde vnto the folke: beholde I haue bought you this daye & your lande for Pharao. Take there breade and seide and sow the lande. And of the encrease, ye shall geue the fyfte parte vnto Pharao, and foure partes shal be your owne, for the seide of y<sup>e</sup> seide and for you, and them of your householdes, and for your chyldren, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syght of my Lorde, and we wyl be Pharaos seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye that Pharao shoulde haue the fyfte parte, excepte the lande of the Priestes only, whiche was not Pharaos.

And Israel dwelte in Egypt: euen in the countre of Gosan. And they had theyre possession therein, and grewe and multiplied exceedingly. Moreover, Jacob lyued in the lande of Egypte seuentene yeres, so that the hole age of Jacob was an hundred and xlvj yere. When the tyme drew nye, that Israel must dye, he sent for his sonne Joseph, and sayde vnto hym: Yf I haue found grace in thy syght, ob, put thy hand now vnder my thigh, and deale mercifully & truly with me, that y<sup>e</sup> burye me not in Egypte, but I wyl lye with my fathers, & thou shalt cary me out of Egypte, & burye me in theyr buryall. And he answered: I wyl do as y<sup>e</sup> haste sayde. And he sayde: swere vnto me, and he swore vnto hym. And Israel worshipped toward y<sup>e</sup> bedchamber.

#### The xlvij. Chapter.

¶ Jacob lyeth in y<sup>e</sup> bed, with Ephraim and Manasses for his sonnes, and blessed them.

**A**fter these dedes it happened, that a messenger sayde vnto Joseph: thy father is sicke. And he toke with him his two sonnes Manasses and Ephraim. Then was it said vnto Jacob, beholde: thy sonne Joseph cometh

vnto the. And Israel toke his strength vnto him and sat vpon the bed, and Jacob sayde vnto Joseph: God almighty appered vnto me at Luge

Gen. xlvij. 1



in the lande of Canaan, and blessed me, & sayde vnto me beholde, I wyl make the growe, & I wyl multiply the, and wyl make a greates<sup>r</sup> number of people of the, and wyl geue this lande vnto thy seide after the to an euill lastynge possession. And now thy two sonnes Manasses and Ephraim which were borne vnto the in the lande of Egypt, before I came to the into Egypt, at myne: euen as Ruben and Simcon are myne. And the chyldren which y<sup>e</sup> haue gotten after the, shall e thyne owne, and shall be called after y<sup>e</sup> names of theyr brethren in theyr inheritaunce. And when I came from Mesopotamia, Rachel dyed vpon my hand in y<sup>e</sup> lande of Canaan, by the way wher there was but a feldes breaddeth to come vnto Ephraim. And I buried her there in the waye to Ephraim. The same is Bethlehem. And Israel behelde Josephs sonnes and sayde what are theser Joseph sayde vnto his father, they are my sonnes which God hath geuen me here. And he said ob, byng them to me, & let me blesse them. And the eyes of Israel were dym for age, so that he coulde not well se. And he brought them to hym and he kysed them and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face, and yet so, God hath shewed it me, and also thy seide, and Joseph toke them away from his lap, & worshipped on the grounde before hym. Then toke Joseph the both Euzaim w<sup>th</sup> his right hande toward Israels left hande and Manasses w<sup>th</sup> his left hande, toward Israels ryght hande, & brought them vnto hym. And Israel stretched out his ryght hande, & layde it on Ephraims hed, which was the yonger, & his left hande vpon Manasses hed, guidyng his handes wylfuly for Manasses was y<sup>e</sup> elder. And he blessed Joseph & sayde God before wh<sup>o</sup> my fathers Abraham and Isahac dyd walke, God whiche hath fed me all my lyfe long vnto this day, & the angell whych hath deliuered me from all euill, blesse the laddes, & let my name be named in the, and the name of my fathers Abraham & Isahac and y<sup>e</sup> they may grow into a multitude in y<sup>e</sup> myddes of the earth. When Joseph saw y<sup>e</sup> his father layd his ryght hand vpon y<sup>e</sup> head of Ephraim, it displeyd him. And he lifted vp his fathers hand to haue remoued it fro Ephraims hed vnto Manasses hed, & Joseph sayd vnto his father: not so my father for this is y<sup>e</sup> eldest. Put thy ryght hand vpon his hed. And his father wold not, but sayd

Gen. xlvij. 2

15

Gen. xlvij. 3

16

Gen. xlvij. 4

Gen. xlvij. 5



I knowe it well my sonne, I knowe it well. He shalbe also a people and shalbe greete. But his ponger brother shalbe greater then he, and hys sede shal be full of people. And he blessed hem & dape and sayde: In the, let Israel blesse and saye God make the as Ephraim befoze Manasses. And Israel sayde vnto Joseph: beholde, I dye. And God shalbe with you & brynge you agayne vnto y<sup>e</sup> lande of your fathers. Moreover, I haue geuen vnto the, a porcion of \* lande aboue thy brethren, whiche I gat oute of the hande of the Egypte in my swearde, and in my bowe.

### The xlix. Chapter.

¶ Jacob blessed all his owne sonnes, and sheweth the way that is to come. He appoynteth wher he wolde burye, and dyeth.

**A**nd Jacob called for his sonnes and sayde: come together, that I maye tell you what shal happen you in the laste dayes. Gather you together, and heare ye sonnes of Jacob, harken vnto Israel your father. Ruben \* myne eldest sonne, thou art my myghte and the begynnyng of my strength the noblenesse of dignyte, and the noblenesse of power. Unstable as water. Thou shalt not be the cheffest, because thou wentest vp to thy fathers bed. Eu en then didest thou despye it, and it was no more my couche.

Thy brethren Simeon and Leui, cruell instruments in theyr habitacions. Into theyr secretes come not my soule, vnto theyr congregacion be my honoure not coupled: for in theyr wrath they slewe a man, and in theyr selfe wyl they dygged downe a wall. Cursed be theyr wrath, for it was shamelesse, and theyr fearcenes, for it was cruell. I wyl deuyde them in Jacob, and scatter them in Israel.

**J**uda thou arte he, whome thy brethren shall prayse. Thy hande shalbe in the \* necke of thyne ennemys, thy fathers chyldren shall stoupe before the. Juda is a \* Lyons whelpe. From thy spoule my sonne thou art come an hye. He layde hym downe and couched hym selfe as a Lyon, & as a \* lyonelle. Who wyl stee him vp? The sceptre shal not departe from Juda, and a lawgencer from betwene his fete, vntill Silo come. And vnto hym shall the gatheringe of the people be. He shall bynde hys sole vnto the vyne, and hys asses colte vnto the braunche. He washed his garment in wyne, and his mantell in the bloude of grapes. His eyes are redder then wyne, and his teth whyter then mylke. \* Zabulon shal dwel besyde the haue of the see, and nye the haue of Byppes. His border shalbe vnto Sidon.

**I**saaac a stronge asse: couchyng hym downe betwene two burdens, and sawe that rest was good, and the laude that it was pleasaunte, and bowed hys shoulde to beare, and became a seruaunt vnto tribute. \* Dan shall iudge his people and the trybes of Israel. Dan shall be a serpent in the waye, an adder in the path, bytynge the hofse heles and his ryder fell bakwarde: after thy saluacion haue I lokyd & Lorde. Gad, an host of men shall overcome hym, and he shall overcome at the last. Of Aser: his bread shalbe

fat, and he shall haue pleasures for a kynge.

**N**ephthali is a swyfte hynde, geuyng good wyl wordes. That florishing chyld Joseph, that plenteous chyld by the well syde, the doughters ranne vpon the wal. They haue prouoked hym, and shot him through with dartes. The archers haue enuied hym: but his bowe abode fast, and the armes of his handes were made stronge, by the handes of the myghty God of Jacob. Out of hym shall come an herdsman, a stone in Israel. From thy fathers God whiche hath helpe the, and with the almyghty whiche hath blessed the with blesynges from heauen aboue, with blesynges of y<sup>e</sup> depe that lyeth vnder, and with blesynges of the best, and of the wombe. The blesynges of thy father were stronger then the blesynges of mine elders, vnto the vtmost of y<sup>e</sup> bylles of the world, and they shalbe on the head of Joseph, and on the toppe of the brade of hym that was separte from hys brethren. Ben Jamin shall rauyn as a wolfe. In the morninge he shall deuoure the praye, and at nyght he shall deuyde the spoule. All these are the twelue trybes of Israel, and this theyr father spake vnto them and blessed them, euery one of them blessed he with a seuerall blesyng. And he charged the and sayde vnto them: When I shalbe gathered vnto my \* people, burie me with my fathers, in the caue that is in the felde of Ephron y<sup>e</sup> which is in the double caue that is in the felde by the countree of Mamre in the lande of Canaan. Whiche felde Abraham bought of Ephron the Hethyte for a posselion to burye in, where as were buryed Abraham and Sara his wife. And where as were buried Isahac and Rebecca his wyfe. And there I buryed Lea. The felde and the caue that is therein, was bought of the chyldren of Heth.

And when Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vnto the bed and dyed, and was \* put vnto hys people. And Joseph fell vpon his fathers face, and wepte vpon hym, and kyssed hym.

### The l. Chapter.

¶ Jacob is buryed, Joseph for geuech his brethren the way that they shold to hym. And he dyeth.

**A**nd Joseph commaunded his seruantes the Phisycions, to embawme his father, and the Phisycions embawmed Israel forty dayes longe, for so longe doth the embawmyng last, & the Egyptians bewayled hym. lxx dayes. And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharaon, sayyng: If I haue found fauoure in oure eyes, speake in the eares of Pharaon sayyng my father made me swere and sayde. loo, I dye, \* burie me in my graue, whiche I haue made me in the lande of Chanaan. Now therefore let me go and burye my father and then wyl I come agayne. And Pharaon sayde: goo and burie thy father, accordyng as he made the to sweare. And Joseph went vp to burie his father, and with hym went all the seruantes of Pharaon y<sup>e</sup> were the elders of his house & al the elders of y<sup>e</sup> land of Egypt, & al the house of Joseph, and his brethren, & his fathers house.



only they: chyldren, and they: shepe, and they: catell lefte they behynde in the lande of Goshan. And there wente w<sup>th</sup> hym also chariots and horsemen and it was an exceedyng greate company. And they came to the corne floze of Atrad which is beyonde Jordane, & there they made a greate and exceedyng soze lamentacyon. And he mourned for his father seven dayes. And when the inhabytors of the lande (even the Cananites) saw the mournynge in the corne floze of Atrad, they sayde: this is a great mournynge vnto the Egyptians: wherfore the name of the place is called the mournynge of the Egyptians, and it is beyonde Jordane: and his scennes dyd vnto hym, accordyng as he had commaunded them. For his sonnes carped hym \* into the lande of Canaan, and buried hym in the double caue of yfale which he caue \* Abraham bought and the feide also, to be a place to burye in, of Egipt vnto the westhyte before Haimre. And Joseph returned into Egypte agayne, he and his brethren, and all that wente w<sup>th</sup> hym to burye his father, ) as soon as he had buried hym.

And when Josephs brethren sawe that their father was d. aoe, they sayde: Joseph myghte fortune to hate vs and \* rewarde vs agayne all the euell which we dyd vnto hym. And they dyd a commaundement vnto Joseph, sayng: thy father charged vs before his death, sayng: This wyll shall ye saye vnto Joseph for geue I pray the the trespass of thy brethren, and they: spn: for they rewarded the euell. And nowe (we pray the) for geue the trespass of the seruantes o. thy fathers God. And Joseph wepte, when they spake vnto hym.

For his brethren came vnto hym, and fell flatte before his face sayng: behold, we be thy seruantes. To whome Joseph sayde: feare not. Am I God? Ye thought euell agaynst me: but God turned it vnto good, to bryng to passe as it is this daye, and to saue much people alpyne. Feare not therefore. Nowe I wyll norysh you, and your chyldren, and he comforted them, and spake kyndely vnto them.

Joseph dwelt in Egypte, he and his fathers house, and Joseph liued an hundred and ten yere. And Joseph sawe \* Ephrayms chyldren, even vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Josephs knees. And Joseph sayde vnto his brethren: I dye. And God wyll surely vyset you and bryng you out of this lande, vnto the lande whych he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an oth of the chyldren of Israel, sayng: God wyll not fayle but vyset you, and ye shall carry my bones hence.

And so Joseph dyed, when he was an hundred & ten yere olde. And they embalmed hym with spyes, puttynge hym in a chest in Egypte.

## The ende of the fyrste

booke of Moses: called in the hebrue,  
Bereschyth, and in the Latin,  
Genesis.

## The seconde booke of

Moses called in the hebrue: Melleh Schemoth. And in the Latin, Exodus.

### The fyrste Chapter.

The chyl dren of Jacob are nombred. The newe pharaon appereth. The act o the godde wyues.



**T**hese are the names of the chyldren of Israel, whiche came to Egypt w<sup>th</sup> Jacob euery man came with his houtholde: Ruben Simcon Leui, and Iuda, Issachar, and Benjamin, Dan Asephali, Gad, and Aser. All the soules that came out of the loynes of Jacob were .lxx. But Joseph was in Egypte already. And Joseph dyed and all his brethren, and all p generacyon, and the chyldren of Israel grete increased, multiplyed, and waxed exceedingly: and the lande was full of them.

But there rose vp a newe kyng in Egypte, whiche knewe not Joseph. And he sayde vnto his folke: behold, the people of the chyldren of Israel are greater and myghtier then we. Come on, let vs playe w<sup>th</sup> them, lest they multiplye, and lest it happen, that (yf there chaunce any warre) they loyne them selues vnto our enemies, and fyght agaynst vs, and so get them out of the lande. Therefore dyd they set taskmasters over them, to kepe them vnder w<sup>th</sup> burdens. And they buyle vnto Pharaon treasure cities: Pithon and Rameses. But the more they vbered them, p more they multiplied and grew so that they abhorred the chyldren of Israel. And the Egyptians helde the chyldren of Israel in bondage without merce. Therefore was theye lyfe bytter vnto them in that cruell bondage, in claye and byrche, & all maner of worke in the feldes. For all they: bondage whiche they serued them, was full of cruelte.

And the kyng of Egypte sayde vnto the mydwyes of the hebrues women, of whiche y ones name was Sephora and the other Phua, when ye do the offyce of a midwyfe to the woman of y hebrues and se in y byrth tyme that it is a boye ye shall kyl it. But if it be a doughter, it shall lyue. Now, thystanding the mydwyes feared God, & dyd not as the kyng of Egypte comaunded them but saued the men chyldren. And the kyng of Egypte called for the mydwyes, & sayde vnto the why haue you delt on this maner, & gaue saue y men chyldren? And y mydwyes answered Pharaon, that the hebrues women are not as the we-

cill men of



men of Egypte: for they are sturdy women, and are deliuered yet the myddowes come at them. And God therfore delt wel with the myddowes. And the people multiplied & waxed very myghty. And it fortuned because the myddowes feared God, he made them houses. And Pharaos charged all his people saying. All the men chylidren that are borne cast into the ryuer, and saue the maydechylidren alpye.

### The.ii. Chapter.

*Moses is borne and cast into the flagges. He is taken vp of Pharaos daughter. He killeth the Egypcian. He spelleth and marpeth a myse. The Israelites crye vnto the Lorde.*

Exod. ii. c.  
t. p. 111. b.

Actes. vii. c.  
Deut. xii. c.

Act. vii. c.  
2d. Mc. xi. a  
Wam. xii. c.

**A**nd there went a man of the house of Levi. And toke a daughter of Levi. And the wyfe conceaued & bare a sonne. And when she sawe that it was a proper chylde \* she hyd hym thre monethes: And when she coude no longer hyde hym, she toke a basket of bulrushes & daubed it with spume and ppyche, and layde þ chylde therein, & put it in the flagges by þ ryuer brinke. And his syster stode a faw of to wete what wold come of it. \* And the daughter of Pharaos came downe: to washe her selte in the ryuer, and her maydens walked a longe by the ryuers syde.

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And when she sawe the vasket amonge the flagges: she sente her mayde to fetch it. And when she had openedit, she sawe it was a chylde: and beholde, the babe wepte. And she had compassion on it, and sayde: it is one of the hebreus chylidren. Then sayde his syster vnto Pharaos daughter: Shall I goo and call vnto the a nurse of the hebreus women to nurse the the chylde? Pharaos daughter answered her: Go. And the mayde ranne and called the chylides mother. To whome Pharaos daughter sayde. Take thys chylde a way, and nurse it for me, I wyll reward the. And the woman toke the chylde and nursed it vp. The chylde grewe, and she brought it vnto Pharaos daughter, and it was made her son, and she called þ name of it Moses, because (sayd she) I toke hym out of the water. And it happened in thole dapes, when Moses was waxed greete, that he went out vnto hys brethren & looked on theyre burdens, and spied an Egypcian smytynge an hebreue whiche was one of his brethren. And he looked rounde aboute, and when he sawe no man by, he slew the Egypcian, and hyd hym in the sande. And when he was gone out another dape, beholde: two hebreus stroue together. And he sayd vnto hym that dyd the wrong wherfore synnest thou thy felowe? he answered:

Acte. vii. b.  
Gene. xii. b.

\* who made the a man of auctorite to iudge vs? Speakest thou to kyll me, as thou kyledst the Egypcian? And Moses feared and sayde of a suretye this thyng is knowne: And Pharaos hearde of it, and went aboute to sle Moses:

And Moses flyeng from the face of Pharaos, dwelt in the lande of Midian, and he sat downe by a welles syde. The preast of Midian had seuen daughters whiche came and drew water, and fylled the troughe, for to water theyre fether shepe. And the shephards came and droue theym awaye: but Moses stode vp and helped

them, and watered theyr shepe. And when they came to Raguel theyr father, he sayde: how hap peneth it that ye are come so sone to dape? And they answered: a man of Egypt deliuered vs from the hande of the shephards, and so drew vs water, and watered the shepe. he sayde vnto his daughters. And where is he? why haue ye so left the man? Call hym þ he may eate bread. And Moses was content to dwel with the man

And he gaue Moses zephora hys daughter, whiche when she bare a sonne, \* called hym Gerson: for he sayde, I haue bene a straunger in a straunge lande. *(And she bare yet another sonne, whom he called Eliezer, sayinge, the God of my father is myne helper and hath red me out of the hande of Pharaos.)*

And it chaunced in procelle of tyme, that the kynge of Egypte dyed, and the chylidren of Israel spghed be the reason of bondage, and cryed. And theyr complaynt came vp vnto God from the bondage: and God hearde theyr mone. And God remembred hys promyse wyth Abraham, Isahac and Jacob. And God looked vpon þ chylidren of Israel, and God had respect vnto them.

### The.iii. Chapter.

*Moses keepeth shepe. God appeareth vnto hym in a bush, and sendeth hym to the chylidren of Israel, and to Pharaos that tyrannise.*



**M**oses kepte the shepe of \* Jethro hys father in lawe, preast of Midian, and he droue the flocke to the backsyde of the desert and came to the mountayne of God, Horeb. \* And the angell of the Lorde appeared vnto hym in a flame of fyre out of the myddes of a bushe. And he looked, and beholde, þ bushe burned wyth fyre, and the bushe was not consumed. Therefore Moses sayde: I wyll go nowe, and se this greate spght, howe it cometh that the bushe burneth not. And wlex. he Lorde saw that he came for to se, God called vnto him out of the myddes of the bushe, and sayde: Moses, Moses. he answered: here am I. And he sayde: \* come not hyt her, put thy shooes of thy fete for the place whereon thou stondest is holy grounde. And he sayde: I am the God of thy father, the God of Abraham, the God of Isahac, and the God of Jacob. And Moses hyd his face for he was afrayde to loke vpon God.

And the Lorde sayde, I haue surely sene the trouble of my people which are in Egypte, and \* haue heard theyr cry from þ face of theyr task masters. For I knowe theyr sorowes and am come downe to deliuer them oute of the hande of the Egypcians, and to brynge them oute of that lande vnto a good lande and a large. & vnto a lande that floweth w mylke and honny cuen vnto

Ex. xii. a.

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Ex. xii. a.

Ex. xii. a.  
Acte. vii. b.

Ex. xii. b.

Ex. xii. c.  
Luka. xii. c.

Ex. xii. e.  
Acte. xii. a



unto the place of the Cananytes and Hethtes, and Amozites, and Pherezites, and Heuites, & of the Jebusites. Now therefore, the complaynt of the chyldren of Israel is come vnto me, and I haue also sente the opprellpon wgerwith þe Egiptians oppresse them. Come thou therefore, and I wyll sende the vnto Pharaon, that thou mayest brynge my people the chyldren of Israel out of Egypt. And Moses sayde vnto God. what am I to go vnto Pharaon, and to brynge the chyldren of Israel out of Egypt? And he answered: I wyll be with the. And this shalbe a token vnto the, that I haue sente the: after that thou haste brought the people out of Egypt, ye shal serue God vpon this mountayne. And Moses sayde vnto God: beholde, when I come vnto the chyldren of Israel I shal saye vnto them the God of your fathers hath sent me vnto you, and yf they saye vnto me, what is his name, what answer shall I geue them? And God answered Moses. I am that I am: and he sayde, thus shalte thou saye vnto the chyldren of Israel. I am hath sent me vnto you. And God spake further vnto Moses: thus shalt thou saye vnto the chyldren of Israel: the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: thus is my name for euer, and this is my memorypall into generacyon and generacyon. So and gather the elders of Israel together, and thou shalt saye vnto them. þe Lord God of poure fathers, the God of Abraham, the God of Isaac, and the God of Jacob appeared vnto me, and sayde. In visyting haue I visyted you, and knowe that whiche is done to you in Egypt. And I haue sayde, I wyll brynge you out of the tribulacion of Egypt vnto the land of the Cananytes, and Hethtes, and Amozites, and Pherezites, and Heuites, and Jebusites: euen vnto a lande that floweth with mylke & hony. And when they heare thy voyce then go: both thou and the elders of Israel shall goo vnto the kynge of Egypt, and saye vnto hym: The Lord God of the hebrues hath met with vs: & now we wyll go therfore. iii. dayes iourney into the wylde, and doo sacrifice vnto the Lord our God. And I am sure, that þe kynge of Egypt wyll not let you go: no not in a myght: and I wyll stretch out myne hande and smyte Egypte with all my wonders which I wyll do in the myddes therof. And after that he wyl let you go. And I wyl get this people fauoure in the syght of the Egiptians so that whē ye go, ye shal not go empty: but a wife shall borowe of her neyghbours and of her þe so: georneth in her house, iewels of syluer and golde and rayment. And ye shall put the on your sons and daughters, and shall rob the Egiptians.

### The. lili. Chapter.

Moses receiued signes of his calling & was sent into Egypt his wyfe zephora, a egiptian, vnto her son Aaron mereth with Moses. Moses laboureth his leaue of his father in lawe.

**M**oses answered and sayde: Se, they wyll not beleue me, nor harken vnto my voyce: but wyll saye, the Lord hath not appeared vnto the. And the

Lord sayde vnto hym: what is that which is in thy hande: he answered a rodde. And he sayde: cast it on the ground. And he cast it on þe ground and it became a serpent. And Moses fled from the syght of it. And the Lord sayde vnto Moses put furth thyne hande & take it by the tayle. And therefore he put furth his hande and caught it, and it became a rodde in his hande. For this thyng, sayeth he, shall they beleue the, that the Lord God of theyr fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto the.

And the Lord sayde furthermore vnto hym þe thruste thyne hande in to thy bosome. And he thrust his hande into his bosome. And when he toke it out agayne, beholde his hande was lpyrous euen as snowe. And he sayde: put thyne hande into thy bosome agayne. And he put his hande into his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayne as his other fleshe. Therefore yf they wyl not beleue the, nether heare the voyce of the first token, yet wyl they beleue for the voyce of the seconde token. But and yf they wyl not beleue the two spynes, neyther herken vnto thy voyce, thou shalt take of the water of the ryuer, and powre it vpon the drye lande. And the water whiche thou takest out of the ryuer, shall turne to bloude vpon the drye lande.

Moses sayde vnto the Lord oh my Lord, I am not eloquent from yester day and yet yester daye, and namely sence thou haste spoken vnto thy seruant but I am now mouthed and now tunded. And þe Lord sayde vnto hym: who hath made mans mouth, or who hath made the deafe, or the deafe, the seynge or the blynde haue not I the Lord? Therefore I wyl be with thy mouth and teache the what thou shalt saye. He sayde: oh my Lord, sende I praye the by the hande of hym whome thou wylte sende. And the Lord was angrie with Moses, and sayde: doo not I know Aaron thy brother the Leuyte, that he can speake? For lo, he cometh furent to mete the, and when he seyth the, he wyl be glad in his parte. Therefore thou shalt speake vnto hym, and put these wordes in his mouth, and I wyl be with thy mouth and with his mouth, and wil teache you what ye ought to do. And he shalbe thy spokesman vnto the people: he also shal be thy mouth and thou shalt be his God and thou shalt take this rod in thy hande, wherewith thou shalt do myzacles. Therefore Moses went and returned to Jethro his father in lawe agayne, and sayde vnto hym: I wyl go nowe, and turne agayne vnto my brethren whiche are in Egypt and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lord sayde vnto Moses in Midian: goo and returne agayne into Egypt, for they are deade which went abonte to kyll the. And Moses toke his wyfe, and his sonnes, and put them on an asse, and wente agayne to Egypt, and Moses toke the rod of God in his hande. And the Lord sayd vnto Moses: when thou arte entred and come in to Egypt agayne, se that thou doo all these thinges.



**W**onders before Pharaon, whiche I haue put in  
 thy hande: but I wyll holde \* hys herte, and he  
 shall not lette the people goo. And thou shalt  
 saye vnto Pharaon, thus sayeth the Lorde: Is-  
 rael is myne eldest sonne, and I haue sayde vnto  
 the that thou shouldest let my sonne go, that he  
 maye serue me. And thou woldest not let hym  
 goo, behold, I wyll \* be thyne eldest sonne.

And it chaunced by the way in the Jorne that  
 the Lorde met hym, and wolde haue kylled hym.  
 And zephora toke a stone, and cut away the fore  
 skynne of her sonne, and fell at his fete, and sayd  
 a bloudy husbnde art thou vnto me. Then he  
 let hym go. And she sayde a bloudy husbnde, be-  
 cause of the circumcysion. Then sayde the Lorde  
 vnto Aaron go mete Moses in the wyldernesse.  
 And he went and met hym in the mount of God  
 and kyssed hym. And Moses tolde Aaron all the  
 wordes of the Lorde which had sent hym, and al  
 the tokens whiche he had charged hym wthall.  
 So wente Moses and Aaron, and gathered all  
 the elders of the chyldren of Israel. And Aaron  
 tolde all the wordes which the Lord had spoken  
 vnto Moses, and dyd the myracles in the syght  
 of the people, and the people beleued. And when  
 they hearde that the Lorde had visyted the chy-  
 ldren of Israel and had looked vpon theyr tribula-  
 cyon, they bowed theyr head, and worshypped.

#### The. v. Chapter.

**M**oses and Aaron go vnto Pharaon. The people of Is-  
 rael are oppressed more and more, and they crye out vpon  
 Moses and Aaron therfore.

**M**oses and Aaron went in after ward,  
 and tolde Pharaon, thus sayth the Lorde  
 God of Israel. Let my people go, that  
 they maye kepe holy daie vnto me in  
 the wyldernes. And Pharaon sayde who \* is the  
 Lorde, that I shulde heare his voyce, and let Is-  
 rael go: I knowe not the Lorde, neyther wyll I  
 let Israel go. And they sayde, the God of the he-  
 brews hath met with vs: and therfore wyll we  
 goo thre dayes iourney in the deserte and sacry-  
 fyce vnto the Lorde our God: lest there happen  
 vnto vs, ether pestylence or sweard. Then sayd  
 the kynge of Egypte vnto them: wherfore doye  
 (Moses and Aaron) let the people from theyr  
 worke: get you vnto your labour. And Pharaon  
 sayde further more: beholde, there is muche peo-  
 ple nowe in the lande, and ye make them leaue  
 theyr worke. And Pharaon commaunded the same  
 daie vnto the taskemasters which were among  
 the people and vnto the offycers, sayng: ye shal  
 geue the people nomore strawe, to make byrche  
 wthall, (as ye dyd in tyme passed,) let them goo  
 and gather them strawe them selues, and the nomi-  
 bre of byrche whiche they were wonte to make  
 in tyme passed laye vnto theyr charges also, and  
 mynys the nothyng of therof. For they be ydel and  
 therfore crye sayng: we wyll go and do sacry-  
 fyce vnto our god. They must haue more worke  
 layde vpon them, that they maye labour therein  
 and not regarde wayne wordes.

Then went the taskemasters of the people &  
 the offycers out: and tolde the people: Thus say-  
 eth Pharaon. I wyll geue you nomore strawe, go

your selues and gather you strawe where ye can  
 fynde it, yet shall none of your labour be miny-  
 shed. And so were the people scatred abrode thro-  
 rowe out all the lande of Egypte: for to gather  
 stubble in steade of strawe. And the taskema-  
 sters hasted them forwarde sayng: fulfyll our  
 worke daie by daie, euen as yf ye had strawe.  
 And the offycers of the chyldren of Israel which  
 Pharaons taskemasters had set ouer them, were  
 beaten. And they said vnto them: wherfore haue  
 ye not fulfyllid your taske in makynge byrche,  
 both yester day and to daie, as well as in tymes  
 past? The offycers also of the chyldren of Isra-  
 ell, came and complayned vnto Pharaon, sayng  
 wherfore dealest thou thus wth thy seruaun-  
 tes: there is no strawe geuen to thy seruaun-  
 tes, and they saye vnto vs: make byrche. And  
 thy seruauntes are beaten, & thy people is foule  
 intreated. He sayde, ydel are ye, ydel: and ther-  
 fore ye saye. We wyll go and do sacryfyce vnto  
 the Lorde. Soo therfore nowe and worke and there  
 shall no strawe be geuen you, and yet shall ye de-  
 lyuer the whole tale of byrche.

And the offycers of the chyldren of Israel dyd  
 with heynesse loke on them that sayde ye shall  
 minys the nothyng of your dayly makynge of  
 byrche. And they met Moses and Aaron which  
 stode in theyr waye as they came out from Pha-  
 raon, and sayde vnto them: The Lord loke vpon  
 you and iudge you, which hath made the sauour  
 of vs syncke in the yes of Pharaon and in the es-  
 es of his seruauntes: and haue put a sweard in  
 theyr hande to sle vs. Moses returned vnto the  
 Lorde, and sayde Lord, wherfore hast thou delt  
 cruelly wth this people, & wherfore haste thou  
 sent me: for sence I came to Pharaon to speake in  
 thy name, he hath feared foule wth this folke, &  
 yet thou hast not deliuered thy people at all.

Then the Lord sayde vnto Moses: Howe shalt  
 thou se, what I wyll doo vnto Pharaon, for in a  
 myghty hande shal he let them go, & in a myghty  
 hande shal he dryue them out of his lande.

#### The. vi. Chapter.

**G**od promyseth the deliuerance of the Israelites  
 and the lande of Chanaan. The Genealogy of Labben,  
 Symeon, and Reu.

**A**nd God spake vnto Moses, & sayd  
 vnto him: I am the Lord: I appea-  
 red vnto Abraham Isaac and Ja-  
 cob as an almighty god: and in my  
 name Iehouah, was I not knowne  
 vnto them. Moreouer \* I made an appoyntment  
 wth them to geue them the land of Chanaan. &  
 lande of theyr pylgrymage, wherein they were  
 straungers. And I haue also heard the gronyng  
 of the chyldren of Israel, whom the Egyptians  
 kepe in bondage, and haue remembred my coue-  
 naunte. Wherfore saye vnto the chyldren of Is-  
 rael: I am the Lorde, I wyll byynge you out  
 from the burdens of the Egyptians, and wyll  
 ryd you out of theyr bondage, and wyll deliuer  
 you in a stretched out arme and in greute widge-  
 mentes. And I wyll take you for my people, and  
 wyll be to you a God. And ye shall knowe that  
 I am the Lorde your God, whiche byynge you  
 out from the burdens of the Egyptians. And I  
 wyll



will bypunge you vnto the lande concernyng the  
whych I dyd lyfte vpon my hande to geue it vn-  
to Abraham, Iſaac, and Jacob, and will geue  
it vnto you for a possession: euen in the Lorde.

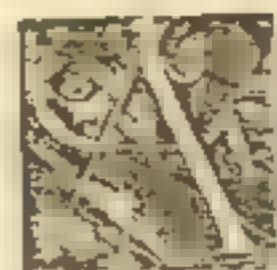
And Moses tolde the chyldren of Israel euen so.

But they harkened not vnto Moses, for an-  
gryth of sperte and for cruel bondage. The lord  
spake vnto Moses sayinge: Goo in, and speake  
vnto Pharaos kyng of Egypte, that he lette the  
chyldren of Israel go out of his lande. And Mo-  
ses spake before the Lorde, sayinge: beholde, the  
chyldren of Israel herken not vnto me, howe  
then shall Pharaos heare me, whych am of vn-  
circumcysed lippes? And the Lorde spake vnto  
Moses and vnto Aaron, & gaue them a charge  
vnto the chyldren of Israel: and vnto Pharaos  
kyng of Egypte: to bypunge the chyldren of Is-  
rael out of the lande of Egypte. These be the

heades of theyr fathers houses. The chyldren  
of Ruben the eldest sonne of Israel at these: Ha-  
nôh, and Pallu, Hezron, and Charu, these be  
proumholes of Ruben. The chyldren of Simeon  
Gemeel, and Iamin, Ohad, and Iachin, zoar, &  
Saul the sonne of a Samanitesse wyfe: these are  
the kynredes of Simeon. These also are the na-  
mes of the chyldren of Leui in theyr generacy-  
ons: Gerson and Kahath and Merari. Leui ly-  
ued an hundred and thyrtye and seuen yere. The  
sonnes of Gerson: Libni and Semer by theyr kin-  
redes. The chyldren of Kahath: Amram and Je-  
sear, Hezron and Eliezer. And Kahath lyued an  
hundred and thyrtye and thre yere: The chyl-  
dren of Merari: Maheli and Musi these are the  
kynredes of Leui by theyr generacions. \* Am-  
ram toke: Jochebed his wyfe & she bare  
hym. Aaron and Moses. And Amram lyued an hundred and thyrtye and seuen yere  
The chyldren of Isear: Iozab, Nepheg, and  
Sichri. The chyldren of Eliezer, Eliezer, Eliza-  
phan, and Situi. And Aaron toke Eliza-  
boughter of Aminadab: and she bare hym Nadab, and Abihu,  
Eleazar and Ithamar. The chyldren of Iozab:  
Assir, and Elcana, and Abiahab: these are the  
kynredes of the Iozabites. Eleazar Aarons  
sonne toke hym one of the daughters of Putuel  
to wyfe whiche bare hym Phinehas, and these  
are the p. p. p. fathers of the Leuites tha-  
rowe out theyr kynredes. This is that Aaron  
and Moses to whome the Lorde sayde cary the  
chyldren of Israel out of the lande of Egypte,  
accordyng to theyr armys. These are that Mo-  
ses and Aaron whiche spake to Pharaos kyng of  
Egypte, that they myght bypunge the chyldren of  
Israel out of Egypte. And in the dape when the  
Lorde spake vnto Moses in the lande of Egypt  
he spake vnto hym, sayinge: I am the Lorde,  
speake thou vnto Pharaos the kyng of Egypte  
all that I saye vnto the. And Moses sayde be-  
fore the Lorde Beholde, I am of vncircumcysed  
lippes, & how shall Pharaos geue me audience?

The. vii. Chapter.

The tokens to knowe God. The rod of Moses is turned  
to a serpent. The sorcerers do euen the same. The waters  
are turned into bloude.



And the Lorde sayde vnto Moses: Be-  
holde, I haue made the Phara-  
os God, & Aaron thy brother shall  
be thy prophet. Thou shalt speake  
all that I commaunded the, and Aa-  
ron thy brother shall speake vnto Pharaos that  
he sende the chyldren of Israel out of his lande.  
And \* I will harden Pharaos harte, and mul-  
tiple my myracles and my wordes in the lande  
of Egypte. But Pharaos shall not herken vnto  
you, that I may set myne hande vpon Egypte  
and bypunge out myne armys, and my people  
chyldren of Israel out of the lande of Egypt, in  
greate iudgements, and the Egyptians shall  
know that I am the Lorde, when I stretch furth  
my hande vpon Egypte, and bypunge out  
chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lorde coman-  
ded them, euen so dyd they. Moses was. lxxi.  
yere olde, and Aaron. lxxiii. when they spake  
vnto Pharaos. And the Lorde spake vnto Mo-  
ses and Aaron sayinge: If Pharaos speake vnto  
you sayinge: Shewe a wonder, thou shalt say vnto  
Aaron: take thy rod and caste it before Pha-  
raos, that it maye be a serpent. Then went Mo-  
ses and Aaron in vnto Pharaos, and dyd euen as  
the Lorde had commaunded. And Aaron caste  
furth his rod before Pharaos and before his ser-  
uauntes: and it turned to a serpent. Then Pha-  
raos called for the wyse men and enchauntes,  
and those wyse men of Egypte dyd in lyke ma-  
ner with theyr sorcery. For they cast downe eue-  
ry man his rodde, and they turned to serpentes:  
but Aarons rodde dyd eat vp theyr rodde: and  
he hardened Pharaos herte: that he harkened not  
vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moses: Phara-  
os herte is hardened, he refuseth to let the people  
go. Get the vnto Pharaos in the morninge, so,  
he will come vnto the water, and thou shalt stande  
vpon the ryuers bypyncke agaynst he come, and  
the rod whiche turned to a serpente, shalt thou take  
in thynne hande. And thou shalt saye vnto hym:  
the Lorde God of the hebrewes hath sent me vn-  
to the, sayinge: let my people go, that they may  
serue me in the wylernes: And beholde, hyt her-  
to thou wouldest not heare. Thus sayth the Lorde.  
Beholde, I will smyte (with the staffe that is  
in myne hande) the water that is in the ryuer, &  
it shall turne to bloude. And the fische that is in  
the ryuer shall dye, and the ryuer shall stynke: and  
it shall greue the Egyptians to drynke of the wa-  
ter of the ryuer. And the Lorde spake vnto Mo-  
ses, saye vnto Aaron. take thy staffe and stretch  
out thynne hande ouer the waters of Egypt ouer  
theyr streames, ouer theyr ryuers and ponde, &  
all pooles of water, whych they haue, that they  
maye be bloude, and that there maye be bloude  
thorowout all the lande of Egypte. both in ves-  
sels of woode and also of stone. And Moses and  
Aaron dyd euen as the Lorde commaunded. And  
he lyfte vp the staffe, and smote the waters that  
were in the ryuer in the syght of Pharaos, and in  
the syght of his seruauntes. and all the water  
that was



was in the ryuer, turned into bloude. And the  
 fysh that was in the ryuer dyed, \* and the ryuer  
 stauke: and the Egyptians coulde not drynke of  
 the waters of the ryuer. And there was bloude  
 thowout all the lande of Egypte. And the en-  
 chaunters of Egypte dyd lyke wyse with theyr  
 sorceryes, and he hardened Pharaos hert: ney-  
 ther dyd he harken vnto them \* as the Lorde had  
 sayde. And Pharaos turned hym selfe, and went  
 agayn into his house, & set not his hert therunto.  
 And the Egyptians dygged counde about þe ry-  
 uer for water to drynke, for they could not drynke  
 of the water of þe ryuer. And it continued a weke  
 after that the Lorde had smyten the ryuer.

### The vii. Chapter.

The plague of frogges. Moses prayeth for Pharaos. The  
 plague of the flies.

**T**he Lorde spake vnto Moses: Soo  
 vnto Pharaos and tel him, thus say-  
 eth the Lorde: \* let my people go  
 & they maye serue me. If thou wylt  
 not let them go behold, I wil smite  
 all thy border with frogges. And the ryuer shal  
 scall with frogges, which shal go vp and come  
 in to thyne house. and in to thy pryncipe chamber  
 where thou slepest, and vpon thy bed, and into  
 the house of thy seruauntes, and vpon thy peo-  
 ple, and into thyne ouens, and vpon thy meates.  
 And the frogges shal come vpon the and on thy  
 people, and vpon all thy seruauntes.

**A**nd the Lorde spake vnto Moses. Saye vn-  
 to Aaron: stretch furth thyne hande wth thy  
 rod ouer the streames, ouer the ryuers, and ouer  
 the ponde, that thou mayst brynge vp frogges  
 vpon the lande of Egypte. And Aaron stretched  
 his hande ouer the waters of Egypte, and the  
 frogges came vp, and couered þe lande of Egypte.  
 And the sorcerers dyd lyke wyse with theyr sor-  
 cery, and brought frogges vp vpon the lande of  
 Egypte. Then Pharaos called for Moses and  
 Aaron and sayde: \* praye ye vnto the Lord that  
 he maye take awaye the frogges from me: and  
 from my people, and I wyl let the people go. þe  
 they maye do sacrifice vnto the Lord. And Mo-  
 ses sayd vnto Pharaos. reioyce thou ouer me, and  
 appoynte when I shal praye for the and for thy  
 seruauntes, and for thy people, to dryue awaye  
 the frogges from the, and thy houses, and þe they  
 maye remayne but in the ryuer only. He sayde: to  
 morowe. And he sayde, euen as thou hast sayde  
 that thou mayest knowe that there is none lyke  
 vnto þe Lorde our God. And so the frogges shal  
 departe from the and from thy houses, from thy  
 seruauntes and from thy people, and shal re-  
 maine in the ryuer only. Moses and Aaron  
 went out from Pharaos, and Moses cryed vnto  
 the Lorde vpon the appoynement of frogges,  
 whiche he had made vnto Pharaos. And þe Lord  
 dyd accordynge to the sayinge of Moses. And  
 the frogges dyed out of the houses, out of þe cour-  
 tes and feldes. And they gathered them toge-  
 ther vpon heapes, and the lande stauke of them.

But when Pharaos sawe that he had rest ge-  
 uen hym, he hardened his herte and hekened not  
 vnto them, as the Lorde had sayde. And þe Lord

sayde vnto Moses. Saye vnto Aaron, stretche  
 out thy rod and smyte the dust of the lande, that  
 it maye turne to lyle thowout all the lande of  
 Egypte. And they dyd so. For Aaron stretched  
 out his hande, and with his rod he smote the dust  
 of the earth which turned to lyle in men & beaste  
 so that all the duste of the lande turned to lyle,  
 thowout all the lande of Egypte.

And the enchaunters assayed lyke wyse with  
 theyr enchaunmentes to brynge furth lyle, but  
 they coulde not. And the lyle were both vpon  
 men and beastes. Then sayde the enchaunters  
 vnto Pharaos: it is the finger of God. And Pha-  
 raos herte remayned obstinate, and he hark-  
 ned not vnto them, euen \* as þe Lorde had sayde.

And the Lorde sayde vnto Moses: ryle vp  
 early in the mornynge, and stand before Pharaos  
 for he wyl come furth vnto the water and thou  
 shalt saye vnto hym thus sayeth the Lorde: Let  
 my people go, that they maye serue me. Els, yf  
 thou wylt not let my people go: behold, I wyl  
 sende all maner of flies bothe vpon the and thy  
 seruauntes, and thy people, and into the houses.  
 And the houses of the Egyptians shal be full of  
 flies, and the grounde wgeron they are. And þe  
 lande of \* Golan where my people are, wyl  
 cause to be wonderful in that daye so that there  
 shal no flies be there. Wherby thou shalt knowe  
 that I am the Lorde in the myddes of the earth.  
 And I wyl put a diuysyon betwene my people  
 and thyne. And euen to morowe shal this myra-  
 cle be done. And the Lorde dyd euen so, and there  
 came noysome flies into the house of Pharaos, &  
 into his seruauntes houses, and into all the land  
 of Egypt: and the lande was corrupt with these  
 flies. And Pharaos called for Moses and Aaron  
 and sayde: So and do sacrifice vnto youre God  
 in the lande. And Moses answered: it is not  
 mete that we do so. For then we must offer vn-  
 to the Lorde our God, that whiche is an abho-  
 minacyon vnto the Egyptians. But and yf we  
 sacrifice that which is an abhominacyon vnto  
 the Egyptians before they eyes, quid they not  
 stone vs: we wyl go thre dayes iorney into the  
 deserte, and sacrifice vnto the Lorde our God,  
 \* as he hath commaunded vs.


And Pharaos sayde: I wyl let you go that ye  
 maye sacrifice vnto the Lorde your God in the  
 wyldecnesse: but go not farrer awaye, praye for  
 me. And Moses sayde: beholde, I wyl go out  
 from the, and praye vnto the Lorde, that þe flies  
 maye departe from Pharaos, and from his ser-  
 uauntes and from his people to morowe. But  
 let Pharaos from hence furth decrease nomore, þe  
 he wyl not let the people go to sacrifice vnto the  
 Lorde. And Moses went out from Pharaos and  
 prayde vnto the Lorde. And the Lorde dyd ac-  
 cordynge to the sayinge of Moses, and the flies  
 departed from Pharaos, and from his seruaun-  
 tes, and from his people, & there remayned not  
 one. And Pharaos hardened his herte euen then  
 also, and dyd not let the people go.

### The ix. Chapter.


The moyn of beastes. The plague of botches & sores. The  
 horribile hoyle, thunders, and lychtynge.

The



**3** **E**xo. vii. c.  The Lorde sayde vnto Moses: goo in vnto Pharaon and thou shalt tel him thus sayth the Lorde God of the Ebyues: \*tel my people goo, that they maye serue me. If thou wylt not let them go, and wylt holde them still, beholde. the hande of the Lorde is vpon thy flocke whiche is in the felde for vpon horses, asses, camels, oxen, and shepe, there shalbe a myghty great moynyn And the Lorde shall do wonderfully betwene þ beasts of Israel and the beasts of Egypte. so that there shal notynge dye of all that pertaineth to the chyldren of Israel. And the Lorde appointed a tyme, sayinge. to morowe the Lorde shall synche thys worde in the lande. And the Lorde dyd it on the morowe, and all the catel of Egypte dyed but of the catell of the chyldren of Israel dyed not one. And Pharaon sent, and beheld: there was not one of the catel of þ Israelites deade. And the herte of Pharaon was hardened that he wolde not let the people go.

**4** And the Lorde sayde vnto Moses and Aaron: take poure handes full of asphers out of the fornace, and Moses shal spynkle it vpon the apye, in the syghte of Pharaon, and it shall turne to dust in all the lande of Egypt: that there may be swellynge sores with blaynes both on man & best thowout all the lande of Egypte. And they toke asphers out of the furnace, and stode before Pharaon, and Moses spynkled it vpon to þ apye. And there were sores with blaynes both in men and in bestes: and the sozerers coulde not stonde before Moses because of the blaynes for there were botches vpon the enchaunteres & vpon all the Egyptians. And the Lorde hardened the herte of Pharaon, and he harkened not vnto them: as the Lorde had sayde vnto Moses.

**E**xo. viii. c. **E**xo. viii. c.  And the Lorde sayde vnto Moses: rylc vp early in the mornynge, and stande before Pharaon, and thou shalt tel him thus sayth þ Lord God of the Ebyues: \*let my people go þ they maye serue me or elles I wyl at this tyme send all my plages vpon thyne herte, and vpon thy seruantes and on thy people, that thou mayst know, that there is none lyke me in all the earth. For nowe I wyl stretch out myne hande, that I may synche the and thy people with pestylence and thou shalt perishe from the earth. And in very dede, \*for this cause haue I kepte the, for to shewe the my power: and that they myght declare my name thowout all the worlde.


**5** Yet thou exaltest thy selfe agaynst my people, that thou wylt not let them go: beholde, to morowe this tyme I wyl sende downe a myghty grete hayle: such suche a one as was not in Egypte, sence it was grounde vnto this tyme. Sende therfore nowe, and gather thy bestes, and all that thou hast in the felde. For vpon all the men and the bestes which are founde in the felde, and not brought home, shall the hayle fall and they shall dye. And as many as feared the worde of the Lorde amonge the seruantes of Pharaon made theyre seruantes and theyre bestes flee into þ houses but he that regarded not the worde of the Lorde, left his seruantes and

his bestes in the felde. And the Lorde sayde vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egypte: vpon man and vpon bestes, and vpon all the herbes of the felde, thowout all þ lande of Egypte. And Moses stretched out his rod vnto heauen and the Lorde thundred and hayled, & the fyre ran a longe vpon the ground. \*And the Lorde so hayled in the lande of Egypte, þ there was hayle and fyre myngled with the hayle, so greuous, and suche as there was none thowout all the lande of Egypte, sence people inhabited it. And the hayle smote thowout all þ land of Egypte, all that was in the felde both man & best. And the hayle smote all the herbes of the felde, and broke all the trees of the felde: onely in the lande of Gyzam, where the chyldren of Israel were, was no hayle. And Pharaon sent and called for Moses and Aaron, & sayde vnto them I haue now synned: the Lorde is ryghteous, & I and my people are vngodly. \*Praye ye vnto the Lorde for it is muche þ there shulde be thunders of God and hayle. I wyl let you go, and ye shall tary no longer. Moses sayde vnto hym: as sone as I am out of the Eptie, I wyl spede abroad my handes vnto the Lorde, and the thunder shall cease, neyther shall there be any more hayle, that thou mayst know howe that þ earth is the Lordes. But I knowe that thou and thy seruantes yet feare not the face of þ Lord god.

And so the flaxe and the barley were smytten for the barley was out vp, & the flaxe was bould: but the wheate and the rye were not smytte for they were late sowne. And Moses went out of the eptie from Pharaon and spede abroad his handes vnto the Lorde and the thunder & hayle ceased, neyther rained it vpon the earth. And when Pharaon saw that the rayne and the hayle and thunder were ceased, he synned agayne and hardened his herte, he and his seruantes. And the herte of Pharaon was hardened: neyther wold he lette the chyldren of Israel go, as the Lorde had sayde by the hande of Moses.

#### The x. Chapter.

The herte of Pharaon is hardened of God. The grete pestilence. The theke darke.

**1** **E**xo. x. c.  And the Lorde sayde vnto Moses, go in vnto Pharaon for \*I haue hardened his herte, and the herte of his seruantes, that I might put thesc my sygnes amongest them, and þ thou tell in the audience of thy sonne, and of thy sonnes sonne, what thynges I haue done in Egypte, and the myracles whiche I haue done amonge them. that ye maye knowe howe that I am the Lorde. And so Moses and Aaron came vnto Pharaon and sayde vnto hym: Thus sayth the Lorde God of the Ebyues, howe longe shal it be or thou wylt submyt thy selfe vnto me? \*let my people go, that they maye serue me. \*Ergo: \*if thou do not, and wylt not let my people go: beholde, to morowe wyl I brynge grethopers into thy coastes, and they shal couer the face of the earth, that it can not be sene: and they shal eate the resydue whiche remaineth vnto you and



And is escaped from the hable and they shall eat euery grene tree that beareth you frute in y<sup>e</sup> felde and they shall fyll thy houses, and all thy seruantes houses, and the houses of all the Egyptians after suche a maner as neyther thy fathers, nor thy fathers fathers haue sene, sence y<sup>e</sup> tyme they were vpon the earth vnto this daye. And he turned hym selfe about, & went out from Pharaos.

And Pharaos seruantes sayde vnto hym, howe longe shall he be a flander vnto vs? Let the men go, that they maye serue the Lord their God: knowest thou not that Egypte is destroyed? And Moses & Aaron were brought agayne vnto Pharaos, and he sayde, then go, and serue y<sup>e</sup> Lord your God. Who are they that shall go? And Moses answered we wyl go w<sup>th</sup> our ponge and with our olde: yee, and with our sonnes and with our daughters, and with our wyues and with our oxen we muste go. For we muste holde a fcaste vnto the Lord.

And he sayd vnto them, let it be so. The lord be with you. When I let you go, and your chyldren also, take yeede, for ye haue some mischefe in hande. Naye, not so but go they that are men & serue the Lord, for that was your desyre. And they thrust them out of Pharaos presence. And the Lord sayde vnto moles Stretch out thynne hande ouer the lande of Egypte for greschoppers that they maye come vpon the lande of Egypte and eate all the herbes of the lande, and all that the hable leste behynde. And Moses stretched furthys rod ouer the lande of Egypte: and the Lord brought an east wynde vpon the lande at that daye, and all that nyght. And in the morninge, the east wynde broughte the greschoppers, and the greschoppers wente vpon all the lande of Egypte: and remayned in all quarters of Egypte very greuously. Before them were there no suche greschoppers, neyther after them shalbe for they couered all the face of the earth, so that the lande was darke. And they dyd eate all the hearbes of the lande, and all the fentes of the trees, and whatsoeuer the hable hadde leste: there was no grene thynges left in the trees and herbes of the felde thorow all y<sup>e</sup> lande of Egypt.

Therefore Pharaos called for Moses and Aaron in haste, and sayde: I haue sinned agaynst y<sup>e</sup> Lord your God, and agaynst you. And nowe forgiue me my synne once this once and praye vnto the Lord your God, that he maye take awaye from me this deeth only. And Moses went out from Pharaos, and prayde vnto the Lord. And the Lord turned a myghty stronge weste wynde, and it toke awaye the greschoppers, and caste them into the red see, so that there was not one greschopper in all the coste of Egypte. And y<sup>e</sup> Lord hardened Pharaos herte, so that he wold not let the chyldren of Israell go.

And the Lord sayde vnto Moses Stretch out thy hande vnto heauen, that there maye be vpon the lande of Egypte darknes which maye be felt. And Moses stretched furth his hande vnto heauen, and there was a thicke darknesse vpon all the lande of Egypte thre dayes longe, no man sawe another, neyther rose vp from y<sup>e</sup> place where

he was by the space of thre dayes but all y<sup>e</sup> chyldren of Israell had lycht where they dwelled.

And Pharaos called for Moses and sayde: go and serue the Lord, only let your shepe and your oxen abyde, and let your chyldren go with you. And Moses sayde: thou must geue vs also offerynges and burnt offerynges for to sacrifice vnto the Lord our God: our catell also shall go w<sup>th</sup> vs, and there shall not one hefe be leste behynde for thereof muste we take to serue the Lord, our God. Acyther do we knowe what we shall offer vnto the Lord, vntill we come thither.

But the Lord hardened Pharaos herte: and he wolde not let them go. And Pharaos sayd vnto hym get the frome, and take hed to thy selfe, and se my face nomore. For when soeuer thou comest in my syght, thou shalt dye. And Moses sayde: Let it be as thou hast sayde, I wyl se thy face no more.

### Exe. xi. Chapter.

The Lord commaundeth to radd the Egyptians. The death of all the fyrst begotten in Egypte.



And the Lord sayd vnto Moses pet I wyl I bring one plage more vpon Pharaos vpon Egypte and after y<sup>e</sup> he wyl let you go hence. And when he letteth you go, he shall utterly dryue you hence. Speake y<sup>e</sup> therefore in the eares of the people y<sup>e</sup> euery man borrowe of his neyghbour, and euery woman of her neyghbour: ic wels of syluer and iewels of gold. And y<sup>e</sup> Lord shall geue the people fauour in the syghte of the Egyptians. Moreover, \* Moses was very great in the lande of Egypt, in the syght of Pharaos seruantes and in the syght of the people.

And Moses sayde thus sayeth the Lord. \* At mydynyght wyl I go out into the myddes of Egypte, and all the fyrste borne in the lande of Egypte shal dye, euen from the fyrst borne of Pharaos that sytteth on this seate, vnto y<sup>e</sup> fyrst borne of the mayde seruaunte that is behynde the myll and all the fyrst genbred of the catell. And there shall be a greate crye thorowout all the lande of Egypt, suche as there was neuer none lyke, nor shalbe. But amonge the chyldren of Israell shal not a dog moue his tunge, nor pet man or beast that pe maye knowe howe that the Lord putteth a dyfference betwene the Egyptians and Israell. And these thy seruantes shall all come downe vnto me. And fall before me, and saye: get the out and all the people that are vnder the, and then wyl I departe. And he wente out from Pharaos with an angry countenance. And the Lord sayde vnto Moses. Pharaos shall not heare pon, that my wonders maye be multiplied in the Lande of Egypte. And Moses and Aaron dyd al these wonders, which are wyrtten, before Pharaos. And the Lord hardened Pharaos herte, so that he wolde not let the chyldren of Israell go out of his lande.

### Exe. xii. Chapter.

The passouer is eaten. The fowte breade. They m<sup>e</sup>te the chylren what the passouer is gynteth. The heuyn of the fyrst begotten in Egypte. The raddeth of the Egyptians, The going out of the Israellites.

And





**M** And the Lorde spake vnto Moyses and Aaron in the lande of Egypte sayinge: Eþys moneth shall be vnto you the begynnyng of monethes and the fyrste moneth of þe pere shall it be vnto you. Speake þe vnto all the congregacion of Israel, sayinge: In the tenth daye of this moneth euery man take vnto hym a lambe accordyng to the house of the fathers a lambe thowout euery house. If the household be to lytle for the lambe, let hym take his neyghbour whiche is next vnto hym house accordyng to the nombre of þe soules euery one of you, accordyng to his eatyng, shal make your count for a lambe. And let the lambe of yours be without blemyshe a male of a pere olde whiche þe shall take out fro amonge the shepe, or from amonge the goates.

And þe shall kepe hym vntyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll hym about euen. And they shal take of the bloude, and streke it on the two syde postes and on the vpper doze post euen in the houses, where they shall eat hym. And they shal cate the fleshe the same nyght, roste wth fyre and with unleuened bread and with sower herbes they shal cate it. Se þe eate not thereof rawe nor soden in water, but roste with fyre: the heade, fet, and purtenaunce therof. And þe shall let nothing of it to remayne vnto the mornyng. That whiche remaineth of it vntyll the morowe, shall þe butne with fyre.

Of this maner shall þe eate it with your loynes girded, and your shoes on your fete and your staves in your handes. And þe shal cate it in haste for it is the Lordes pascouer: for I wyl passe thowthe the lande of Egypte this same nyght, and wyl smyte all the fyrste borne in the lande of Egypte both of man and beaste, and vpon all the goddes of Egypte wyl I the Lorde do execution. And the bloude shal be vnto you a token in the houses where in þe are. And when I se the bloude, I wyl passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egypte. And this daye shal be vnto you a remembraunce: and þe shall kepe it holy vnto the Lorde, euen thowthe oure your generacions shall þe kepe it holpe daye, that it be a custome for euer. \* Seuen dayes shall þe eate unleuened breade: and the fyrste daye þe shall put a waye leuen out of your houses. For whoso euer eateh leuened breade from the fyrst day vntyll the seuenth daye, that soule shal be plucked out from Israel. \* The fyrste daye shal be an holpe conuocacion, and the seuenth daye shal be an holpe conuocacion vnto you. There shal be no maner of worke done in them, saue about that onely whiche euery man must eate, þe onely maye þe do. And þe shall obserue unleuened breade. For this same daye haue I brought your armyes out of the lande of Egypte, therefore þe shall obserue this daye, and all your chyldren after you, by a custome for euer. \* The first moneth, and the fourtene daye of the moneth at euen, þe shall eate swete bread vnto the .xiiij. daye of the moneth at euen agayn. Seuen dayes shal

there be no leuened breade founde in your houses. And whoso euer eateh leuened breade, that soule shal be rote out from the multitude of Israel: whether he be a straunger or borne in the lande. Þe shall eate nothinge leuened: but in all your habitacions shall þe eate swete breade.

Moses called for the elders of Israel & sayde vnto them chose out and take you to euery household of you a shepe, and kyll it for pascouer. And take a bunch of plope, & dyp it in the bloud that is in the bason, and stryke the vpper poste and the two syde postes with the bloude that is in the bason, and none of you go out at the dore of his house, vntyll the mornyng. For the Lorde wyl go aboute to smyte the Egyptians. And when he seeth the bloud vpon þe vpper doze post and on the two syde postes he wyl passe ouer the doze, and wyl not suffer the destroyer to come in to your house to plage you. Therefore shal þe obserue this thyng, that it be an ordinaunce both to the and thy sonnes for euer.

And when þe be come into the lande whiche the Lorde wyl geue you, accordyng as he hath promysed, þe shal kepe this scrupce. \* And when your chyldren aske you what maner of scrupce is this þe do, þe shal saye it is the sacrifice of the Lordes pascouer whiche passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians and saued our houses. And the people bowed themselves, & worshipped: And the chyldren of Israel went, and dyd as þe Lorde had commaunded Moyses & Aaron. Euen so dyd they. And at .xiiij. nyght, the Lorde smote all þe fyrste borne in the lande of Egypte, from þe fyrst borne of Pharao that sat on his seate, vnto the fyrst borne of the captiue that was in pylon, and all the fyrst gendered of catell. And Pharao rose, vp in the nyght, he and all his seruantes & all the Egyptians: \* and there was a great cryinge in Egypte, for there was no house where there was not one deade. And he called vnto Moyses and Aaron by nyght, sayinge: ryle vp & get you out from amonge my people bothe þe & also the chyldren of Israel, and go and serue the Lorde as þe haue sayde. And take your shepe & your oxen with you as þe haue sayde, and departe and \* blesse me. And the Egyptians were fearce vpon the people, that they myghte sende them out of the lande in haste for they sayde we dye all. And the people toke theyr dough before it was sowred, and theyr vitayles bounde in clothes vpon their shulders. And þe chyldren of Israel dyd accordyng to the saying of Moyses. And they borrowed of þe Egyptians \* ierwels of syluer ierwels of gold, & rayment. And the Lorde gaue þe people fauoure in the syght of the Egyptians: so that they graunted suche thynges as they requested. And they robbed the Egyptians. And þe chyldren of Israel toke theyr iourney from Ramses to Suchoth: syre hundred thousande men of fote, besyde chyldren. And muche comen people wente out also with them, and shepe and oxen an exceeding great flocke. And they baked swete cakes of þe dough which they brought out of Egypt, for it was not sowred. For when they

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Exod. xi. d. b. c. xxi. d. b. c. xxi. d. b. c.

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Gen. xii. c.  
Judic. vi. d.  
Sals. iii. c.  
Rite. vii. a.

they were thruste oute by the Egyptians, they could not say to prepare themselves any provision of meate. The dwelling of the children of Israel, which they dwelled in Egypte was four hundred and thirtie yeres, and when the four hundred and thirtie yeres were cryed, even the selfe same daye departed all the hostes of the Lorde out of the lande of Egypt. It is a nyght to be observed to the Lorde, in the which he brought them out of y lande of Egypt. This is that nyght of the Lorde which all the children of Israel must kepe thorowout theyr generacions. And the Lorde sayde unto Moles and Aaron: This is the lawe of the pascouer: there shall no straunger eate thereof. But every servaunt y is bought for money (after that thou hast circumcised him) shall eate thereof. A straunger and an hyred servaunt shall not eate thereof. In one house shall it be eaten. Thou shalt carry none of the fliche out at y house. \* Neither shalt ye breake a bone thereof. All the multitude shall observe it. Yt a straunger also dwell amonge you, and wyll holde wallower unto the Lorde, let hym circumcise all that be males: and then let hym come and observe it, and he shall be as one that is borne in the land. For the uncircumcised persone shall not eat thereof. One maner of lawe shall be unto hym that is borne in the lande: & unto the straunger that dwelleth amonge you. And all the children of Israel dyd as the Lorde commaunded Moles and Aaron. Even so dyd they. And the selfe same daye dyd the Lorde bringe the children of Israel out of y lande of Egypt w theyr armies.

## The xiii Chapter.

The fyfte daye must be sanctified unto the Lorde. The immortall of thes deservantes. Why they were carried thow to the wylernes. The bones of Joseph. The pyl of the cloude.

**A**nd y Lord spake unto Moles saying \* Sanctify unto me all the first borne, that open all maner matryces amonge the children of Israel, as well of man as of beaste: for it is myne. And Moles sayde unto y people thynke on this day in which ye came out of Egypt, out of the house of bondage for thorowe a myghtye hande the Lorde brought you out from thence.

**1. Cor. x. c.** There shall no leuened breade be eaten. This daye come ye out in the moneth when come begynneth to ripe \* When y Lorde hath brought the into the lande of the Cananytes, Hethytes, Amorytes, Hittites, and Jebusytes. \* Whiche he sware unto thy fathers, that he wolde geue the a lande wherin mylke and hony floweth, y shall kepe this scrupce in this same moneth. Seven dayes thou shalt eate swete breade: and in the \* seventh daye, it is the feaste of the Lorde.

**2** Swete breade shall be eaten seven dayes, and there shall no leuened breade be sene, nor yet leuen with the in all thy quarters. And thou shalt shewe thy sonne in that daye saying this is done because of that whiche the Lorde dyd unto me, when I came out of Egypt. And it shall be a signe unto the vpon thyne hande, and for a remembraunce betwene thyne eyes, that the Lorde declare it as be in thy mouth. For in a strong

hande the Lorde brought the out of Egypt. Kepe therefore this ordynance in his season fro yere to yere. And it wyll come to passe, that the Lorde shall bringe the into the lande of the Cananytes, whiche he sware unto the and to thy fathers and shall geue it y. And then thou shalt appoynte unto the Lorde all that openeth y matryce. And every caste thyng that fyrt doth open the matryce of a beaste which thou hast yf they be males, they shall be y Lordes. And every fyrt gendered of an asse, thou shalt redeme w a lambe: yf thou redeme hym not, thou shalt breake hym necke. All the fyrt borne amonge thy children also shalt thou bye out. And when thy sonne asketh the to morowe, saying what is this, y shalt saye unto hym With a myghtie hande y Lorde broughte vs out of Egypt, out of the house of bondage. And when Pharaos was loth to let vs go, the Lorde slew all the fyrt borne in the land of Egypt as well the fyrt borne of man as of beaste. Therefore I sacrifice unto the Lorde all the males that open the matryce: and all y fyrt borne of my children I redeme. This shall be a token vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lorde broughte vs out of Egypte thorowe a myghtye hande.

It came to passe that when Pharaos had let the people go, God carped them not thorowe the waye and lande of the Philistines whiche was the more nye waye. But God sayde lette y people happilye repent when they se warre. & so turne agayne to Egypte. But God led the people aboute thorowe the way of the wylernes of the red see. And the children of Israel went by harneled out of the lande of Egypte. And Moles took the bones of Joseph with hym for he made the children of Israel sweare, saying \* God wil surely vset you, and ye shall take my bones awaye hence with you. \* And they toke theyr journey from Succoth: & abode in Etham in y edge of the wylernes. \* And the Lorde went before them by daye in a pylle of a cloude to leade the the way and by nyght in a pylle of fyre to geue them lyght, that they myght go both by daye & by nyght. \* The pylle of y cloude departed not by daye, nor the pylle of fyre by nyghte, out of the syghte of the people.

## The xiiii Chapter.

Pharaos herte is hardened out wth the Israelites with all humbles and captaynes, and is ordained. The Israelites grudge. They go thow, and the chere see.

**A**nd the Lorde spake unto Moles, sayinge \* Speke to the children of Israel, that they turne & remayne before Pharaoh betweene Migdol and the see, over agaynst Baalzephon and before that shall they pryche by y see. For Pharaos wyll saye of the children of Israel they are tangled in the lande, y wylernes hath shut them in. And I wyll harden Pharaos herte that he shall folowe after you: and I wyll get me honoure vpon Pharaos and vpon al his host: the Egyptians also shall knowe that I am y Lorde. And they dyd even so. And it was tolde the king of Egypte that the people fled. And the herte of Pharaos

Gen. xii. d

E

Gen. i. d.  
Job. xxi. d

Gen. xxi. d

Gen. xxi. d.  
Gen. xxi. d.  
Gen. xxi. d.

Gen. xxi. d.

Gen. xxi. d.



Pharao and of his seruantes turned agaynste the people & they sayde: why haue we thys done that we haue let Israel go out of our serupce? & he made redy his charettes: and toke his people with hym and toke syxe hundred cholen charettes, and all the charets of Egypt and captaynes vpon euery one of them. And the Lorde hardened the herte of Pharao kyng of Egypt, and he folowed after the chyldren of Israel. But the chyldren of Israel went out with an hye hande and the Egyptians folowed after them, and all the hoxses and charets of Pharao and his hoxslemen and his hoost ouertoke them abydyng by the see, besyde Bi Hiroth before Baalzephon. And when Pharao diewenye, the chyldren of Israel lyfte vp theyr eyes and beholde, the Egyptians folowed after them, and they were sore afrayde.

**E**xod. x. 1. \* and the chyldren of Israel cryed out vnto the Lorde. But they sayd vnto Moles: because there were no graues in Egypte, haste thou therfore brought vs a waye for to dye in the wyldernes wherfore haste thou serued vs thus, for to carry vs out of Egypte? Wyl not we tell the thys in Egypte, sayinge let vs be in rest, that we maye serue the Egyptians? For it had bene better for vs to haue serued the Egyptians then for to dye in the wyldernesse. And Moles sayde vnto the people: feare ye not stand styll, and behold, how the Lorde shall saue you this daye. For ye that haue seene the Egyptians this daye, shall see the nomore for ever. The Lorde shall fyght for you, and ye shall holde your peace.

**A**nd the Lorde sayde vnto Moles: wherfore cryest thou vnto me: speake vnto the chyldren of Israel that they go forwarde. But lyfte thou vp thy rod, and stretche out thy hande ouer the see and deuyde it a sunder, and let the chyldren of Israel go on drye grounde thow the myddest of the see. And beholde, I wyll harden the herte of the Egyptians that theyr maye folowe them. And I wyll get me honoure vpon Pharao and vpon all his hooste, and vpon his charettes and vpon his hoxslemen. And the Egyptians shall knowe that I am the Lorde when I haue gottē me honoure vpon Pharao, vpon his charettes, and vpon his hoxslemen. And the angell of God which wente before the hoost of Israel remoued and beganne to go behynde them. And the clouden ppyler that was before the face of them beganne to stande behynde them, & came betwene the hoost of the Egyptians and the hoost of Israel. It was also a darke cloude, & gaue lychte by nyght: and all the nyght longe the one came not at the other. And Moles stretched furth his hande ouer the see: and the Lorde carped a waye the see, by a very stronge East wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldren of Israel went out into the myddest of the see: vpon the drye grounde. And the waters were a walle vnto them on the ryght hande, and on the left hand. And the Egyptians folowed and went in after them to the myddest of the see, euen all Pharao's hoxses, his charettes and his hoxslemen. And in the moynyng watche, the Lorde looked vnto

the hoost of the Egyptians out of the fyre and cloude ppyler: and troubled the hoost of the Egyptians, and toke of his charet wheles and carped them awape violently. So that the Egyptians sayde. Let vs fle from the face of Israel, for the Lorde fyghteth for them agaynst the Egyptians. And the Lorde sayde vnto Moles: stretche out thyne hande ouer the see, that the waters maye come agayne vpon the Egyptians, vpon hyr charettes and vpon his hoxslemen.

And Moles stretched furth his hande ouer the see, and it came agayne to his course early in the moynyng, and the Egyptians fled agaynst it. And the Lorde ouerthrewe the Egyptians in the myddest of the see: and the water returned & couered the charettes and the hoxslemen: and all the hoost of Pharao that came into the see after them, so that there remayned not one of them. But the chyldren of Israel walked vpon drye lande: thow the myddest of the see, and the waters were a walle vnto them on the ryght hande of them, and on the left. Thus the Lorde deliuered Israel the selfe same daye out of the hande of the Egyptians: and Israel sawe the Egyptians dead vpon the see syde. And Israel sawe the myghty power whiche the Lorde shewed vpon the Egyptians: and the people feared the Lorde, and beleued the Lorde & his seruant Moles.

### The xv. Chapter.

¶ Moles and the people with the women syng. At the passyng of Moles, the dryer waters were swete. God must be heard. They come to Elim.

**W**hen Moles and the chyldren of Israel sange this songe vnto the Lorde and sayde: I wyll syng vnto the Lorde. for he hath triumphed gloriously. the hoxse and hym that rode vpon hym hath he ouerthrowne in the see. The Lorde is my strength and praye, and he is become my saluacion. He is my God, and I wyll glorifye hym my fathers God, and I wyll exalte hym. The Lorde is a man of warre. The Lorde is his name. Pharao's charettes and his hoost hath he cast into the see. His cholen captaynes also are drowned in the red see, the depe waters haue couered them theyr soncke to the botome as a stone. Thy ryght hande Lorde, is become glorious in powre thy ryght hande Lorde hath all to dashed the enemye. And in thy great glory thou hast ouerthrowne them that rose vp against the. thou sentest furth thy wrath which consumed them euen as stoble. Thow the wind of thy nostrils the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the herte of the see.

The enemye sayde: I wyll folowe on them: I wyll ouertake them, I wyll deuyde the people, I wyll satisfye my luste vpon them, I wyll draw my swearde, myne hande shall destroye them. Thou blewest wth thy wynde, the see couered them, theyr soncke as leade in the nyghtye waters. Who is lyke vnto the Lorde, amonge goddes: who is lyke the so glorious in holynes, fearfull in prayse, shewing wonders: Thou stretchedest out thy ryght hande, the earth swallowed



lowed them. Thou in thy merete haste carped this people whiche thou deliueredest: and haste brought them in thy strenght vnto thy holy habitacyon. The nacjons heard and were afraid for so we came vpon the Philistynes. Then the Dukes of the Edomites were amased, and the myghtyest of the Moabites, tremblinge came vpon them: all the inhabytors of Canaan waxed faynt hearted: Let feare and drede fall vpon them in the greatnes of thine, let them be as styll as a stone, tyll the people passe thorow. O Lord whyle thys people passe thorow whiche thou hast gotten. Thou shalt bring them in, and plante them in the mountayne of thyne inheritaunce, the place Lord whiche thou hast made for to dwell in the sanctuarie. O Lord, whiche thy handes haue prepared. The Lord shall rayne euer and alwaye. For Pharaos horse went in with his charrettes and horsemen into the see, and the Lord brought the waters of the see vpon them.

But the chyldren of Israel went on dry land in the myddel of the see. And Miriam a propheteesse, the syster of Aaron toke a tymbrell in her hande and all the women came out after her with tymbrells and daunces. And Miriam sange before them: \* Sprynge ye vnto the Lord: for he hath triumphed gloriously: the horse and his ryder hath he ouerthrowne in the see. And so Moses brought Israel from the red see, and they went out into the wyldernes of Sur. And they went thre dayes longe in the wyldernes, and founde no waters. And when they came to Mara, they coulde not drynke of the waters of Mara for they were bitter, therfore the name of the place was called Mara, *(that is to saye bitternes.)* And the people murmured agaynst Moses, sayinge: what shall we drynke? And he cryed vnto the Lord: and the Lord shewed hym a tree, whiche when he had cast into the water, the waters were made swete. There he made them an ordynauce and a lawe, and there he prouyd hym, and sayde vnto the Lord: Thou wilt hearken vnto the voyce of the Lord thy God, and wilt do that which is ryght in his syght, and wilt geue eare vnto his commaundementes, and kepe all his ordynaunces: then wilt I put none of these dyscales vpon the whiche I brought vpon the Egyptians for I am the Lord that healeth the.

## The xvi. Chapter.

The Israelites come into the deserte of Sur. They rageth quaples and quarrels. They struge.

**T**he chyldren of Israel came to Elim where were twelue welles of water, and. lxx. palme trees, and they abode there by the waters. And they toke theyr iorney from Elim: and all the whole company of the chyldren of Israel came to the wyldernes of Syn which is betwene Elim and Sinai: the fyfene daye of the seconde moneth after they departed out of the lande of Egypt. And the hore multitude of the chyldren of Israel murmured agaynst Moses and Aaron in the wyldernes: and the chyldren of Israel sayde vnto them: wouldest thou God we had died by the hand of the Lord in the lande of Egypt, when we sat

by the flesch pottes, and when we dyd eate bread out of bellies full for ye haue brought vs out into this wyldernes, to kylle thys hole multitude with



hunger. Then sayde the Lord vnto Moses: behold, I will raine bread from heauen to you, and the people shall go out, and gather daye by daye that I maye proue the, whether they will walke in my lawe or no. The sytte daye they shall prepare for them selues that which they will bring in, and let it be as muche as they gather in dayly. And Moses and Aaron sayd vnto all the chyldren of Israel: at euen ye shall knowe that it is the Lord, which brought you out of the land of Egypt: and in the morninge, ye shall see the glorie of the Lord, because he hath hearde your grudgynges agaynst the Lord. And what are we that ye haue murmured agaynst the Lord? And Moses sayde: At euen shall the Lord geue you fleshe to eat, and in the morninge bread enough for the Lord hath hearde your murmurings: which ye murmur agaynst hym, for what are we? your murmurings are not agaynst vs, but agaynst the Lord. And Moses spake vnto Aaron: Saye vnto all the company of the chyldren of Israel, come forth before the Lord: for he hath hearde your grudgynges. And as Aaron spake vnto the whole multitude of the chyldren of Israel, they looked towards the wyldernes: and beholde, the glorie of the Lord appeared in the cloude. And the Lord spake vnto Moses: sayinge, I haue hearde the murmurynge of the chyldren of Israel, tell them therfore and saye: at euen ye shall eate fleshe, and in the morninge ye shall be fylled with bread, and ye shall knowe that I am the Lord your God. And as euen the quaples came and couered the ground where they laye. And in the morninge, the dewe laye rounde about the host. And when the dewe was fallen, beholde: it laye vpon the grounde in the wyldernes, smal, and rounde and thynne, as the hoze frost on the grounde. And when the chyldren of Israel sawe it, they sayde euery one to his neyghbour: It is Manna. For they wist not what it was. And Moses sayde vnto them: this is the bread which the Lord hath geuen you to eat. This is the worde whiche the Lord hath commaunded, gather it euery man for hym selfe to eate: a gomer full for a man accordyng to the nombre of you, take euery man for the whiche are in his tente. And the chyldren of Israel dyd euen so and gathered, some more, some lesse, and when they vndre it was a gomer, vnto hym that had gathered muche, remayned nothinge

Exod. xvi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Exod. xvi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Exod. xvi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

Exod. xvi. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.



ouer, & vnto hym that had gathered lyle, was there no lacke: euery man gathered sufficiente for his eatynge. And Moles sayde vnto them.

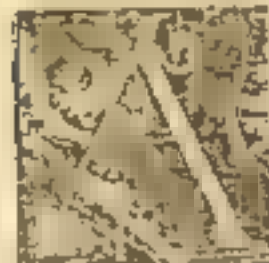
**E** See that no man let ought remaine of it tyll the mornynge. Notwithstandynge they harkened not vnto Moles: but some of them left of it vntill the mornynge and it waxed full of wormes and stynke, and Moles was angry wth them. And they gathered it all mornynge, euery man for his eatynge. And as soon as the heate of the sunne came, it moulte. And the fyrte daye they gathered twyse so muche breade, two gomrs for one man. and all the rulers of the multitude came and tolde Moles. He sayde vnto them this is that whiche the Lorde hath sayde: to morowe is the reste of the holy Sabbath vnto the Lorde. bake that which ye wyl bake, and leth that ye wyl leth, and that whiche remaineth, laye it vp tyll the mornynge. And they layde it vp tyll the mornynge, as Moles bad, and it stynke not, neyther bred there any worme therein.

**I** And Moles sayde that cate thys daye: for it is the Sabbath vnto the Lord: to daye ye shall not fynde it in the felde. Syre dayes shall ye gather it, and in the senenth daye whiche is Sabbath, there shall be none. Notwithstandynge, there wente out some of the people in the senenth daye for to gather, and they found none. And the Lorde sayde vnto Moles howe longe refuse ye to kepe my comaundementes, and my lawes? Se, the Lorde hath geuen you a Sabbath, therefore he geueth you fyrte daye breade for two dayes. Spde therefore euery man at home and let no man go out of his place the senenth daye. And the house of Israel called it Manna.

\* And it was lyke vnto Coriandre scde, whete and the taste of it was lyke vnto wafers made with hony. And Moles sayd this is that which the Lorde comaundeth fyt a gomer of it, which maye be kepte for your chyldren after you: that they maye le the breade wherewith I haue fed you in wyldernesse, when I broughte you out of the lande of Egypte. And Moles spake vnto Aaron take a cuse and put a gomer full of Manna therein, and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaunded Moles. So Aaron layde it vp before the testymony to be kepte. \* And the chyldren of Israel dyd eate Manna fortye pere, vntill they came vnto a lande inhabited. And so they dyd eate Manna euen vntill they came vnto the borders of the lande of Canaan. A gomer is the tenth parte of an Ephah.

The xviij. Chapter.

The Israelites come into Raphidim. They gete drye. Moles holdeth up his handes: and they overcome the Amalechites.



**A** And all the company of the chyldren of Israel thorowout theyr armyes went from the wyldernes of Sin, after the commaundemente of the Lorde, and pytched in Raphidim where was no water for the people to drynke. And the people chode wth Moles, and sayde,

geue vs water to drynke. Moles sayde vnto them: why chode ye wth me? wherfore doo ye tempte the Lorde? There the people chafed for water, and the people murmured agaynst Moles, and sayde: \* Wherfore haste thou thus brought vs oute of Egypte: to kyll vs and oure chyldren and catell with thyrste.

And Moles cryed vnto the Lorde, sayinge: What shal I do vnto this people: they be almost ready to stone me. And the Lorde sayde vnto Moles go before the people, and take with the of the elders of Israel, and thy rodde wherewith thou smotest the ryuer, sae in thine hande, and go. Beholde, \* I stand before the vespde a rocke that is in Horeb and thou shalt smyte the rocke and there shall come water out thereof, that the people maye drynke. \* And Moles dyd euen so before the eyes of the elders of Israel. And he called the name of the place \* Malla andi: et cetera, because of the chydrynge of the chyldren of Israel, and because they tempted the Lorde, sayinge is the Lorde amonge vs or not?

Then came Amalech and foughte wth Israel in Raphidim. And Moles sayde vnto Josua: chuse vs out men, and go fyghe wth Amalech, and to morowe I wyl stonde on the toppe of the hyl, and the rod of God shal be in my hand. Josua dyd as Moles bade hym, & fought wth Amalech. And Moles, and Aaron, and hur went vnto the toppe of the hyl. And it happened, that when \* Moles helde vp his hanue, Israel had the better. And when he lett his hande downe, Amalech had the better.

But Moles handes were heuy, and therefore they toke a stone and put it vnder hym, and he sat downe thereon. And Aaron and hur staped vp his handes, the one on the one syde, and the other on the other syde. And his handes remayned stadye vntill the goynge downe of the sun. And Josua dysconfeted Amalech and his people, with the edge of the swerde.

And the Lord sayde vnto Moles wyte this for a remembraunce in a boke, and comynpte it vnto the eares of Josua for \* I wyl utterly put out the remembraunce of Amalech from vnder heauen. And Moles made an autler and called the name of it: The Lorde is he that worketh myracles for me. For he sayde the lande is on the seate of God, the Lorde wyl haue war wth Amalech from generation to generation.

The xviij. Chapter.

The xviij. chapter is continued of Exodus.



**E**thio the Pryest of Madian Moles father in lawe, heard of all that God hadde done for Moles, and for Israel his people, and that the Lord had brought Israel out of Egypte. \* Therefore he toke ziphora Moles wyf (for he had sente her backe) and her two sonnes, of whiche the one was called \* Gerson, for he sayde: I haue bene an aliant in a straunge land. The name of the other was Eliesar for the god of my father sayde he, was myne helpe, and delyuered me from the swerde of Pharaon.

And Ethio Moles father in lawe came with his

Num. xi. b.

Exod. xvi. b.

Exod. xvi. b. Josua. v. b.

Num. xi. a.

1. Cor. x. a. Deuter. x. b. 2. Cor. x. b.

Num. xi. b.

Exod. xvi. b. 2. Cor. x. b.

Josua. x. b. 2. Cor. x. b.

Num. xi. b. 2. Cor. x. b.

Exod. xvi. b. 2. Cor. x. b.

Exod. xvi. b.



his two sonnes, and hys wyfe vnto Moses into the wyldernes where he abode by the mount of God. And he sayde vnto Moses: Thy father in lawe Jethro am come to the, and thy wyfe al-  
 so and her two sonnes wyth her. And Moses



went out to mete his father in lawe and dyd obey saunce and kyssed hym, and eache asked other of his health, and they came into the tent. And Moses tolde his father in lawe all that the Lorde had done vnto Pharaon and to the Egypcyans for Israels sake, and all the trauaile that had happened them by the waye, and howe the Lorde deliuered them. And Jethro reioyced ouer all the goodnesse whiche the Lorde had done to Israel and because he had deliuered them out of the hand of the Egypcyans. And Jethro sayde, blessed be the Lorde whiche hath deliuered you out of the hande of the Egypcyans, and out of the hand of Pharaon, whiche hath also deliuered hys people from the captiuitie of the Egypcyans. Now I knowe that the Lorde is greater then all gods, for in the thyng whereby they deale cruelly w<sup>th</sup> them, are they them selues perswaded. And Jethro Moses father in lawe offered burnt offruges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate breade with Moses father in lawe before God.

And it chaunced on the morowe, that Moses sat to iudge the people, and the people stode aboute Moses from mornynge vnto euen. And when Moses father in lawe sawe all that he dyd vnto the people, he sayde what is this that thou dost vnto the people: why sittest thou thy selfe alone, and all the people stande aboute the from mornynge vnto euen? And Moses sayde vnto his father in lawe because the people come vnto me to seeke counsell of God. When they haue a matter, they come vnto me, & I iudge betwene euery man and his neyghboure, and shewe them the ordinaunces of God and his lawes.

And Moses father in lawe sayde vnto hym: it is not well that thou dost. Thou both wey-  
 est thy selfe, and this people that is with the: for  
 this thyng is of more weyght, then thou arte  
 able to persoume thy selfe alone. Heare now  
 therfore my voyce, and I wyll geue the counsel,  
 and God shalbe with the. Be thou vnto the peo-  
 ple to God warde, that thou mayst bryng the  
 causes vnto God, and thou shalt teache them or-  
 dynaunces, and lawes, and shewe them the way  
 wherein they must walke, and the worke that  
 they must do. Moreouer, thou shalt seeke out amonge  
 all the people, men of actiuite, and such as feare

God: true men, hatynge couetousnes: and make  
 them heedes ouer the people captayns ouer thou-  
 sandes, ouer hundredes, ouer fiftie, and ouer ten.  
 And let them iudge the people at all seasons.  
 And euery greates matter that happeneth, let  
 them bryng vnto the, but let them iudge all smal  
 causes them selues, and so shall it be easer for  
 thy selfe, and they shall beare with the. If thou  
 shalt do this thyng, (and God charge the with-  
 all, thou shalt be able to endure, and yet the peo-  
 ple shall come to the place in peace.

And so Moses obeyed the voyce of hys fa-  
 ther in lawe, and dyd all that he had sayde, and  
 chose actiue men out of all Israel, and made  
 them as heedes ouer the people: namely captay-  
 nes ouer thousandes, ouer hundredes, ouer fiftie,  
 and ouer ten. And they iudged the people at all  
 seasons, but brought the hard causes vnto Mo-  
 ses and iudged all small matters them selues.  
 And Moses let hys father in lawe departe, and  
 he wente into his owne lande.

### The xix. Chapter.

The chylidren of Israel come to the mount Synay. The  
 people of God are holy and a royal priesthood. Be that thou-  
 shalt the hill synay. God appeareth vnto Moses vpon the  
 mount in thunder and lightynge.



At the thyrde moneth, when the chyl-  
 dren of Israel were gone out of the  
 lande of Egypte, the same daye came  
 they in to the wyldernes of Synai.  
 For they were departed from Ra-  
 phidim, and were come to the deserte of Synay,  
 and had pitched their tentes in the wyldernes.  
 And there Israel abode before the mounte. But  
 Moses went vp vnto God, and the Lorde cal-  
 led to hym out of the mountayne, sayinge: thus  
 shalt thou saye vnto the house of Jacob, and tel  
 the chylidren of Israel: ye haue seene what I dyd  
 vnto the Egypcyans, and howe you byd vpon E-  
 gles wynges, and haue brought you vnto my  
 selfe. Nowe therfore, ye wyll heare my voyce  
 in dede, and kepe myne appoyntment, ye shalbe  
 myne owne, aboue all nacyns, for all the earth  
 is myne. Ye shall be vnto me also a kyngdome  
 of priests and an holy people: and these are  
 the wordes which thou shalt saye vnto the chyl-  
 dren of Israel. Moses came and called for the  
 elders of the people, and layde before the face  
 all these wordes, whiche the Lorde com-  
 maunded hym. And the people answered all to-  
 gether, and sayde. All that the Lorde hath  
 sayde, we wyll doo. And Moses broughte the  
 wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Loo, I  
 come



come vnto the in a thicke cloude, that the people maye heare me talkynge wpth the, and be-  
lene the for euer. Moyses shewed the wordes  
of the people vnto the Lorde.

**23** And the Lorde sayde vnto Moyses: So vn-  
to the people, and sanctifye them to dape and to  
morrowe, and let them washe theyr clothes: and  
be redy agaynst the thyrde dape. For the thyrde  
dape the Lorde wyll come downe in the syghte  
of all the people vpon mount Sinai. And thou  
shalt set markes rounde aboute the people and  
saye: beware that ye go not vp into the mount,  
or touche the bordre of it. Who soeuer toucheth  
the + mounce, shall surely dye. There shall not  
an hande touche it: Els he shalbe stoned or shot  
thorowe: whpther it be beast or man, it shal not  
lyue. When the trumpe bloweth longe, then may  
they come vp into the mountayne.

**24** And Moyses went downe from the mounte  
vnto the people, and sanctified them, and they  
washed theyr clothes: And he sayde vnto the  
people: be redy agaynst the thyrde dape, and  
come not at your wyues. And the thyrde dape in  
the mornynge there was thunder, and lpyghtning  
and a thicke cloude vpon the mount, & the voyce  
of the trumpe exceedinge lowde, so that all the  
people that was in the hoste was afrayde. And  
Moyses broughte the people out of the tentes to  
mete with God, and they + stode vnder the hyll.  
And mount Sinay was altogether on a smoke  
because the Lorde descended downe vpon it in  
fyrre. And the smoke therof ascended vp, as the  
smoke of a kele, and all the mounte was excea-  
dyng fearfull. And when the voyce of þ trumpe  
blewe and wared lowder and lowder: Moyses  
spoke, and God answered hym by a voyce.

**25** And the Lord came downe vpon mount Si-  
nay, euen in the toppe of the hyll, and when the  
Lorde called Moyses vp into the toppe of þ hyll,  
Moyses wente vp. And the Lorde sayde vnto  
Moyses: Go downe charge the people, that they  
prease not vp to se the Lord, and so many of the  
peryshe. And let the prestes also whiche come to  
the Lorde sanctifye them selues, lest the Lorde  
destroy them. And Moyses sayde vnto the Lord  
the people can not come vp into the mount Si-  
nay, for thou chargedst vs sayinge: set markes  
about the hyll, and sanctifye it. And the Lorde  
sayde vnto þ, w + maye, and get the downe: and  
thou shalt come vp, thou and Aaron wth the. But  
let not þ prestes & the people presume for to come  
vp vnto the Lorde, lest he destroye them. And so  
Moyses went downe vnto þ people & told them.

### The .xx. Chapter.

The ten commaundementes are given the altare of crith.

**1** And God spake all these wordes,  
and sayd: I am the Lord thy God  
whiche haue + brought the out of  
the lande of Egypt, out of þ house  
of bondage. Thou shalt haue  
none other goddes in my syghte.

**2** Thou shalt make the no grauen ymage, ney-  
ther any synulytude that is in heauen aboue, ey-  
ther in the earthe beneth, or in the waters vn-

der the earthe. \* Thou shalt not worshyppe  
them, neyther serue them. for I the Lorde thy  
God, am a gelouse God: and vysetet the spure  
of the fathers vpon the chyldren vnto the thyrde  
and fourthe generacyon of thepyn that hate me:  
and shewe mercy vnto thousandes in them that  
loue me and kepe my commaundementes.

Thou shalt not + take the name of the Lord  
thy God in vayne, for the Lorde wyll not holde  
hym gyltlesse that taketh his name in vayne.

\* Remember the Sabboth dape, that thou san-  
ctifye it. Syre dayes shalt thou labour and  
doe all that thou haste to doo: Lut the seuenth  
dape is the Sabboth of the Lorde thy God, in it  
thou shalt do no maner of worke, thou and thy  
sonne, and thy doughter, thy manseruaunt, and  
thy maydeseruaunte, thy catell, and the straun-  
ger that is within thy gates. For in syre dayes  
the Lorde made heauen and earth, the see, and  
all that in them is, and + rested the seuenth dape  
wherfore the Lorde blessed the Sabboth dape,  
and halowed it. \* Honour thy father and  
thy mother, that thy dayes maye be longe in the  
lande, which the Lorde thy God geueth the.

\* Thou shalt not kyll.

\* Thou shalt not breake wedlocke.

\* Thou shalt not steale.

\* Thou shalt not beare false wytnesse a-  
gaynst thy neyghboure.

Thou shalt not couet + thy neyghbours  
house: neyther shalt thou couet thy neyghbours  
wyfe, or his manseruaunte, or his mayde, or  
his Oxe, or his ass, or what soeuer thy neygh-  
boure hath. And all the people sawe the thun-  
der, and the lpyghtnyng, and the noyse of the  
trumpe, and the mountayne smokyng.

And when the people sawe it, they remoued  
and stode a far of, and sayde vnto Moyses, talke  
+ thou with vs, and we wyll heare: but lette not  
God talke wth vs, lest we dye. And Moyses  
sayde vnto þ people: feare not, for God is come  
to proue you, and that his feare maye be in your  
face, that ye synne not. And the people stode a  
far of: And Moyses went into the thicke cloude  
where God was. And the Lorde sayde vnto  
Moyses: thus thou shalt saye vnto the chyldren  
of Israell. Ye haue sene that I haue talked with  
you from out of heuē. Ye shal not make therfore  
wth me gods of syluer, neyther shall ye make  
you goddes of golde. \* An altare of earth thou  
shalt make vnto me, and thereon offer thy burnt  
offerpynges, and thy peace offerpynges, thy shepe,  
and thyne oxen. In all places where I shall put  
the remembraunce of my name I thither I wyll  
come vnto the and blesse the. And yf thou wyll  
make me an altare of stone, se thou make it not  
of hewen stone. Els yf thou lyfte vp thy toole  
vpon it, thou hast polluted it. Nether shalt thou  
go vp by stappes vnto myne altare, that thy syl-  
thyne be not shewed thereon.

### The .xxi. Chapter.

Temporal and cruell ordynances.

**1** These are the lawes whiche þ shalt set be-  
fore the. If þ be a seruaunt þ is an hebrue  
vi. yerres he shal serue, and in the seuenth  
du he shall

Psalm. 124  
Eccl. 1.12.13

23

Leuit. 19. 13.  
Eccl. 1.12.13

Eccl. 1.12.13  
Eccl. 1.12.13  
Eccl. 1.12.13

Gene. 1. 1.

Mat. 23. 9.  
Eccl. 1.12.13

Eccl. 1.12.13

Eccl. 1.12.13

Eccl. 1.12.13

Eccl. 1.12.13

Eccl. 1.12.13

Eccl. 1.12.13  
Eccl. 1.12.13

Eccl. 1.12.13  
Eccl. 1.12.13  
Eccl. 1.12.13



he shall go out free, payinge nothinge. If he came alone, he shall go out alone. And if he came married, his wyfe shall go out with hym.

And if his mayster haue geuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shall be her masters, and he shall go out alone. And if the seruante saye: I loue my master, my wyfe and my chyldren, I wyll not go out free. His master shall brynge hym vnto the Judges, and set hym to the doore or to the doorepost, and his master shall boze his eare thorow with a nawle, and he shall be his seruante for ever.

And if a man sell his daughter to be a seruante: she shall not go out as the men seruantes doo. If she also please not her master, and he geue her to no man to wyfe, then shall he lette her go free: to sell her vnto a straunge nacion shall he haue no power, saynge he despyed her. If he haue promysed her vnto his son to wyfe, he shall deale with her, as men do with their daughters. And if he take hym another wyfe, yet her fode, her raimente and dutye of marriage shall he not minyssh. And if he do not these thre vnto her, then shall she go out free, and paye no money.

\* He that smyteth a man that he dye, shall be sleyn for it. If a man laye not a wayte, but God deliuer hym into his hande, then I wyll poynte the a place whither he shall flee. If a man come presumptuously vpon his neyghboure to slepe hym with gyle, thou shalt take hym from myne: aulter that he dye. If he smyteth his father or his mother, lette hym be slayne for it. \* He that stealeth a man and selleth hym (if it be proued vpon hym) shall be slayne for it. \* And he that curseth his father or mother, shall be put to death for it. If men stryue together, and one smyte another with a stone or with his fyfte, and he dye not, but lyeth in bed: if he ryse agayne and walke without vpon his staffe, then shall he that smote hym goo quyte: he shall onely be charged with his charges for lesynge his tyme, and shall paye for his healyng. And if a man smyte his seruant or his mayde with a rodde, and they dye vnder his hande, it shall be auenged in dede.

And if they contynue a daye or two, it shall not be auenged, for they are his money. If men stryue and hurte a woman with chyldre, so that her frute departe from her, and yet no mysfortune followe: then shall he be merced accordyng as the womans husbande wyll laye to his charge, and he shall paye as the dayes men appoynte hym. \* And if any mysfortune folowe: then shall he paye lyfe for lyfe, eye for eye, tothe for tothe, hande for hande, fote for fote, burning for burning, wounde for wounde, strype for strype. And if a man smyte his seruante or his mayde in the eye, and it perishe, he shall let them go free for the eyes sake.

Also if he smyte oute his seruante or his maydes tothe, he shall lette them go out free for the tothes sake. If an ore goze a man or a woman: that they dye, then the \* Ore shall be stoned, and his fleshe shall not be eaten, but

the owner of the Ore shall goo quyte.

If the ore were wonne to pulpe in tyme past and it hath bene tolde his master. and he hath not kepte hym, but that he hath kylled a man or a woman: then the Ore shall be stoned, and his owner shall dye also. If there be sette to hym a summe of money, then he shall geue for the deliuerance of his lyfe what so euer is putte vnto hym. And whither he hath gozed a sonne, or hurte a daughter, he shall be serued after the same maner. But if he be a seruante or a mayde that the Ore hath gozed, then he shall geue vnto his master the type cycles of syluer, and the Ore shall be stoned. If a man open a well, or dygge a pytte and couer it not, and an ore or an asse fall therein, the owner of the pytte shall make it good, and geue money vnto the master, and the deade beaste shall be his.

If one mannes ore hurte another that he dye then they shall sell the lyue Ore, and buye the money, and the deade ore also they shall buye. Or if it be knowne that the Ore hath beene used to pulpe in tyme past, and his master hath not kepte hym, he shall paye Ore for Ore, and the deade shall be his owne.

## The xxii Chapter.

Suche lawes as are in the chapter above.



If a man \* steale an Ore or a Shepe, and kyll it or sell it, he shall restore fyve Oren for an Ore, and foure shepe for a shepe. If a thefe be founde breakyng vpon, and be smytten that he dye, there shall no bloude be shed for hym: but if the sunne be vpon when he is founde, then there shall be bloude shed for hym.

A thefe shall make restitution: if he haue not wherewith, he shall be sold for his thefte. If the thefte be founde in his hande alpye, (whether it be ore, asse, or shepe) he shall restore double. If a man do hurte felde or vneyarde, and put in his beast to fede in another mans felde: of the best of his owne felde, & of the best of his owne vneyarde, shall he make restitution.

If fyre breake oute and cathe in the thornes and the stacks of corne, or the sondyng corne or felde be consumed therewith, he that kindled the fyre, shall make restitution.

If a man deliuer his neyghbours money or stuffe to kepe, and it be stollen out of his house, if the thefe be founde, let hym paye double. And if the thefe be not founde, then the good man of the house shall be brought vnto the Judges.

Or (as he that swaure) whither he haue put his hande vnto his neyghbours good.

And in all maner of cresspace, whether it be for oren, asse, shepe, raimente, or any maner of lost thyng whych another chalengerh to be his the cause of bothe parties shall come before the Judges. And whome the Judges condemne: let hym paye double vnto his neyghboure.

If a man deliuer vnto his neyghboure to kepe, asse, Ore, shepe, or what so euer beaste it be, and it dye or be hurte, or taken awaye (and no man se it): then shall an othe of the Lorde be betwene

Leu. xxi. b.  
Deu. xxi. b.  
Exod. xxi. b.

Exod. xxi. b.

Deu. xxi. b.

Leu. xx. b.  
Deu. xxi. b.  
Exod. xxi. b.

Leu. xx. b.  
Deu. xxi. b.  
Exod. xxi. b.

Gene. xxi. b.



betweene them, that he hath not put hys hande  
vnto hys neyghbours good, and the owner of  
it shall take the othe, and so other shall not make  
it good. And if it be stolen from hym, then he  
shall make restitution vnto the owner thereof.  
If it be tozme with wyld beasts, then let hym  
brynge recorde of the tearpunge, and he shall not  
make it good. And if a man borrowe ought of  
his neyghbour, and it be hurt or elles dye, and  
the owner thereof be not hy, he shall make it good.

But if the owner thereof be hye, he shall not  
make it good. namely, if it be an hyrd thyng,  
and came for hys dyse. \* If a man entice a  
mayde that is not betrothed, and lye with her,  
he shall endote her, and take her to hys wyfe.

And if her father refuse to geue her vnto hym,  
he shall paye money accordyng to the dowrye  
of thynges.

Thou shalt not suffice a \*  
wyfch to lye. Who soeuer lyeth with a beast,  
shall be slayne for it. He that offereth vnto a  
ny goddes laue vnto the Lorde onely, lette hym  
be vtterly rooted oute.

\* There is not a straun-  
ger, neyther oppresse hym: for ye were straun-  
gers in the lande of Egypte. \* Ye shall trou-  
ble no wydowe, nor fatherlesse chyld. If ye  
shall trouble them, and they crye vnto me, I  
wyl surely heare theyre crye, and then wyl I  
pursue waxe hote, and I wyl kyll you with the  
sword, and your wyues shall be wydowes, and  
your chyldren fatherlesse.

\* If thou lende money to any of my people  
is poore by the, thou shalt not be as a tyraunte  
vnto hym: neyther shalt thou oppresse hym with  
usury. \* If thou take thy neyghbours rayment  
to pledge, thou shalt deliuer it vnto hym agayne  
by that the same go downe. For that is his co-  
uer, he slepeth. And when he cryeth vnto me,  
I will heare hym, for I am mercifull.

\* Thou shalt not rayle vpon the goddes: ne-  
ther shalt thou blasfeme the ruler of thy people. Thy frui-  
tes, whether they be drye or moyst, se thou kepe  
not backe. \* Thy fyre borne sonne thou shalt  
geue me, lyke wise also shalt thou do with thyne  
oren and with thy shepe. Seuen dayes it shall  
be with the dawninge, & the eght dape thou shalt  
geue it me. Ye shall be holy people vnto me, ney-  
ther shall ye cate any fleshe that is tozme of bea-  
stes in the fildes. But shall call it to dogges.

Chapter.

Here I set no turne, because I wolde all men shoulde  
reade the Chapter thowse out, and the two that are  
sette before also.

**T**hou shalt not accepte a bayne sale,  
neyther shalt thou put thyne hande with  
the wycked, to be an vnryghteous  
wytnesse. Thou shalt not folowe a  
multytude to do euell neyther answer in a mat-  
ter of plee that thou woldest (to folowe many)  
tuen asyde from the truth, neyther shalt thou  
paynte a poore mannes cause. \* If thou mete  
thyne enemyes ore or alle goynge astrape, thou  
shalt brynge them to hym agayne. \* If thou se  
thyne enemyes alle synke vnder hys butthen,  
thou shalt not passe by and let hym alone: but

shalt helpe hym to lyfte hym vp agayne.

Thou shalt not hynder the ryghte of the  
poore, in theyr sute. Kepe the farre from a false  
mater, \* and the innocent and righteous se thou  
slepe not, for I wyl not Justifye the wycked.

\* Thou shalt take no gyftes, for gyftes blynde  
the seynge, and pouerte the wordes of the ryghte-  
ous. Thou shalt not oppresse a straunger, for  
ye knowe þ herce of a straunger, seynge ye were  
straungers in the lande of Egypte.

\* Seuen dayes thou shalt sowe thy lande, and  
gather in the frutes thereof and the seuenthy pere  
thou shalt let it reste and lye still, that the poore  
of thy people maye cate, and what they leaue,  
the beasts of the felde shall cate. In lyke ma-  
ner thou shalt do also with thy vyneyard, and  
thyne olyue trees. \* Seuen dayes thou shalt do  
thy worke, and in the seuenthy dape thou shalt reste,  
that thyne ore and thyne ass maye rest, and the  
sowme of thy mayde and thyne straunger may be re-  
freshed. In all thynges that I haue sayde vnto  
you, be circumspecte. And make no reher-  
sall of the names of straunge goddes, \* neyther  
let it be hearde out of thy mouth.

Thre feastes thou shalt hold vnto me in a yere  
\* Thou shalt kepe the feast of swete breade,  
that I cate vnto leuened breade seuen dayes longe  
as I commaunded the, in the tyme of the moneth  
when corne begynneth to ryse, for in that Mo-  
neth ye came out of Egypte \* and se that no man  
appeare before me emptye. And the feast of  
haruest when thou reapest the fyrr fruytes of  
thy labour, whiche thou hast sowne in the felde.  
And the feast of ingathering, whiche is in the  
ende of the yere when thou hast gathered in thy  
laboures out of the felde.

\* Thre tymes in a yere shall all thy men chyld-  
ren appeare before the Lorde God.

\* Thou shalt not offer the bloude of my sa-  
crifice vpon leuened breade: neyther shall the  
fatte of my sacrifice remayne vntyll the morning.  
\* The fyrr of the fyrr frutes of thy lande thou  
shalt brynge into the house of the Lorde thy God,  
\* thou shalt also not let a kydder in his mothers  
mylke. Beholde, I sende an angell before the,  
to kepe the in the waye, and to brynge the into  
the place whiche I haue prepared. Beware of  
hym, and heare hys voyce, and resyste hym not:  
for he wyl not spare poure mysdoers, and my  
name is in hym. But and if thou shalt hearken  
vnto his voyce, and do all that I speake, I wyl  
be an enemye vnto thine enemyes, and an ad-  
uersary vnto thyne aduersaries. For myne an-  
gell \* shall go before the, and brynge the in vnto  
the Amorites, and Hethytes, and Chanaanites,  
and Canaanites, Hethites, and Jebusites, and I  
shall destroye them. Thou shalt not worshyp  
theyr \* goddes, neyther serue them, neyther do af-  
ter the workes of them: but ouerthrowe them,  
and breake downe the ymagines of them. And ye  
shall serue the \* Lorde poure God, and he shall  
blesse thy bread and thy water, and I wyl take  
all synners awaye from the myds of the.

There shall be no womā chyldlesse or vnfrute  
full in thy lande: the nombre of thy dayes wyl  
be full.



I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whither thou shalt go. And I wyll make all thine enemies turne their backs vnto the, and I wyll sende hornettes before the, whiche shall dyspue out the heutes, the Cananites, and the hethtes before the. Neuertheles, I wyll not cast them out in one pere, lest the lande growe to a wyldernesse and the bestes of the feld multiplye agaynst the. Wyltyle and lytle I wyll dyspue them out before the, vntyll thou be increased, and inheret the lande. And I wyll make thy costes from the red see vnto the see of the Whylstynes, and from the desert vnto the ryuer. For I wyll deluyt the inhabytters of ylande into thyne hande, and thou shalt dyspue them out before the. \* Thou shalt make none appoyntmente with them, nor with theyr goddes. Nether let them dwell in thy lande, lest they make the syn agaynst me: for if thou serue theyr goddes, it wyll be thy decaye.

Deut. vii. 1.  
Ex. xxi. 10.

The. xxi. Chapter.

Moses ascendeth vp to the mounte and wyrteth the worde of the Lorde. The bloude of the couenante. The elders of Israell iudge the people.

**A**d he sayde vnto Moses: come vp vnto the Lorde: þ and Aaron, Nadab and Abihu, and the lxx. elders of Israell, and ye shall worshippe a farre of. And Moses hym selfe alone shal go vnto the Lorde, but they shal not come nye, neyther shal the people go vp w hym. And Moses came, and tolde the people \* all the wordes of the Lorde and all the lawes. And all the people answered with one voyce, and sayde: all the wordes which the Lorde hath sayde, wyl we do. And Moses wrote all the wordes of the Lorde, and rose vp early, and set vp an aulter vnder the hyll, and twelue stones accordyng to the twelue trybes of Israell, and sent yonge men of the chyldren of Israell, which brought burnt offerynges, and offered peace offerynges of oren vnto the Lorde. And Moses toke halfe of the bloude, and put it in basens, and the other halfe he sprenkled on the aulter. And he toke the boke of the appoyntment and red it in the audyence of the people. And they sayde. All that the Lorde hath sayde, we wyl do and be obedyent. And Moses toke the \* bloud, and sprenkled it on the people, and sayde. beholde, this is the bloud of the appoyntment, whiche the Lorde hath made with you vpon all the wordes.

Exo. xix. 17.

Exod. xxi. 1.

25

1 Pet. i. 11.

1 Cor. x. 16.

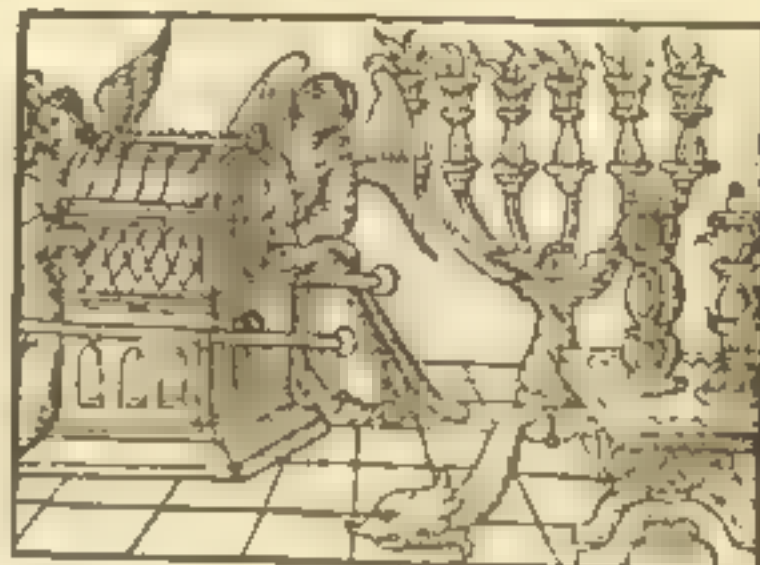
Then went Moses and Aaron, Nadab, and Abihu, and the lxx. elders of Israell vp, and saw the God of Israell, and there was vnder his fete as it were a worke of a Saphir stone, and as it were the heauen when it is cleare, and vpon the nobles of the chyldren of Israell he set not hys hand. And they saw God and dyd eat & dyspne.

And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe and commaundementes, which I haue wyrtten þ thou mayst teach them. And Moses rose vp and his mynster Iehosua, and Moses went vp into the hyll

of God and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde here is Aaron, and hur with you. If any man haue any matter to do: lette hym come to them. And Moses went vp in to the mounte, and a cloude couered the hyll, and the gloze of the Lorde abode vpon the mounte Synay, and the cloude couered it syre dayes. And the seventh daye he called vnto Moses oute of the cloude. And the fastyon of the gloze of the Lorde was lyke consymynge fyre on the toppe of the hyll in the syght of the chyldren of Israell. And Moses went in to the cloude, and got hym vp into ymountayn. And Moses was in the \* mounte fortye dayes, and fortye nyghtes.

The. xxv. Chapter.

The Lorde sheweth Moses the fastyon of the holy place and the thynges pertaining thereto.



**A**d the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israell, that they bypunge me an deuue offryng: of euery man that geueth it wyllyngly wyth hys herte, ye shall take it. \* This is the heue offeryng whiche ye shall take of them, golde and syluer, and brasse: yelowe sylke, purple, scarlet, whyte sylke, and goates beare, cammes skynnes that are red, and the skynnes of tarsus, & sethim wood oyle for lycht, spces for anoyntynge oyle, and for sweete sence. Ony stones and stones to be set in the Ephod and in the brestlappe.

And lette them make me a sanctuary (that I may dwell amonge them.) And accordyng to all that I shewe the both after the fastyon of the habitacyon, and after the fastyon of all the ornamentes therof, even so shal ye make it. And they shall make an \* arke of sethim wood, two cubytes and an halfe longe, a cubyte and an halfe brode, and a cubyte and an halfe hye. And thou shalt overlape it with pure golde, wythin, and without shalt thou overlape it, and shalt make an hye vpon it a crowne of golde rounde about. And thou shalt caste foure ringes of gold for it, and put them in the foure corners thereof. ii. ringes shal be in the one syde of it, & ii. in the other.

And thou shalt make barres of sethim wood and couer them wyth golde, and put the barres in the rynges alonge by the sydes of the arke, to beare it withall. And the barres shall be in the rynges of the arke, and shall not be taken away from it. And thou shalt put in the arke the wynterment which I shal geue þ. And thou shalt make a mercieseat of pure of gold. ii. cubytes & an halfe longe

Exo. xxv. 10.



longe, and a cubyte and a halfe broade.

And thou shalt make two cherubins of gold: Even of a whole worke shalt thou make them in the two endes of the mercy seate: and the one cherub shalt thou make on the one ende, and the other on the other ende. Even of the same mercy seate shalt thou make Cherubins in the two endes therof. And the Cherubins shall stretch theyr wynges abrode ouer an hye, couerping the mercy seate with theyr wynges, and theyr faces shall loke one to another: euen to the mercy seate ward shall the faces of the Cherubins be. And thou shalt put the mercy seate aboue vpon the arke, and in the arke thou shalt put the witness which I will geue the. And from thence I will testify vnto the and will comon with the from vnder the mercy seate, from betwene the two Cherubins which are vpon the arke of witness, of all thynges which I will geue the in commaundement vnto the chyldren of Israell.

\* Thou shalt also make a table of Sethym wood of .ii. cubytes longe, and one cubyte brode and a cubite and an halfe hye. And thou shalt couer it with pur gold, & make there to a crowne of golde rounde about. And make vnto that an whorpe of foure spynners brode rounde aboute.

And make a golden crowne also to the whorpe, rounde aboute. And make for it four rynges of golde, and put the rynges in the corners that are on the foure fete therof. euen ouer agaynst the whorpe shall the rynges be, to put in barres, to beate the table withall. And thou shalt make .ij. barres of sethim wood, and ouerlay them with golde, that the table maye be borne with them. And thou shalt make bys dyshes, and spoues, flat peces, and pottes to powre out withall: Euen of fyne golde shalt thou make them. And thou shalt set vpon the table, shewbread before me alwaye.

\* And thou shalt make a candelstykke of pure golde euen of a whole worke shall the candelstykke be made with bys shafte, brauncles, bolles, knoppes and floures proceedinge there out. Syre braunches also shall procede out of the sydes of it thre braunches: .ij. of the one syde, and thre out of the other. The cuppes lyke vnto almondes with knoppes and floures in one braunche. And thre cuppes lyke almondes in the other braunche, with knoppes and floures. And euen so thorowe out the syre braunches that procede out of the candelstykke: and in the candelstykke selfe foure cuppes lyke vnto almondes with theyr knoppes and floures and there shall be a knop vnder euery two braunches.

Of the syre that procede out of the candelstykke. And the knoppes and .ij. braunches shall be of it. And it shall be one worke euen of pure golde. And thou shalt make the seven lampes of it: and the seven lampes therof, shalt thou put an hye thereon, to geue lycht vnto the other syde that is ouer agaynst it.

The tonges and snuffers therof shall be of pure golde. Of an hundred pounce weyght of fyne golde shalt thou make it with all the apparell.

\* Like therefore that thou make them after the fasson that was shewed the in the mount.

## The xxviii. Chapter.

This chapter also describeth the thynges pertaynyng to the holys place.



The tabernacle shalt thou make with .ij. curtaynes of white twined sylke yelow sylke, purple and skarlet. And in them thou shalt make pictures of broderde worke. The length of one curtayne shall be eight and twenty cubytes, and the bredth of one curtayne four cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shall be coupled together one to another: and fyue curtaynes shall be coupled together one to another.

And thou shalt make lowpes of yelow sylke alonge by the edge of the one curtayne which is in the seluedge of the couplynge curtayne. And lykwys shall thou make in the edge of the vtmost curtayne that is to be coupled therewith on the other syde. Fyfte lowpes shalt thou make in the one curtayne, and fyfte lowpes shalt thou make in the edge of the curtayne that is to be coupled therewith on the other syde: that the lowpes maye take holde one of another. And thou shalt make fyfte buttons of golde, and couple the curtaynes together with the buttons and it shall be one habytacyn.

\* And thou shalt make a leuen curtaynes of goats heare, to be a couerping vpon the tabernacle. The length of a curtayne shall be thirtie cubytes, and the bredth foure, and they shall be all leuen of one measure. And thou shalt couple fyue curtaynes by them selues, and the syre by them selues, and shalt double the syre in the fore fronte of the tabernacle. And thou shalt make fyfte lowpes in the edge of the vtmoste curtayne on the one syde: euen in the edge of the couplynge curtayne: and fyfte lowpes in the edge of the other curtayne that muste be ioyned vnto it. And thou shalt make fyfte buttons of brasse, and put them on the lowpes: and couple the couerping together, that it may be one.

And the remnant that resteth in the curtaynes of the couerping: euen the halfe curtayne that resteth, shall be lefte on the backe sydes of the habytacyn: that a cubyte on the one syde, and a cubyte on the other syde maye remayne in the length of the curtaynes of the couerping, and that it maye remayne of ether syde of the habytacyn to couer it withall. And vpon the tabernacle thou shalt make a couerping of rammes skynnes dyed redde: and yet a couerpinge aboue all of taxus skynnes.

And thou shalt make boordes for the habytacyn of sethim wood to stande vpryght: ten cubytes longe shall euery boorde be, and a cubyte and an halfe brode. Two fete shall there be in one boorde: and they shall be separte one from another. And thus shalt thou make for all the boordes of the tabernacle. \* And thou shalt make twenty boordes for the habytacyn on the south syde, and thou shalt make sockettes of syluer, vnder the twenty boordes: two sockettes vnder one boorde, for bys two fete, and two sockettes vnder another boorde for bys two fete.

Don Iulph



**E**n lyke maner in the north syde of þe habitacyon there shal be .xx. bordes & xl. sockets of syluer. ii. sockets vnder one borde, & two sockets vnder another borde. And in the west ende of the habitacyon, shalte thou make fyre bordes, and two bordes shalt thou make in the corners of the habitacyon in the metyng together of the two sydes. And they shal be coupled together beneth, and lyke wyse aboue to a ryng. And thus shall it be for the two bordes that are in the corners. And they shal be eyght bordes hauing sockettes of syluer, euen fyrtene sockettes that there may be two sockettes vnder one borde, and two sockettes vnder another borde.

**A**nd thou shalt make barres of sethim wood fyue for the bordes of the tabernacle in one syde and fyue barres for the bordes of the tabernacle in the other syde, and fyue barres for the bordes of the tabernacle in the west ende. And þe mydle barre shall goo alonge thowre the myddes of the bordes frome the one ende vnto the other. And thou shalt couer the bordes with golde, and make theyr ringes of golde, to put þe barres thowre, and thou shalt couer the barres wpth golde also. And thou shalt ree by the habitacyon accordyng to the fassyon therof, as it was shewed the in the mount. And thou shalt make a vayle of pelowe sylke, of purple, scarlet, and white twyned sylke. Of byopderd worke with ppyctures shalt thou make it. And hange it vpon foure pylers of sethim woode couered wpth golde. Whose heades shal be of golde, standyng vpon foure sockettes of syluer. And thou shalt hange by þe vayle with ringes, that thou mayst byng in, within the vayle, the arke of wytnes. And the vayle shall vnto pou deuyde the holpe from the most holy. And thou shalt put the mercy seate vpon the arke of wytnesse in the holpe est place. And thou shalt put the table without the vayle and the candelsticke ouer agaynst the table on the south syde of þe habitacion. And put the table on þe north syde. And thou shalt make an hanging for the dore of the tabernacle of pelow sylke, purple, scarlet, & whyte twyned sylke wrought w noble worke. And þe shalt make for the hanging, fyue pylers of sethim woode & couer them with golde, & their knops shal be of golde, and þe shalt cast fyue sockettes of brasle for them.

## The xxvii. Chapter.

**T**he forme of the altar of the burnt offering with his borders, ringes, bases, greddes, & other ornaments.



**A**nd thou shalt make an altar of sethim wood, fyue cubytes longe and fyue cubytes brode. For it shal be four square, and thre cubytes hye. And thou shalt make it hornes in þe foure corners of it, the hornes shall be of it selfe, and thou shalt couer it with brasle. And make his ashpannes, shouels, basens, flesholes, fyrepannes, and all the apparell therof for the same of brasle. And thou shalt make vnto it a gredder also, lyke a net of brasle. And vpon that net shalt thou make foure brasen ringes in the foure corners therof and thou shalt put it vnder the compasse of the altare beneth, that the nette

maye be in the myddes of the altare. And thou shalt make two barres for the altare of sethim woode, and couer them with brasle, and let them be put in ringes a longe by the sydes of the altare to weare it with all. And make the alter holowe wth bordes: euen as it was shewed the in the mount, so shall they make it.

**A**nd thou shalt make the courte of the habitacyon, that there maye be in the south syde hangynges of whyte twyned sylke, of an hundred cubytes longe, for one syde, and twenty pylers therof, wpth theyr twenty sockettes of brasle: but the knoppes of the pylers and theyr whoppes shal be syluer. In lyke wyse on the north syde there shall be hangynges of an hundred cubytes longe and xx. pylers wpth theyr xx. sockettes of brasle, and the knoppes and the whoppes of syluer. And the breadth of the courte which is eastwarde shall haue fyfteen cubytes. Hangynges of fyfteen cubytes in the one syde: and theyr pylers with theyr thre sockettes: and lyke wyse on the other syde shall be hangynges of fyfteen cubytes with theyr thre pylers and sockettes.

**A**nd in the gate of the courte shall be a vayle of twenty cubytes of pelowe sylke, purple, and scarlet, and white twyned sylke wrought with noble worke and foure pylers with theyr foure sockettes. All the pylers rounde about the courte shal be whoped with syluer, and theyr knoppes shal be of syluer, and theyr sockettes of brasle. The length of the courte shall be an hundred cubytes, and the breadth fyfte, and the heygth fyue. And the hangynges shall be of whyte twyned sylke, and theyr sockettes of brasle. All the vessels of the habitacyon in all maner scrupce and the pyennes therof pee, and all the pyennes also of the courte, shal be of brasle. \* And thou shalt commaunde the chyldren of Israell, that they geue the pure oyle olpue beaten for þe lyght, to powre alwaye into the lampes. In the tabernacle of wytnesse without the vayle whiche is before þe wytnes, shall Aaron & his sonnes dresse it both euenyng and moynyng before the Lorde: and it shall be a statute for ever vnto the generacyons of the chyldren of Israell.

## The xxviii. Chapter.

**A**arons apparell and his sonnes.



**A**nd take thou vnto the Aaron thy brother and his sonnes with hym, from amonge the chyldren of Israell, that they maye mynyster vnto me. Aaron, Nadab, and Abihu, Eleasar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother that they maye be vnto gloze and bewte. And thou shalt speake vnto all that are wyse hearted, and whome soeuer I haue fylled with the sprete of wysdome: that they make Aarons ramente to consecrate hym wth, that he maye mynster vnto me. These are the garmentes whiche they shal make, a brest lap, Ephod, a tunicle, a strait cote, a mytter, and a gyrdell. These holpe garmentes shall they make for Aaron thy brother: and his sonnes, that they maye mynster vnto me. And let them take golde, pelowe sylke, purple

Ex. xxxviii.  
v. 25, 26, 27, 28, 29.



ple, skarlet, and whyte twined sylke. They shal make the Ephod of golde, pelowe sylke, purple, skarlet, and whyte twined sylke with broyded worke. The two sydes shal come together, and be closed vp in the two edges therof. And the gyrdle of the Ephod shal be of the same worke-manshyp, and of the same stuffe, euen of golde, pelowe sylke, purple, skarlet and whyte twined sylke. And thou shalt take two onix stones, and graue in them the names of the chyldren of Israel. Syre names of them in the one stone, and the other syre in the other stone. accordyng to the order of theyr byrth. After the worke of a stone grauer, and of hym that graueth spgnetes shalt thou graue the two stones wyth the names of the chyldren of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shulders of the Ephod, that they maye be stones of remembraunce vnto the chyldren of Israel. And Aaron shall beare theyr names before the Lorde vpon his two shulders for a remembraunce. And thou shalt make hokes of golde and two cheynes of fyne gold lynk worke and wretched, and fasten the wretched cheynes to the hokes. And thou shalt make the brestlap of iudgment with broyded worke, euen after the worke of the Ephod shalt thou make it: namely of golde, pelow sylke, purple skarlet, & white twined sylke, shalt thou make it. Four square it shal be and double, an hand bred longe & an hande bred brode. And thou shalt fyl it w four rowes of stones. In the fyrst rowe shal be a Sardios, a Topas and Smaragdus in y second row, a Ruby Saphir and Diamonde. in the thyrde row, a Chrysolite, an Achat, and Amatist. in y fourth, a Turcas, Onix, and Iaspis. And they shal be set in golde in their inclosures. And the stones shal be grauen as spgnetes be grauen with the names of the chyldren of Israel, euen with twelue names, euerp one wyth his name accordyng to the twelue tribes. And thou shalt make vpon the brestlappe, two fastenynge cheynes of pure golde and wretchen worke. And thou shalt make lphewyle vpon the brestlap two rynges of golde: and putte them on the edges of the brestlap, and put y two wretchen cheynes of golde in the ii. rynges which are in the edges of the brestlappe. And the other two rynges of the two cheynes, thou shalt fasten in two close hokes, and put them vpon the shulders of the Ephod on y forsyde of it. And thou shalt yet make two rynges of gold, which thou mayst put in the two edges of the brestlap, euen in the borders therof, towarde the insyde of the Ephod ouer agaynst it. And yet two other rynges of golde thou shalt make and put them on y two sydes of the Ephod, beneth ouer agaynst y brestlap, alowe where the sydes are ioyned together vpon the broyded gyrdle of the Ephod. And they shal bynde the brestlap by his rynges vnto the rynges of the Ephod with a lace of pelowe sylke, y it maye lye close abone y broyded gyrdell of the Ephod, and that y brestlap be not losed from the Ephod. And Aaron shall beare y names of the chyldren of Israel in the brestlap of iudgment vpon his brest, when he goeth in:

to the holy place for a remembraunce before the Lorde alwaye. And thou shalt put in the brestlap of iudgment Onix & Chymam and they shal be enen vpon Aarons brest, when he goeth in before the Lorde, and Aaron shal beare the iudgment of the chyldren of Israel vpon his brest before the Lorde alway. And thou shalt make the tuncle vnto the Ephod altogether of pelowe sylke. And there shal be an hole for the heade in the myds of it haupng a bonde of wouen worke rounde aboute the collar of it (as it were the collar of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of pelow sylke and of purple and skarlet, round aboute the hem, and belles of gold betwene them rounde about: and let there be euer a golden bel and a pomgranate, a golden bel and a pomgranate, rounde aboute vpon the hem of the tuncle. \* And Aaron shal haue it vpon hym, when he minystrerth, and the sounde shal be hearde, when he goeth into the holy place before the Lorde, and when he cometh out, and he shall not dye. And thou shalt make a plate of pure gold, and graue thereon, as spgnetes are grauen. The holynesse of the Lorde, and put it on a pelow sylke lace to be vpon the mytre, euen vpon the fore fronte of it. And it shal be vpon Aarons foreheade y Aaron maye beare the sygne of the holpe thyng, & whiche the chyldren of Israel halow in all their holy gyfres. And it shal be alwayes vpon y foreheade, for the reconcylng of them before the Lorde. And thou shalt make a linnen cote, and thou shalt make a mytre of linnen and a gyrdell of netle worke. And thou shalt make for Aarons sonnes also cotes, gyrdels, and bonets, gloryous and bewtyfull, and thou shalt put them vpon Aaron thy brother, and on his sonnes wyth hym and shalt anoynt them, and fyl their handes, and sanctifye them, that they maye minystrer vnto me. And thou shalt make them linnen breeches to couer theyr priuities from y loynes vnto the thynges which they reach. And they shal be vpon Aaron and his sonnes when they come into the tabernacle of wytnes, or when they come vnto y altar to minystrer in holynesse, that they beare no spenne, and so dye. And it shal be a lawe for euer vnto Aaron & his seide after hym.

### The xxix Chapter.

The consecration of Aaron and of his sonnes.

**T**his thing also shalt thou do vnto the A when thou shalt haue set them to be my prestes. Thou shalt take a calfe, euen a pong ore, and two rammes that be without blemish, & vnturned bread and cakes of swete bread tempored with oyle, and wafers of swete breade anoynted with oyle (of wheten flower shalt thou make them, and put them in a maunde, and bynge them in the maunde with y talfe and the two rammes. And byng Aaron and y sonnes vnto the dore of the tabernacle of wytnes, and walke them with water, & take the garmentes, and put vpon Aaron y strayte cote the tuncle of the Ephod, and the Ephod, & the brestlap and gyrdle them to him with y broyded gyrdell whiche is in the Ephod. And put



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the mytre vpon his head & put the holy crowne  
vpon the mytre. Then shalt thou take the an-  
oynting oyle, and powre it vpon his head, and  
anoynte hym. And bypunge his sonnes, and put  
albes vpon them, and gyde them with gyddels  
aswell Aaron as his sonnes. And put the my-  
tres on them, and p' p'ckes offyre shall be theys  
for a perpetuall lawe. And thou shalt fylle the  
handes of Aaron and of his sonnes and bypunge  
the calfe before the tabernacle of wytnes. \* And  
Aaron and his sonnes shall put theys handes v-  
pon the head of the calfe, and thou shalt kyl him  
before the Lorde, by the doore of the tabernacle  
of wytnes. And take of the bloude of the calfe &  
put it vpon the hornes of p' altar with thy spy-  
nger: and powre all the bloude besyde p' bottome  
of the altar, and take all the fat that couered p'  
inwardes, and the kail that is on the lyuer, and  
the two kidneys, and the fat that is vpon them  
and burne them vpon the altar. But the fleshe  
of the calfe and his skynne, and hys donge shalt  
thou burne with fyer without the doore. It is a  
synne offering. Thou shalt also take one ram, &  
Aaron and his sonnes shall put theys handes v-  
pon the head of the ram, and when p' hast slayne  
the ramme, thou shalt take his bloud, and spin-  
dle it rounde about vpon the altar, and cut the  
ramme in peces, and wash the inwardes of him  
and hys legs, and put them vnto the peces and  
vnto his head and then burne the holt ram vpo  
the altar for a burnt offering vnto the Lorde, and  
for a sweete sauour & a sacrifice vnto the Lorde.  
\* And take the other ram and Aaron and his  
sonnes shall put theys handes vpon his heade.  
Then shalt thou kyl him, and take of his bloud  
and put it vpon the tipp of the ryght eare of Aa-  
ron and of hys sonnes, and vpon the thumbe of  
theys ryght handes, and vpon the greete too of  
theys ryght fore, and spynkle the bloude vpon  
the altar rounde about. And thou shalt take of  
the bloude that is vpon the altar, and of the a-  
nointing oyle and spynkle it vpon Aaron and  
his vestimentes and vpon his sonnes and vpo  
theys garmentes with hym. And he shall be ha-  
lowed and his clothes, and his sonnes, and their  
clothes with hym. \* And thou shalt take the fat  
of the ram and his rumpe and the fat that coue-  
reth the inwardes, and the kail of the lyuer, and  
the two kidneys, and the fat that is vpon them  
and the ryght shulder for the ram is a full offe-  
ryng, and a synnell of bread, and a cake of oyle  
bread, and a wafer out of the baskette of swete  
bread that is before the Lorde, and put all vpon  
the handes of Aaron, and on the handes of hys  
sonnes and waue them for a waue offering be-  
fore the Lorde. And agayne, thou shalt take it  
from of theys handes, and burne it vpon the al-  
tar for a burnt offering, to be a sauour of swete-  
nes before the Lorde. For it is a sacrifice vnto  
the Lorde. \* And thou shalt take the brest of the  
ram of Aarons consecracyn, and waue it for a  
waue offering before the Lorde and it shall be  
thy parte. And thou shalt sanctifye the brest of  
the waue offering and the shulder of the true-  
offering, whiche is waued and heued vp of the

ram of the consecracyn for Aaron and for hys  
sonnes. And it shall be Aarons and his sonnes by  
a statute for euer, of the chyldren of Israel for it  
is an heue offering. Euen an heue offering of the  
chyldren of Israel, and of theys peace offerings  
Theys heue offerings is the Lorde. And the  
holy garmentes of Aaron shall be his sonnes af-  
ter hym, to be anoynted therin: and to fylle theys  
handes therin. And that sonne p'is brest in his  
stede after him, shall put them on. vii. dayes whe-  
he cometh into p' tabernacle of wytnes, to myn-  
ster in the holy place. \* And p' shalt take the ram  
of p' consecracyn, and seth his fleshe in an holy  
place. And Aaron & his sons shall eat the fleshe of  
the ram, & the bread that is in the basket, ene by  
the doore of the tabernacle of wytnes: & they shall  
eat them, because the attonement was made  
ther with, to fylle theys handes, and to consecrate  
them: but a straunger shall not eat herof, be-  
cause they are holy. And p' ought of the fleshe of  
the consecracyn or of the breade remayne vnto  
the mornynge, thou shalt burne it with fyre, and  
it shall not be eaten, because it is holy. Therfore  
shalt thou do vnto Aaron and his sonnes, euen  
so, accordyng to all thynges which I haue com-  
maunded p', seuen dayes shalt thou fyl their han-  
des, and offer euery daye a calfe for a synne offe-  
ryng, for to reconyle withall that thou mayest  
cleule the altar when thou reconylest vpon it  
and thou shalt anoynte it, to sanctifye it. Se-  
uen dayes thou shalt reconyle vpon the altar,  
and sanctifye it, and it shall be as an altare most  
holpe. Euery one that toucheth the altar, lette  
hym be holy. \* This is that whiche thou shalt  
offer vpon the altare: euen two lambes of one  
pere olde, daye by daye continually: the one thou  
shalt offre in the mornynge, and the other at euen  
And wyth the one lambe a tenth deale of flour  
mynghed with the fourth parte of an hyrn of be-  
ten oyle, and the fourth part of an hyrn of wyne,  
for a byrthe offering. And the other lambe thou  
shalt offer at euen, and shalt goo thereto accor-  
dyng to the meate offering and byrthe offe-  
ryng in the mornynge, to be an odoure of a swete  
sauoure and a sacrifice vnto the Lorde. And let  
this be a continual burnt offering amonge your  
chyldren after you before the doore of the taber-  
nacle of wytnesse before the Lorde, where I wyl  
mete you, to speake there vnto you. There I  
wyl mete with the chyldren of Israel, and wyl  
be sanctified in myne honoure. And I wyl san-  
ctifye the tabernacle of wytnes and the altar.  
And I wyl sanctifye also both Aaron and hys  
sonnes to be myn p'castes. And I wyl dwell a-  
monge the chyldren of Israel: and wyl be theys  
God. And they shall knowe that I am the Lorde  
theys God, that brought them out of the lande  
of Egypte, for to dwell amonge them:  
euen I the Lorde theys God.

Chapter.

And thou shalt make an altare to burne  
incense of sethim wood shalt thou make  
it, a cubyte longe and a cubyte broad e-  
uen foure square shall it be and two cubytes hye  
the



the hornes thereof shall proceede out of it, and thou shalt overlape it with fyne golde, both the roffe and the walles rounde aboute and his hornes also, & shalt make vnto it a crowne of golde rounde about, and two golden rynges on either syde: euen vnder the crowne, that they maye be as places for the barres to beate it withal. And thou shalt make the barres of sethym wood, and couer them wpth golde. And thou shalt put it before the vayne, that is by the arke of wytnesse before the mercyseate that is vpon the wytnesse where I wyll mete the. And Aaron shall burne thereon sweete incense euery moynynge, when he dresleth the lampes euen then shall he burne it. & lyke wise at euen, when he setteth vp the lampes he shall burne incense and this incensynge shall be perpetually before the Lorde thowout pour generacyons. Ye shall put no strange incense thereon, burnt sacrifice or meate offering, nether powre any drynke offering thereon.

And Aaron shall reconple vpon the hornes of it once in a pere: wpth the bloude of the synne offering of reconcilynge: euen once in the peare shall he reconple it thowout pour generatynge. It is most holy vnto the Lorde. And the Lorde spake vnto Moyses, saying \* If thou takest the summe of the chyldren of Israel after theyr nombre, they shall geue euery man a reconcilynge of his soule vnto the Lorde when thou tellest them that there be no plage amonge them, when thou tellest them. And thus muche shall euery man geue, and that goeth into the nombre halfe a shekel, after the shekel \* of the sanctuary: a shekel is twenty halfe pence. An halfe shekel shall be the heue offering of the Lorde. All that are nombred from twenty pere old and aboue, shall geue an heue offering vnto the Lorde. The ryche shall not passe, and the poore shall not go vnder halfe a shekel. But ye shall geue an heue offering vnto the Lorde that he maye haue mercede vpon pour soules. And thou shalt take the reconcilynge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, that it maye be a memorial vnto the chyldren of Israel before the Lorde, that he maye haue mercede vpon pour soules.

And the Lorde spake vnto Moyses, saying: \* Thou shalt make a lauer of brasse, and his fete also of brasse to wash withal, & shalt put it betwene the tabernacle of wytnesse, and the altar, and put water therein. For Aaron & his sons shall wash theyr handes & theyr fete therein euen when they go into the tabernacle of wytnesse, or when they goo vnto the altar to minister and to burne the Lordes offering, they shall wash them selues with water, lest they dye. And it shall be an ordynance vnto them for euer, bothe vnto hym and his seed thowout theyr generacyons. And the Lorde spake vnto Moyses saying: Take vnto the pryncypall spices: of the moste pure myrrour fyue hundred shekels, of sweete cynamon halfe so muche, euen two hundred and fyfthe shekels: of sweete calamus, two hundred & fyfthe shekels, of cassia, two hundred and fyfthe shekels, after the holy shekel, and of oyle olyfe an hyne. \* And thou shalt make of the oyle an holy ointment, euen

an ointment compounde after the crafte of the apotecarpe. And thou shalt noynt the tabernacle of wytnesse therewith, and the arke of wytnesse and the table, and all his apparell, and the candle stycke, and all his apparell: and the altar of encense, and the altar of burnt sacrifice wpth all his vessels, and the lauer and his fote. And thou shalt sanctify them, that they maye be most holy: so that no man touche them, but they that be halowed. And thou shalt anoynt Aaron and his sonnes, and consecrate them, that they may minister vnto me. And thou shalt speake vnto the chyldren of Israel, saying: this shall be an holy ointynge oyle vnto me, thowout pour generacyons. Vpon manys flesh shall it not be powred: nether shall ye make any other after the makinge of it, for it is holye and shall be holye vnto you whosoever maketh lyke that, or who soeuer putteth any of it vpon a stranger, shall be rythe from amonge his people.

And the Lorde spake vnto Moyses: take vnto the sweete spices: balme, Onicha, sweete galbanum, these spices wpth pure frankincense, of eache lyke much, & make of them sweete smellynge incense, after the crafte of the apotecarpe, mingled together, pure and holy. And beate it to powder and put of it before the wytnesse in the tabernacle of wytnesse, where I wyll mete the. It shall be vnto you moste holy. And se that ye make none after the makinge of that. It shall be vnto you holy for the Lorde. Whosoever shall make lyke vnto that, to synel therto, shall perishe from amonge his people.

The xxxi. Chapter.

The callinge of Bezaleel and Ahiaab the workemen. The Sabbath is commaunded. The tables of stones are covenanted.

And the Lorde spake vnto Moyses saying: beholde, \* I haue called by name, Bezaleel, y son of Uri, the summe of Hur of y trybe of Iuda. And I haue fylled hym wpth the sperte of God, in wysdome, and vnderstandynge, in knowledge and in all maner of worke, to fynde out soyle seates and to worke in golde, syluer and brasse: and in y crafte to set stones, and to carue in tymber, & to worke in all maner of workmanshopp. And beholde, I haue geuen hym to be his companion Ahiaab the sonne of Ahisamaach of the trybe of Dan, & in the hartes of all that are wysly harted, haue I put wysdome to make all that I haue commaunded the, the tabernacle of wytnesse, the Arke of wytnesse, and the mercy seate that is thereupon: and all the ornaments of the tabernacle, and y table and his ornamentes, and the pure candle stycke with all his apparell, and the altar of encense and the altar of burnt offerings and all his vessels, and the lauer with his fote. The vestimentes to minister in and the holy garmentes for Aaron the prest, and the garmentes of his sonnes to minister in and the annoyntynge oyle: and sweete cense for y sanctuary, accordyng to all that I haue commaunded the that they do.

And the Lorde spake vnto Moyses, saying: Speake vnto the chyldren of Israel and saye: In any





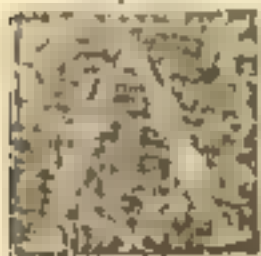
**Exo. xx. b.** In any wyse se that ye kepe my \* Sabbathes: for it is a sygne betwene me and you in your generacions, for to knowe that I the Lorde am he that doth sanctifye you. \* Kepe my Sabbath therefore for it is holy vnto you. He that defileth it, shall be slayne. For whosoever worketh therein, the same soule shall be rored out from amonge his people. Seuen dayes shall men worke. And in the seuenth daye is the Sabbath of the holpe rest of the Lorde. Whosoever doth any worke in the Sabbath daye, shall dye: wherefore let the chyldren of Israel kepe the Sabbath, that they obserue it thorowout theyr generacions, that it be an appoyntment for euer. For it is a sygne betwene me and the chyldren of Israel for euer.

**Gene. i. d.** \* For in sye dayes the Lorde made heauen and earth: and in the seuenth daye he rested, and was refreshed. And when the Lord had made an end of comenyng with Moyses vpon the mounte Sinai, he gaue hym two tables of wytnesse: euen tables of stone, wyrtten with the fyrer of God.

**Ex. xxxi. b.** nat \* he gaue hym two tables of wytnesse: euen tables of stone, wyrtten with the fyrer of God.

The xxii Chapter.

The golden calfe. Moyses prayeth for them. He breaketh the tables for anger. He chastyseth Aaron. The poplattes are slayne.



**Ex. xxxii. a.** And when the people sawe, that it was longe or Moyses came downe out of the mountayne, they gathered them selues together vnto Aaron, and sayde vnto hym: \* Eip, make vs goddes to go before vs for of this Moyses the felowe that brought vs out of the lande of Egypte we wote not what is become. And Aaron sayde vnto them: \* plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters and bring them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares and brought them vnto Aaron. And he receaued them of theyr handes, and fashioned it with a grauer, and made of it a calfe of molten metal. And they sayde: \* These be thy goddes, O Israel which brought the out of the lande of Egypte. And when Aaron sawe that, he made an altar before it. And Aaron cryed, sayinge: to morowe is the holy daye of the Lorde. And they rose vp in the mornynge and offered burnt offerynges, and brought peace offerynges also. And the people sat them downe to eate and drynke and rose vp agayne to playe.

**Deut. x. b.** And the Lorde sayde vnto Moyses: \* go, get thee downe: thy people which thou broughtest out of the lande of Egypte, haue marred all they are turned at once out of the waye, which I commaunded them: \* for they haue made them a calfe of molten metall, and haue worshipped it and haue offered therto, sayinge: These be thy goddes, O Israel which haue brought the out of the lande of Egypte. And the Lorde sayde vnto Moyses: \* I haue sene this people and behold it is a stiffnecked people, and nowe suffre me, I my wrath maye ware hote agaynst them, and consume them, and I will make of the a myghty people. And Moyses besought the Lorde bys God, and sayde: O Lorde, why doth thy wrath ware hote agaynst thy people, which thou hast

brought out of the lande of Egypte, with great powre and with a myghty hauber? \* Wherefore should the Egyptians speake and saye: For a myschefe dyd he bring them out euen for to slep them in the mountaynes, and to consume them from the face of the earth? Turne from thy ferece wrath and turne from thys euell (deuysed) agaynst the people. Remembre Abraham, Isaac, and Israel thy seruauntes to whome thou swarest by thyne owne selfe: and saydest vnto them, \* I will multiplye your sede, as the starys of heauen, and all this lande that I haue soken of will I geue vnto your sede, and theyr shall inheret it for euer. And the Lorde refrayned hym selfe from the euell. I whiche he sayde he wolde do vnto his people. And Moyses turned bys backe and went downe from the hyll: and the two tables of wytnesse were in his hande: and some tables were wyrtten on both the leaues, & were the worke of God, and the wyrtynge was the wyrtynge of God grauen in the tables. And when Josua hearde the noyse of the people, as they howted, he sayde vnto Moyses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the mastery, nor of them that haue the worse: but I do heare the noyse of them that synge.

And it fortuneth, as he came nye vnto the hoste, he sawe the calfe and the daunsynge. & Moyses was wroth wroth hote, and he caste the tables out of his handes, and brake them beneth his feet. \* And he toke the calfe which they had made, & burned it in the fyre, and stampede it vnto powder, and strowed it in the water, and made the chyldren of Israel drynke of it. And Moyses sayde vnto Aaron: what dyd this people vnto the, that thou hast brought so grete a synne vpon them? And Aaron answered: let not the wrath of my Lorde ware ferece, thou knowest the people that they are cut set on myschefe: For they sayde vnto me: make vs gods to go before vs, for we wote not what is become of Moyses, the felowe that brought vs out of the lande of Egypte. And I sayde vnto them: let them have golde plucke it of, and bringe it me: and I dyd cast it into the fyre: and therof came out this calfe.

Moyses therefore sawe that the people were naked: and that Aaron had made them naked vnto theyr shame amonge theyr enemyes: and he wente and stode in the gate of the hoste, and sayde Vnto any man pertayne vnto the Lorde, lette hym come vnto me. And all the sonnes of Levi gathered them selues together, and came vnto hym. And he sayde vnto them. Thus sayth the Lorde God of Israel, put euery man his swerde by his syde, and goo in and out, from gate to gate: thorowout the hoste, and slepe euery man, his brother and euery man his companion, and euery man his neyghboure. And the chyldren of Levi dyd as Moyses had sayde. And there fell of the people the same daye aboute thre thousand men. And Moyses sayde: syle your handes vnto the Lorde this daye, euery man vpon his sonne and vpon his brother: and that there maye be genen you a blessing this daye. And on the morowe it fortuneth



Ex. xxi. c.

Ex. xxi. c.

tuned that Moles sayde vnto þ people: ye haue synned a grete synne. And now I wyl go vp vnto the Lorde: þf paraduventure I maye purchase an attonement for yowre synne. Moles therfore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a great synne and haue made them goddes of golde. And now I praye the, either forgeue them their synne or (þf þ wylt not) \* wyte me out of thy booke, which thou hast wytten. And the Lorde sayde vnto Moles: I wyl putte hym out of my booke that hath synned agaynst me. And now go thou, byngge the people vnto the place whiche I sayde vnto the. beholde, \* myne angell shall go before the. Neuerthelater in the daye when I visit, I wyl visit theþ synne vpon them. And þ Lorde plagued the people, because they made the calte whych the Aaron made.

The xxiii. Chapter.

The Lorde sendeth an angell before his people. The Lorde denyeth to go by with the people. The people lament thre synne. Moles talketh with the Lorde.

**A**d the Lorde sayde vnto Moles, departe and go hence: thou and the people, whiche thou hast broughte out of the lande of Egypte, vnto þ lande whiche I sware vnto Abraham, Isaac, and Jacob, sayinge: \* vnto thy sede wyl I geue it: (and I wyl sende an angel before the and wyl cast out the Cananites, the Amorites, and the Hethites, the Heryzites, the Hutytes, and the Jebusytes) a lande þ floweth with mylke & hony. For I wyl not go amonge you my selfe. \* for ye are a styffnecked people lest I consume the in the waye. And when the people hearde this encl tydinges, they sorowed: and no man put on his best rayment. And the Lorde spake vnto Moles saye vnto the chyldren of Israel: ye are a styffnecked people: I muste come once sodnly vpon you, and make an end of you. Therfore now put thy goodly rayment from the that I maye wete what to do vnto the. And the chyldren of Israel layde theþ goodly rayment from them, euen by the mount of Horeb.

**A**nd Moles toke the tabernacle, and pytched it wpythout the host a farr of from the hoste, & called it the tabernacle of wytnesse. And so it came to passe that euery one which wolde pray vnto the Lorde, wente out vnto the tabernacle of wytnes, whiche was without the hoste. And it fortunied, that when Moles wente out vnto þ tabernacle, all the people rose vp and stode euery man at his tent doze: and looked after Moles vntill he was gone into the tabernacle. And as sone as Moles was entred into the tabernacle, the cloudy pyllet descended, and stode at þ doze of the tabernacle, and he talked with Moles. And all the people sawe þ cloudy pyllet stande at the tabernacle dooze, and they rose vp, and worshypped euery man in his tent doze.

**A**nd the Lorde spake vnto Moles: \* face to face, as a man speaketh vnto his fiende: and he turned agayne into the hoste. And the chyldren of Israel his seruauit the sonne of Hun, departed not out of the tabernacle. And Moles sayde vnto þ

Lorde: se, thou sayst vnto me: leade thys people furth, and thou hast not shewed me whom thou wylt sende with me. And thou hast sayde more ouer. I knowe the by name, and thou haste also founde grace in my syghte. Nowe therfore þf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe the, and that I maye fynde grace in thy syght. And consyder also þ this nacyon, is thy people. And he sayde: my presence shall go with the, and I wyl geue the reste. He sayde vnto hym: If thy presence go not with me, carpe vs not hence. for howe shall it be knowen here, that I and the people haue founde fauoure in thy syght, but in that thou goest with vs? If thou go with vs, shal not I and thy people haue preempnence before all the people that are vpon the face of the earth? And the Lorde sayde vnto Moles. I wyl do this also þ thou haste sayde, for thou haste founde grace in my syght, and I knowe the by name.

And he sayde, I beseeche the shewe me thy glory. And he sayde: I wyl make all my good go before the, and I wyl be called in thys name of the Lorde before the \* and wyl shewe merce to whome \* I wyl shewe merce, & wyl haue compassyon on whome I wyl haue compassyon. And he sayd furthermore: thou mayst not see my face for \* there shal no man see me, and lyue. And the Lorde sayde. beholde, there is a place by me, and thou shalt stande vpon a rocke: and whyle my glory goeth furth, I wyl put the in a cleft of the rocke: and wyl put myne hande vpon the whyle I passe by. And I wyl take awaye myne hande, and thou shalt see my backe partes: but my face shall not be sene.

The xxiiii. Chapter.

The tables are renewed. The mercy of God to haue mercy to the people is to be desired, and the people are to be also. Of theþ leues.



**A**d the Lorde sayde vnto Moles: \* heve the two tables of stone, lyke vnto the fyrste, and I wyl wyte vpon theym the wordes þ were in the fyrste tables whych þ brakest. And be ready in þ mornynge, that thou mayst come vpearly vnto the mounte of Sinai and stande there with me in þ top of the mount. There shal no man come vp with the, nether let any man be sene thowowout all the mounte, nether let the shepe nor oxen fede before the byll. And Moles heved two tables of stone lyke vnto the fyrste, and rose vpearly in the mornynge, and went vp vnto the mount of Sinai, as the Lorde had comaunded hym: and toke

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Psalmus.  
Lxxvi. b.  
Job. xxxiii. b.

toke in his hande the two tables of stone. And the Lorde descended in the cloud, and stode with hym there and he called vpon the name of y lord. And when the Lorde walked before hym, he cryed, Lorde. Lorde God, merciful and gracious longe sufferynge, and abundant in goodnes & truth, and keepynge mercy in store for thousande forgeyunge wyckednes, vngodlinesse and synne and not leaueynge one innocent, visyting the wickednes of the fathers vpon the children and vpon chylders chyldren, euen vnto the thyrde & fourth generacyon. And Moses bowed hym self to the earth quykly, and worshypped, and sayde. If I haue founde grace in thy syghte (O Lorde) then let my Lord go with vs for it is a stubburne people, and thou shalt haue mercy vpon oure wyckednes and our synne, & shalt take vs for thyne inheritance. And he sayde beholde, I make an appoyntment before all the people, and I wyll do meruayles suche as haue not bene done in all the worlde, nerher in all nations. And all the people amonge which thou arte, shall se the worke of the Lorde. for it is a terrible thyng that I wyll do with the. kepe those thynges that I commaunde the this daye. Beholde, I caste out before the, the Amorites, Cananites, Hethites, Pherezites, Hivites & Jebusites. Take hede to thy selfe, that thou make no compacte with the inhabytors of the lande whither thou goest, lest yt because of rype amonge you. But ouerthrow theyr alters, and breake theyr ymages and cut downe theyr groues. Thou shalt worshypp no straunge god. For the Lorde is called gelous, because he is a gelous God. lest if thou make any agremente with the inhabytors of the lande, and they go a whoynge after theyr goddes, and do sacrifice vnto theyr gods, they call the, and thou eate of theyr sacrifice: & thou take of theyr daughters vnto thy sonnes. & theyr daughters go a whoynge after theyr gods, and make thy sonnes go a whoynge after theyr goddes also.

Deut. xxi. a  
iii. xxxiii. a

Exod. xi. a

Exod. xxi. b  
and. xxi. b

Exo. xxi. a  
and. xxi. b  
Job. xxi. c

Exo. xxi. b  
Exo. xxi. b  
Exo. xxi. b  
Exo. xxi. b

**C** Thou shalt make the no goddes of metall. The feaste of the swete breade shalt thou kepe seven dayes shalt thou eate vntuned breade as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to rype, thou canst out of Egypte. All that breaketh vp the matrice is myne and all that breaketh the matrice amonge the catell, if it be male: whyther it be oren or shepe. But the fyrst of the asse thou shalt bye out with a lambe. And if thou redeme hym not, thou shalt breake his necke. All the fyrste borne of thy sonnes shalt thou redeme. And se that no man appere before me emptye. & Syre dayes thou shalt worke, and in the seventh daye thou shalt rest, both from earpynge and reappynge. Thou shalt obserue the feaste of weekes with theyr fyrst frutes of whete harvest, and the feaste of ingatherynge at the yeres ende. Thyse in a yere shall all your men chyldren appere before the Lorde Jehoua God of Israel. When I cast out the nacions before the, and enlarge thy coastes, so that no man shall desyre thy land, thou shalt go vp to appere before y lord

thy God thyse in the yere. \* Thou shalt not offer the bloude of my sacrifice vpon leuen nepe. ther shall oughte of the sacrifice of the feaste of Pascheuer be lefte vnto the morynge. \* The fyrste rype frutes of my lande, thou shalt byng vnto the house of the Lorde thy God. And thou shalt not seth a kynd in his mothers mylke.

Exo. xxi. a  
Deut. xxi. c

Exo. xxi. c

Exo. xxi. c

And y lord sayde vnto Moses. wyte these wordes. for after the tenoure of these wordes I haue made a couenaunte with the and with Israel. \* And he was there with the Lorde fouretye dayes and fouretye nyghtes, and dyd nerher eate breade nor drynke water. \* And he wrote vpon the tables the wordes of the couenaunt, euenten verses. And it fortuneth when Moses came downe from mount Sinai, the two tables of witnesse were in Moses hand, when he came downe from the mount. And Moses wyte not the skynne of his face shone in maner of an horne whyle he talked with hym. And Aaron and all the chyldren of Israel looked vpon Moses: and beholde, the skynne of his face shone, and they were asfayde to come nye hym. And when he had called them. Aaron and all the chiefe that were in the company came vnto hym, and Moses talked wpth them. And afterwarde all the chyldren of Israel came nye, and he commaunded them all that the Lorde had sayde vnto hym in mount Sinai. And when Moses had made an ende of comynge wpth them, he put a couerynge vpon his face. And agayne, when Moses went in before the Lorde to speake with hym he toke the couerynge of vntill he came out. And he came out, and spake vnto the chyldren of Israel that which he was commaunded. And the chyldren of Israel sawe the face of Moses, that the skynne of Moses face shone. And Moses put the couerynge vpon his face agayne, vntill he went in to comen with hym.

Exo. xxi. d

Deut. xxi. c

Exo. xxi. b

Exo. xxi. c

Exo. xxi. d

The xxxv. Chapter.

The Sabbath. The first frutes are requyred. The redyng of the people to offer. Bezaleel and Aholiab are named of Moses, and set to worke.



And Moses gathered all the company of y chyldren of Israel together, and sayde vnto them: these are the wordes which the Lorde hath commaunded that ye shulde do them.

Exo. xxi. b

\* Syre dayes ye shall worke: but the seventh daye shall be vnto you the holy Sabbath of the Lordes rest whosoener doth any worke ther in, shall dye. Ye shall kyndle no fyre thorowout all your habitacions vpon the Sabbath daye.

And Moses spake vnto all the multitude of the chyldren of Israel sayng: this is the thing which the Lorde commaunded, sayng. Take from amonge you an heue offering vnto y lord. Who soeuer is of a wyllynge herte, let hym bring it for the heue offering of the Lorde. Namely golde, syluer, and brasle, and yelow sylke, purple skarlet, whyte sylke, goates heate, and rammes skynnes redde, and tarsus larynes wpth schum woode: ople for lyght, and spyes for the anoyntynge ople, and for the swete encense. And our stones and stones to be set in the Ephod, and in the byeste lappe. And let all them that are wyse

Exo. xxi. a

Exo. xxi. b



Wpse harted amonge you, come & make all that the Lorde hath commaunded the habitacon w<sup>th</sup> the tent therof and his couerynge, and hys ryn- ges, and hys borders, hys barres, hys pylers, and hys sockettes, the arke, and the stauess ther of, w<sup>th</sup> the mercy seate, and the bayle that couereth it: the table and his barres, and all hys vessels, and the shewbreadye, the candelstykke of lyght and his apparell and his lampes with the oyle for the lyght: the cense altar and hys bar- res the annoyntynge oyle and the swete cense, & the hangynge of the doore at the entrynge in of the tabernacle & altar of burnt sacrifice with hys brazen greddyn, hys stauess and all his vessels: the laver and his fote, and the hangynge of the courte, with his pylers and theyr sockettes, and the hangynge in the doore of the courte: the py- nnes of the habitacion, & the pyennes of the courte with theyr cordes: the minystrynge garmentes to minyster in the holy place, and the holy veste- mentes for Aaron the Priest, and his vestymen- tes of his sonnes that they make minyster in.

And all the company of the chyldren of Isra- ell departed frome the presence of Moyses. And euery one came (as many as theyr hertes cora- ged them, and as many as theyr spretes made them wyllynge) and broughte a present for the Lorde, to the makynge of the tabernacle of wyt- nesse, and for all his vses, and for the holy veste- mentes. And they came bothe men and women (euen as many as were wyllynge herted) and brought bracelets, and earynges, rynge, and chapnes, whiche Jewels were all of golde and al- the myn brought a waue offerynge of gold vnto the Lorde. And euery man w<sup>th</sup> whome was found pelow splyke, purple, skarlet, whyte splyke and goates heare and red skynnes of rammes, & tarsus skyns, brought them. All that dyd heare bp an oblation of gold and brasse, and brought an heue offerynge vnto the Lorde. And all men with whome was founde sethim woode for any maner worke of minystracion, brought it.

And all the women that were wylse herted dyd spynne with theyr handes, and broughte spin- worke both of pelow splyke, purple, skarlet, and whyte splyke. And all the women whome theyr owne herte moued, spynne goates heare wylse. And the Lorde brought onix stones, and stones to be set in the Ephod, and in the brestlap, and spyrre, and oyle for lyght, and for the annoyntynge oyle, and for the swete cense. And the chyldren of Israell brought a wyllynge offerynge vnto the Lorde both men & women, as many as had wyl- lynge hertes to byng, for all maner of workes whiche the Lorde had commaunded to be made, bp the handes of Moyses.

And Moyses sayde vnto the chyldren of Isra- ell: beholde, \*the Lorde hath called by name Be- zaleel the sonne of Uri the son of Hur of the tribe of Juda, and hath fylled hym with the spyrte of God, in wysdome and vnderstandynge, in know- ledge, and in all maner worke, to fynde out cu- rious workes whiche are made in golde, syluer, and brasse. In the crafte of stones to set them, & in carynge of woode to make any maner of

the worke. And he hath put in his harte that he make teache: both he and Aholiab the sonne of Ahisamach of the tribe of Dan. Them hath he fylled with wysdome of herte, to worke all ma- ner of grauen, and scote, and nedle worke in pe- lowe splyke, and purple, in skarlet, & whyte splyke, and in weyng. And to do all maner of worke and scote seates.

The xxxvi Chapter.

Of the thynges that Bezaleel and Aholiab made.



And Bezaleel wrought, and Aholiab & all wylse harted men, to whom the Lorde gaue wysdome and vn- derstandynge, to knowe howe to worke all maner worke for the ser- uyce of the sanctuary, and all that the Lorde had commaunded. And Moyses called Bezaleel, Aho- liab and all the wylse herted men and suche as the Lorde had geuen wysdome vnto, and as many as their hertes couraged to come vnto that worke to worke it. And they receaued of Moyses all the present, whiche the chyldren of Israel had brought for the worke of the seruyce of the sanctuary, to make it. And besyde that they brought gyftes vnto it euery daye in the mornynge.

And all the wylse men that wroughte all the holy worke, came euery man frome hys worke whiche they made, and spake vnto Moyses, say- inge, the people byng to muche and more then ynough, for the seruyce & worke whiche the Lorde hath commaunded to be made. And then Mo- ses gaue a commaundement, and they caused it to be proclamed thorowout the hoost sayinge, let that neyther man nor woman prepare any more worke for the present of the sanctuary: and so the people were forbydden to byng: for the stuffe they had was sufficient for all the worke, to make it, and to muche. \* All the wylse harted men ther- fore, and they that wrought for the habitacon, made ten curtaynes of whyte twined splyke, pe- lowe splyke, purple and skarlet: with ppyctures of brodyed worke made he them. The lengthe of one curtayne was xxviii cubytes, and the bredth foure, and the curtaynes were all of one splyke.

And he coupled fyue curtaynes by them selues, and other fyue by them selues. And he made low- pes of pelow splyke alonge by the edge of one cur- tayne, euen in the seluage of the couplynge cur- tayne. And lyke wylse he made on the spde of the couplynge curtayne on the other spde. Fyftye lowpes made he in the one curtayn, and fyftye in the edge of the couplynge curtayne on the other spde: and the lowpes helde one curtayne to ano- ther. And he made fyftye rynge of golde, and coupled the curtaynes one to another w<sup>th</sup> the rynge, and so was it made one dwelling place.

\* And he made a leuen curtayne of goates heare, to be a tent ouer the tabernacle. The length of a curtayne, had thirtie cubytes and was four cubytes brode, and they all cleuen of one splyke. And he coupled fyue curtaynes by them selues, and fyve by them selues, and he made fyftye low- pes alonge by the border of the utmost couplyng curtayne, and fyftye in the edge of the other cou- plyng curtayne. \* That they might be coupled together.

And



**C** And he made fiftie ryrnges of brasse to couple þe tent together, that it might be one. And he made a couerpyng vpon the tent of raine skynnes red, and yet another of tarus skynnes aboute that.

**\* And he made standyngc bordes** (for the tabernacle) of Sethum woode. The length of a bozde was ten cubytes, the bredth one cubyte & an halfe. One bozde had two fete, whereby they were ioyued one to another. And thus made he for all the bordes of þe tabernacle. And he made twentye bordes for the south syde of the habitacpon, and forty sockets of syluer vnder the twentye bordes, two sockettes vnder one bozde, for hys two fete, and two sockettes vnder another bozde for hys two fete. (where the sockets of the spheres are in the corners) And for the other syde of þe dwellinge whiche is toward þe north, he made twentye bordes, and they: forty sockettes of syluer two sockettes vnder one bozde, and two sockettes vnder the other. And toward the west ende of the tabernacle, (that is to saye, at that ende of the tabernacle which enclpyeth toward the see) he made fyre bordes, and two other bordes made he in the corners of the habitacpon, for eyther syde, and they were ioyued close beneth & aboue with a clampe and thus they dyd to both the corners. And there were eyght bordes and syrtene sockettes of syluer: vnder euery bozde two sockettes.

**D** And he made barres of Sethum woode, fyue for the bordes of the tabernacle in the one syde: and fyue for the bordes of the tabernacle in the other syde: and fyue barres for the bordes of the habitacpon in the west ende. (Toward the see) And he made the myddelst barre to thore thoro the bordes: euen from the one ende to the other, & overlape the bordes with golde, and made ryrnges of golde to thruste the barres thoro we, and couered the barres with golde. And he made an hangyng of pelow sylke, purple, skarlet, and whyte twyned sylke, euen wpyth ppyctures made he it of brodyed worke. And made therunto four pylers of Sethum wood, and overlape them with golde. They: knoppes were also of golde, and he caste for them four sockets of syluer. And he made an hangyng for the Tabernacle dore: of pelow sylke, purple, skarlet, and with whyte twyned sylke of neole worke. And the fyue pylers of it with they: knoppes, and overlape the knoppes of them and the whopes with golde. They: fyue sockettes also were of brasse.

## The xxxvii. Chapter.

The arke of testyment. The mercy seate. The table. The candlestyk. The spyches. The altar & the incense.



**And Bezaleel made þe arke** of Sethum wood, two cubytes & an halfe longe, and a cubyte & a halfe brode, and a cubite and a halfe hie and overlape it with fyne golde wpythin and without, and made a crowne of golde to it rounde about, and caste for it foure ryrnges of golde for the foure corners of it two ryrnges for the one syde, and two for the other, & made barres of Sethum wood, and couered them wpyth golde, and put the barres in the ryrnges alonge by the syde of the arke, to beare it withall.

And he made the mercy seate (that is to saye, the goodes and mercyng place) of pure gold: two cubytes and a halfe was the lengthe therof, and one cubyte and a halfe the breadth: and he made two Cherubyns of thpycke golde vpon the two endes of the mercy seate. One Cherub on the one ende, and another Cherub on the other ende.

Euen of the mercy seate made he the Cherubyns: namely, in the endes therof. And the Cherubyns spred oute they: wynges aboue anhyr, and couered the mercy seate therewpyth. And they: faces were one to another: euen to þe mercy seate warde, were the faces of the Cherubyns. **\* And he made the table** of Sethum wood, two cubites was the length therof, and a cubite the bredth, and a cubyte and a halfe the heyghe of it. And he overlape it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an fande brende, rounde about & made vpon the whope a crowne of golde rounde about, and caste for it foure ryrnges of golde, and put the ryrnges in the four corners that were in the four fetes therof. Euen hard by the whope were the ryrnges, into the whiche the barres were put, to beare the table withall. And he made the barres of Sethum woode, and couered them with golde to beare the table withall, and made the vessels (for the table) of pure golde: the dysches, spones, flat peeces, and pottes to powre withall. **\* And he made the candel stycke** of pure gold: euen of one pece made he the candel stycke. For his fete, his wastre, hys cuppes, hys knoppes, and hys floures, were of one pece. Syxe braunches proccadyng out of the sydes thereof, thre oute of the one syde, and thre oute of the other. And in one braunche thre cuppes made lyke vnto almondes wpyth knoppes & floures: and in another braunche thre cups made lyke almondes with knoppes and floures.

And so thoro wote the syxe braunches that proceeded out of the candel stycke. And vpon the candel stycke selfe were foure cuppes after the facyon of almondes, wpyth knoppes and floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceeded out of it, & it was all one pece of pure thpycke golde. And he made hys seuen lampes with þe tounge and snuffers therof, of pure golde. Euen of arhundred weyghe of pure golde, made he it wpyth all the vessels therof. And he made the cens altar of Sethum wood. The length of it was a cubyte, and the bredth a cubyte, for it was four square, and two cubytes hie, with hornes proccadyng out of it. And he couered it with pure gold, both the toppe and the sydes therof round about, and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two ryrnges of golde for it, euen vnder the crowne therof in the two corners of it and in the two sydes therof to put barres in, for to beare it withall: and made the barres of Sethum wood and overlape them with golde. And he made the holy anoyntynge oyle, and the swete pure incense after the apotecaryes crafte.

## The xxxviii. Chapter.

The



*The altar of burnt offering. The brasen laver. The summe of that the people offered.*

Exo. xxviii



**A**nd he made the burnt offering altar of Sethim wood, fyue cubytes was the length therof, and fyue cubytes the bredth: euen. iiii. square & iii. cubytes hie. And he made vnto it hornes in the four corners of it procedyng out of it and he ouerlaid it w<sup>th</sup> brasle. And he made of the vessels of the altar the cauldrons, chowls, basyns, flesholes, and cole pannes. All the vessels therof made he of brasle. And he made a brasen greddyen of networke vnto the altar, round aboute a lowe beneth vnto the myddes of the altar, and cast foure rpynges of brasle for the four endes of the greddyen to put barres in. And he made the barres of Sethim wood, and couered them with brasle, and put the barres into y<sup>e</sup> rpynges in the four corners of the altar, to beare it withal and made the altar holowe with in the boardes. And he made the lauer of brasle, and the fote of it also of brasle in the syght of them that byd watch at the doore of the tabernacle of wptnesse. And he made the courte on the south syde, and the hangynges of the courte were of whyte twyned sylke, haupnge an hundred cubytes.

The pylles were twenty, and they<sup>e</sup> brasen sockettes twenty. But the knoppes of the pylles, and they<sup>e</sup> whopes were of syluer. And on the north syde, the hangynges were an hundred cubytes. They<sup>e</sup> pylles were twenty, and they<sup>e</sup> sockettes of brasle twenty. But the knoppes and the whopes of the pylles were of syluer. On the west syde, were hangynges of fyfty cubytes, ten pylles and they<sup>e</sup> ten sockettes. But the knoppes and the whopes of the pylles were of syluer. And towarde the east syde, were hangynges of fyfty cubytes the hangynges of the one syde of the gate, were fyftene cubytes longe, w<sup>th</sup> thre pylles, and thre sockettes. And of the other syde of the courte gate were hangynges also of fyftene cubytes longe, with thre pylles and thre sockettes.

All the hangynges of y<sup>e</sup> courte round about were of whyte twyned sylke: but the sockettes of the pylles were of brasle: and the knoppes, and the whopes of the pylles were of syluer, & y<sup>e</sup> couering of the heades was of syluer, and all y<sup>e</sup> pylles of the courte were whoped aboute with syluer. And the hangyng of the gate of the courte was nedle worke, of pelowe sylke, purple, scarlet and whyte twyned sylke, xx. cubytes longe, and fyue in the bredth, ouer agaynst the hangynges of the courte. And they<sup>e</sup> pylles were foure, and they<sup>e</sup> foure sockettes of brasle: and the knoppes of syluer, and the heades ouerlaid with syluer, and whoped aboute w<sup>th</sup> syluer, & all the pynes of the tabernacle and of the courte rounde aboute, were of brasle. This is the sum of the habitacyon of witnes, as it was counted accordyng to the comaundemente of Moyses for the offyce of the Leuites by the hande of Jethamar sonne to Aaron the yrcast. And bezaeel y<sup>e</sup> sonne of Aza the sonne of Hur of the trybe of Iuda, made all y<sup>e</sup> the Lord comaunded Moyses, and with him was Aholiab sonne of Ahisamach of

the trybe of Dan, a cunninge grauer and a worker of nedle worke in pelowe sylke, purple, scarlet, and whyte twyned sylke. All the golde that was occupied for all the worke of the holy place was the golde of the waue offeringe, euen. xxx. hundred weyght, and seven hundred and. xxx. sycles, accordyng to the sycle of the Sanctuarie. And the summe of syluer that came of the multitude, was fyue score hundred weyght, & a thousande seven hundred and. lxxv. sycles, after the sycle of the Sanctuarie.

For euery man an halfe weyght, euen halfe a sycle after the sycle of the Sanctuarie, for all them that wente to be nombred frome. xx. yere olde and aboue, euen for fyre hundred thousand and thre thousand and fyue hundred and. l. men.

And of the fyue score hundred weyght of syluer, were cast the sockettes of the sanctuarie, and the sockettes of the vayne, an hundred sockettes of fyue score hundred weyght an hundred weyght to euery socket. And of the thousande seven hundred and. lxx. sycles, he made knoppes to the pillars, and ouerlaid the heades and whoped the<sup>e</sup> (with syluer). And the brasle of the waue offering was lxx hundred weyght, and two thousand, & an hundred sycles. And therewith he made y<sup>e</sup> sockettes to the doore of the tabernacle of wptnesse, and the brasen altare and the brasen greddyen for it, w<sup>th</sup> all the vessels of the altar, and the sockettes of the court round about, and y<sup>e</sup> sockettes for the courte gate, and all the pynes of y<sup>e</sup> habitacyon, & all the pynes of y<sup>e</sup> court round aboute.

#### The xxxix. Chapter.

*The apparel of Aaron and his sonnes. All that the Lord commaunded, was effect.*

**A**nd of the pelowe sylke, purple, and scarlet, they made the vestimentes of ministrye to do seruyce in the holy place, and made the holy garments for Aaron, as the Lord comaunded Moyses. And he made the Ephod of golde, pelowe sylke, purple, scarlet, and whyte twyned sylke. And they byd beate the gold into thynne plates, and cut it into wyers: to worke it in the pelow sylke, purple, scarlet, and in the fyne whyte, with byrded worke. And they made two sydes for it, to close them vp by the two edges. And the byrdyng of the gyrdell that was vpon it, was of the same stuffe, and after y<sup>e</sup> same worke: of gold pelowe sylke, purple, scarlet, and twyned whyte sylke, as the Lord comaunded Moyses.

And they wrought Onix stones closed in outches of golde, and graued as sygnettes are grauen with the names of the chyldren of Israel, & put them on the shulders of y<sup>e</sup> Ephod, that they shulde be stones for a remembraunce of the chyldren of Israel, as the Lord comaunded Moyses. And he made the brestlap of conyng worke and lyke the worke of the Ephod euen of golde pelowe sylke, purple, scarlet and twyned whyte sylke. It was foure square, and they made the brestlapp double, an hande bredth longe, and an hande bredth broade.

And they fylled it w<sup>th</sup> foure rowes of stones. The fyrste rowe, a Sardios, a Topas and Et Smaragdus



of an eme  
raude.  
for a cap:  
bunale.

\* **Smaragdus**: the seconde rowe, a **Rubpe**, a **Saphir** and a **Dymonde**: in the thyrde rowe, **Liguros**, an **Ichat**, & an **Amatist**: in the fourth rowe, a **turcas**, an **Onix**, and a **Jaspis**. And they were closed in ouches of golde in theyr inclosers. And the twelue stones were grauen as sygnetes with the names of the chyldren of Israell. every stone with hys name, accordynge to the twelue tribes. And they made vpon the brestlappe two fastenynge cheynes of wretchen worke and purt golde. And they made two hokes of golde, and two golderynges: and put the two rynges in þe two corners of the brestlappe. And they put the two cheynes of golde in the two rynges, in the corners of the brestlappe.

And the two endes of the two cheynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore fronte of it. And they made two rynges of golde, and putte them on the two corners of the brestlappe vpon the edge of it, whiche was on the insyde by the Ephod. And they made two golden rynges, and put them on the two spdes of the Ephod, beneth on the fore syde of it and ouer agaynst his selc w above vpon the bropdryng of the Ephod, & they straped the brestlappe by hys rynges vnto the rynges of the Ephod, with a lace of pelow sylke that it myghte be vpon the bropdryng of the Ephod, and that the brestlappe shulde not be low- sed from of the Ephod as the Lorde comaunded Moyses. And he made the tynple vnto the Ephod of wouen worke, altogether of pelow sylk and there was an hole in the myddest of the tynple, as the coler of a parlet, w a bonde rounde aboute the coler, that it shulde not rent.

And in the tynple they made hemmes wth poingranates, of pelowe sylke, purple scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the poingranates rounde about vpon the edge of þe tynple: a bell and a poingranate, a bell and a poingranate rounde aboute the hemmes of the tynple to mynster in, as the Lorde commaunded Moyses. And they made cotes of fyne whyte of wouen worke for Aaron and his sonnes, and a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen byches of twyned whyt and a gpyrell of twyned whyte, pelowe sylke, purple and scarlet. euen of needle worke, as the Lorde comaunded Moyses. And they made the plate for the holy crowne of fyne golde, & wrote vpon it wth grauen worke, the holynes of the Lorde: and tyed vnto it a lace of pelowe sylke to fasten it an hye vpon the mytre, as the Lorde comaunded Moyses.

Thus was all the worke of the habitacyn and of the Tabernacle of wytnesse fynished. And the chyldren of Israell dyd accordynge to all that the Lorde had comaunded Moyses: euen so dyd they. And they brought the habitacyn vnto Moyses, the tente and all hys apparcl, but- tons, bordes, barres pylers, and sockettes, the couerynge of rammys saynes redden, and the cou- ynge of tartus saynes, and the hangynge vayle, the arke of wytnesse and the barres ther

of, and the mercy seate: the table, and all the vesselles therof, and the shew brate: the pure candellsticke, with the lampes therof. euen with the lampes to be prepared, and all the vesselles therof, and the oyle for lyght: the golden aultar and the anoyntyng oyle, and the swete cens, and the hangynge of the Tabernacle doore, and the brasen aultar wth hys gredpyren of brasse, his barres and all hys vesselles, the lauer and hys fote: the hangynge of the courte with hys pyl- lers and sockettes: the hangynge to the courte gate, and hys pynnes and coordes, and all the vessel of the scrupce of the habitacyn for the Tabernacle of wytnesse: the mynstryng ves- tymentes to serue in the holy place, and the ho- ly vestementes for Aaron the Prcaste, and hys sonnes rapmentes to mynster in: accordynge to all that the Lorde commaunded Moyses: euen so the chyldren of Israell made all the worke. And Moyses behelde all the worke, and se: they had done it euen as the Lorde commaunded: euen so had they done, and Moyses blessed them.

## The xl. Chapter.

The tabernacle is reared vp. The gloze of the Lorde ap- peareth in a cloude couerynge the tabernacle.

And the Lorde spake vnto Moyses, **A**nd thou shalt see the glory of the Lorde, and thou shalt hear his voice: but thou shalt not go out of the habitation and the Tabernacle of wytnesse, and put therein the arke of wytnesse, and couer the arke wth the vayle, and bynge in the table, and apparell it accor- dyng to the order thereof. And thou shalt bynge in the candellsticke, and lyghte his lam- pes, and sette the cense aultare of golde before the Arke of wytnesse, and put the hangynge at the doore of the habitacyn.

And sette the burnte offerynge aultare be- fore the doore of the habitacyn and Taberna- cle of wytnesse, and sette the lauer betwene the Tabernacle of wytnesse and the aultar, and put water therein, and make the courte rounde a- bout, and hange vp the hangynge at the courte gate. \* And thou shalt take the anoyntyng oyle, and anoynte the habitacyn, and all that is therein, and hallowe it wth all the vesselles therof, that it maye be holy. And thou shalt a- noynte the aultar of the burnt offerynge and all his vesselles, and sanctifye the aultar: that it may be an aultar moste holy.

And thou shalt anoynte also the lauer and his fote, and sanctifye it. And thou shalt byng Aaron and hys sonnes vnto the doore of the Ta- bernacle of wytnesse, and walsh them wth water. And thou shalt put vpon Aaron the ho- ly vestymentes, and anoynte hym, and sanctifye hym that he maye mynster vnto me. And thou shalt bynge hys sonnes, and clothe them wth garmentes, and anoynte them as thou didest a- noynte theyre father, that they maye mynster vnto me. For theyr anoyntyng shall be an euer- lastynge presthode vnto them thowout theyr generacyons. \* And Moyses dyd accordynge to all that the Lorde comaunded hym: euen so dyd he. Thus was the Tabernacle reared vp the fyrst



fyfte daie in the fyrst moneth in þe seconde yere. And Moſes reared vp the tabernacle and faſt- ned hys ſockettes, and ſet vp the boordes therof, and put in the barres of it and reared vp hys pyl- lers, and ſprede abrode the tent ouer the habita- cion, and put the conerpnge of the tente an hye about it, as the Lorde commaunded Moſes.

And he toke the teſtimony, and put it in the Arke, and ſette the barres to the Arke, and put the merſeaite an hye vpon the Arke, & brought the arke into the habitacion, and hanged vp the vayle, and covered the Arke of wytnelle, as the Lorde commaunded Moſes.

And he put the table in the tabernacle of wytnelle in the North ſyde of the habitacion, (but without the vayle) and ſette the breade in order before the Lorde, euen as the Lorde hadde com- maunded Moſes. And he put the candelſtycke in the Tabernacle of wytnelle ouer agaynſt the table to ward the ſouth ſyde of the habitacion, and ſette vp the lampes before the Lorde, as the Lorde commaunded Moſes.

And he put the golden altar in the Taber- nacle of wytnelle before the vayle, and bzente ſwete cenſe thereon, as the Lorde commaunded Moſes. And he hanged vp the hangynge at the dore of the habitacion, and ſette the burnt offeringe altar by the entrepnce in of the habi- tacion of the Tabernacle of wytnelle, and offer- red burnt offeringes and meate offeringes ther- on, as the Lorde commaunded Moſes.

And he ſette the laver betwene the Taber- nacle of wytnelle and the altare, and powred water therein, to waſhe withall. And Moſes, Aaron and hys ſonnes, waſhed theyre handes and theyre feete thereat: when they went into the Tabernacle of wytnelle, and when they wente to the altare: they waſhed them ſelues, as the Lorde commaunded Moſes. And he reared vp the court rounde about the habitacion and the altare, and ſette vp an hangynge at the coarte gate: and ſo Moſes ſpyſhed the worke.

And the cloude covered the Tabernacle of wytnelle, and the gloze of the Lorde fylled the habitacion. And Moſes coulde not entre into the tabernacle of wytnelle, becauſe the cloude a- brode thereon, and the gloze of the Lorde fylled the habitacion. *(For the cloude had covered all.)*

And when the cloude was taken vp from of the habitacion, þe chyldren of Iſraell toke theyre iorneyes thowwe out theyre armyes. And when the cloude was not taken vp, they iorneyed not tyll it was taken vp for the cloude of the Lorde was vpon the habitacion by daie, and fyre by nyghte: in the ſyghte of all the houſe of Iſraell, thowwe out all theyre armyes.

The ende of the ſeconde booke of Mo- ſes, called in the hebreue Melleſche- mothe, and in the Latyn, Exodus.

(.)

# The thynde booke of

Moſes called in the hebreue Mariab: and in the Latyn, Leuiticus.

The fyrſt Chapter.

The order of the burnt offeringes.



And þe Lord called Moſes, & ſpake vnto hym out of the Tabernacle of wytnelle, ſaying: Speake vnto the chyldren of Iſraell, & thou ſhalt ſaye vnto the. If a man of you bring a ſacrifice vnto þe Lorde þe ſhal bring pour ſacrifice from amonge theſe catel, euen from amonge the oren & the ſhepe. If his ſacrifice be a burnt offeringe, let hym offer a male of the oren without blemiſh, & bring hym (of hys owne voluntary wyll) vnto the dore of þe tabernacle of wytnelle before þe Lorde. And he ſhal put his hand vpon the head of the bzent ſacrifice and it ſhal be accepted for hym, to be his attone- ment. And he ſhal kyl the calfe of þe dore before the Lorde. And the preſtes Aarons ſonnes, ſhal bring the bloud, & ſhal ſprynkle it round about vpon the altare, that is by the dore of the taber- nacle of wytnelle. And then ſhal he ſlaye þe burnt offeringe, and hewe hym in peces. And the ſon- nes of Aaron the preſt ſhal put fyre vpon the altare, and put wood vpon the fyre. And þe preſtes Aarons ſonnes ſhal laye the partes (euen þe head and the fatte) vpon the wood that is on the fyre in the altare. But the inwardes and the legges therof he ſhal waſhe in water, and the preſt ſhal burne all on the altare, that they may be a burnt ſacrifice for a ſwete odour vnto þe Lorde.

And if his ſacrifice be of the flockes (name- ly of the ſhepe or gootes) let hym bringe a male without blemiſh for a burnt offeringe. And let hym kyl it on the north ſyde of the altare before the Lorde. And the preſtes Aarons ſonnes ſhal ſprynkle the bloude roundabout vpon þe altare. And it ſhal be cut in peces: euen with hys head and his fat, and the preſt ſhal pull them vpon þe wood that lyeth vpon þe fyre on the altare. But he ſhal waſh the inwardes, and þe legges with wa- ter: and the preſt ſhal bringe all together and burne it vpon the altare for a burnt offeringe of a ſwete ſanoure vnto the Lorde. If the burnt offeringe for the ſacrifice of the Lorde be of the foules, he ſhal bringe his ſacrifice of the turtyll doves or of the ponge pygeons. And the preſt ſhal bringe it vnto the altare, and wyng the necke a ſunder of it, and burne it on the altare.

But the bloude therof ſhal runne oute vpon the

by the



by the syde of the aultar. And he shall plucke a-  
waye his croppe with his fetters, and cast them  
besyde the aultar on the east parte in the place  
of ashes. And he shall breake the wynges of it,  
but plucke them not a sunder. And the prest  
shall burne it vpon the aultar, euen vpon y wood  
that is vpon the fyre, that it maye be a burnt sa-  
crifice for a swete sauoure vnto the Lorde.

## The .ii. Chapter.

The order of meate offerynges.

**A** The soule that wyl offer a meate offer-  
yng vnto the Lorde, the same offer-  
yng shall be of fyne flour, and he shall  
poure oyle, vpon it, and put franken-  
cens thereon, and shall byng it vnto Aarons son-  
nes the prestes. And he shall take therout hys  
handfull of the flour, and of the oyle wth all  
the frankencens, and the prest shall burne it for  
a memoriall of hym vpon y aultar: to be an of-  
fering for a swete sauour vnto the Lorde. And  
the remanant of y meate offeryng shall be Aarons  
and his sons, a thing most holy of y sacrifices of  
the Lorde. If thou byng also a meate offeryng y  
is baken in y oven, let it be a swete cake of fyne  
floure myngled with oyle, or an vn. euened wa-  
fer anoynted with oyle. If thy meate offeryng be  
baken in the fryng pan, it shall be of swete flour  
or myngled with oyle. And thou shalt mynce it  
small, and powre oyle thereon, that it maye be a  
meate offeryng. And yf thy meate offeryng be  
a chyng broyled vpon the greddyn, let it be of  
floure myngled with oyle. And thou shalt bring  
the meate offeryng, that is made of these thyng-  
es vnto the Lorde, and shalt deliuer it vnto  
the prest that he maye offre it vpon the aultar,  
and the prest shall take of the meate offeryng  
a memoriall, and shall burne it vpon the aultar  
that it maye be a burnt offering for a swete sa-  
uoure vnto the Lorde. And that which is left of  
the meate offeryng shall be Aarons and his son-  
nes. It is a chyng most holy of the offerynges  
of the Lorde. All the meate offerynges whiche  
ye shall bynge vnto the Lorde, shall be made  
without leuen. For ye shall neither burne leuen  
nor hony in any offeryng of the Lorde.

For withstanding ye shall byng the fyrst-  
lynges of them vnto the Lorde: but they shall not  
come vpon the aultar for a swete sauoure. \* All  
the meate offerynges also that y seasonest wth  
salte, neither shalt thou suffer the salte of the co-  
uenant of thy god to be lacking from thy meate  
offeryng: but vpon all thyne offerynges y shalt  
byng salte. And yf thou offer a meate offeryng  
of y fyrst frutes vnto the Lorde, y shalt  
offer for the meate offeryng of thy fyrst frutes, ea-  
res of corne dryed by the fyre, and corne beaten  
as meale. And thou shalt put oyle vpon it, & laye  
frankensence thereon, that it maye be a meate offer-  
yng. And the prest shall burne parte of the bea-  
ted corne and parte of that oyle wth all y fran-  
kensens, for a remembraunce. And it shall be a  
sacrifice vnto the Lorde.

## The .iii. Chapter.

The order of peace offerynges.

**A** And if his sacrifice be a peace offering  
and he take it from amonge y boues  
(whether it be male or female) he shall  
byng such as is without blemish, be-  
fore the Lorde: & put his hande vpon the head of  
his offering, and kyl it at the doze of the taberna-  
cle of wytnes. And Aarons sons y prestes shall  
sprynkle the bloude vpon the aultar rounde a-  
bout. And he shall offer somwhat of y peace offer-  
yng to be a sacrifice vnto the Lorde: euen y fat  
\* that is aboute the inwarde: and all the fat y  
is aboute the inwarde, and the two kydneyes,  
and the fat that is on them and vpon the lynes  
and the aboundance that is on the luer shall he  
take awaye wth the kydneyes. And Aarons sons  
shall burne them on the aultar vpon the burnt sa-  
crifice whych is vpon the wood y is on the fyre  
to be a burnt sacrifice for a swete sauour vnto y  
Lorde. If he byng a peace offering vnto y Lorde  
from of the flocke, let hym offer male or female:  
but without blemish. And yf he offer a shepe for  
his sacrifice, he shall byng it before the Lorde, &  
put his hande vpon his offerynges head, and kyl  
it before the doze of the tabernacle of wytnes, &  
Aarons sons shall sprynkle y bloud therof round  
aboute the aultar. And of the peace offeryng, let  
hym byng a sacrifice vnto the Lorde: y fat ther-  
of, and the rumpe all together, whych they shall  
take of, hard by the backe bone: and the fat that  
couereth the inwarde, and all the fat y is vpon  
the inwarde and the two kydneyes, and the fat  
that is vpon them and vpon the lynes, and the  
aboundance that is vpon the luer shall he take  
awaye wth the kydneyes. And the prest shall burne  
them vpon the aultar, to be the foode of a sacri-  
fice vnto the Lorde. If his offeryng be a goat, he  
shall byng it before the Lorde, and put his hand  
vpon the head of it, & kyl it before the taberna-  
cle of the couenant, and the sons of Aaron shall  
sprynkle the bloude therof vpon y aultar round  
about. And he shall byng therof his offeryng  
euen a sacrifice vnto the Lorde: the fat y couereth  
the inwarde, and all the fat that is vpon the in-  
warde, and the two kydneyes, & the fat that is  
vpon them and vpon the lynes, and the abun-  
dauce vpon the luer shall he take awaye wth the  
kydneyes. And the prest shall burne them vpon y  
altar for y food of the sacrifice y all the fat maye  
be a swete sauour vnto y Lorde. Let it be a perpe-  
tual statute for yore generacions, thoroout  
your dwellynge, y ye eat neither fat nor bloude

## The .iiii. Chapter.

The order of meate offerynges for synners & of ignorance.

**A** And the Lorde spake vnto Moyses,  
saying speake vnto the chyldren of  
Israel, and saye: If a soule syn tho-  
rowe ignorance, and hath done any  
of those thynges whiche y Lorde hath  
forbidden in his commaundementes to be done.  
As yf the prest that is anoynted do synne accor-  
dyng to the syn of the people: let hym byng for  
hys syn whiche he hath synned a ponge ore wout  
blemish vnto y Lorde for a syn offeryng. And he  
shall bynge the ponge ore vnto the doze of the  
tabernacle of wytnes before the Lorde, and shall  
put

March 11.  
Leuit. 17. 9.  
Coloss. 3. 11.

Gen. 17. 10.  
Leuit. 17. 10.  
and, 17. 10.



**23** put his hande vpon the ponge ore head, and kyll  
the ponge ore before the Lorde. And the preast  
that is appoynted \* shall take of the ponge ore  
blonde, and bypnyng it into the tabernacle of wytnesse,  
and the preast shall dyppe his synger in the  
blonde, and spynkle therof seven tymes before  
the Lorde, euen before the hangynge of the holy  
place. And he shall put some of the blonde before  
the Lorde, vpon the hornes of þe aultar of swete  
sens, which is in the tabernacle of wytnesse, and  
shall poure all the blonde of the ponge ore vnto  
the botome of the aultar of burnt offeringe,  
whiche is at the dore of the tabernacle of wytnesse.  
And he shall take awaye all the fatte of the  
ore that is for synne, the fatte that couereth the  
inwardes, and all the fatte that is aboute the in-  
wardes, and the two kydneyes, and the fatte that  
is vpon them, and vpon the lynes and the abun-  
dancer of the lyuer shall he take awaye with the  
kydneyes as it was taken awaye in the ore of the  
peace offeringes, and let the preast burne them  
vpon the aultar of burnt offeringe. \* But the  
skynne of the ponge ore, and all hys flesch, with  
his head, and his legges, with his inwardes, and  
his dunge, shall he beare out and carie the ponge  
ore altogether out of the hooste vnto a cleane  
place: euen where as the ashes are poured out,  
and burne hym there on wood in the fyre: euen  
by the place where the ashes are caste out, shall  
he be byrent. If the whole congregacion of Is-  
rael synne thowowe ignorance, and the thyng  
be hyd from theyr eyes, so that they haue com-  
mytted any of those thynges whiche the Lorde  
hath forbydden to be done in hys commaunde-  
mentes, and haue offended, When the synne  
whiche they haue synned in, is knowne, the con-  
gregacion shall bypnyng a ponge ore for the syn-  
ne, and bypnyng hym before the tabernacle of wytnesse,  
and the elders of the multitude shall put  
theyr handes vpon the head of the ponge ore be-  
fore the Lorde. And the ponge ore shall be slayne  
before the Lorde. And the preast that is anoynted,  
shall bypnyng of his blonde into the tabernacle  
of wytnesse, and the preast shall dyppe his synger  
in the bloud, and spynkle it seven tymes be-  
fore the Lorde, euen before the vaple.

**D** And shall put the blonde vpon the hornes of  
the aultar, whiche is before the Lorde in the ta-  
bernacle of wytnesse, and shall poure all þe bloud  
vnto the botome of the aultar of burnt offe-  
ryng whiche is before the dore of the taberna-  
cle of wytnesse, and shall take all hys fatte from  
hym, and burne it vpon the aultar, and shall doo  
with this ponge ore, as he doo with the ponge  
ore for synne: euen so shall he do with this. And  
the preast shall make an attonement for them,  
and it shall be forgiven them. And he shall bypnyng  
this ponge ore without the hoost, and burne hym  
as he burned the fyrste. For it is an oblacyon  
for the synne of the congregacion.

**E** When a lorde synneth, and commytteth  
thowowe ygnorance any of these thynges, whiche  
the Lorde his God hath forbydden to be done in  
hys commaundementes, and hath offended:  
And if this synne be shewed vnto hym whiche

he hath done, he shall bypnyng his offeringe: euen  
an he goate wythoute blemyshe, and laye hys  
hande vpon the head of the he goate, and kyll it  
in the place where the burnt offeringe is vsed to  
be kyllled before the Lorde. For it is a synne of  
offeryng. And let the preast take of the blonde  
of the offeringe with his synger, and put it vpon  
the hornes of the burnt offeringe aultar, and  
poure hys bloud vnto the botome of the burnt  
offeryng aultar, and burne all hys fatte vpon  
the aultar, as the fatte of the peace offeringes.  
And the preast shall make an attonement for  
hym, as concernynge hys synne, and it shall be  
forguen hym. If one of the comen people of the  
lande, synne thowowe ygnorance: and comyt any  
of the thynges whiche the Lorde hath forbydden  
in his commaundementes to be done: so hath tres-  
passed. If this synne which he hath synned, come  
to his knowledge he shall bypnyng fyr hys offe-  
ryng, a he goate from among the flockes, wyth-  
out blemyshe for hys synne whiche he hath syn-  
ned, and laye hys hande vpon the head of the of-  
feryng, and sle it in the place of burnt offeryn-  
ges. \* And the preast shall take of the bloud  
therof wyth hys synger, and putte it vpon the  
hornes of the burnt offeringe aultar, and poure  
all the bloud vnto the botome of the aultar, and  
shall take awaye all hys fatte, as the fatte of the  
peace offeringes is taken awaye. And the preast  
shall burne it vpon the aultar, that it maye be a  
swete sauoure vnto the Lorde, and the preast  
shall make an attonement for hym, and it shall  
be forgiven hym. And if he bypnyng a shepe for  
a synne offeringe, he shall bypnyng a female wyth-  
out blemyshe, and laye hys hande vpon the head  
of the offeringe, and sle it for a synne offeringe  
in the place where they kyll the burnt offeringe.

And the preast shall take of the blonde of  
the offeringe with hys synger, and put it vpon  
the hornes of the burnt offeringe aultar, and  
shall poure the blonde therof vnto the botome  
of the aultar. \* And he shall take awaye all the  
fatte therof, as the fatte of the shepe of the peace  
offeryng is wonte to be taken awaye. And the  
preast shall burne it vpon the aultar: that it  
maye be the Lordes burnt sacrifice, and þe preast  
shall make an attonement for hys synne, that he  
hath commytted, and it shall be forgiven hym.

**The v. Chapter.**

**¶** Of thee The reuylment of hym that toucheth vncleane  
thynges. The purgacion of an other and of syn-  
ners by ygnorance.



**A** If a soule synne and heare the voyce  
of swearing, and is a wytnesse whiche  
ether he hath sene or knowen of it, if  
he haue not vttered it, he shall  
beare hys synne. Ether if a soule  
touch any vncleane thyng: whither it be a car-  
yon of an vncleane beast, or of vncleane catell, or  
vncleane woone, and is not ware of it: behold,  
he is vncleane and hath offended. Ether if he  
touche any vncleane of man (what soeuer vncle-  
nes it be that a man is wont to be defyled with  
all) and is not ware of it, and cometh to the  
knowledge of it, he hath trespassed. Ether if  
a soule sweare and pronounceth wyth hys lippes  
euen þe



pest to do euell, or to do good (what so euer it be that a man vsyth to pronounce with an oth) and the thyng be hvd from hym, and cometh to the knowledge of it, and hath offended in one of these. And it shall come to passe that when he hath sinned in one of these thynges, he shall confesse that he hath sinned in that thyng. Therfore shall he bryng hys trespass offering vnto the Lorde, for his synne whiche he hath sinned. A female from the flocke, a lambe or a she goate for a synne offering. And the preast shall make an attonement for hym, concerning his synne.

\* And yf he be not able to bryng suche a shepe, he shall bryng for hys trespass whych he hath sinned, two turtle doves or two yonge pygeons vnto the Lord one for a synne offering and the other for a burnt offering. And he shall bryng them vnto the preast, whiche shall offer the synne offering fyrste, and wyng the necke a sunder of it, but plucke it not cleane of. And he shall sprynke of the bloude of the synne offering vpon the syde of the altar: and the reste of the bloude shall he powre by the botome of the altar for it is a synne offering.

Leuit. xii. b.  
Luce. ii. b.

And he shall offer the seconde for a burnt offering as the maner is and so shall the preast make an attonement for hym for the syn which he hath sinned, & it shall be forgiven hym. And yf he be not able to bryng two turtle doves, or two yonge pygeons, then he that hath sinned, shall bryng for his offering, the tenth parte of an Ephah of fyne flour for a synne offering, but put none oyle thereto, neyther put any frankensence thereon, for it is a synne offering. And let the preast offer it, and the preast shall take hys hande full of it, for a remembrance therof, and burne it vpon the Altar, to be a sacrifice for the Lorde, it is a synne offering. And the preast shall make an attonement for hym as thou chynge hys synne that he hath sinned in one of these, and it shall be forgiven. And the remnaunt shall be the preastes, as a meate offering.

And the Lorde spake vnto Moses, sayinge: Yf a soule trespass and syn thowse ignorance in thynges that are consecrated vnto the Lorde, let hym bryng for hys trespass vnto the Lorde a ram without blemme out of the flockes, valued in money at two syles after the syle of the sanctuary, that it may be for a trespass offering. And he shall make amendes for the harme that he hath done in the holy thyng, and let hym put the tyfte parte more thereto, and geue it vnto the preast. And the preast shall make an attonement for hym with the ramme that is for the trespass and it shall be forgiven hym.

Yf a soule synne and comyt any of these thynges whiche are forbydden to be done by the commandementes of the Lorde: and wote it not, and hath offended, he shall beare hys synne and shall bryng a ram without blemme out of the flocke that is esteemed to be wurt a trespass offering, vnto the preast. And yf preast shall make an attonement for hym concerning his ignorance wherein he erred and was not ware, & it shall be forgiven hym. This is the trespass offering

which he offered vnto the Lorde for his trespass,

### The vi. Chapter.

The offering for synnes which are done willingly. The lawe of the burnt offering. The fyre must abyde evermore vpon the altar. The offerings of Aaron, and his sonnes.



And the Lorde spake vnto Moses, sayinge: yf a soule synne and trespass agaynst the Lorde, and denye vnto hys neyghbour yf whiche was taken vnto kepe, or that was put into hys handes, or doeth by violence robbery or wrong vnto his neyghbour, or yf he haue found that which was loste, and denyeth it, and sweareth falsely, vpon what soeuer thyng it be that a man doth, and synneth therein: Yf he haue so synned or trespassed, he shall restore agayne that he toke violently a waye, or the wronge whiche he doth or that which was deliuered vnto kepe or the lost thyng which he founde, and all that about whiche he hath sworne falsely, he shall restore it agayne in the whole summe, and shall adde the fyfte part more thereto, and geue it vnto hym to whome it pertaineth, the same daye that he offereth for his trespass, and let hym bryng for his trespass vnto the Lorde a ram without blemme out of the flocke (that is esteemed wurt a trespass offering) vnto the preast.

And the preast shall make an attonement for hym, before the Lorde, and it shall be forgiven hym, what soeuer thyng it be that he hath done and trespassed therein. And the Lorde spake vnto Moses, sayinge: commaunde Aaron and his sonnes, sayinge this is the lawe of the burnt offering.

\* The burnt offering shall be vpon the barth of the altar all nyght vnto the morning, and the fyre shall be kept on the altar. And the preast shall put on his linnen albe, and his linnen breeches vpon his fleshe, and take awaye the ashes vpon the which the fyre consumed the burnt sacrifice in the altar, and he shall put them beside the altar, and put off his raymente, and put on other, and carry the ashes out without the host vnto a cleane place. The fyre vpon the altar shall burne still, and neuer be put out. But the preast shall lape wood on it euery day in the morning, and put the burnt sacrifice vpon it, and he shall burne thereon the fatte of the peace offerings. The fyre shall euer burne vpon the altar, and neuer go out.

\* This is the lawe of the meate offering: whiche Aarons sonnes shall bryng before the Lorde, euen before the altar and one of them shall take his handfull of the flour of the meate offering and of the oyle and all the frankensences whych is vpon the meate offering, and shall burne it vnto a remembrance vpon the altar for a sweet sauoure, euen a memoriall of it vnto the Lorde.

And of the reste therof, shall Aaron and hys sonnes eate. vntuned shall it be eaten in the holy place euen in the court of the tabernacle of witness they shall eat it. It shall not be bakken with leuen. I haue geuen it vnto them for theyr portion of my sacrifices. It is most holy as is the synne offering and trespass offering.

All the

Exo. xxx. g.

Ex. xxxiii. g.

Num. xv. a.  
Leuit. ii. a.  
Leuit. vi. a.



All the males amonge the chyldren of Aaron shall eat of it. It shall be a statute for ever in your generacions concerning the sacrifice of þe Lord let every one that toucheth it, be holy. And the Lord spake vnto Moyses, sayinge this is the offeringe of Aaron and of his sonnes whych they shall offer vnto the Lord in the daye when he is anoynted: the tenth parte of an Ephah of flour, for a meate offeringe perpetual halfe in þe morninge and halfe at nyght: In the fryng pan it shall be made wyth oyle. And when it is fryed, thou shalt bringe it in, and the baken offeringes of thys oblacyn mynked small, shalt thou offer for a swete savour vnto the Lord. And the Priest of his sons that is anoynted in his steade shall offer it: It is the Lordes dryte for ever it shall be burnt altogether.

For every meate offeringe that is made for the Priest, shall be burnt altogether, and shall not be eaten. And the Lord spake vnto Moyses, sayinge speake vnto Aaron, and vnto his sonnes, and saye: This is the lawe of the synne offeringe. In the place where the burnt offeringe is kylled, shall the synne offeringe be kylled before þe Lord for it is most holy. \* The Priest that offereth it, shall eat it: In the holy place shall it be eaten: even in the court of the tabernacle of wytnesse. No man touche the fleshe therof, save he that is halowed. And who so sprynkled of the bloude therof vpon any garment, thou shalt wash it in the holy place, there as it is sprynkled vpon.

\* But the earthen pot that it is soden in, shall be broken. And if it be soden in a brasen pottle, it shall be scoured and rynsed in the water. All the males amonge the Priestes shall eat thereof, for it is most holy. And no synne offeringe whose bloude is broughte into the tabernacle of wytnesse to reconcile withall in the holy place, shall be eaten: but shall be burnt in the fyre.

### The vii. Chapter.

¶ Of the offeringes of the peace, and of the offeringes of the sinne, and of the offeringes of the trespass. The fat and the bloude maye not be eaten.

**T**his is the lawe of trespass offeringe it is moste holy. In the place where they kyl the burnt offeringe, shall they kyl the trespass offeringe also, and his bloude shall be sprynkle rounde aboute vpon þe aultar. All the fatte therof shall they offer: the rumpe and the fatte therof that couereth the inwardes, and the two kydneyes, and the fat that is on them and vpon the loynes: and the abundance that is on the luer shalt thou take away with the kydneyes, and the Priest shall burne the vpon the aultar, to be a sacrifice vnto the Lord for it is a trespass offeringe. All the males amonge the Priestes shall eat thereof in the holy place, for it is most holy. As the synne offeringe is, so is the trespass offeringe, one lawe serueth for both, and it shall be the priestes that reconcile therewith. And the Priest that offereth any mans burnt offeringe, shall haue the skynne of the burnt offeringe whiche he hath offered.

And all the meate offeringe that is baken in the oven and that is drelled vpon the gredden, and

in the fryng pan, shall be the Priestes that offereth it. And every meate offeringe that is mingled wyth oyle and that is drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as muche as another. This is the lawe of the peace offeringe, when it is offered vnto the Lord. If he offer it to geue thanks, he shall bringe vnto his thankoffringe swete cakes mingled w oyle and swete wafers anoynted wyth oyle, & cakes myngled wyth oyle of fyne flour fryed. He shall bringe his offeringe vpon cakes of leuened breade for his peace offeringes to geue thanks: and of all the sacrifice he shall offer one for an heuicofferinge vnto the Lord, and it shall be the Priestes that sprynkled the bloude of the peace offeringes. And the fleshe of the thanke offeringe in his peace offeringes, shall be eaten the same daye that it is offered. And let hym laye vpon no thyng of it vntill the morowe. But if he offer his sacrifice by reason of a vowe, or of his owne free wyll, it shall be eaten the same daye that he offereth his sacrifice.

And if ought remayne vntill the morowe, it maye be eaten but as much of the offered fleshe as remayneth vnto þe thyrde daye, shall be burnt with fyre. And if any of the fleshe of his peace offeringes be eaten in the thyrde daye, then shall he that offereth it obtayne no fauoure, neyther shall it be rekened vnto hym, but shall be an abhominacion. Therefore the soule that eateth of it shall beare his synne. And the fleshe that toucheth any vncleane thyng, shall not be eaten, but burnt with fyre: and all that be cleane shall eat the fleshe. But if any soule eat of the fleshe of the peace offeringe that pertayneth vnto the Lord haung his vncleanness vpon hym the same soule shall perperie frome amonge his people. Moreover, the soule that doth touche any vncleane thyng, that is of the vncleanness of man, or of any vncleane beast, or any abhominacion that is vncleane, and then eat of the fleshe of the peace offeringe whiche pertayneth vnto the Lord, that soule shall perperie from his people. And the Lord spake vnto Moyses: sayinge: speake vnto the chyldren of Israel, and saye. \* Ye shall eat no manner fatte of oxen, of shepe, and of goates: neuer thelater the fatte of the beast that dyeth alone, and the fatte of that whiche is tome with wyld beasts, shall be occupied in any maner of vse, but ye shall in no wyse eat of it. For who so ever eateth the fat of the beast of whiche men vse to bringe an offeringe vnto the Lord, that soule that eateth it shall perperie from his people. Moreover, ye shall eat no manner of bloude, whether it be of foule or of beast. What soener soule it be that eateth any manner of bloude, the same soule shall perperie from his people. And the Lord talked with Moyses, sayinge: speake vnto the chyldren of Israel and saye. he that bringeth his peace offeringe vnto the Lord, let hym bringe his gyfte vnto the Lord of his peace offeringe let his owne handes bringe the offeringes of þe Lord: euen the fat with the brest shall he bringe that the brest may be waned for a waue offeringe before the Lord.

¶ And

Deut. 18.1

Leuit. 24.10

Leuit. 24.10

Gen. 17.10  
Leuit. 24.10  
and 24.11  
Deut. 12.16  
1.12.13.14.15



And the priest shall burne the fat vpon the altar, and the breast shall be Aarons and his sonnes

And the ryght shoulder shall be geue vnto the Priest, for an heue offering, of your peace offerings. The same that offereth the bloude of the peace offerings and the fat, amonge the sonnes of Aaron, shall haue the ryghte shoulder for his parte, for the \* wauebreast and the heue shoulder haue I taken of the chyldren of Israel, euen of theyr peace offerings, and haue geuen it vnto Aaron and vnto his sonnes: by a statute for euer of the chyldren of Israel.

This is the anointynge of Aaron and the anointynge of his sonnes in the sacrifices of the Lord, in the daye when he offered them to be priests vnto the Lord. And these be the sacrifices whych the Lord commaunded to be geuen them, (in the daye of theyr anointing) of the chyldren of Israel, by a statute for euer in theyr generations. This is the lawe of the burnt offering and of the meat offering, and of the sacrifice for synne and trespass, for consecracyon and for the peace offering, whych the Lord commaunded Moses in the mounte of Synay, when he commaunded the chyldren of Israel to offer their sacrifices vnto the Lord in the wilderness of Synay.

The viii. Chapter.

The anointynge of Aaron and his sonnes.

**A**ND the Lord spake vnto Moses, sayinge take \* Aaron and his sonnes with him, and the vestures and the anointynge oyle, and a ponge ore for synne, and two rammes, & a balnet with swete breade and gather thou all the congregacyon together vnto the doore of the tabernacle of wytnes. And Moses dyd as the Lord commaunded hym, and the people were gathered together vnto the doore of the tabernacle of wytnes. And Moses layde vnto the congregacyon this is the thyng whiche the Lord commaunded to be done. And Moses brought Aaron and his sonnes and washed them with water, and put vpon hym the albe, and girded him with a gyrdle, and put vpon hym the tunicle, & of pailow spike and put the Ephod thereon, which he girded with the bzorded gyrdle that was in the Ephod, and bounde it vnto hym the wyth. And he put the breastlappe thereon, and put in the breastlappe Urim and Thummim. And he put the myter vpon his heade, and put vpon the myter, (euen vpon the forefront of his face) the golden plate of the holy crowne, as the Lord commaunded Moses. \* And Moses took the anointynge oyle, and anointed the Tabernacle and all that was therein, and sanctified them, and spynkled therof vpon the altar seuen tymes, and anointed the altar and all his vessels, the laver and his fote, to sanctifye them. And he powred of the anointynge oyle vpon Aarons head, and anointed hym, to sanctifye hym. And Moses brought Aarons sonnes, and put albes vpon them, and girded them with gyrdels, and put bonettes vpon theyr heades as the Lord commaunded Moses. \* And he brought the ponge ore for synne. And Aaron and his sonnes put

theyr handes vpon the head of the ponge ore that was for synne. And Moses slewe hy in, and took of the bloude whych he put vpon the hornes of the altar rounde aboute with his synger, and purified it, and powred the bloude vnto the bosome of the altar, and sanctified it, and reconcyled it. And he took all the fat that was vpon the inwardes, and the abundaunce of the luer, and the two kydneyes, and theyr fat, and Moses burned it vpon the altar. But the ponge ore and his hyde, his fleshe and his dung, he burnt with fyre without the hooste, as the Lord commaunded Moses. And he brought the ram for the burnt offering, and Aaron and his sonnes put theyr handes vpon the head of the ram, whych Moses kyled, and spynkled the bloude vpon the altar rounde about, and Moses cut the ram in peeces and burnt the head, the peeces & the fat, and washed the inwardes and the legges in water, and Moses burnt the ram euer vpon the altar, for a burnt sacrifice that it myght be a swete sauoure, and an offering vnto the Lord, as the Lord commaunded Moses.

\* And he brought the other ram, namely the ram of consecracyon, and Aaron and his sonnes put theyr handes vpon the head of the ram whiche Moses slewe, and took of the bloude of it, and put it vpon the top of Aarons ryght eare, and vpon the thumbe of his ryghte hande, and vpon the grete toe of his ryghte fote. And Moses brought Aarons sonnes, and put of the bloude on the toppe of the ryghte eare of them, and vpon the thumbes of theyr ryght handes, and vpon the grete toes of theyr ryght fete, and Moses spynkled the bloude vpon the altar rounde aboute.

\* And he took the fatte and the rumpe, and all the fat that was vpon the inwardes, and the abundaunce of the luer, and the two kydneyes with theyr fat, and the ryght shoulder. And out of the basket of swete breade that was before the Lord, he took one swete cake of oyled breade, & one wafer, and put them on the fat and vpon the right shoulder: and put altogether vpon Aarons handes, and vpon his sonnes handes, and waied it a waue offering before the Lord. And Moses took them from of theyr handes, and burnt them vpon the altar, euen vpon the burnt offeringe altar: for it was the sacrifice of consecracyon, for a swete sauoure and sacrifice vnto the Lord. \* And Moses took the breast and waied it for a waue offering before the Lord, for it was of the ram of the consecracyon, and it was Moses parte, as the Lord commaunded Moses.

And Moses took of the anointynge oyle, and of the bloude whych was vpon the altar, and spynkled it vpon Aaron and vpon his vestmentes, vpon his sonnes, and on his sonnes vestmentes with hym, and sanctified Aaron, his vestures, and his sonnes, and his sonnes vestures with hym. And Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of wytnesse, and there \* eate it with swete breade that is in the basket of consecracyon, as the Lord commaunded, sayinge. Aaron and his sonnes shall



shall eate it: and that whiche remaineth of the  
breadye, shall ye burne with fyre. And ye shall not  
departe from the doore of the tabernacle of wy-  
nesse seuen dayes, vntyll the dayes of your con-  
secracyon be at an ende. For seuen dayes shall  
ye fyll your hande as he dyd this daye: euen so y  
Lorde hath comaunded to doo, to reconyle you  
withall. Therefore shall ye abyde in the doore of  
the tabernacle of wytnesse daye and nyght seue  
dayes longe: and kepe the watche of the Lorde,  
and ye shall not dye: for so I am commaunded.  
And so Aaron & his sons dyd all thynges which  
the Lorde comaunded by the hande of Moyses.

**The ix. Chapter.**

*The first offeringes of Aaron. Aaron blesteth the people  
the glorie of the Lorde is shewed.*

**A**



And it fortuneth that in y<sup>e</sup> eighth day  
Moses called Aaron and hys son-  
nes, and the elders of Israell: and  
sayde vnto Aaron: take the a calfe,  
a pong one out of the dione, for syn  
and a ram for a burnt offering: both without ble  
mythe, and bypunge them before the Lorde. And  
vnto the chyldren of Israell thou shalt speake,  
sayinge: take ye an he goate for synne, & a calfe,  
and a lambe both two of a yere old, without ble  
myth for a burnt sacrifice, and an ore and a ram  
for peace offeringes, to offer before the Lorde, &  
a meate offering mingled with oyle for to day  
the Lorde wyll appere vnto you.

And they brought that (whych Moses com-  
maunded) before the tabernacle of wytnes, and  
all the congregacyon came and stode before the  
Lorde. And Moses sayde: this is the thyng,  
whiche the Lorde comaunded that ye shulde do:  
and the glorie of the Lorde shall appere vnto  
you. \* And Moses sayde vnto Aaron go vnto  
the aultar and offer thy sacrifice for synne, and  
make an attonement for the and for the people:  
and thou shalt offer the offering of the people, to  
reconyle them, as the Lorde comaunded.

Aaron therefore wente vnto the aultar, and  
slew the calfe which he had for synne. And the  
sonnes of Aaron brought the bloude vnto hym,  
and he dypte his synger in the bloude, and put it  
vpon y<sup>e</sup> hornes of the aultar, & powred the blood  
vnto the botome of the aultar. But the fat and  
the two kydneyes and the abundaunce of the ly-  
uer of the synne offering, he burnt vpon the aul-  
ter as the Lorde comaunded Moyses. The fleshe  
and the hyde he burnt wth fyre withoute the  
hoste. And he slew the burnt offering, \* & Aa-  
rons sons brought vnto hym the blood, whych  
he sprynkled rounde aboute vpon the aultar.

And they brought the burnt offering vnto hym  
with the peeces therof, and the head and he burnt  
it vpon the aultar, and dyd washe the inward-  
des and the legs, & burnt them vpon the burnt  
offering on the aultar. And then he brought the  
peoples offering takynge the goate that y<sup>e</sup> peo-  
ple had for the sacrifice of synne, and slew it &  
offered it for synne, as he dyd the fyrste. And  
brought the burnt offering, and offered it as the  
maner was, \* and brought the meate offering,  
and fylled his hande therof, and burnt it vpon y<sup>e</sup>

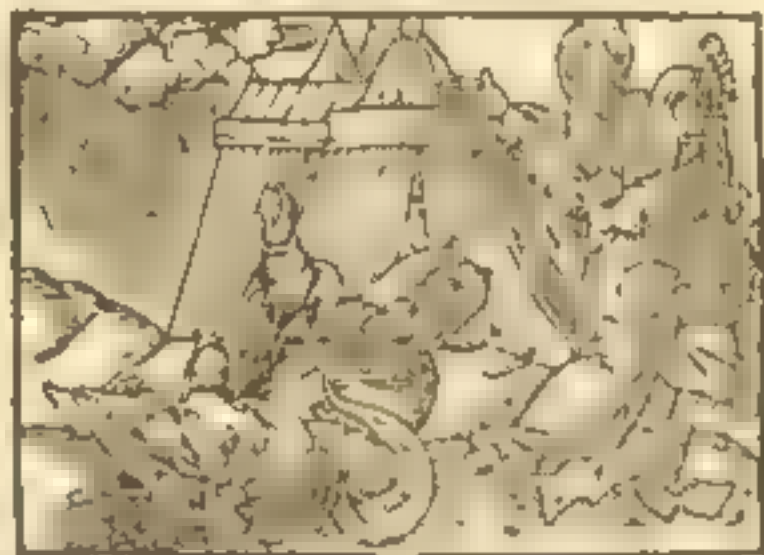
aultar, besyde the burnt sacrifice of y<sup>e</sup> morning.

He slew also the ore and the ram for y<sup>e</sup> peace  
offering, that the people had for them selues: &  
Aarons sonnes brought vnto hym the bloude,  
whych he sprynkled vpon the aultar rounde a-  
bout, and toke the fatte of the ore and of y<sup>e</sup> ram  
the rumpe, and the fat that couereth the inward-  
des and the kydneyes and the abundaunce of the  
lyuer: and they put the fat vpon the brestes, and  
he burnt the fat vpon the aultar: but the bze-  
stes and the ryght shulders Aaron waied for a  
waue offering before the Lorde, as the Lorde  
comaunded Moyses. And Aaron lyfte vp hys  
hande ouer the people, and blessed them, & came  
downe from offering of the synne offering, burnt  
offerings and peace offeringes. And Moyses and  
Aaron went into the tabernacle of wytnes and  
came out, and blessed the people, and the glorie  
of the Lorde appeared vnto all the people.

\* And there came a fyre out from before y<sup>e</sup> Lorde  
and consumed vpon the aultar y<sup>e</sup> burnt offering  
and the fat. Whiche when all the people sawe,  
they gaue thanks, and fell on theyr faces.

**The x. Chapter.**

*Nadab and Abihu are slayne. Israell mourneth for them  
the pyrales are layd open wth.*



And Nadab and Abihu, the son-  
nes of Aaron, toke either of them  
his celsor, and put fyre therein, and  
putte cens therevpon, and offered  
straunge fyre before the Lorde,  
\* whiche he comaunded them not  
and there went a fyre out from the Lorde, and  
consumed them, and they dyed before the Lorde.  
Then Moses sayde vnto Aaron: thys is it that  
the Lorde spake, sayinge: I wyll be sanctified  
in them that come nymme and before all the peo-  
ple I wyll be glorified. And Aaron held hys  
peace. And Moyses called Elisael and Elisapha  
the sonnes of Oziel the vncle of Aaron, & sayde  
vnto them: come on, carpe your brethren from y<sup>e</sup>  
holp place out of the hoste. And they went to the  
and carped them in theyr albes out of the hoste,  
as Moyses had sayde. And Moyses sayde vnto  
Aaron and vnto Eleazar and Ithamar his son-  
nes: vncouer not your heades: neither rent your  
clothes, lest ye dye, and lest wrath come vpon al  
the people. But let your brethren y<sup>e</sup> hole house of  
Israell bewepe the burning which y<sup>e</sup> Lorde hath  
kyndled. And go not ye out from the doore of y<sup>e</sup>  
tabernacle of wytnesse, lest ye dye: for the anoi-  
tyng oyle of God is vpon you. And they dyd  
as Moyses sayde. And the Lorde spake vnto Aa-  
ron,

**A**  
Exo. xxx. d.  
Leui. xvi. a

Exo. xxx. d.

Exo. xxx. d.  
Leui. xvi. d

Deute b. a.  
and. vii. d.

Leu. xiii. d.

Leu. xiii. d.



ton, sayinge: Thou shalt not drynke wyne and stronge drynke, thou and thy sons that are with the: when ye go into the tabernacle of witness, lest ye dye. Let it be a lawe for euer thowout your generacions, and that ye maye put difference betwene holy and unholy, betwene cleane and uncleane, and that ye maye teach the chyldren of Israel all the statutes which the Lorde hath spoken vnto them by the hande of Moyses. And Moyses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes that were left: take the meate offeringe that remaineth of the sacrifices of the Lorde, and eat it wout leuen besyde the altar, for it is most holy: ye shall eat it in the holy place, because it is thy duty & thy sons duty of the sacrifices of the Lord for so I am commaunded. And the wauchzest & heue shulder shall ye eat in a cleane place: thou and thy sonnes and thy daughters with the. For they be thy duty and thy sonnes duty geuen out of the peace offeringes of the chyldren of Israel. The breichulder and the wauchzest shall they bring in with the sacrifices of the fat, to waue it before the Lord, and it shall be thine and thy sons with the by a lawe for euer as the Lord hath commaunded.

And Moyses sought the goate that was offered for syn, and se, it was burnte. And he was angry with Eleazar and Ithamar the sons of Aaron, whiche were left alpye, sayinge: wherefore haue ye not eaten the synne offeringe in the holy place, seynge it is most holy: and God hath geuen it you, to beare the synne of the congregacion, to make agreement for them before the Lord. Beholde, the blood of it was not brought in within the holy place: ye shulde haue eaten in the holy place, as I commaunded. And Aaron sayde vnto Moyses: behold, this daye haue they offered their synne offeringe & they burnt offering before the Lord, & it is chaunced me after this maner. And yet I had eaten the sacrifice to day, shulde it haue bene accepted in the sight of the Lord? And whē Moyses hearde that, he was contente.

### The xi. Chapter.

Of beastes whiche be cleane, and whiche be vncleane.

And the Lorde spake vnto Moyses & Aaron, and sayd vnto them: speake vnto the chyldren of Israel, and say: these are the beastes whiche ye shall eat, amonge all the cattell that are on the earth: what soeuer parteth the hofe, and deuydeth it into two clawes, and chaweth cud amonge the beastes, that shall ye eat. Neuertheless, these shall ye not eat, of them that chewe cud, and deuydeth the hooves: as is the Camell, whiche chaweth cud, but he deuydeth not the hofe: therefore is he vncleane vnto you, euen so the conye, whiche chaweth the cud but deuydeth not the hofe: he is vncleane to you. And the hare, though he chaweth the cud, yet because he deuydeth not the hofe, he is therefore vncleane to you. And agayne, the swyne though he deuyde the hofe into two clawes, yet he chaweth not the cud: he is vncleane to you. Of theyr fleshe shall ye not eat, and theyr carcases shall ye not touche but lette them be vncleane to you.

These shall ye eat of all that are in the waters: what soeuer hath fynnes and scales in the waters, sces and ryuers, that shall ye eat. And all that haue not fynnes and scales in the see, and ryuers, of all that moue and lyue in the waters, let them be abhominacion vnto you: Ye shall not eat of theyr fleshe, but abhorre theyr carcases. Let all that haue no fynnes nor scales in the waters, be abhominable vnto you.

These are they, whiche ye shall abhorre amonge the foules, and that oughte not to be eaten, for they are an abhominacion. The eagle, the golpauke, and the cormoraunte, the vultur, and the kpte after his kynde, and all rauens after theyr kynde: the estriche, the nyghte crowe, the cockowe, and the owle after his kynde, the falcon, the stozke, the greete owle, the backe, the pelreane, the ppe: the heron, the Jape after his kynde, the lapwinge and the swalowe. Let all foules that crepe and goo vpon all foure, be an abhominacion vnto you.

Yet these maye ye eat, of euery creyng thing that hath wynges and go vpon four fete: euen those that haue knees about vpon theyr fete, to leape withal vpon the earth, euen these of the ye maye eat: the Arde after his kynde: the Sealaam after his kynde: the Hargol after his kynde and the Hagab after his kynde. All other foules that moue and haue foure fete, shall be abhominacion vnto you. In suche ye be vncleane, and who soeuer toucheth the carcase of them, shall be vncleane vnto the euen: and who soeuer beareth the carcase of them, shall wash his clothes and be vncleane vntill euen.

And euery beaste that hath hoofe and deuydeth it not into two clawes, nor chaweth cud, such are vncleane vnto you: euery one that toucheth them, shall be vncleane. And what soeuer goeth vpon his handes amonge all maner beastes that go on all foure fete: such are vncleane vnto you and who so doth touche their carcase shall be vncleane vntill the euen. And he that beareth the carcase of them, shall wash his clothes, and be vncleane vntill the euen, for such are vncleane vnto you. And let these also be vncleane to you amonge the thynges that crepe vpon the earth: the weasel, and the mouse, and the toode, after theyr kynde, the hedgehog, the skelio, the lacerre, the snayle, and the molle: these are vncleane to you amonge all that crepe: who soeuer doth touche them when they be deade, shall be vncleane vntill the euen. And what soeuer any of the dead carcases of them doth fall vpon, shall be vncleane: whether it be vessel of wood, or raiment, or skynne, or bagge, or what soeuer vessel it be that any worke is wrought in. And it must be plunged in the water, and it shall be vncleane vntill the euen, and so shall it be censed.

All maner of earthen vessel wherunto any of them falleth, shall be vncleane, with all that is therein: and if it shall be broken. All maner meate also is vncleane to be eaten if any such water come vpon, it shall be vncleane. And all maner drynke that is vncleane to be dronke in all maner such vessels shall be vncleane. And euery thyng that theyr

Sanctus.  
Deus  
Et cetera  
Attatus.

Cent. 6. 7.  
29. 11. 6

Cent. 6. 11.  
29. 11. 6

Gene. 1. 1.  
Diu. 1. 1.  
Actes. 1. 1.



theze carcase falleth vpon, shall be vncleane. Whether it be ouen or kettell, let it be broken. For they are vncleane, and shall be vncleane vnto you: Neuerthelater, yet the fountaynes and welles and collectyon of waters shall be cleane styll. And who so toucheth theze carcases, shall be vncleane. If the deade carcase of any such fall vpon any lede vled to sowe, it shall yet be cleane styll. but and if any water be powred vpon the lede, and a deade carcase fall thereon, it shall be vncleane vnto you. If any beast of whiche ye maye eat, dye and any man touch the deade carcase therof, he shall be vncleane vntill the euen he that eateth of the deade carcase of it, shall wash his clothes and be vncleane vntill the euen. And he also that beareth the carcase of it, shall wash his clothes, and be vncleane vntill euen.

Let euery creppynge thyng that crepeth vpon the earth be an abhominacion, and not be eaten. What soeuer goeth vpon the brest and what soeuer goeth vpon foure, or that hath moo fete amonge ail creppynge thynges that crepe vpon the earth, of that ye eate not, for they are abhominable. Ye shall not make your soules abhominable wyth nothynge that crepeth, neyther make your selues vncleane wyth them: that ye shoulde be despyled therby. For I am the Lord your God. Ye sanctified therefore, and ye shall be holy, for I am holy. and ye shall not despyle your soules wyth any maner of creppynge thyng, that crepeth vpon the earth. For I am the Lord that brought you out of the lande of Egypt, to be your God. Ye shall be holy therefore, for I am holy. This is the lawe of bestes and foules, and of euery lypynge creature that moueth in the waters, and of euery creature that crepeth vpon the earth, & there maye be a difference betwene the vncleane and cleane, and betwene the beast that maye be eaten, and the beast that ought not to be eaten.

The. xii. Chapter.

A lawe howe women shoulde be purged after theyr deliuerance.



And the Lord spake vnto Moses, saying speake vnto the chyldren of Israel and saye: if a woman hath conceived, and borne a manchylde, she shall be vncleane seven dayes: euen in lyke maner as when she is put a part in tyme of her naturall disease. And in the eyght day the fleshe of the chyldes & foreskynne shall be cut awaye. And she shall then contynue in the bloude of her purifying thre and thyrtye dayes. She shall touche no halowed thyng, nor come in to the sanctuary, vntill the tyme of her purifying be out. If she beare a mayde chylde, she shall be vncleane two weekes, as when she hath her naturall dyscase. And she shall contynue in the bloud of her purifying thre score and fyve dayes.

\* And when the dayes of her purifying are out whether it be for a sonne or for a daughter, she shall bring a lambe of one yere olde for a burnt offering, and a yonge pygeon or a turtill done for synne vnto the doore of the tabernacle of wytnes and vnto the preast: which shall offer them before the Lord, and make an attonement for

her, and she shall be purged of the yssue of her bloude. \* And this is the lawe for her that hath borne a male or female. But and if she be not able to bring a lambe, she shall bring two turtleys or two yonge pigeons: the one for a burnt offering, and the other for syn. And the preast shall make an attonement for her, & she shall be cleane.

The. xiii. Chapter.

The preastes shall iudge who are Lepers.

And the Lord spake vnto Moses and Aaron saying: when there appeareth a risynge in any mans fleshe, whether a scabbe, or a glisterynge whyte: and the plage of leprosy be in the skynne of his fleshe, he shall be brought vnto Aaron the preast, or vnto one of his sonnes the preastes. and the preast shall loke on the soze in the skynne of his fleshe.

And when the heare in the soze is turned vnto whyte, and the soze also seme to be lower then the skynne of his fleshe it shall be a plage of leprosy and the preastes shall loke on him, and iudge him vncleane. If there be but a whyte plecthe in the skynne of his fleshe, and seme not to be lower then the skynne, nor the heare therof is turned vnto whyte, the preast shall shut hym vp seven dayes. And the preast shall loke vpon hym agayne the seuenth daye. And if the plage seme to hym to abyde styll, and the plage growe not in the skyn the preast shall shut hym vp yet seven dayes more. And the preast shall loke on hym agayne the seuenth daye. When if the plage be darker, and not growen in the skynne, the preast shall iudge hym cleane, for it is but a scurfe. And he shall wash his clothes, and be cleane. But and if the scabbe growe in the skynne after that he is sene of the preast, and iudged cleane, he shall be sene of the preast agayne. If the preast se that the scabbe be growen abroad in the skynne, the preast shall make hym vncleane for it is a leprosy.

When the plage of the leprosy is in a man, he shall be brought vnto the preast, and the preast shall se hym. And if the risynge be whyte in the skynne, and haue made the heare whyte, & there be rawe fleshe in the soze it shall be an olde leprosy in the skyn of his fleshe. And the preast shall make hym vncleane, and shall not shut hym vp: for he is vncleane. If a leprosy breake out abroad in the skynne, and couer all the skynne, from his head to his fote, where soeuer the preast loketh, and the preast loke vpon hym. And if the leprosy haue couered all his fleshe, he shall iudge the plage to be cleane, because it is all turned into whynesse, and he shall be cleane. But and if there be rawe fleshe on hym when he is sene, he shall be vncleane.

And the preast shall se the rawe fleshe, and declare hym to be vncleane. For the rawe fleshe is vncleane, for it is a leprosy. Or if he saw fleshe departe agayne and chaunge vnto whyte he shall come to the preast, and the preast shall se hym and beholde. If the soze be chaunged vnto whyte (and couer the whole man) the preast shall iudge the plage cleane and he shall be cleane. If he fleshe also in whose skynne there is a hyle and is healed, and in the place of the hyle there appeare a whyte

Leuit. xii. a. 1. Deuter. x. c.

Leuit. xiii. a. 1. Luke. ii. b.

Leuit. xiii. b. 1. Luke. ii. c.

Leuit. x. b.

Leuit. x. c.

Leuit. x. d.

Leuit. x. e.

Leuit. x. f.



a whyte risyng, ether a spynning whyte and som what reddyshe, it shalbe sene of the Preat.

**W** And yf when the preast seyth hym, it appere lower then the skynne, and the heare therof be changed vnto whyte, the preast shal iudge hym vncleane: for it is a plage of leprosy, broken out of the byle. But and yf the preast loke on it and there be no whyte heares therein, and yf it be not lower then the skynne, but be darker, the preast shal shut hym vpon seven dayes.

And yf it spredde abroad in the fleshe, the Preat shal make hym vncleane, seyng it is þe plage. But and yf the spot stande still, and growe not it is the pynte of an hote byle, and therefore the preast shal declare hym to be cleane. If there be any fleshe, in whose skynne there is a hote burnyng, and the fleshe that burneth haue a whyte spotte, somewhat reddyshe or whyte, the Preat shal loke vpon it. And yf the heare in þe bygght spot be changed to whyte, and it appere lower then the skynne, it is a leprosy broken out of the burnyng. And therefore the preast shal iudge hym vncleane, seyng it is the plage of leprosy. But yf þe preast loke on it and there be no whyte heare in the bygght spot, and be no lower then þe other skynne, but be darker, the preast shal shut hym vpon seven dayes. And the Preat shal loke on hym the seventh daye: And yf it be growen abroad in the skynne, the preast shal iudge hym vncleane, seyng it is the plage of leprosy. And yf the spot stande still in it, and growe not in the skynne, but is darke, it is a risyng of the burnyng, and the Preat shal therefore declare hym cleane, seyng it is the pynte of the burnyng.

**E** If a man or woman hath a soze vpon þe head or the bearde, the preast shal se it. And yf it appere lower then the skynne, and there be in it a pelow heare: & thynke more then it was wont to be) the preast shal iudge hym vncleane, seyng that the same fretyngge is a token of leprosy vpon þe heade or beard. And yf the preast loke on the soze of the pynte, and it seme not lower then þe skyn, and that the heare is not blacke, the preast shal shutte vpon the fretyngge soze seven dayes. And in the seventh daye the preast shal loke on the soze and yf the soze be not growen, and there be in it no pelow heare, and the soze seme not lower then the skynne, he shalbe shauen: but the place of the soze shal be not shaued, and the preast shal shut vpon the soze seven dayes mo. And in the seventh daye the preast shal loke on the soze: And yf the soze be not growen in the skynne, nor seme lower then the other skynne, the Preat shal cense hym, and he shal washe his clothes, & be cleane. But yf the soze growe in the fleshe after his censing, the preast shal loke on hym.

**A** And yf the soze be growen in the skynne, the preast shal not seke for pelow heare, for he is vncleane. But yf he se the pynte stande still, and that there is blacke heare growne vpon therin, the soze is healed, and he shalbe cleane, and the preast shal declare hym to be cleane. Yf there be whyte spottes in the skynne of the fleshe of man or woman, the preast shal loke vpon it. And yf the spottes in the skynne of the fleshe be somewhat

darke and whyte withall, or be more be sure, that it is no leprosy: it is a freckell growyng in the fleshe. Therefore is he cleane. And the man whose head is destitute of heare, (wherby he is made balde) is cleane. And he that hath his heare out in his forehead, is forehead balde and cleane. If there be in the bald head or balde forehead, a whyte reddyshe soze scabbe, there is leprosy sponge vpon in his bald head or bald forehead.

And the Preat shal loke vpon hym, and yf the risyng of the soze be whyte reddyshe in his bald head or bald forehead after the manner of leprosy which is in the skynne of the fleshe, the he is a leperous man and vncleane. And the preast shal make hym vncleane, for the plage thereof is in his head. The leper in whome the plage is shal haue his clothes rent, and his head bare, & shal put a couerpyng vpon his lyppe, and shalbe called vncleane and despyled. And as long as þe dyscase lasteth vpon hym, he shalbe despyled and vncleane he shal dwel alone, euen without the hoost shal his habitarion be. The cloth that the plage of leprosy is in, whither it be linnen or wollen, whither it be in the warpe or woofe of linnen or of wollen ether in a skyn or any thyng made of skynne, yf the dyscase be pale or somewhat reddyshe in the cloth or skynne whether it be in the warpe or woofe, or any thyng that is made of skyn, then it is a plage of leprosy and shalbe shewed vnto the preast.

The Preat therefore shal se the plage, and shut it vpon seven dayes, and loke on the plage the seventh day. Which yf it be increased in þe cloth (whether it be in þe warpe or woofe, or in a skyn) or in any thyng that is made of skynne, it is the leprosy of a fretyngge soze: it is vncleane and that cloth shalbe burnt, ether warpe or woofe whether it be wollen or linnen, or any thyng that is made of skynne, wherin the plage is, for it is a fretyngge leprosy, it shalbe burnt in the fyre. If the preast se that the plage is not growen in the cloth ether in the warpe or woofe, or in what soeuer thyng of skynne it be, the preast shal commaund them to wash the thyng wherin þe plage is, and he shal shut it vpon seven dayes mo. And the Preat shal loke on the plage agayne, after that it is washed. And yf the plage haue not changed his colour, and is spred no further abroad, it is vncleane. Thou shalt burne it in the fyre, for it is a frette inwarde: in parte or in all together. And yf the preast se that the plage is darker after that it is washed, he shal rente it out of the cloth, or out of the skyn, or out of the warpe, or out of the woofe. And yf it appere any more in the cloth, ether in the warpe or in woofe, or in any thyng made of skynne) it is a warpyngge plage. Thou shalt burne the plage that is in it. And ouer the cloth, ether warpe or woofe or what soeuer thyng of skyn it be whiche thou hast washed, yf þe plage be departed thence from, it shal be washed once agayne: and then shal it be cleane. This is the lawe of the plage of leprosy in a cloth whether it be wollen or linnen ether in the warpe or woofe, or in any thyng of skynnes, to make it cleane or vncleane.

The



## The xiiij. Chapter.

**¶** The cleansing of the leper, and of the house that he dwelleth in.

Mat. 11. 1. 2.  
Luk. 17.  
and 18. 1. 2.



**¶** And the Lord spake unto Moses, saying \* this is the law of the leper in the day of his cleansing. He shall be brought unto the priest, and the priest shall go out without the host, and look upon him. And if the plague of leprosy be healed in the leper, then shall the priest command that he which is to be cleansed, bring two living birds and cleanse, and cedar wood and purple cloth, and psope. And the priest shall command that one of the birds be killed in an earthen vessel, and upon running water. And he shall take the living bird with the cedar wood, the purple and the psope, and shall dip them and the living bird in the blood of the slain bird, upon the running water, & sprinkle upon him (that must be cleansed of his leprosy) seven times, and cleanse him, and shall let the living bird go free into the field.

And he that is cleansed, shall wash his clothes, and have of all his beard, and wash him self in water, that he may be clean. And after that shall he come into the host, and shall tarry without his tent seven days, but in the seventh day he shall have of all his beard, namely, his beard, his beard, and his eyebrows. even all his beard shall be shaven of. And he shall wash his clothes and his flesh in water, & he shall be clean.

In the eighth day he shall take two lambs without blemish, and an ewe lamb of a year old without blemish, and three tenth deals of fine flour for a meat offering mingled with oyle, and a logge of oyle. And the priest that maketh him clean, shall bring the man which is to be made clean and those things, before the Lord, even before the door of the tabernacle of witness. And the priest shall take one lamb, & offer him for trespass, and the logge of oyle, and waue them before the Lord. And he shall lay the lamb in the place where the spinn offering and the burnt offering are slain. even in the holy place. For as the spinn offering is, even so is the trespass offering the priestes: for it is most holy. And the priest shall take of the blood of the trespass offering, and put it upon the top of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

**¶** The priest shall take of the logge of oyle, and powre it into the palm of his left hand, & dip his right finger in the oyle that is in his left hand, and sprinkle of the oyle with his finger seven times before the Lord. And of the rest of the oyle that is in his hand, shall the priest put upon the top of the right ear of him that is to be cleansed, & upon the thumb of his right hand, and upon the great toe of his right foot, even upon the blood of the trespass offering. And the remnant of the oyle that is in the priestes hand, he shall powre upon the head of him that is to be cleansed, and the priest shall make an attonement for him before the Lord.

And the priest shall offer the spinn offering

and make an attonement for him that is to be cleansed, for his uncleanness. And then shall he kill the burnt offering, and the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an attonement for him, and he shall be clean. \* If he be poor, and can not get so much, he shall take one lamb for a trespass offering to waue it for his cleansing, and a tenth deal of fine flour mingled with oyle for a meat offering, and a logge of oyle, and two turtle doves or two young pigeons, such as he is able to get, wherof the one shall be for spinn, and the other for a burnt offering. And he shall bring them the eighth day for his cleansing unto the priest before the door of the tabernacle of witness before the Lord.

And the priest shall take the lamb that is for the trespass, and a logge of oyle, and shall waue them before the Lord. And he shall kill the lamb for the trespass, and the priest shall take of the blood of the trespass offering, and put it upon the top of his right ear that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the priest shall powre of the oyle into his right hand, and the priest shall with his finger sprinkle of the oyle that is in his left hand, seven times before the Lord. And the priest shall put of the oyle that is in his hand upon the top of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, even in the place where the blood of the trespass offering was put.

And the rest of the oyle that is in the priestes hand, he shall put upon the head of him that is to be cleansed: that he may make an attonement for him before the Lord. And he shall offer one of the turtle doves or of the young pigeons, such as he can get, the one for a spinn offering, and the other for a burnt offering with the meat offering. And the priest shall make an attonement for him that is to be cleansed before the Lord. This is the law of him in whom is the plague of leprosy, and whose hand is not able to get that which pertaineth to his cleansing. And the Lord spake unto Moses and Aaron saying, when ye be come unto the land of Canaan which I give you in possession.

And if I put the plague of leprosy in a house of the land of your possession, he that oweth the house shall come, and tell the priest, saying, me thinketh that there is as it were a leprosy in the house. And the priest shall command them to empty the house before the priest go into it to see the plague: that all that is in the house be not made unclean, and then must the priest go into the house. If the priest also see that the plague is in the walls of the house, and that there be holow strakes pale or red which seeme to be lower then the wall it self, the priest shall go out at the house doores, and shut up the house seven days. And the priest shall come againe the seventh day, and if he see that the plague be increased in the walls of the house, the priest shall command them to take away the stones in which

the



the plague is, and let them caste them into a foule place without the cytie, and he shal commaunde the house to be scraped within rounde aboute, & powre out the duste, that they scrape of, wpth-  
out the cytie into a foule place.

**A** And they shal take other stones, and putte them in the places of those stones, & other mortar, to plaster the house withall. And if the plague come agayne and breake out in the house, after that he hath taken awaye the stones and scraped the walles of the house, and after he hath playstred the house a newe, the preast shal come and se it. And if he perceaue that the plague hath growen further in the house, it is a fretting leprosy in the house. It is therefore vncleane. And he shal breake downe the house. And the stones of it, and the timber therof, and all the mortar of the house, shal he carpe out of the cytie vnto a foule place. Moreover, he that goeth into the house all the while that it is shut vp, shal be vncleane vntill the euen. He that slepeth in the house shal washe his clothes, he lyke wylle that eateth in the house, shal washe his clothes.

**G** And if the preast shal come and se, that the plague hath spread no further in the house, after it is newe plastered, the preast shal iudge that house cleane, because the plague is healed. And let hym take to cleanse the house withall: two hyzdes, cedar wood, purple cloth and ysope. And he shal kylle out of the hyzdes in an earthen vessel, and vpon runninge water: and take the cedar wood, and the ysope, and the purple with the luyng hyzde, and dyppe them in the bloude of the slayne hyzde, and in the running water, & spraye like the house seven tymes, & cleanse the house wth the bloude of the hyzde and wth the runninge water, with the luyng hyzde, wth the cedar wood and the ysope, and the purple cloth. But he shal let the luyng hyzde lye out of the towne into a brode felde, and so make an attonement for the house, and it shal be cleane. This is the lawe for all maner plague of leprosy and brealyng out and of the leprosy of cloth and house for a swellinge for a scabbe, and for a whyle blister. To teach when it must be made vncleane and cleane. This is the lawe of leprosy.

**The xv. Chapter.**

**The manner of purginge the vncleane both of men and women.**

**A** And the Lorde spake vnto Moyses, and Aaron saying Speake vnto the chyldren of Israel, and saye vnto them Who soeuer hath a runnyng pssue out of his fleshe, is vncleane by reason of his pssue. And this shal be the token of his vncleanness in his pssue: when he is vncleane. If his fleshe runne, or if his fleshe congele by the reason of his pssue, then is it vncleanness. Every couche wher on he lyeth that hath the pssue, is vncleane, and every thyng wher on he lyeth, is vncleane: Who soeuer toucheth his couche, shal washe his clothes, and bath hym selfe in water, and be vncleane vntill the euen.

And he that lyeth on any thyng wher on he sat that hath the pssue, shal washe his clothes

and bathe hym selfe in water, and be vncleane vntill the euen. He that toucheth the fleshe of hym that hath the pssue, shal washe his clothes, and bath hym selfe in water, & be vncleane vnto the euen. If he also that hath the pssue, spit vpon hym that is cleane, he shal washe his clothes, and bath hym selfe in water, & be vncleane vntill euen. And what horse harness so euer he rydeth vpon that hath the pssue, shal be vncleane. And who so euer toucheth any thyng that was vnder hym, shal be vncleane vnto the euen. And he that beareth any suche thynges, shal washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen. And who so euer he toucheth that hath the pssue (he haue not spraye washed his handes in water) shal washe his clothes, and bath hym selfe in water, & be vncleane vnto the euen. \* The vessel of earth that he toucheth, wher hath the pssue, shal be broken: and all vessels of wood shal be rynsed in water.

When he also that hath any pssue, is cleansed of his pssue, he shal number seven dayes for his cleansing, and washe his clothes, and bath hym selfe in running water, and so shal he be cleane.

And the eyght daye he shal take vnto hym two turtill doves or two ponge pygeons, and come before the Lorde vnto the doore of the Tabernacle of witness, and geue them vnto the preast. And the preast shal offer them, the one for a syn offering, and the other for burnt offering: and the preast shal make an attonement for hym before the Lorde, as concerning his pssue. If any mans seide departe from hym in his slepe, he shal washe his fleshe in water, and be vncleane vntill euen. And all the clothes and all the fardres wher in is such seide of slepe, shal be washed with water, and be vncleane vnto the euen. And if he that hath such an pssue of seide, do lye with a woman, they shal both washe them selues with water, and be vncleane vntill euen.

**E** If a womans naturall course of bloude doo runne, she shal be put a parte seven dayes: whoso euer toucheth her, shal be vncleane vnto the euen. And all that she lyeth vpon, in the tyme of her naturall dyscase, shal be vncleane lyke any euery thyng also that she lyeth vpon, is vncleane. Who soeuer toucheth her bed, shal washe his clothes, and bath hym selfe wth water, and be vncleane vnto the euen: And who so euer toucheth any thyng that she sat vpon, shal washe his clothes, and bath hym selfe in water, and be vncleane vnto the euen: so that whether he touch her couch, or any vessel wher on she hath lyen, he shal be vncleane vnto the euen. \* And if a man lye with her, and her vncleanness come vpon hym he shal be vncleane seven dayes, and all the couch wher on he lyeth shal be vncleane.

\* When a womans bloud runneth longe tyme out of the tyme of her naturall course: or if it run beyonde her naturall course, let all the dayes of the pssue be iudged vncleane, euen as the dayes of her naturall dyscase. And she shal be vncleane till her couches wher on she lyeth as longe as her pssue lasteth: shal be as her couche when she hath her naturall dyscase. And what soeuer she lyeth



spitteth vpon, shalbe vncleane, as is her vncleanness when she is put a parte. And who so euer toucheth any of these, shalbe vncleane, and shal washe his clothes, and bath hym selfe in water, and be vncleane vnto euen. And after that she is censed of her pisse, she shall counte her seven dayes, and after that, she shalbe cleane. In the eyghte daye she shall take vnto her two turtys or two ponge pygeons, and brynge them vnto the prest before the dore of the Tabernacle of wytnes. And the prest shall offer the one for a synne offering, and the other for a burnt offering: and make an attonement for her before the Lorde, as concernynge the pisse of her vncleanness. Therfore shall he separe the chyldren of Israell from thep vncleanness, that they dye not in thep vncleanness: yf they despye my habitacion that is amonge them. This is the law of hym that hath a runnyng pisse, and of hym whose sede runneth from hym in his slepe, & is defiled therin, and of her, that (for her natural disease) is put apart, and of who so euer hath a runnyng pisse. Whether it be man or woman, and of hym that lyeth with her which is vncleane.

### The xvi. Chapter.

What Aaron must do. The cleansing of the sanctuary, of the feast of the cleansing. Aaron consecrath the synners of the chyldren of Israell.



And the Lorde spake vnto Moses, after the death of the two sonnes of Aaron, when they offered before the Lorde, and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother, that he come not at all tymes into the holy place wthin the vayle before the mercyseate, which is vpon the arke, that he dye not. For I wyll appeare in the cloud vpon the mercyseate. But with thes thynges shall Aaron come into the holy place: euen wth a bullocke for synne, and with a ram for a burnt offering. He shal put the holy linnen albe vpon hym, and shal haue a linnen byrche vpon his fleshe, and shalbe girded with a linnen gyrdell, and put the linnen mytre vpon his head: these are holy garments. therfore shall he washe his fleshe in water, when he doth put them on. And he shal take of the myltitude of the chyldren of Israell, two he goates for synne, and a ram for a burnt offering. And Aaron shall offer hys bullocke for synne, & make an attonement for hym, and for his house. And he shall take the two goates, & present them before the Lorde at the dore of the Tabernacle of wytnesse. And Aaron shall cast lottes ouer the two goates: one lotte shalbe for the Lorde, and the other for the scapegoate. And Aaron shall brynge the goate vpon which the Lordes lot fel, and offer hym for synne. But the goate on which the lotte fell to scape, shalbe set alpye before the Lorde, to reconyle wth, & to let hym go (as a scape goate) ffe into the wyl-dernesse. And Aaron shall brynge his bullocke for syn, and reconyle for hym selfe, and for hys house, and shall kyll his bullocke for synne.

And he shall take a censet full of burnynge coles out of the aultar before the Lorde, & shall

spyll his handfull of swete cens beaten small, and brynge them wthin the vayle, and put the cens vpon the fyre before the Lorde: that the cloude of the cens maye couer the mercyseate that is vpon the wytnes, and that he dye not. And he shal take of the bloude of the bullocke, and spyn-kele it wth his synger vpon the mercyseate eastwarde: and before the mercyseate shall he spyn-kele of the bloude wth his synger seven tymes. Then shall he kyll the goote that is the peoples synne offering, and brynge his bloud wthin the vayle, and do wth that bloude, as he dyd wth the bloude of the bullocke, spynklynge it vpon the mercyseate, and before the mercyseate. And he shall reconyle the holy place from the vncleannesses of the chyldren of Israell, and from thep trespasses in all thep synnes. And so shall he do for the tabernacle of wytnesse that is set among them, euen amonge thep vncleanness.

\* And let there be no bodye in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, vntyll he come out. And lette hym make an attonement for hym selfe & for his household, and for all the myltitude of Israell. And he shall goo out vnto the aultar that is before the Lorde, and reconyle vpon it: & shal take of the bloud of the bullocke, and of the bloud of the goate, and put it vpon the hornes of the aultar rounde aboute, and spynkele of the bloude vpon it wth his synger seven tymes, and cense it, and halow it from the vncleannesses of the chyldren of Israell. And when he hath made an ende of reconcilynge the holy place, and the tabernacle of wytnes, and the aultar, he shall brynge the lpye goote: and Aaron shal put both his handes vpon the heade of the lpye goote, & confesse ouer hym all the mysdedes of the chyldren of Israell, and all thep trespasses, in all thep synnes, puttyng them vpon the head of the goate, and send hym awayne (by the hande of a conuenient man) into the wyl-dernesse. And the goate shal beare vpon hym all thep mysdedes vnto the wyl-dernes, and he shal let the goate go free into the wyl-dernes. And Aaron shall come into the tabernacle of wytnesse, & put of the linnen clothes which he put on (when he wente in into the holy place) and leaue them there. And let hym washe hys fleshe wth water in the holy place, and put on his owne raiment, and then come out, and offer his burnt offering and the burnt offering of the people, and make an attonement for hym selfe, and for the people, and the fat of the synne offering shall he burne vpon the aultar.

And he that carryed forth the goote to Azazel, shall washe his clothes, and bath his fleshe in water, and then come into the host. And the bullocke which is for synne, and the goote that is for synne, (whose bloude was brought in, to cense the holy place) shall one carry out without the host to be burnt in the fyre, wth thep synnes, thep fleshe and thep dunge. And he that burneth them shall washe his clothes, and bath hys fleshe in water, and then come into the host. And this shalbe an ordynaunce for euer vnto you that in the tenth daye of the seventh moneth, ye

humble



humble your soules, & do no worke at all, whether it be one of your selues or a stranger that sojourneth amonge you, for that daye shall the prest make an attonement for you to cleanse you and that ye may be cleane from all your synnes before the Lorde. Let it be a Sabbath of rest vnto you, and ye shall humble your soules, by an ordynance for ever. And the prest that is appointed, and whose hande was consecrated (to minister in his fathers steade) shall make the attonement, and shall put on the linnen clothes and holy vestimentes, and recovle the holy sanctuarie and the Tabernacle of witness, and shall cleanse the altar, and make an attonement then for the prestes and for all the people of the congregation. And this shall be an everlastynge ordynance vnto you, that he make an attonement for the chyl dren of Israel for all their synnes once a yere: and he dyd as the Lorde commaunded.

The xvii. Chapter.

All sacrifice must be brought to the doore of the tabernacle. No heuple maye they not offer.

**A**nd the Lord spake vnto Moses, saying speake vnto Aaron to his sons and vnto all the chyl dren of Israel, & say vnto the: This is the thing which the Lord hath charged, saying what man soever of the house of Israel killeth an ore, or lambe, or goate in the host, or killeth it out of the host, & bringeth it not vnto the doore of the tabernacle of witness, to offer an offering vnto the Lord before the dwelling place of the Lorde, bloude shall be imputed vnto that man, as though he had shed blood, and that man shall be rooted out from amonge his people. Wherfore, when the chyl dren of Israel bring their offerings, that they offer in the wyde felde, they shal bring them vnto the Lord: even vnto the doore of the tabernacle of witness to the prest, to offer them for peace offerings vnto the Lorde. And the prest must sprinkle the bloude vpon the altar of the Lorde which is before the doore of the tabernacle of witness, and burne the fat for a sweete savour vnto the Lorde. And lette them no more offer their offerings vnto drupis, after whom they haue gone a whoringe. This shall be an ordynance for ever vnto the in their generations.

And thou shalt say vnto them: what soever man it be of the house of Israel, or of the strangers which sojourn amonge you that offereth a burnt offering or sacrifice, and bringeth it not vnto the doore of the tabernacle of witness to offer it vnto the Lorde, that man shall perishe from amonge his people. And what soever man it be of the house of Israel or of the strangers which sojourn amonge you, that eateth any manner of bloude, I will set my face agaynst that soule which eateth bloude, & will destroy hym from amonge his people. for the lyfe of the fleshe is in the blood and I haue given it vnto you vpon the altar, to make an attonement for your soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the chyl dren of Israel let no soule of you eat bloude. Nether let any stranger sojourn amonge you, eat bloude.

And what soever man it be of the chyl dren of Israel, or of the strangers that sojourn amonge you, which hunteth & catcheth any beast or foule that maye be eaten, let hym powre out the bloude therof, and couer it with earth, for the lyfe of all fleshe is in the bloude of it, therefore I sayde vnto the chyl dren of Israel: ye shall eat the bloude of no manner of fleshe for the lyfe of all fleshe is the bloude therof: who so euer eateth it, shall perishe. And euer soule that eateth it which dyed alone, or that which was torne wylde beastes, whether it be one of your selues or a stranger, he shall washe his clothes, & bath hym selfe in water, and be uncleane vnto yeuen and then shall he be cleane. If he washe therein not nor bath his fleshe, he shall beare his synne.

The xviii. Chapter.

What degrees of kynred maye marie together.



And the Lorde spake vnto Moses, saying speake vnto the chyl dren of Israel, and say vnto them: I am the Lorde your God. After the doyngs of the lande of Egypt: wherein ye dwelt, shall ye not do: and after the doyngs of the lande of Canaan, whither I wyl bring you shall ye not do, nether walke in their ordynances, but do after my iudgementes, and kepe my ceremonyes, to walke therein: I am the Lorde your God. Ye shall kepe therefore myne ordynances, and my iudgementes: which if a man do, he shall lyue in them. I am the Lorde.

Se that none go to his nyghest kynred, for to uncover theyr secrets. I am the Lorde. \* The secrettes of thy father, and the secrettes of thy mother, shalt thou not uncover: for she is thy mother, therefore shalt thou not discover her secrettes. \* The secrettes of thy fathers wyfe shalt thou not discover, for it is thy fathers secrettes. \* Thou shalt not discover the pryuyte of thy sister, the daughter of thy father or of thy mother whether she be borne at home or without. Thou shalt not uncover the secrettes of thy sons daughter or thy daughters daughter, for that is thyne owne pryuyte. Thou shalt not uncover the secrettes of thy fathers wyfes daughter, which was begotten of thy father, and is thy sister: thou shalt not discover her secrettes. \* Thou shalt not uncover the secrettes of thy fathers sister, for she is thy fathers nexte kyn woman. Thou shalt not discover the secrettes of thy mothers sister, for she is thy mothers nexte kyn woman. Thou shalt not uncover the secrettes of thy fathers brother: that is, thou shalt not go into his wyfe, which is thyne aunte.

Thou shalt not discover the secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therefore shalt thou not uncover her secrettes. \* Thou shalt not vnbale the secrettes of thy brothers wyfe, for that is thy brothers pryuyte. Thou shalt not discover the pryuytes of thy wyfe and her daughter, nether shalt thou take her sonnes daughter, or her daughters daughter, to uncover their secrettes: for they are her nexte kyn and it were wyckednes. \* Thou shalt not take a wyfe and her sister also, to veyre her, that thou woldest

Gen. ix. 2.  
Leuit. xiii. 2.  
and. x. 1. c.

1 Rom. 1. 2.  
Gal. iii. 2.  
1 Cor. 1. 2.

Gen. x. 2.  
1 Cor. 1. 2.

Deu. xxi. 2.  
and. x. 1. c.  
1 Cor. 1. 2.  
1 Cor. 1. 2.

Leuit. xv. 2.

1 Cor. 1. 2.  
mat. x. 1. c.

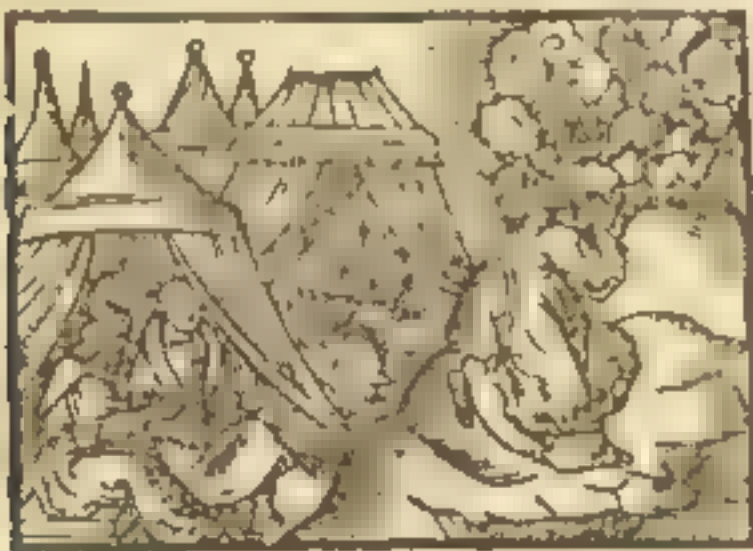
Gen. x. 2.



Wouldest vncouer her secretes as longe as she ly-  
neth. \* Thou shalt also not go vnto a woman  
to vncouer her pryncipe, as longe as she is put a  
parte for her vncleanness. \* Moreover, thou  
shalt not lye with thy neyghbours wyfe, to de-  
spyle her with sede. Thou shalt also not geue of  
thy sede to offer it vnto \* Moloch neyther shalt  
thou despile the name of thy God. I am y<sup>e</sup> Lorde  
\* Thou shalt not lye with mankynde as wyth  
woman kynde, for it is abhominacyon. \* Thou  
shalt lye with no maner of beast to despile thy  
selfe therewith, neyther shall any woman stande  
before a beast, to lye downe therto, for it is ab-  
hominacyon. Ye shall not despile your selues in  
any of these thynges, wherin also the nacjons  
are despyled which I cast out before you: Where  
thow the lande is despyled, and I wyll byset  
the wyckednesse therof vpon it, yee and the land  
it selfe hath caste out her inhabitants. \* Ye shall  
kepe therfore myne ordynances, and my iudge-  
mentes, and comyt none of these abhominacy-  
ons: neyther any of you nor any straunger that  
sojourneth amonge you (for all these abhomi-  
nacions haue the men of the land done which were  
there before you, and the lande is defiled) I shal  
not the lande spe we you out also (ye despile it)  
as it spued out the people that were before you:  
For who so euer shall comyt any of these abho-  
minacions, the same soules that comyt them,  
shall perishe from amonge theyr people. Ther-  
fore shall ye kepe my watche, that ye comyt not  
one of these abhominable customes which were  
connycted before you: and that ye despile not  
your selues therein. I am the Lorde your God.

The xix. Chapter.

A repeticon of lawes pertaynyng to the ten comman-  
dementes. A conspideracon for the poore: wylche craue  
as for goden.



**I**n the Lorde spake vnto Mo-  
ses, sayinge. Speake vnto all y<sup>e</sup> mul-  
titude of the chyldren of Israhell, &  
saye vnto them: \* Ye shalbe holy,  
for I the Lorde your God am holy  
Ye shall feare euery man his father and his mo-  
ther, and kepe my Sabbothes. I am the Lorde  
your God. Ye shall not turne vnto ydolles, nor  
make you goddes of metal. I am the Lorde your  
God. If ye offer a peace offering vnto the Lorde  
ye shall offer it y<sup>e</sup> ye may be accepted. \* It shalbe  
eaten the same daye ye offer it. & on the morowe  
And yf oughte remayne vntyll the thyrde daye,  
it shalbe burnt in the fyre. And yf it be eaten the  
thyrde daye, it is vncleane and not accepted. He  
that eateth it, shal beare his syn, because he hath

despyled the halowed thyng of y<sup>e</sup> Lorde, and that  
soule shal perishe frome amonge hys people.

\* When ye reape downe the rypple corne of your  
lande, ye shall not reape downe y<sup>e</sup> vtmost border  
of your felde, neyther shalte thou gather that  
which is lefte behind in thy haruest. Thou shalt  
not plucke in all thy vyneparde cleane, neyther  
gather in the grapes that are ouerscaped. But  
thou shalt leaue them for the poore and strann-  
ger. I am the Lorde your God.

\* Ye shall not steale, neyther lye, neyther  
deale falsly one wyth another. \* Ye shall not  
swear by my name in vayne. neyther shalt thou  
despile the name of thy God. I am the Lorde.

Thou shalt not doo thy neyghboure wronge,  
neyther robbe hym violently, \* neyther shall the  
workmans labour abyde with the vntyll the  
morning. Thou shalt not curse the deasse, \* ney-  
ther put a stumblinge blocke before the blynde:  
but shalt feare thy God. I am y<sup>e</sup> Lorde. Ye shall do  
no vntygheousnes in iudgement. \* Thou shalt  
not fauoure the poore: nor honour I myghty, but  
in ryghteousnesse shalt y<sup>e</sup> iudge thy neyghbour.

Thou shalt not goo vp and downe as a pre-  
up accuser amonge thy people, neyther shalt  
thou stande agaynst the bloude of thy neygh-  
bour. I am the Lorde. \* Thou shalt not hate  
thy brother in thyne harte, but shalt in any wise  
\* rebuke thy neyghbour: that thou beare not  
synne for hys sake. \* Thou shalt not auenge  
thy selfe, nor be myndefull of wronge agaynst  
the chyldren of my people: \* but shalt loue thy  
neyghbour euen as thy selfe. I am y<sup>e</sup> Lorde.

Ye shall kepe myne ordynances. Thou  
shalt not lette cattell gender wyth a contrarye  
kynde, neyther sowe thy felde with mingled sede  
neyther shalt thou put on any garment of lyn-  
nen and wollen. Who so euer lyeth and med-  
leth wyth a woman that is a bonde mayde, ne-  
uer thelesse appoynted to a husbnde, but not re-  
demed, nor freedom geuen her, she shalbe scour-  
ged wyth a lathen whyppe, and they shal not  
dye, because she was not free. And he shall byng  
for his trespass vnto the Lorde: before the dore  
of the tabernacle of wytnesse, a ram for a tres-  
passe offeringe. And the Priest shall make an  
attonement for hym with the ramme whiche is  
for the trespass before the Lorde, concernynge  
hys synne whiche he hath doone, and the synne  
whiche he hath doone, shall be forgiven hym.

When ye come to the lande, and haue plant-  
ed all maner of trees conueniente to be eaten  
of, ye shall putte awaye the foreskyne of eue-  
ry one wyth the frute therof: euen thre yere shal  
they be vncircumcised vnto you, and shall not  
be eaten of. But in the fourth yere all the frute  
of them shal be holy, and commendable to the  
Lorde. In the fyfte yere shal ye eate of the frute  
of them, and ye maye gather in the increase of  
them. I am the Lorde your God.

\* Ye shall not eate vpon bloude, neyther shal  
ye vse wytheecraft, nor obserue tynges. \* Ye  
shall not rounde the lockes of your heades, ney-  
ther shalt thou marre the tufes of thy bearde.

Ye shall not rente your fleshe for any soules  
sake,

Le xix. b.  
De. xxviii. b.

Le xix. b.  
De. xxviii. b.  
De. xxviii. b.

De. xxviii. b.  
De. xxviii. b.

De. xxviii. b.

De. xxviii. b.  
De. xxviii. b.

De. xxviii. b.

De. xxviii. b.

De. xxviii. b.

De. xxviii. b.  
De. xxviii. b.  
De. xxviii. b.

De. xxviii. b.

De. xxviii. b.

De. xxviii. b.



take, nor pryncle any markes vpon you. I am the Lorde. Thou shalt not make thy doughter comen, that thou woldest cause her to be an whore. lest the lande also fall to whoredome, & be full of wyckednesse. Ye shall kepe my sabboths and feare my sanctuarie: I am the Lorde. Ye shall not regarde them that worke with spytes \* neyther seke after sothslayers to be despyled by them: I am the Lorde your God.

\* Thou shalt ryse vp before the horehed, and reuerente the face of the olde man, and drede thy God. I am the Lorde. If a straunger sojourneth with the in your lande, ye shall not vex hym. \* But the straunger that dwelleth with you, shall be as one of your selues, and thou shalt loue hym as thy selfe, for ye were strangers in the lande of Egypte. I am the Lorde your God. Ye shall do no vnrightheousnesse in iudgement, in meteuerde, in weyghte or in measure. True balaunces, true weyghtes, a true Epha and a true Hyn shall ye haue. I am the Lorde your God, whiche broughte you oute of the lande of Egypte. Therfore shall ye obserue all myne ordynances: and all my iudgements, and doo theyn. I am the Lorde.

The xx. Chapter.

¶ They that graue of theyr seide to Moloch, shall dye therfore. Other goodly lawes.



¶ And the Lorde spake vnto Moyses, sayinge. Thy shalt thou saye to the chyldren of Israel, whoso euer he be of the chyldren of Israel or of the strangers that dwell in Israel, that geteth of his seide vnto \* Moloch, let hym be slayne: the people of the lande shall stone hym. And I wyll set my face agaynst that man and wyll destroye hym frome amonge his people because he hath geuen of his seide vnto Moloch, for to despyle my sanctuarie, and to polute my holy name. And though that the people of the lande hyde theyr eyes from the man that geteth of his seide vnto Moloch, and kyl hym not I wyll putte my face agaynst that man, and agaynst his kynred, and wyll destroye hym, and all that goo a whorunge after hym to comyt whordome with Moloch, from amonge theyre people. If a soule turne hym selfe after suche as worke with spytes, and after sothslayers, to goo a whorunge after them, I wyll put my face agaynst that soule, and wyll destroye hym from amonge his people. Sanctifye your selues therfore: and be holy, for I am the Lorde your God, kepe ye myne ordynances, and do them. I am the Lorde whiche doth sanctifye you.

\* Who so euer he be, that curseth his father or his mother, lette hym dye: for he hath cursed his father and mother, his bloude be vpon hym. \* And the man that breaketh wedlocke with another mans wyfe: euen he that breaketh wedlocke with his neyghbours wyfe let hym be slayne both the aduouter and the aduoutresse. And the man that lyeth with his fathers wyfe, and vncouereth his fathers secretes, let them both dye theyr bloude be vpon them. \* If a man lye with

his doughter in lawe, lette theym dye bothe of them: they haue wrought a bhomynacyon, theyr bloude be vpon them. \* If a man also lye with a man kynde: after the maner as wyth woman kynde they haue both committed abhomynacyon, let them dye. Theyr bloude be vpon them. And yf a man take a wyfe and her mother also, it is wyckednesse. They shall be burnt with fyre both he and she, that there be no wyckednesse amonge you. And yf a man lye with a beast, let hym dye, and ye shall slee the beste also.

If a woman go vnto any beast, & lye downe thereto thou shalt kyl the woman and the best also, let them dye, theyr bloude be vpon them.

If a man take his syster, his fathers doughter: or his mothers doughter, and se her secretes and she his secretes, it is a shamefull thyng. They shall perishe in the syght of theyr people, he hath vncouered his systers secretes, he shall beate his synne. \* If a man lye with a woman harynge her naturall displease, and vncouer her secretes, and open her fountayne, and she also open the fountayne of her bloude, they shall both perishe from amonge theyr people. \* Thou shalt not vncouer the secretes of thy mothers syster, \* nor of thy fathers syster, for he that dothe so, hath vncouered his nexte kynne: they shall beate theyr mysdoinge. If a man lye with his vncles wyfe, and vncouer his vncles secretes they shall beate theyr synne, and shall dye chyldlesse.

If a man take his brothers wyfe, it is an vnclean thyng, he hath vncouered his brothers secretes, they shall be chyldlesse. \* Ye shall kepe therfore all myne ordynances and all my iudgements, and do them that the lande whither I bring you to dwell therein, spewe you not out: Ye shall not walke in the maners of thys nacyon whiche I caste out before you. For they committed all these thynges, \* and therfore I abhorred them. But I haue sayde vnto you: ye shall enioye theyr lande, and I wyll geue it vnto you to possesse it, euen a lande that floweth with mylke and honney. I am the Lorde your God, whiche haue seperated you from other nacions, \* and therfore shall ye put difference betwene cleane bestes and vncleane, betwene vncleane foules and cleane. Ye shall not despyle your foules in bestes and foules, & in all maner creeping thynges that the ground byregeth: with whiche I haue seperated from you as vncleane. Therfore shall ye be holy vnto me, for I am holy, and haue seuered you from other nacions that ye shoulde be myne. \* If there be a man or woman that worketh with a spyte, or that is a sothslayer, lette them dye. When shall stone them with stones, theyr bloude be vpon them.

The xxi. Chapter.

¶ A lawe for the priests.

¶ And the Lorde sayde vnto Moyses, speake vnto the prestes the sonnes of Aaron, and saye vnto them. Let none be despyled vpon a soule amonge his people but vpon his kynsmans: is nye vnto hym vpon his father, & his mother, vpon son and doughter, and his brother, and on his



is nye vnto hym vpon his father, & his mother, vpon son and doughter, and his brother, and on his



his sister a mayde that is nye vnto hym, whom no man hath knowen, vpon her shal he be defiled. But he shall not be defiled vpon hym that hath auctorite among his people, to polute him selfe for hym. Let them not make baldnes vpon their head, nor shawe of the lockes of their beard nor make any markes in their fleshe. They shal be holy vnto the Lord, and not polute his name of the Lord God, for the sacrifices of the Lord which are as the bread of the Lord they do offer: therfore they shal be holy. \* Let not take a wyfe that is an adoultresse, or poluted, nor put from her husband for such a one is holy vnto his god. Thou shalt sanctifie hym therfore, for he offereth vpon the bread of the Lord: he shal therfore be holy vnto the Lord, for I the Lord which sanctifie you am holy. If a Priestes daughter fall to play the whore, she poluteth her father: therfore must she be burnt with fyre. He that is the hie priest amonge his brethren, vpon whose head an oyle was poured, & that consecrated his handes to put the vestmentes, shall not uncover his head, nor rent his clothes. \* neither go to any dead body, nor make hym selfe vncleane on his father or his mother, neyther shall go out of the sanctuary, nor polute the holy place of his God for the cronne of the anoynting oyle of his god, is vpon hym I am the Lord. \* he shall take a mayde vnto his wyfe, but a wydow, a deuorced woman, or an harlot, shall he not marie. But shall take a mayde of his owne people to wyfe. Neither shall he defyle his seide amonge his people: for I am the Lord which sanctifie hym.

And the Lord spake vnto Moses, sayinge: speake vnto Aaron, and saie. Who so euer of thy seide in the generacions hath any deformitie, let him not preace for to offer bread vnto his God, \* for who so euer hath any blemyshe, shall not come nece: as yf he be blynde or lame, or that hath a brused nose, or that hath any myschayen membre, or is broken footed, or broken handed or haue no heare on his eye browes, or haue a web or other blemyshe in his eyes, or be maunge, or skauld, or hath his stones broken. No man that hath a blemyshe, and is of the seide of Aaron the Priest, shall come nye to offer the sacrifices of the Lord. When he hath a deformite, let him not preace to offer the bread of his God. Lette hym eate the bread of his God euen of the moste holy and of the holy: Onely lette hym not go in vnto the vyle, nor come nye the altar, when he is deformed that he polute not my sanctuary, for I am the Lord that sanctifie them. And Moses tolde it vnto Aaron and to his sonnes, & vnto all the chyldren of Israel.

The xxii. Chapter.

Who ought to aduoyne from eatinge the thynges that were offered. How, what and when they shulde be offered.

And the Lord spake vnto Moses, sayinge: Speake vnto Aaron & his sonnes, that they be seperated from the holy thynges of the chyldren of Israel, and that they polute not my holy name in those thynges, which they halowe vnto me: I am the Lord. Saie vnto them:

who so euer he be of all your seide amonge your generacions after you, that goeth vnto the holy thynges which the chyldren of Israel halowe vnto the Lord, haue ye his vncleanness vpon hym: that soule shall perishe frome oute of my syghte. I am the Lord.

\* What man so euer of the seide of Aaron is a leaper, or hath a runnyng issue, he shall not eate of the holy thynges vntill he be cleane.

And who so toucheth any man that is vncleane ouer the soule of the deade, or a man whose seide runneth frome hym in his sleepe, or who so euer toucheth any worme, wherby he maye be made vncleane, or a man, of whom he maye take vncleanness, what so euer vncleanness he hath, the same soule that hath touched any such, shal be vncleane vntill euen, and shall not eate of the holy thynges, vntill he haue washed his fleshe with water. And when the sunne is downe he shall be cleane, and shall atterwarde eate of the holy thynges: for as muche as it is hys tode.

\* Of a beaste that dyeth alone, or is rente wyth double beastes wherby he maye be defyled, he shall not eate. I am the Lord. Let them kepe therfore myne ordinaunce, leaue they for the same lade synne vpon them, and dye for it, yf they defyle it. I the Lord sanctifie them.

There shal no straunger eate of the holy thing neyther a geste of the Priestes, neyther shall any hyred seruante eate of the holy thyng. But yf the Priest be any soule with money, he shal eate of it, lyke as he that is borne in his house, shall eate of his bread. If the Priestes dowter also be marryed vnto a straunger, she maye not eate of the halowed hane offeringes. Nor with stande yf the Priestes daughter be a wydow or deuorced and haue no chyld, but is retourned vnto her fathers house agayne, she shall eate of her fathers bread, as well as she dyd in her yowth. But there shall no straunger eate thereof. If a man eate of the holy thyng vnto wyte, he shall put the fylse parte thereof vnto, and geue it vnto the Priest with the halowed thyng. And the Priestes shall not defyle the holy thynges of the chyldren of Israel, (which they offer vnto the Lord) to lade them selues with mysdoynge and trespass whyle they eate the holy thynges, for I the Lord doe allowe them. And the Lord spake vnto Moses, sayinge: Speake vnto Aaron and his sonnes, and vnto all the chyldren of Israel, and saie vnto them: what so euer he be of the house of Israel, or straunger in Israel, that wyl offer his sacrifice for all his bowes, and for all his frewyl offeringes which they wyl offer vnto the Lord for a burnt offering, he shall offer (to reconyle your selues) a male without blemyshe of the oxen, of the shepe, or of the goates. But what so euer hath a blemyshe, that shall ye not offer, for ye shall get no fauour ther wyth. And who so euer byngeth a peace offering vnto the Lord (accoordinge as he is appoynted), or a vowe, or a fre wyl offering, in ore or shepe that is a vowe oute deformed, he shal be accepted. There shal be also no blemyshe therein: blynde or broken, or wound.



And then thou shalt make a trumpe blowe: in the tenth daye of the seventh moneth, even in the daye of attonement shall ye make y<sup>e</sup> trumpe blowe, thowwe out all your lande. And thou shalt halowe that yere: even the fiftieth yere, and proclame libertye thowwe out the lande: vnto all the inhabyters thereof, for it shall be a yere of iudelpce vnto you, and ye shall retourne every man vnto his possession, and every man vnto his kynred agayne. A yere of iudelpce shall that fiftieth yere be vnto you. Ye shall not sow neyther reape that whiche groweth of it selfe, neyther gather the grapes that are lefte.

For that yere of Iudelpce shall be holy vnto you: but ye shall eate of the increase thereof oute of the felde. In the yere of this iudelpce ye shall retourne every man vnto his possession agayne. If thou selle st ought vnto thy neyghboure, or byest of thy neyghbours hande, ye shall not decrease one another: but accordyng to the nombre of yeres after the iudelpce yere thou shalt buye of thy neyghboure, and accordyng vnto the nombre of yeres and of the frutes, he shall sell vnto the. Accordyng vnto the multitude of yeres, he shall increase the price thereof, and accordyng to the fewnesse of yeres, he shall multiplye the price of it: for the nombre of frutes doeth he sell vnto the. \* Whyscaue not ye therfore every man his neyghboure, but thou shalt feare thy God. For I am the Lord your God. Wherfore ye shall do after myne ordynances: & kepe my lawes, and do them, and ye shall dwell in the lande in safete. And the Lord shall geue her frute, and ye shall eate your frute and dwell therein in safete. And yf ye shall saye, what shall we eat the seventh yere, for we shall not sow, nor gather in our increase? I wyll sende my blessing vpon you in the sixte yere, and it shall bringe forth the frute for thre yeres: and ye shall sowe the eighth yere, and eate yet of olde corne vntill the ninth yere: even vntill her frutes come, ye shall eate of olde store. The lande shall not be solde to be waste: for \* the lande is myne, and ye be but straungers and sojourners with me.

In all the lande of your possession, ye shall graunt a redemption for the lande. If thy brother \* be waxed poore, and hath solde awaye of his possession, and yf any of his kynne come to redeme it, lette hym buye out that whiche his brother solde. And yf he haue no man to redeme it, let his hande get somuche as maye be sufficient to buye it out agayne, and lette hym counte howe longe it hath bene solde, and deliuer the rest vnto the man to whom he solde it, that he maye retourne to his possession agayne. But and yf his hande cannot get sufficient to restore to the other agayne, then that whiche is solde shall remaine in the hande of hym that hath bought it, vntill the yere of iudelpce: and in the iudelpce it shall come out, and he shall retourne vnto his possession agayne. And yf a man sell a house or a dwellinge within the walles of a cite, he maye buye it out agayne w<sup>th</sup>in a whole yere after it is solde: even any daye of the yere shall he redeme it agayne. But and yf he buye it not oute

agayne w<sup>th</sup>in the space of a full yere, then the house that is in the walled Cytie, shall be stablyshed, and be his owne that boughte it, and his successours after hym, and shall not goo oute in the Iudelpce. But the houses of villages, whiche haue no walles rounde aboute them, are counted as the felde of the countre, and therfore they maye be boughte out agayne, and shall retourne in the iudelpce. Notwithstandinge, the Cyties of the Leuites, and the houses of the Cyties of the Leuites, and the houses of the Levites of the Levites possession, maye the Levites redeme at all seasons. And yf a man purchase ought of the Levites, the house that was solde and the Cytie of the Levites possession shall goo oute in the yere of Iudelpce for the houses of the Cyties of the Leuites, are the Levites possession among the chyldren of Israel. But the felde of the suburbs that is besyde the Cyties, maye not be solde: but is the Levites perpetuall possession.

If thy brother be waxen poore, and fallen in decaye with the, thou shalt releue hym, both the stranger and sojourner, that he maye lye with the. \* And thou shalt take none vsury of hym, or vantage, but thou shalt feare thy God, that thy brother maye lye w<sup>th</sup> the. Thou shalt not geue hym thy money vpon vsury, nor lende hym thy corne for increase. I am the Lord your God, whiche broughte you out of the lande of Egypte, to geue you the lande of Canaan, and to be your God. \* If thy brother that dwelleth by the, be waxen poore, and be solde vnto y<sup>e</sup> thou shalt not compell hym to the bondage of seruautes but as an hyred seruaunte, and as a sojourner he shall be with the, and shall serue the vnto the yere of Iudelpce, and then shall he departe from the: both he and his chyldren w<sup>th</sup> hym, and shall retourne vnto his owne kynred agayne: and vnto the possession of his fathers, for they are my seruautes, whiche I broughte out of the lande of Egypte, and shall not therfore be solde as bondemen. Thou shalt not raygne ouer him cruelly, but shalt feare thy God.

Thy bonde seruaunt, and thy bonde mayde: whiche thou shalt haue, shall be of the heathen, that are rounde aboute you: of them shall ye purchase seruautes and maydens, and of the chyldren of the straungers, that are sojourners amonge you, and of theire generacions that are w<sup>th</sup> you, whiche they begat in your lande.

These shall be your possession, and ye shall take them as inheritance for your chyldren after you, to possesse them, they shall be your bondemen for ever. But ouer your brethren the chyldren of Israel, ye shall not raygne one ouer another cruelly. If a sojourner or a stranger waxe rich by the, and thy brother y<sup>e</sup> dwelleth by hym waxe poore, and sell hym selfe vnto the stranger or to a sojourner by the, or to any of the straungers kyn, after that he is solde, he maye be redeemed agayne: one of his brethren or (that wyll) y<sup>e</sup>ther his uncle, or his uncles son maye buye hym oute: or any that is nye of hym vnto hym of his kynred, maye redeme hym: eyther of his hande can gette somuche, he maye be losed. And he shall reken w<sup>th</sup> hym that boughte hym from the

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**A**nd the Lorde spake vnto Moles, sayinge: <sup>nn. xxv. b.</sup> <sup>li. c. d. v. e.</sup> <sup>li. c. d. v. e.</sup> speake vnto the chyldren of Israel, and saye: \* y<sup>e</sup> fiftene day of the same seuenth moneth is the feaste of tabernacles, seuen dayes vnto y<sup>e</sup> Lorde. The fyrste daye is an holy conuocation y<sup>e</sup> shall do no laborpous worke. Seuen dayes y<sup>e</sup> shall offer sacrifice vnto the Lorde, and in the eyght daye shall be an holy conuocation vnto you, and y<sup>e</sup> shall offer sacrifices vnto the Lorde. It is the colleepon, & y<sup>e</sup> shall do no laborpous worke therein. These are the feastes of the Lorde, which y<sup>e</sup> shall call holpe conuocations, for to offer sacrifice vnto the Lorde, burnt offering, meat offering, peace offering, and drynke offerings, euer daye bys due sacrifice besyde the Sabbathes of the Lorde, and besyde your gyftes, besyde your vowes, and all your freewill offerings, whiche y<sup>e</sup> geue vnto the Lorde.

**G** Moreover, in the fiftene day of the seuenth moneth, when y<sup>e</sup> haue gathered in the frute of the lande, y<sup>e</sup> shall kepe holpe daye vnto the Lorde seuen dayes. The fyrste daye shall be as a Sabbath lyke wyse in the eyght daye shall be the rest of the Sabbath. And y<sup>e</sup> shall take you in the fyrste daye, the frutes of goodly trees, bryanches and Palme trees, and the bowes of thicke trees, and wyllowes of the brooke, and shall reioyce before the Lorde your God seuen dayes. And y<sup>e</sup> shall kepe thys feaste vnto the Lorde. vii. dayes in the pere. It shall be a lawe for euer in your generacions, that y<sup>e</sup> kepe it in y<sup>e</sup> seuenth moneth. Y<sup>e</sup> shall dwel in bothes. vii. daies euen all that are Israelites borne, shall dwel in bothes, & your chyldren after you may knowe howe that I made y<sup>e</sup> chyldren of Israel to dwel in bothes, when I brought them out of the land of Egypt: I am the Lorde your God. **I** And Moles spake vnto the chyldren of Israel, concerninge the feastes of the Lorde.

**The xxiiij Chapter.**

**The op. c. for the lampes. He that curseth must be stoned. He that killeth shall be hanged.**

**A**nd the Lorde spake vnto Moles, sayinge \* comaunde the chyldren of Israel that they byng vnto y<sup>e</sup> pure oyle olyue beaten for lyghtes, to cause the lampes to burne alwaye: without the vayle of wytnesse in the tabernacle of wytnesse that Aaron dresse them bothe eue and moorning before the Lorde alwayes. Let it be a lawe for euer in your generacions. He shall dresse the lampes vpon the pure candelsticke before the Lorde perpetually. And thou shalt take fyne floure, and bake twelue wassels thereof, two tenth deales shall be in one wassell. And thou shalt set them in two rowes syre on a rowe vpon the pure table before the Lorde, and put pure frankensence vpon the rowes, that they may be breade of remembrance, and an offeringe to the Lorde. Euer Sabbath he shall put them in rowes before the Lorde euermore of the chyldren of Israel that they be offered for an euerlastyng couenaunt. \* And they shall be Arons & his sons, which shall eat them in the holy place. For they are most holy vnto hym of the offerings of

the Lorde by a perpetuall statute. And the son of an Israelitische wyfe, whose father was an Egyptian, went out amonge the chyldren of Israel. And this sonne of the Israelitische wyfe, and a man of Israel stroue together in the holte.

And the Israelitische womans sonne \* blasphemed the name of the Lorde and: cursed, and they brought hym vnto Moles. Hys mothers name was Salomith, which was the daughter of Dibui: of the tribe of Dan: & they \* put hym inward, that the mynde of the Lorde myghte be shewed them. And the Lorde spake vnto Moles sayinge. bringe the cursed speaker without the holte, and let all that heard hym, put theyr handes vpon his head, & let all the multitude stone hym. And thou shalt speake vnto the chyldren of Israel, saying. Who soeuer curseth his God shall beare his synne. And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shall stone hym to death. Whether he be borne in the lande or a straunger, whē he blasphemeth the name of the Lorde, let hym be slayne. And \* he that killeth any man, let hym dye the death. And he that killeth a beaste, let hym make hym good, soule for soule. And if a man mapne his neyghbour, as he hath done, so shall it be done to hym. broke for broke: eye for eye and toth for toth: euen as he hath harmed a man, so shall he be harmed agayne. And he that killeth a beaste, let hym paye for it: and he that killeth a man, let hym dye. **Y**e shall haue one manner of lawe: euen for the straunger as well as for one of your sciens, for I am the Lorde your God. And Moles tolde the chyldren of Israel, & they brought hym (that had cursed) out of the holte, and stoned hym with stones. And y<sup>e</sup> chyldren of Israel dyd as the Lorde commaunded Moles.

**The xxv Chapter.**

**The Sabbath of the seuen perez and of the pere of subeity, whiche were called the tytyd perez.**

**A**nd the Lorde spake vnto Moles in Mount Sinai, sayinge. speake vnto the chyldren of Israel, and saye vnto them: when y<sup>e</sup> become into y<sup>e</sup> lande whiche I geue you, the lande shall rest, and kepe Sabbath vnto the Lorde. \* Syre perez thou shalt sowe thy felde and syre pere thou shalt cut the vyneyard, and gather in the frute thereof. But the \* seuenth pere shall be a Sabbath of rest vnto the lande. The Lordes Sabbath it shall be: thou shalt neyther sowe thy felde, nor cut thy vyneparde. That whiche groweth of the owne accorde thou shalt not reape, neyther gather the grapes that thou hast left behynde, for it is a pere of rest vnto the lande. And the rest of the lande shall be meate for you: euen for the, for thy seruaunt and for thy mayde for thy hyred seruaunt, and for y<sup>e</sup> straunger that sojourneth with the and for thy cattell, and for the beastes that are in the lande, shall all the increase thereof be meate.

And thou shalt nombe seuen Sabbathes of perez vnto the, euen seuen tymes seuen perez and the space of the seuen Sabbathes of perez, shall be vnto the nyne and fyttye peare.

**f. iii. And**



And they that are left of you, walpyne awaye in theyr unrighteousnes, euen in theyr enemies lande, and in the mysdedes of theyr fathers shal they consume. And they shal confesse theyr mysdedes and the mysdedes of theyr fathers for their trespass, whiche they haue trespassed agaynst me, and for that also that they haue walked contrary vnto me. Therefore, I also wyl walke contrary vnto them, and wyl brynge them into the lande of theyr enemyes. And then at the lest wyl they vnturne to me, and shal be tamed, and they shal make attonement for theyr mysdedes. And I wyl remember my couenant with Jacob, and my bond with Isaac, and myne appoyntment with Abraham wyl I remember, and wyl thinke on the lande. The lande shal be left of them, and shal enioye her Sabbothes whyle she lyeth waste without them. And they shal make an attonement for theyr mysdedes, because they despyed my lawes, and because they refused myne ordynances: And yet for all that when they be in the lande of theyr enemyes, I wyl not caste them awaye, neither wyl I abhorre them, to destroye them utterly, and to breake myne appoyntment with them: for I am the Lord theyr God. I wyl for theyr sakes remember the couenante made vnto theyr fathers whom I brought them out of the land of Egypt in the syght of the hethen, that I myght be sayd god. I am the Lord. These are my ordynances, and iudgements, and lawes whiche the Lord made betwene hym and the chyliden of Israel in mount Synai, by the hand of Moyses.

The xxvii. Chapter.

Of dyuers vowes, and of sythes.

**A**nd the Lord spake vnto Moyses, sayinge. Speake vnto the chyliden of Israel and saye vnto them: If any man wyl geue a synghet bow vnto the Lord, accordyng to the value of the soules, the value of the male frome twenty pere olde vnto syrtie shal be fyfte. And if it be a female, the value shal be thirtie sycles. And from fyue pears to twenty, the male shal be set at twenty sycles, and the female at x. sycles. And from a moneth vnto fyue pere, the male shal be set at fyue sycles of syluer, and the female at thre. And he that is syrtie pere olde, & aboue, shal be valued at fyfene sycles, and the woman at ten. But if he be so poore so to be set he shal presente hym selfe before the preast, and the preast shal value hym accordyng as the hand of hym that vowed is able to gette, euen so shal the preast value hym. If it be a beast of which men brynge an offering vnto the Lord: all that any man geueth of such vnto the Lord shal be counted holy. He shal not altare it nor chaunge it a good for a bad, or a bad for a good. And if he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged shal be holy. If it be any maner of vnclean beast, of which men doo not offer a sacrifice vnto the Lord, he shal set the beast before the preast, and the preast shal value it, whether it be good or bad. And as

the preast setteth it, so shal it be. But if he wyl bye it agayne, he shal geue the fyfte parte more about that it was set at. If any man dedycate his house to be holy vnto the Lord, the preast shal set it, whether it be good or bad, and as the preast hath set it, so shal the value be. And whē he that sanctified it wyl redeme his house, lette hym geue the fyfte parte of the money that it was iudged at thereto, and it shal be his.

If a man halowe a pece of his enhereted land vnto the Lord: it shal be set accordyng to the value thereof. If it beare an homer of barley it shal be set at fyfte sycles of syluer. If he halowe his felde immediatly from the pere of iubilee, it shal be worth accordyng as it is esteemed. But and if he halowe his felde after the iubilee, the preast shal reken the money accordyng to the number of the yeres that remaine vnto the pears of iubilee folowynge, & therafter it shal be lower set.

If he that consecrated the felde, wyl redeme it agayne, let hym put the fyfte parte of the pryce that it was set at therunto, & it shal be his. And if he wyl not redeme the felde, but selleth the felde to another man, he shal not redeme it no more. But when the felde goth out in the pere of iubilee, it shal be holy vnto the Lord, euen as a felde that is utterly put away, and it shal be the preastes possession. If a man sanctifye vnto the Lord a felde whiche he hath bought, and is not of his enheritaunce, the preast shal reken vnto hym what it is worth vnto the pere of iubilee, & he shal geue the pryce that it is set at, the same daye, as a thyng consecrated vnto the Lord.

And in the pere of iubilee, the felde shal retorne vnto hym whose enheritaunce of land it is. And all settinge shal be accordyng to the syple of the sanctuary. One syple conteyneth twenty halfe-pens. But the fyrst borne of the beastes that is appoynted vnto the Lord, may no man sanctifye, whether it be ore or shepe, for it is the Lordes already. If it be an vnclean beast, he shal redeme it, as it is set at, and geue the fyfte parte more thereto: Or if it be not redemed, it shal be solde, accordyng to the value. Notwithstandynge, no damned thyng that a man putteth from hym & dedicateth vnto the Lord of all his good (whether it be man or beast or land of his enheritaunce) may be solde or redemed: for euery thyng so put away is most holy vnto the Lord. Let no damned thyng that a man seperateth: be redemed, but dye the death. Euery tyth of the land which is of the side of the land, or of the frute of the trees is the Lordes, and is sanctified vnto the Lord. And if a man wyl redeme ought of his tythes: let hym adde the fyfte parte thereto. And euery tyth of ore and of shepe and of euery beast that goth vnder the rod, euen euery tenth shal be holy vnto the Lord. He shal not loke if it be good or bad, nor chaunge it. Els if he chaunge it, both it, and what was chaunged withal, shal be halowed vnto the Lord, and may not be redemed. These are the commaundmentes which the Lord comaunded by Moyses vnto the chyliden of Israel in mount Synai.

The ende of the thyrde booke of Moyses, called in hebreue, Vaicra, & in latyn Leuitic.

The

Deut. xii.

Deut. xii.

Exo. xxxv.

Deut. xv.

Num. iii.



# The fourth booke of

Moses, called in the hebrue, Elatedab-  
bar, and in the Latyn Numeri.

The fyrst Chapter.

All that are apte for warre, are nombred. The trybe of  
Leui must not fight in the Tabernacle.



**A**nd the Lord spake vnto Moses  
in the wyldernesse of Synai, in the  
Tabernacle of wytnes, the fyrste  
daye of the seconde moneth in the  
seconde yere after they were come  
out of the land of Egypte, saying  
\* take ye the summe of all the multitude of the  
chylidren of Israel, after theyr kynredes & hou-  
solds of theyr fathers with the nombze of theyr  
names all yare males, heade by heade, from xx.  
yere and aboue euen all that goo forth to war  
in Israel, thou and Aaron shall nomber them,  
thorowout theyr armyes, and wyth you shal be  
men of every trybe, euer of euery one is head ma  
of the house of hyr fathers. And these are the na-  
mes of the men that shall stande wyth you: of  
the trybe of Ruben Elizur, the sonne of Sede-  
ur of Simeon, Selumiel the son of Suri, Sa-  
dai of Iuda, Hareisson the sonne of Aminadab  
of Isachar, Nathanael, the sonne of suar of za-  
bulon, Eliab, the sonne of Helon. Amonge the  
chylidren of Ioseph: of Ephraim, Elisama, the  
sonne of Amihud. of Manasse, Gameliel, son  
of Pedazur of Ben Iamin, Abidan the sonne of  
Gedeoni: of Dan, Abieser, the sonne of Ammi,  
Sadai of Aser, Pagiel, the sonne of Ocran. of  
Sad, Elisah the sonne of Deguel. of Asephthal  
Aihira the sonne of Enan.

These were of great fame in the congrega-  
cyon, lordes of the trybes of theyr fathers, and  
heades ouer thousandes in Israel. And Moses  
and Aaron toke these men, whiche are expel-  
led by theyr names, and gathered all the congrega-  
cyon together, the fyrst daye of the seconde mo-  
neth, and they were rekened thorowe out theyr  
kynredes and houses of theyr fathers by name  
from twenty yere and aboue, head by head. As  
the Lorde commaunded Moses, euensoe he nom-  
bred them in the wyldernes of Synai. And the  
chylidren of Ruben Israels eldest sonne thorowe  
out theyr generacyons, and theyr kynredes and  
houses of theyr fathers in the nombze of names  
heade by heade, all males from twenty yere and  
aboue, as many as dyd go forth to the warre the  
nombze of them that were of the trybe of Ruben,  
was. xlvj. thousande, and fyue hundred.

Of the chylidren of Simeon thorowout their  
generacyons and theyr kynredes, and houses of  
theyr fathers, the summe of them in the nombze  
of names, head by head, all the males from twe-  
nty yeres and aboue, who soeuer myght go forth  
to the warre: the summe of them that were of the  
trybe of Simeon. lxx. thousande: and thre hun-  
dred. Of the chylidren of Sad thorowout theyr  
generacyons and theyr kynredes and households  
of theyr fathers, the nombze of the names from  
twenty yere and aboue, all that went forth to  
warre: the nombze of them that were of the trybe  
of Sad, was. xlv. thousande, fyue hundred and  
fifty. Of the chylidren of Iuda thorowout their  
generacyons, and theyr kynredes and houses of  
theyr fathers, the nombze of names from twenty  
yere and aboue, all that were able to go forth  
to the warre: The nombze of them that were of  
the trybe of Iuda was. lxxvi. thousande & fyue  
hundred. Of the chylidren of Isachar thorowout  
theyr generacyons and theyr kynredes and hou-  
ses of theyr fathers: the nombze of names from  
twenty yere and aboue whych went all forth to  
warre, the nombze of them that were of the trybe  
of Isachar, was. lvi. thousand & iiii. hundred.

Of the chylidren of zabulon, thorowout their  
generacyons and theyr kynredes and houses of  
theyr fathers, the nombze of names from twenty  
yere and aboue, whych were able to go forth  
in the hoost. The nombze of them that were of the  
trybe of zabulon, was. lvii. thousande and four  
hundred. Of the chylidren of Ioseph. Namely, of  
the chylidren of Ephraim thorowout theyr ge-  
neracyons and theyr kynredes and houses of their  
fathers, the nombze of names from twenty ye-  
res and aboue, all that went out to the warre: the  
nombze of them that were of the trybe of Ephra-  
im was. xl. thousande and fyue hundred.

Of the chylidren of Manasse thorowout their  
generacyons, and theyr kynredes, and houses of  
theyr fathers, the nombze of names from twenty  
yere olde and aboue, all that went out to the  
warre: The nombze of them that were of the  
trybe of Manasse was. xxxii. thousande and. ii.  
hundred. Of the chylidren of Ben Iamin thorow-  
out theyr generacyons, and theyr kynredes and  
houses of theyr fathers, the nombze of names from  
twenty yere and aboue, all that went forth to  
warre: The nombze of them that were of the trybe  
of Ben Iamin was. xxxv. thousande & liii. hun-  
dred. Of the chylidren of Dan thorowout theyr  
generacyons and kynredes and houses of theyr  
fathers: the nombze of names from twenty yere  
olde and aboue, all that went forth to the warre  
The nombze of them that were of the trybe of  
Dan was. lxii. thousande and seven hundred.  
Of the chylidren of Aser thorowout theyr gene-  
racyons and theyr kynredes and houses of their  
fathers, the nombze of the names from twenty  
yeres and aboue, all that went out to warre:  
The nombze of them that were of the trybe of  
Aser was. xli. thousande and fyue hundred. Of  
the chylidren of Asephthal thorowout theyr gene-  
racyons and theyr kynredes and houses of their  
fathers the nombze of names from twenty ye-  
res and



# The fourth booke of

Moses, called in the hebrue, Elatedab-  
bar, and in the Latyn Numeri.

The fyrst Chapter.

All that are apte for warre, are nombred. The trybe of  
Leui must not fight in the Tabernacle.



**A**nd the Lord spake vnto Moses  
in the wyldernesse of Synai, in the  
Tabernacle of wytnes, the fyrste  
daye of the seconde moneth in the  
second yere after they were come  
out of the land of Egypte, saying  
\* take ye the summe of all the multitude of the  
chylidren of Israel, after theyr kynredes & hou-  
solds of theyr fathers with the nombze of theyr  
names all yare males, heade by heade, from xx.  
yere and aboue euen all that go forth to war  
in Israel, thou and Aaron shall nomber them,  
thorowout theyr armyes, and wyth you shal be  
men of every trybe, euer of euery one is head ma-  
n of the house of hyr fathers. And these are the na-  
mes of the men that shall stande wyth you: of  
the trybe of Ruben Elizur, the sonne of Sede-  
ur of Simeon, Selumiel the son of Suri, Sa-  
dai of Iuda, Hareisson the sonne of Aminadab  
of Isachar, Nathanael, the sonne of suar of za-  
bulon, Eliab, the sonne of Helon. Amonge the  
chylidren of Ioseph: of Ephraim, Elisama, the  
sonne of Amihud. of Manasse, Gameliel, son  
of Pedazur of Ben Iamin, Abidan the sonne of  
Gedeoni: of Dan, Abieser, the sonne of Ammi,  
Sadai of Aser, Pagiel, the sonne of Ocran. of  
Sad, Elisah the sonne of Deguel. of Asephthal  
Aihira the sonne of Enan.

These were of great fame in the congrega-  
cion, lordes of the trybes of theyr fathers, and  
heades ouer thousandes in Israel. And Moses  
and Aaron toke these men (whiche are expel-  
led by theyr names) and gathered all the congre-  
ga-  
cion together, the fyrst daye of the seconde mo-  
neth, and they were rekened thorowe out theyr  
kynredes and houses of theyr fathers by name  
from twenty yere and aboue, head by head. As  
the Lorde commaunded Moses, euen so he nom-  
bred them in the wyldernes of Synai. And the  
chylidren of Ruben Israels eldest sonne thorowe  
out theyr generacions, and theyr kynredes and  
houses of theyr fathers in the nombze of names  
heade by heade, all males from twenty yere and  
aboue, as many as dyd go forth to the warre the  
nombze of them that were of the trybe of Ruben,  
was. xlvj. thousande, and fyue hundred.

Of the chylidren of Simeon thorowout their  
generacions and theyr kynredes, and houses of  
theyr fathers, the summe of them in the nombze  
of names, head by head, all the males from twe-  
nty yeres and aboue, who soeuer myght go forth  
to the warre: the summe of them that were of the  
trybe of Simeon. lxx. thousande: and thre hun-  
dred. Of the chylidren of Sad thorowout theyr  
generacions and theyr kynredes and households  
of theyr fathers, the nombze of the names from  
twenty yere and aboue, all that went forth to  
warre: the nombze of them that were of the trybe  
of Sad, was. xlv. thousande, fyue hundred and  
fyfety. Of the chylidren of Iuda thorowout their  
generacions, and theyr kynredes and houses of  
theyr fathers, the nombze of names from twenty  
yere and aboue, all that were able to go forth  
to the warre: The nombze of them that were of  
the trybe of Iuda was. lxxvi. thousande & fyue  
hundred. Of the chylidren of Isachar thorowout  
theyr generacions and theyr kynredes and hou-  
ses of theyr fathers: the nombze of names from  
twenty yere and aboue whych went all forth to  
warre, the nombze of them that were of the trybe  
of Isachar, was. lvi. thousand & iiii hundred.

Of the chylidren of zabulon, thorowout their  
generacions and theyr kynredes and houses of  
theyr fathers, the nombze of names from twenty  
yere and aboue, whych were able to go forth  
in the hoost. The nombze of them that were of the  
trybe of zabulon, was. lvii. thousande and four  
hundred. Of the chylidren of Ioseph. Namely, of  
the chylidren of Ephraim thorowout theyr ge-  
neracions and theyr kynredes and houses of their  
fathers, the nombze of names from twenty ye-  
res and aboue, all that went out to the warre: the  
nombze of them that were of the trybe of Ephra-  
im was. xl. thousande and fyue hundred.

Of the chylidren of Manasse thorowout their  
generacions, and theyr kynredes, and houses of  
theyr fathers, the nombze of names from twenty  
yere olde and aboue, all that went out to the  
warre: The nombze of them that were of the  
trybe of Manasse was. xxxii. thousande and. ii.  
hundred. Of the chylidren of Ben Iamin thorow-  
out theyr generacions, and theyr kynredes and  
houses of theyr fathers, the nombze of names from  
twenty yere and aboue, all that went forth to  
warre: The nombze of them that were of the trybe  
of Ben Iamin was. xxxv. thousande & liii. hun-  
dred. Of the chylidren of Dan thorowout theyr  
generacions and kynredes and houses of theyr  
fathers: the nombze of names from twenty yere  
olde and aboue, all that went forth to the warre  
The nombze of them that were of the trybe of  
Dan was. lxii. thousande and seven hundred.  
Of the chylidren of Aser thorowout theyr ge-  
neracions and theyr kynredes and houses of their  
fathers, the nombze of the names from twenty  
yeres and aboue, all that went out to warre:  
The nombze of them that were of the trybe of  
Aser was. xli. thousande and fyue hundred. Of  
the chylidren of Asephthal thorowout theyr ge-  
neracions and theyr kynredes and houses of their  
fathers the nombze of names from twenty ye-  
res and



res and aboute, all that myght go forth to warre. The number of them that were of the trybe of Reubeni, was thre and fyfve thousande and foure hundred. These are the summes which Moyses and Aaron nombred and the Prynces of Israel: those twelue men, whiche were euery one ouer the house of theyr fathers. And all the nombres of the chyldren of Israel, thowowe out the houses of theyr fathers, from twentye yere and aboute, all that went forth to the warre in Israel, drewe all vnto the summe of x fyve hundred and thre thousande, fyue hundred and fyfve.

Exod. xlii. c.  
Numeri. xlii.

But the Leuites after þ trybes of theyr fathers were not nombred among them. And the Lord spake vnto Moyses, saying: Thou shalt not number the trybe of Leui, neither take the summe of them from amonge the chyldren of Israel. But thou shalt appoynt the Leuites ouer the habitation of wytnesse, and ouer all the vessels therof, and ouer al thynges that are in it. Pee, they shall beare the tabernacle and all the vessels therof, and they shall minyster in it, & shall dwell round about the tabernacle. And when the tabernacle goeth forth, the Leuites shall take it downe: and when the tabernacle is to be pytched, they shall set it vp: and if any straunger come nye, he shall dye. And the chyldren of Israel shall pytch theyr tentes, euery man in his owne company, and euery man vnder his owne standerd thowowout theyr hostes. But the Leuites shall pytch round about the tabernacle of wytnesse, that there be no wyath vpon the congregacion of þ chyldren of Israel, and the Leuites shall kepe the wathe of the tabernacle of wytnesse. And the chyldren of Israel dyd accordyng to all that the Lord commanded Moyses, euen so dyd they.

#### The ii. Chapter.

The order of the tentes. The standerd of the knyghtes of Israel.

**A**nd the Lord spake vnto Moyses, and Aaron, sayinge: euery man of the chyldren of Israel shall pytch vnder his owne standerd and vnder the armes of theyr fathers houses on the other syde and rounde aboute the tabernacle of wytnesse shall they pytche. On the east syde toward the risinge of the sonne, shall they of the standerd of the host of Iuda pytche thowowout theyr armies: And Nahasson the son of Amiadab was captayne of the sons of Iuda. And his hoste and the number of them. lxxii thousande and fyve hundred. Nexte vnto hym shall they that be of the trybe of Issachar pytche and Nathanael the sonne of Zuar was captayne of the chyldren of Issachar: hys hoste and þ summe of the number therof. llii. thousande, and foure hundred. And then the trybe of Zabulon: and Eliah the sonne of Helon, captayne ouer þ chyldren of Zabulon and his host, and the number of them. lvi. thousande and foure hundred: so that the whole nombre of the whole hoste of Iuda be an hundred thousande lxxvi. thousande & foure hundred thowowout theyr armies: & these shall go before. On the south syde shall the standerd of the hoste of Reuben kepe thowowe theyr com-

panyes and the captayne ouer the sonnes of Reuben, was Elisur the sonne of Sedeur. And his hoste and the nombre of them. xli. thousande & fyue hundred. And last by hym shall the trybe of Symeon pytche, and the captayne ouer the sonnes of Symeon, was Salumiel the sonne of Zuri Sadai, and his hoste and the nombre of them. lx. thousande and thre hundred. And the trybe of Gad also and the captayne ouer the sonnes of Gad, was Eliasaph the sonne of Deguell. And his hoste and the nombre of them. xlv. thousand and fyfve. All that were nombred with the trybe of Reuben: an hundred thousande li thousand four hundred and fyfve, thowowout theyr armies, & they shall go in the second place. And the tabernacle of wytnesse shall go with the hoste of the Leuites, in the myddes of the hostes. And as they lyc in theyr tentes, euen so shall they procede in the iourney, euery man in hys degree, and vnder theyr owne standerdes.

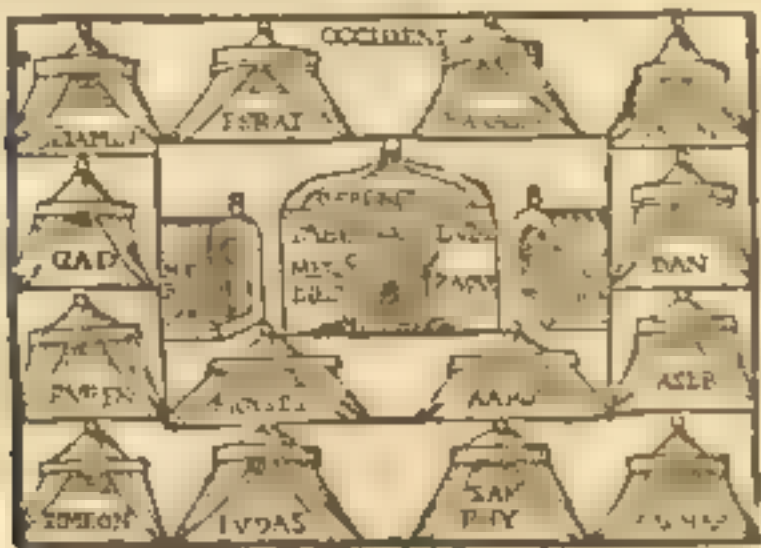
The west syde shall the standerd of the hoste Ephraim kepe with theyr armies and the captayne ouer the sonnes of Ephraim, was Elisama the sonne of Amihud. His hoste and the nombre of them. xl thousand and fyue hundred. And last by hym, shall be the trybe of Manasse, & the captayne ouer the sonnes of Manasse was Gamaleel the sonne of Pedazur. His hoste and the nombre of them. xxxi thousande and two hundred. And the trybe of Ben Jamin also and the captayne ouer the sons of Ben Jamin was Abidan the son of Gedeoni. His hoste and the nombre of them. xxxv. thousand and foure hundred. All that were appoynted with þ hoste of Ephraim were an hundred thousande eyght thousand and an hundred, thowowout theyr armies, and they shall go in the thyrde place. The standerd of the hoste of Dan shall kepe þ north syde with theyr armies and the captayne ouer the chyldren of Dan, was Ahiezer the sonne of Ammi Sadai. His hoste and the nombre of them. lxii thousande and seuen hundred.

And last by hym shall the trybe of Aser pytch and the captayne ouer the sonnes of Aser, was Pagiel the sonne of Ocran. Hys hoste and the nombre of them. xli. thousand and fyue hundred. And the trybe of Reubeni also, & the captayne ouer the chyldren of Reubeni, was Ahaa the sonne of Enan. His hoste and the nombre of the lii thousande and foure hundred. All they that were appoynted with the hoste of Dan, was an hundred thousande lvi. thousande and vi. hundred. And they shall goo hymnmoete wyth theyr standerdes. These are the summes of the chyldren of Israel thowowe out the houses of theyr fathers, euen all the nombres that pytched thowowe out theyr hostes, fyve hundred thousande thre thousande fyue hundred and fyfve. But the Leuites were not nombred amonge the chyldren of Israel as the Lord commanded Moyses. And the chyldren of Israel dyd accordyng to all that the Lord commanded Moyses, for so they pytched with theyr standerdes, and so they turned thowowe out theyr knyghtes and thowowout the householdes of theyr fathers.

The



**The.iii. Chapter.**  
 ¶ The Leuites go not to batell, but minyſter in the ſan-  
 ctuery: They ppyche theyr tentes nexte to the habitacpon.



**¶** These are the generacions of Aaron and Moſes, in the daye that y<sup>e</sup> Lord ſpake w<sup>th</sup> Moſes in mounte Si-  
 nai, & theſe are the names of the ſon-  
 nes of Aaron: Nadab the eldeſt ſon  
 Abihu, Eleazar and Ithamar. \* Theſe are the  
 names of the ſonnes of Aaron which were pre-  
 ſtes anointed, and whole hand was conſecrated  
 to minyſter. \* And Nadab and Abihu dyed be-  
 fore the Lorde: when they offered ſtraunge fyre  
 before the Lorde in the wylderneſſe of Sinai, &  
 had no chyldren. And Eleazar and Ithamar  
 minyſtered in the ſyght of Aaron theyr father.

Num. xvi. 1.  
 1 Le. xiii. 8.

Num. xvi. 1.

Num. xvi. 1.  
 and, xviii. 1.

And the Lorde ſpake vnto Moſes, ſayinge:  
 bryng the trybe of Leui, and ſette them before  
 Aaron the p<sup>re</sup>ſt \* that they maye ſerue hym, &  
 wayte vpon hym and vpon all the multitude,  
 before the tabernacle of wytnes, to doo the ſer-  
 uyce of the habitacpon. They ſhall kepe all the  
 apparel of the tabernacle of wytnes, and wayte  
 vpon the chyldren of Iſraell to do the ſeruyce of  
 the habitacpon. And thou ſhalt geue the Leui-  
 tes vnto Aaron and his ſonnes, for they are ge-  
 uen: and deliuered vnto hym of the chyldren of  
 Iſraell. And thou ſhalt appoynt Aaron and his  
 ſonnes to wayte on theyr p<sup>re</sup>ſtes offyce and the  
 ſtraunger that commeth nye, ſhall be ſlayne.

Exod. xvi. 1.  
 Num. xiii. 1.

Exod. xvi. 1.

**¶** And the Lorde ſpake vnto Moſes, ſayinge:  
 beholde, I haue taken the Leuites from among  
 the chyldren of Iſraell \* for all the fyrſte borne  
 that openeth the matryce amonge the chyldren  
 of Iſraell, and the Leuites ſhalbe myne becauſe  
 all the fyrſte borne are myne: for the ſame daye  
 that I note all the fyrſte borne in the lande of  
 Egypte, I halowed vnto me all the fyrſt borne  
 in Iſraell, both man and beaſte, and myne they  
 ſhalbe: I am the Lorde. And the Lorde ſpake  
 vnto Moſes in the wylderneſſe of Sinai, ſay-  
 inge: Nombr the chyldren of Leui after y<sup>e</sup> hou-  
 ſes of theyr fathers in theyr kynredes. All that  
 are males, from a moneth olde and aboue ſhalte  
 thou nombr. And Moſes nombrd them, ac-  
 cordinge to the commaundement of the Lorde,  
 and as he had comaunded. \* And theſe were the  
 chyldren of Leui in theyr names: Gerson and  
 Cahath and Merari. And theſe are the na-  
 mes of the chyldren of Gerson in theyr kynre-  
 des: Libni and Semei. The ſonnes of Ca-  
 hath in theyr kynredes: Amram, Izechar, He-  
 bron and Oziel. And the ſonnes of Merari in  
 theyr kynredes, Gabeli and Guli. Theſe are

the kynredes of the Leuites, accordinge to the  
 houſes of theyr fathers. Of Gerson came y<sup>e</sup> kyn-  
 red of the Libnites and the kynred of the Semei  
 tes. Theſe are the kynredes of the Gersonytes.  
 And the ſumme of them (after the number of all  
 the males from a moneth olde and aboue) was  
 ſeuene thouſande and fyue hundred. And the kyn-  
 redes of the Gersonytes ſhall ppyche behynde the  
 habitacpon weſtward. The captayne and moſt  
 auncyente of the houſe of the Gersonites, was  
 Eliaſaph the ſonne of Lael. And vnder the ke-  
 pyng of the chyldren of Gerson in the taberna-  
 cle of wytnes was the habitacpon and the tent  
 the couerpyng thereof, and the hangpyng of the  
 doore of the tabernacle of wytnes and the han-  
 gpynges of the courte, and the curtayne of y<sup>e</sup> doore  
 of the courte: whiche is rounde aboute the Ta-  
 bernacle, and the altar, and the cordes of it for  
 all the ſeruyce therof. And of Cahath came the  
 kynred of the Amramites, and the kynred of the  
 Izecharites: the kynred of the Hebronites, and  
 the kynred of the Ozielites. Theſe are the kyn-  
 redes of the Cahathites. And the nombr of all  
 the males from a moneth olde and aboue, was  
 eyght thouſande and fyue hundred, & theſe ſhall  
 kepe the thynges that are to be kepte in the holy  
 place. And the kynred of the chyldren of Cahath  
 ſhall ppyche on the ſouthſyde of the Taberna-  
 cle. The captayne and moſt auncyent of y<sup>e</sup> houſe  
 of the kynred of the Cahathites, was Eliaſaph  
 the ſonne of Oziel, & vnder theyr keepyng was  
 the arke, the table, the candelſtycke, and the au-  
 lters, and all the veſſels of y<sup>e</sup> ſanctuary that they  
 minyſter in, and the vayle, and what ſoever be-  
 longed to the minyſtracyon therof. And Elea-  
 zar the ſonne of Aaron the p<sup>re</sup>ſt, was captayn  
 ouer all the captaynes of the Leuites, and had y<sup>e</sup>  
 ouerſyght of them that wayted vpon the ſan-  
 ctuary. And of Merari came the kynred of the  
 Gabelites, and the kynred of the Gulites.

Theſe are the kynredes of Merari. And the  
 ſumme of them accordinge to the nombr of all  
 the males, from a moneth olde and aboue was  
 fyue thouſand and two hundred. The captayne  
 and the moſt auncyent of theyr houſe that were  
 of the kynred of Merari, was zurie the ſonne of  
 Abiael: and theſe ſhall ppyche on the northſyde  
 of the tabernacle. And vnder the cuſtody of the  
 ſonnes of Merari ſhalbe the bordes of the dwel-  
 lyng, and the barres, pylers and ſockettes ther-  
 of, all the veſſel therof, and all that ſeruet ther-  
 to: and the pylers of the courte rounde aboute,  
 with theyr ſockets, theyr pynnes and theyr cor-  
 des. But on the fore front of the habitacpon be-  
 fore the tabernacle of wytnes eaſtwarde ſhall  
 Moſes and Aaron and theyr ſonnes ppyche and  
 wayte to kepe the ſanctuary, and to kepe y<sup>e</sup> chyl-  
 dren of Iſraell. And the ſtraunger that com-  
 meth nye, ſhalbe ſlayne. And the whole ſumme  
 of the Leuites whiche Moſes and Aaron nom-  
 bred, at the commaundement of the Lorde tho-  
 rowout theyr kynredes (euen all the males from  
 a moneth olde and aboue) was \* .xxii. thouſand

And the Lorde ſayde vnto Moſes Nombr the  
 all the fyrſte borne y<sup>e</sup> are males amonge the chyl-  
 dren

Num. xvi. 1.



ben of Israel (from a moneth olde and aboute) and take the number of theyr names. And thou shalt appoynte the Leuites to me (for I am the Lorde, for all the fyrste borne of the chyldren of Israel, and the cattell of the Leuites, for all the fyrste gendred of the cattell of the chyldren of Israel. And Moses nombred as the Lorde commaunded hym, all the fyrst borne of the chyldren of Israel. And all the fyrst borne males rehersted by theyr names (from a moneth olde and aboute, accordyng to theyr nombre) wer. xxii. thousande two hundred and lxxiii. And the Lorde spake vnto Moses, saying: take the Leuites for all the fyrst borne of the chyldren of Israel, and the cattell of the Leuites for theyr cattell, and the Leuites shall be myne. I am the Lorde. And for the redempcyng of the two hundred & lxxiii. (whiche are mothen the Leuites in the fyrst borne of the chyldren of Israel) tak syue species of euery head after the weyght of the Sanctuarpe & the specie conteyning twentp halfepens. And geue the money wherewith the odde nombre of them is redeemed vnto Aaron and hys sonnes. And Moses toke the redempcyon money, of þ ouerplus that were mothen the Leuites: of the fyrste borne of the chyldren of Israel toke he this money: euen a thousande thre hundred and lxxv. species, after the specie of the sanctuarpe. And Moses gaue the money of them that were redeemed, vnto Aaron and hys sonnes, accordyng to the worde of the Lorde, euen as the Lorde commaunded Moses.

¶ The. iiii. Chapter.

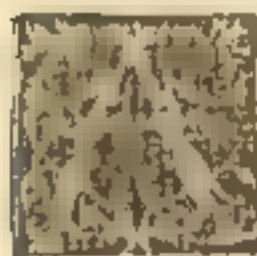
¶ The offyces of the Leuites.

**A**nd the Lorde spake vnto Moses, and Aaron sayinge: Take the sum of the chyldren of Gabaath frome among þ sonnes of Leui, after their kynredes & houses of theyr fathers (from the type pte and aboue vntyll fiftye, all that are able to go furth to the warre: for to doo the worke in the tabernacle of wytnesse. The offyce of the chyldren of Gabaath in the Tabernacle of wytnesse, is most holy. And when the host remoueth, Aaron and his sonnes shall come and take downe the vagle, that hangeth betwene & wrappe the arke of wytnesse in it. and shall put thereon a couerpyng of tarus skynnes, and shall sprede vpon it a clothe that is altogether of pelowe sylke, and put in the barres therof. And vpon the quene table, they shall sprede a broade cloth of pelowe sylke, and put thereon the dysches, spones, flatperes, and pots to powre with, and there shall be breade thereon continually: and they shall sprede vpon them a couerpyng of purple, and couer the same with a couerpyng of tarus skynnes and put in the barres therof. And they shall take a clothe of pelowe sylke, and couer the candelstykke of lpyght, wyth his lampes, tonges, and snuffers, and all the oyle vessels: which they occuppe about it, and they shall put both it, and all the vessel therof wythin a couerpyng of tarus skynnes, and put it vpon a barre. And vpon the golden aultar they shall sprede a cloth of pelowe sylke, and couer it with a couerpyng of tarus skynnes, and put in the barres

therof. And they shall take all the thynges, (which they occuppe to minyster within the holy place) and put a clothe of pelowe sylke vpon them, and couer them with a couerpyng of tarus skynnes, and put them on a barre.

And they shall take a waue the alshes from the aultar, and sprede a purple cloth thereon, and put vpon it all the vessels therof that they minyster withall: euen the cole pannes, the fleshpokes, the spouels, the basens, and the other vessels of the aultar, and they shall sprede vpon it a couerpyng of tarus skynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerpyng the holy thynges, and all the vessels of the sanctuarpe (agaynst that the hooke remoue) then the sons of Gabaath shall come in for to beare, but they shall not touch any holy thyng, least they dye. And this is the charge of the sonnes of Gabaath in the tabernacle of wytnesse. And to the offyce of Eleazar the sonne of Aaron the prest pertayneth the oyle for the lpyght, the swete cense, the dayly meate offeringe, and the anoyntynge oyle, and the ouerspyght of all the tabernacle, and of all that therein is, both in the sanctuarpe and in all the vessels therof. And the Lorde spake vnto Moses and Aaron sayinge: Ye shall not destroye the trybe of the kynred of the Gabaathites, frome amonge the Leuites. But thus do vnto them, that they maye lyeue and not dye, when they goo vnto the most holy thynges: Let Aaron and hys sonnes goo in, and take them downe, to euery one after his scrupce, and after his charge. But let them not go in, to se when the holy thynges are solpen vp, lest they dye. And the Lorde spake vnto Moses, sayinge: Take also the summe of the chyldren of Gerson, thowowe out the houses of theyr fathers, & thowowe out theyr kynredes: from xxx. yere and aboue, vntyll fyfty shall thou nombre them, all that are able to go forth to the warre for to do scrupce in the tabernacle of wytnesse. And this is the scrupce of the kynred of the Gersonytes, to serue and to beare. They shall beare the curtaynes of the dwelling, and the coue of the tabernacle of wytnesse, hys couerpyng, and the couerpyng of tarus skynnes, that is an hye aboue vpon it, and the hanging of the doore which is in the Tabernacle of wytnesse: and the hangynges of the courte, and the hangyng that is in the entryng in of the gate of the courte round aboute the dwelling and the aultar, with þ cordes, and all the instruments that serue vnto the and all that is made for to serue them. At the mouth of Aaron and his sonnes, shall all the scrupce of the chyldren of the Gersonytes be done, in all theyr charges and in all theyr scrupce, and ye shall nombre vnto them all theyr bardens to keepe. And this is the scrupce of the kynred of the chyldren of Gerson in the tabernacle of wytnesse, and theyr warche shall be vnder the hande of Ithamar the sonne of Aaron the prest. And thou shalt nombre the sonnes of Gerson after theyr kynredes, and after the houses of theyr fathers: from thyrty yeres and aboue vnto fyfty shalt thou nombre them, euery one that is able

¶ The. iiii. Chapter.  
¶ The offyces of the Leuites.



¶



to go forth to the warre, to do the seruyce of the Tabernacle of witness. And this is the charge that they muste wayte vpon, accordyng to all thep seruyce in the tabernacle of witness. The lordes of the dwellynge, with the barres, pyl- lers, and sockettes therof, and the pylers that are rounde aboute the court, with thep socket- tes, pyntes and cordes, and wythall the instru- mentes of it, for all thep seruyce. And by name ye shall reken the thinges that they must wayte vpon to beare. This is the seruyce of the kynre- des of the sons of Merari accordyng to all thep offyce in the Tabernacle of witness vnder the hande of Ithamar the sonne of Aaron the prest.

And Moyses and Aaron and the prynces of the multitude nombred the sonnes of the Gaba- tites, after thep kynredes and houses of thep fathers from thyrty yere and aboue vnto fyfty, all that were able to go forth to the warre, to do seruyce in the Tabernacle of witness. And the numbers of them thowwe out thep kynredes were two thousande, seuen hundred and fyfye. This is the nombre of the kynredes of Gaba- tites, namely, all that myght do seruyce in the taber- nacle of witness, which Moyses and Aaron dyd nombre accordyng to the comaundement of the Lorde by the hande of Moyses. These are y nom- bres of the sonnes of Gerson thowwe out thep kynredes and houses of thep fathers, from the yre yere vnto fyfye all that were able to go forth to the warre, for to do seruyce in the taber- nacle of witness. And the numbers of them tho- rowe out thep kynredes, and houses of thep fathers, were two thousande fyre hundred and thyrty. This is the nombre of the kynredes of the sonnes of Gerson of all that dyd seruyce in y tabernacle of witness, whiche Moyses and Aa- ron dyd nombre accordyng to the commaunde- ment of the Lorde. And these are the nombres of the kynredes of the sonnes of Merari thow- out thep kynredes and houses of thep fathers from thyrty yere vnto fyfye: all that wente forth to the warre, and serued in the tabernacle of witness. And the numbers of them after their kynredes were thre thousand and two hundred. This is the summe of the kynredes of the sons of Merari, whiche Moyses and Aaron nombred accordyng to the worde of the Lorde, by y hand of Moyses. And so all the nombres of the Leu- ites, which Moyses, Aaron and the Lordes of Is- rael nombred, after thep kynredes and househol- des of thep fathers, from thyrty yere vnto fyfye every one that came to do his offyce and ser- uyce and to beare hys burthen in the tabernacle of witness were (when they were nombred, vii thousande fyue hundred and lxx. Accordyng to the worde of the Lorde dyd Aaron, nombre them by the hande of Moyses, euery one accor- dyng to thep seruyce and charge, & accordyng to thep offyces as y Lorde comaunded Moyses.

The. v Chapter.

This chapter sheweth of thep seruyce of thep sonnes of Moyses, and of thep seruyce of thep sonnes of Aaron, and of thep seruyce of thep sonnes of Merari.

And the Lorde spake vnto Moyses, saying commaunde the chyldren of Israel that they put out of y holte, euery leper & eu-

ry one that hath any pisse, and whosoeuer is despy- led vpon a soule. Both male and female shall ye put out: euen oute of the holte shall ye put them, that they despyle not the tentes amonge which I dwell. And the chyldren of Israel dyd so, and put them out of the holte, euen as the Lorde spake vnto Moyses, so dyd the chyldren of Israel.

And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel: whether it be a man or woman. If they haue comytted any synne that a man doth, & haue trespassed agaynst the Lorde, that soule hath done amysse: Therfore they shall knowlege thep synne in whiche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and putte the spere parte of it moze thereto, and geue it vnto hym whom he hath trespassed agaynst.

But and yf there be not a man to restore the hurte vnto, nor a kynsman of his, lette the tres- pace be made good vnto the Lorde, and it shall be the prestes, besyde the ram of the attonement, wherby an attonement shall be made for hym. And euery beuoffering that is made of the holy thynges of the chyldren of Israel whiche they bypnyng vnto y prest, shall be his, and euery mans halowed thynges shall be his: and what so euer any man geueth the prest, it shall be his. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them. If any mans wyfe go asyde & trespace agaynst hym, so that another man lye with her fleshy, & it be hyd from the eyes of her husbande, & is not come to lpght that she is despyled, and there is no witness agaynst her, neyther she taken with y maner, and the spere of gelousye cometh vpon hym, so that he is gelouse ouer hys wyfe, whiche is despyled: or yf the spere of gelousye cometh vpon hym, so that he is gelouse ouer hys wyfe, whiche is yet vndespyled: then let the man bypnyng his wyfe vnto the prest, and bypnyng wyth her an offering for her: the tenth parte of an Ephah of barlyc meale, but let hym put none oyle vpon it, nor put frankencens theron: for it is an offe- ryng of gelousye, an offering for a remembrance causyng the synne to be thought vpon.

And the prest shall bypnyng her, and let her befoze the Lorde, and let hym take holy water in an erthen vessel, and of the dust that is in the floore of the habitacyon, and put it into the wa- ter. And let the prest let the woman befoze the Lorde, and vncouer the womans head, and put the memorayl of y offering in her handes which is the gelousye offering, and the prest shall haue bytter and cursed water in his hande, & the prest shall charge her, and saye vnto the woman. If no man haue lpen wyth the, neyther haue gone asyde to vncleynesse without thy husbande, then haue thou no harme of this bytter & cursed wa- ters. But and yf thou haue gone asyde behynde thyne husbande, and art despyled, and some other man hath lpen with the besyde thyne husbande, and the prest shall charge the woman with an horrible curse, and the prest shall saye vnto the woman the Lorde make the to be an abhomi- nacyon and a curse amonge the people when the Lorde



**L**orde dothe make thy thyre rotte, and thy belly swell: These cursed waters go into the bowels of the, that they maye make thy belly swell, and thy thyre rotte, and let the woman sape, Amen, Amen. And let the preast wyte these curses: And when they be clenfed, let hym caste them in to bytter waters, and geue the woman those bitter and cursed waters to drynke, that those cursed and bytter waters maye enter into her. And then the preast shall take the gelously offerynge out of the womans hand, and waue it before the Lorde, and byng it vnto the aultar and y preast shall take an handfull of the offerpng for a memozall, and burne it vpon the aultar, and then make the woman drynke the water: and when he hath made the woman drynke the waters, (yf she be defyled and haue trespassed agaynst her husbände:) then shall the cursed and bytter waters go into her, and her belly shall swell, and her thyre shall rot, and the woman shall be a curse among her people. And yf the woman be not defyled but is cleane, she shall haue no harme, but shall conceaue and beare. This is the lawe of gelousye, when a wyfe goeth asyde behynde her husbände, and is defyled, or when the sperte of gelowsye cometh vpon a man and he beynge gelowse ouer his wyfe, doth byng her before the Lorde. And the preast shall do accordynge vnto all this lawe, and the man shall be gyttlesse, and the woman shall beare her synne.

## The vii Chapter.

The lawe of abstinence. The drynke of the people.

**A**nd the Lorde spake vnto Moyses, sayinge speake vnto the chyldren of Isræll, and sape vnto them: whē either man or woman doth seperate them selues to vowe a vowe of an abstepner, and appoynt the selues vnto the Lorde he shall seperate hym selfe from wyne & strong drynke, and shall drynke no vyneagre of wyne or of stronge drynke, nor shall drynke what soeuer is pressed out of grapes: & shall eate no freshe grapes neyther yet dyped. As longe as his abstinence endureth, shall he eate nothynge that is made of the vyne tre, or of the carnels, or of the huske of the grape. And as longe as he voweth, and is seperated, there shall no rasure come vpon his heade. but vntyl his dayes be oute, in the which he seperateth hym selfe vnto the Lorde, he shall be holy, and shall let the lockes of his heare growe. As longe as he consecrateth hymselfe vnto the Lorde, he shall come at no dead body: he shall not make hym selfe vncleane at the death of his father, mother, brother, or sister: because that the vowe of the abstinence of his God is vpon his heade. All the dayes of his abstinence he is holy vnto the Lorde. And yf it fortune that any man by chaunce be suddenly before him, the heade of his abstinence shall be defyled, and he shall waue his heade the dayes of his clensynge even the seuenth daye he shall haue it. And the eyght daye he shall bynge two turtels or two pounge pygeons to the preast, before the dore of the tabernacle of wytnesse. And the preast shall offer the one for synne, and the other for a burnt offerpng, &

make an attonement for hym as concerninge that he synned vpon a soule, & shall halowe his heade the same daye, and he shall consecrate hym selfe vnto the Lorde the tyme of his abstinence) and shall bynge a lambe of a yere olde for trespass: but the dayes that were before are lost, because his abstinence was defyled. This is the lawe of the abstepner, when the tyme of his abstinence is out, he shall be brought vnto the dore of the tabernacle of wytnesse, and he shall bynge his offerpng vnto the Lorde: an he lambe of a yere olde without blempe for a burnt offerpng, and a she lambe of a yere olde without blempe for synne, a ram without blempe also for a peace offerpng, and a basket of swete breade euen cakes of fyne floure myngled wth oyle, and wafters of swete breade anoynted with oyle, wth theyr meat offerpnges and drynke offerpnges.

And the preast shall bynge hym before the Lorde, and offer his syn offerpng and his burnt offerpng and shall offer the ram for a peace offerpng vnto the Lorde, with the basket of swete breade, and the preast shall offer also his meate offerpng and his drynke offerpng. And he shall haue the head of the abstepner in the dore of the tabernacle of wytnesse: euen the head of his abstinence, and shall take the heare of his sober head and put it in the fyre, whiche is vnder the peace offerpng. And the preast shall take the soden shulder of the ram, and one swete cake out of the basket, and one swete wafer also, and put them vpon the handes of the abstepner after he hath shauen his abstinence of, and the preast shall take them of hym, and waue them before the Lorde. And these holy thynges shall be the preastes wth the wauchers and beue shulder, and then the abstepner maye drynke wyne. This is the lawe of the abstepner whiche hath vowed his offerpng vnto the Lorde for his consecracyon: & esydes those thynges that his hande can get, according to the vowe whiche he vowed, euen so he muste do after the lawe of his abstinence. And the Lorde spake vnto Moyses, sayinge speake vnto Aaron and his sons, sayinge: of this wyse ye shall blesse the chyldren of Isræll, and sape vnto them.

The Lorde blesse the, and kepe the.

The Lorde make his face shyne vpon the and be merciful vnto the. The Lord lyfte vp his countenance vpon the, and geue the peace. And they shall put my name vpon the chyldren of Isræll, and I wyll blesse them.

## The viii Chapter.

The offerpng of the Lorde and braders of Isræll.

**A**nd it fortuneth in that daye, when Moyses had full set vp the habita cyon and anoynted and sanctified it, and all the apparell therof, & altar also and all the vessels therof, and had anoynted them and sanctified them, the prynces of Isræll brades ouer the houses of theyr fathers which were the Lordes of the tribes, standing in theyr offces, offered & brought theyr sacrifice before the Lord fyre covered charrettes, and twelue oxen, one charret for two Lordes, and for one an oxe, and they broughte them before

740. 111. b  
Amos. 11. b.

Act. 13. 11. b.

240. 11. b.



before the habitarpon And the Lorde spake vnto Moles, sayinge: take it of them, & they maye be to do the seruyce of the tabernacle of wytnes and thou shalt geue them vnto the Leuites, to euery man accordyng vnto his offyce. And Moles toke the charets and the oren, and gaue the vnto the Leuites: two charettes and thre oren he gaue vnto the sonnes of Gerson accordyng vnto theyr offyce. And foure charets and egypt oren he gaue vnto the sonnes of Merari (accordyng vnto theyr offyces) vnder the hande of Ithamar the sonne of Aaron the prest. \* But vnto the sonnes of Eabath he gaue none, because they had vpon them the offyce of holy thynges, whiche they dyd beare vpon shulders.

*Num. xlii b*

**B** And the prynces offered for the dedicatiyng for the aultar, in the daye that it was anoynted) and brought theyr sacrifices before the aultar. And the Lorde sayde vnto Moles: The prynces shall bypnyge theyr offerynges, euery daye one prynce, for the dedicatiyng of the aultar.

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lomon.*

And so on the fyrst daye dyd Rahelson the sonne of Aminadab of the trybe of Iuda offer bys sacrifice. And his offeryng was a syluer charger of an hundred and thyrtye cycles, a syluer boule of lxx. cycles after the weyght of the Sanctuary: and they were both full of fyne wheten flour, myngled wth oyle for a meate offeryng: a sponne of ten cycles of gold, full of cens, a bullocke a ram, a lambe of a yere olde for a burnt offeryng an he gote for a syn offeryng and for a peace offeryng, two oren, fyue rammes, fyue hegotes, and fyue lambes of a yere olde. this was the gyfte of Rahelson the son of Aminadab. The seconde daye Nathanael, the sonne of zuar, captayne ouer Isachar dyd offer. And he offered for his gyfte a syluer charger of an hundred and thyrtye cycles a syluer boule of seuentp cycles after the cycle of the sanctuary, both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of x. cycles, full of cens, a bullocke, a ram, a labe of a yere olde for a burnt offeryng: and an he gote for synne: and for a peace offeryng) two oren, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offeryng of Nathanael the sonne of zuar. The thyrde daye, Eliab the sonne of helon captayne of the chyldren of zabulon dyd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles a syluer boule of seuentp cycles after the cycle of the sanctuary and both were full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of ten cycles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeryng an he gote for synne: and, for a peace offeryng, two oren, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offeryng of Eliab the sonne of helon. The fourth daye, Elzur the sonne of Sedeur captayne of the chyldren of Ruben dyd offer. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentp cycles, after the cycle of the sanctuary, and they were both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of ten cycles full of cens, a bullocke, a ramme, a lambe

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of a yere olde for a burnt offeryng, an he gote for synne: and (for a peace offeryng) two oren, fyue rammes, fyue hegotes, and fyue lambes, of one yere olde. This was the offeryng of Elzur the sonne of Sedeur. The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the chyldren of Simeon offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentp cycles, after the cycle of the sanctuary and they were both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of ten cycles full of cens: a bullocke, a ram, a labe of a yere olde for a burnt offeryng an he gote for synne: and for a peace offeryng two oren, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offeryng of Selumiel the sonne of zuri Sadai. The syxte daye, Elisaph the son of Deguel captayne of the chyldren of Issachar, offered. His gyfte was a syluer charger of an hundred and thyrtye cycles, a syluer boule of seuentp cycles after the cycle of the sanctuary, both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of ten cycles full of cens, a bullocke, a ramme, a lambe of a yere olde, for a burnt offeryng an he gote for synne. And for a peace offeryng two oren, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offeryng of Elisaph the sonne of Deguel.

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The seuenth daye, Elisama the son of Amiad captayne of the chyldren of Ephraim, offered. And his sacrifice was a syluer charger of an hundred and thyrtye cycles: a syluer boule of seuentp cycles: after the cycle of the sanctuary, both full of fyne flour myngled wth oyle, for a meate offeryng: a golden sponne of ten cycles, full of cens, a bullocke, a ramme, a lambe of a yere olde for a burnt offeryng: an he gote for synne, and for a peace offeryng two oren, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offeryng of Elisama, the sonne of Amiad. The egypt daye, offered Samatiel the sonne of Debazur, the captayne of the chyldren of Manasse. And his offeryng was a syluer charger of an hundred and thyrtye cycles. a syluer boule of seuentp cycles after the cycle of the Sanctuary, both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of ten cycles, full of cens, a bullocke, a ram, a lambe of a yere olde for a burnt offeryng: an he gote for synne. and for a peace offeryng two oren, fyue rammes, fyue hegotes, fyue lambes of a yere olde. This was the offeryng of Samatiel the sonne of Debazur. The nynth daye, Abidan the sonne of Gedeon captayne of the chyldren of Beniamin offered. And his gyfte was a syluer charger of an hundred and thyrtye cycles: a syluer boule of lxx. cycles, after the cycle of the sanctuary both full of fyne flour myngled wth oyle for a meate offeryng: a golden sponne of x. cycles, full of cens, a bullocke, a ramme, a lambe of one yere old for a burnt offeryng: an he gote for synne: and for a peace offeryng two oren, fyue rammes, fyue hegotes, fyue lambes of one yere olde. This was the offeryng of Abidan the sonne of Gedeon.

The tenth daye: Phizeer the sonne of Amiad Sadai

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lomon.*



mi Sadai, captayne of the chyldren of Dan offered. And his offeringe was a syluer charger of an hundred and thyrtye speles: a syluer boule of seuentp speles after the spele of the sanctuary both full of fyne flour mengled with oyle for a meat offeringe: a golden spon of ten speles full of cens: a bullocke, a ram, a lambe of a yere olde for a burnt offeringe: an hegothe for synne: and for a peace offeringe two oren, fyne rammes, fyne hegothes, fyne lambes of a yere olde. This was the offeringe of Abiezzer the sonne of Ammi Sadai. The cleuenth dape, Dagiel the sonne of Ocran captayne of the chyldren of Aser, offered. And his offeringe was: a syluer charger of an hundred and thyrtye speles: a syluer boule of seuentp speles after the spele of the sanctuary both full of fyne flour mengled with oyle for a meat offeringe: a golden spon of ten speles, full of cens a bullocke, a ram, a lambe of a yere olde for a burnt offeringe an hegothe for synne: and for a peace offeringe: two oren, fyne rammes, fyne hegothes, fyne lambes of one yere old. This was the offeringe of Dagiel the sonne of Ocran.

The offeringe of Sadai.

The offeringe of Abiezzer.

The twelue dape, Ahira the sonne of Enan, captayne of the chyldren of Nephthali offered. And his offeringe was: a syluer charger of an hundred and thyrtye speles: a syluer boule of lxx speles after the spele of the sanctuary, both full of fyne flour mengled with oyle for a meat offeringe: a golden spon of x speles, full of cens a bullocke, a ram, a lambe of one yere olde for a burnt offeringe: an hegothe for synne: and for a peace offeringe two oren, fyne rammes, fyne hegothes, fyne lambes of one yere olde. This was the offeringe of Ahira, the sonne of Enan.

This was the dedicacyon of the aultar in the dape when it was anoynted: vnto the whiche was brought of the princes of Israel, twelue chargers of syluer twelue syluer boules twelue spones of golde: euery charger contaynyng an hundred and thyrtye speles of syluer, euery boule, lxx. And all the syluer vessel contayned two thousande and foure hundred speles after the spele of the sanctuary. And the golden spones were. xii. full of cens contayning. x speles a pece after the spele of the sanctuary so that all the golde of the spones, was an hundred and twenty speles.

All the bullockes for the burnt offeringe: were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meat offeringe: and the hegothes for synne twelue. And all the oren for the peace offeringe, were xiiii. the rammes lxxv, the hegothes. lx. the lambes of a yere old lxxv. This was the dedicacyon of the aultar, after that it was anoynted. And when Moyses was gone into the tabernacle of wytnesse, to speake with hym he heard the voyce of one speakinge vnto hym from of the merce seate, that was vpon the arke of wytnesse betwene the two cherubims, and he talked with hym.

### The viii. Chapter.

The order of the lampes. The forme of the candelsticke. The charge and duty of the Leuites.



And the Lorde spake vnto Moyses, sayinge: speake vnto Aaron, & sape vnto hym: \* When thou puttest on the lampes, the same seuen lampes shall geue lpghte towarde the forefront of the candelsticke. And Aaron dyd euen so, and lpghted the lampes towarde the forefront of the candelsticke, as the Lorde commaunded Moyses, and the worke of the candelsticke was of sylfe golde, bothe the shafte and the floures therof. accordyng vnto the visyon whiche the Lorde had shewed Moyses, euen so he made the candelsticke. And the Lorde spake vnto Moyses sayinge take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest them: sprinkle water of purgynge vpon them, and let them make a rasure to runne a longe vpon all the flesch of them, and let them washe theyr clothes, and so make them selues cleane.

Then lette them take a bullocke with hys meat offeringe: euen fyne flour mengled with oyle: and another bullocke shalt thou take for synne. And when thou dost bypunge the Leuites before the tabernacle of wytnesse, thou shalt gather the whole multitude of the chyldren of Israel together, and bypung the Leuites before the Lorde, and the chyldren of Israel shall put their handys vpon the Leuites. And Aaron shall waue the Leuites before the Lorde, for a waue offeringe of the chyldren of Israel, that they maye execute the minystracyon of the seruyce of the Lord. And the Leuites shall put theyr handes vpon the heades of the bullockes, and thou shalt offer the one for synne, and the other for a burnt offeringe vnto the Lorde, that thou mayest make an attonement for the Leuites. And thou shalt set the Leuites before Aaron and hys sons, and draue them for a waue offeringe before the Lorde. And thus thou shalt seporate the Leuites frome amonge the chyldren of Israel, and the Leuites shall be myne: after that shall the Leuites go in, to do the seruyce of the tabernacle of wytnesse. And thou shalt cleanse them and waue them, for they are geuen and deliuered vnto me frome amonge the chyldren of Israel, for suche as open euery wombe: euen for the fyrste borne of all the chyldren of Israel haue I taken them vnto me.

\* For all the fyrst borne of the chyldren of Israel are myne both man and beaste sens the dape that I smote euery fyrste borne in the lande of Egypte, I sanctified them for my selfe: and I haue taken the Leuites for all the fyrst borne of the chyldren of Israel, and haue geuen the Leuites as a gyfte vnto Aaron and hys sonnes to do the seruyce of the chyldren of Israel in the tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges. And Moyses and Aaron and all the congregacyon of the chyldren of Israel dyd with the Leuites, accordyng vnto all that the Lorde commaunded Moyses concernyng the Leuites. euen so dyd the chyldren of Israel vnto

Exo. xiii. & Luke. ii. 22.



unto them. And the Levites were purifyed and washed theyr clothes. And Aaron waied them before the Lorde, and made an attonement for them, and censed them. After that went the Levites in to do theyr scrupce in the Tabernacle of wytnesse, before Aaron and hys sonnes: as the Lorde had commaunded Moses concerning the Levites, even so they dyd unto them.

**Num. iiii.** And the Lorde spake unto Moses, sayinge: this is it that belongeth unto the Levites: \* fro xxv. pere upwarde they shall go in, to waite vpon the scrupce of the tabernacle of wytnes, and from the age of fyfthe pere, they shall ceasse waycynge vpon the scrupce therof, and shall serue no more: but shall minyster vnto theyr brethren in the tabernacle of wytnes, to waite, but shall do no more scrupce. Thus therfore shalte thou doo vnto the Levites in theyr watche.

**The. ix. Chapter.**

*The pascheuer, of the cloude.*

**Exod. xlii. a.**  
**Leu. xxiii. a.**  
**Num. ix. a.**  
**Deu. xvi. a.**  
**28** And the Lord spake vnto Moses in the wyldernesse of Synay, in the first moneth of the seconde pere, after they were come out of the land of Egypt sayinge. lette the chyldren of Israel offer pascheuer in hys season: even the fourtene daye of this moneth at even lette hym kepe it in his season, accordynge to all the ceremonyes of it, and accordynge to all the maners therof. And Moses spake vnto the chyldren of Israel, that they shoulde offer pascheuer, & they offered pascheuer the fourtene daye of the fyfthe moneth at even in the wyldernesse of Synay, accordynge to all that the Lorde commaunded Moses, even so dyd the chyldren of Israel.

And certayn men were despyled vpon the soule of a man, that they myght not offer pascheuer the same daye. And they came before Moses and Aaron the same daye. And the men sayde vnto hym: We are despyled vpon the soule of man: wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season, amonge the chyldren of Israel? And Moses sayde vnto them: Stande still, and I wyl heare what the Lorde wyl commaunde concernynge you.

**Exod. xlii. a.**  
**Leu. xxiii. a.**  
**Num. ix. a.**  
**Deu. xvi. a.**  
**29** And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye. If any man amonge you or your chyldren after you be uncleane by the reason of a corse, or is in the waye farre from you, and wyl offer pascheuer vnto the Lorde: the fourtene daye of the seconde moneth at even let them offer it, and eate it with swete bread and sowe herbes: lette them leaue none of it vnto the mornynge \* nor breake any bone of it: But accordynge to all the ordynaunce of the pascheuer, let them offer it.

**30** But the man that is cleane & is not in a journey, and yet was negligēt to offer pascheuer: the same soule shall perishe from his people, because he brought not the offerynge of the Lorde in his due season, that man shall beare his synne. And if a straunger dwel amonge you, and wyl offer pascheuer vnto the Lorde, accordynge to the ordynaunce of pascheuer and maner therof,

he shall offer it thus. Ye shall haue one lawe both for the straunger, and for hym that was borne at home in the lande.

**Exod. xl. a.**  
**Num. ix. b.**  
**31** At the same daye that the Tabernacle was reared vp, a cloude couered the habitacyon, which was a tabernacle of the wytnesse: and at even there was vpon the habitacion, as it were the symilitude of fyre vntill the mornynge. So it was alwaye, the cloude couered it by day and the symilitude of fyre by nyght. And when the cloude was taken vp from of the tabernacle, then the chyldren of Israel iourneyed: and where the cloude abode, therethe chyldren of Israel pitched theyr tentes. At the mouth of the Lorde the chyldren of Israel iourneyed, and at the mouth of the Lorde they pitched. And as long as the cloude abode vpon the habitacyon they laye still: and when the cloude tarped still vpon the habitacyon longe tyme, the chyldren of Israel kepte the watche of the Lorde, & iourneyed not. And it chaunced that when the cloude abode a fewe dayes vpon the habitacyon, they abode in theyr tentes, accordynge to the commaundement of the Lorde. and they iourneyed also at the commaundement of the Lorde.

**32** And it happened that when the cloude abode vpon the habitacyon frome even vnto the morning, & was taken vp in the morning, then they iourneyed. Whether it was by day or by nyght the cloude was take vp they iourneyed. Wher the cloude taried two dayes or a moneth, or a longe season vpon the habitacyon, and remayned thereon, the chyldren of Israel abode still, and iourneyed not. And as sone as the cloude was taken vp, they iourneyed. At the mouth of the Lorde, they rested in the tentes, and at the commaundement of the Lorde, they iourneyed, keepynge the watche of the Lorde, at the commaundement of the Lorde by the hande of Moses.

**The. x. Chapter.**

*The trumpettes of syluer. The Israelites departe from Synay, the captaynes of the hoste are numbred. Eubabes saith to go with moyses.*

**33** And the Lorde spake vnto Moses, sayinge: Make the two trumpettes of syluer: of an whole pere shalt thou make them, that thou mayst use them to call the congregacyon together, and when the hoste shall iourney. Therfore shall they blowe with them, that all the multitude maye resorte to the before the doore of the tabernacle of wytnesse. And if they blowe but one trumpet, then the prynces which are heades ouer the thousandes of Israel shall come vnto the. But if ye trumpe, the hostes that lye on the east partes shall go forward. And if ye trumpe the seconde tyme, the hoste that lye on the south syde shall take theyr iourney. For they shall trumpe when they take theyr iourneyes. But when the congregacyon is to be gathered together, they shall blowe only, and not trumpe. And the sonnes of Aaron the Priest shall blowe with theyr trumpettes, and ye shall haue theym as a lawe for euer in your generacyons.

And if ye go to warre in your lande agaynst  
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your enemyes that here you, ye shall blowe with the trumpets, and ye shall be remembred before the Lorde your God to be saved from your enemyes. Also in the daye of your gladnesse, and in your feast dayes, and in the begynnyng of your monethes, ye shall blowe the trumpettes ouer your burnt sacrifices and peaceofferings, that they may be a remembrance for you before your God. I am the Lorde your God.

And it came to passe the twentieth daye of the seconde moneth in the second yere, that the cloude was taken up frome of the habitacon of the people. And the chyldren of Israel toke theyr iorney out of the deserte of Sinai, and the cloude rested in the wyldernesse of Pharan. And the fyrst toke theyr iorney at the mouth of the Lorde, by the hande of Moyses. In the fyrst place went the standarde of the host of Juda, accordyng to their armyes whose captayne was Nabalson the sonne of Aminadab. And ouer the host of the tribe of the chyldren of Issachar, was Nathanael the sonne of Zuar. And ouer the host of the tribe of the chyldren of Zabulon, was Eliab the sonne of Heleu. And the habitacon was taken downe and the sonnes of Gerson and Merari wente forthe bearynge the habitacon.

And the host of Ruben went forth with theyr standarde and armyes, whose captayne was Elisur the sonne of Sedeur. And ouer the host of the tribe of the chyldren of Simeon was Salamiel the sonne of Sur. And ouer the host of the tribe of the chyldren of Gad was Eliasaph the sonne of Deguel. The Gathites also went forward & bare the sanctuary, and the other dyd set up the habitacion agaynst theyr came. And the standarde of the host of the chyldren of Ephraim went forth accordyng to theyr armyes whose captayne was Elisama the sonne of Amud. And ouer the host of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedasur. And ouer the host of the tribe of the sonnes of Beniamin was Abidan the sonne of Gedeoni.

And the standarde of the host of the chyldren of Dan came forth, haupnyng all the hostes together, thowout theyr armyes: whose captayne was Ahiezer the sonne of Ammi. And ouer the host of the tribe of the chyldren of Aser, was Pagiel the sonne of Ochram. And ouer the host of the tribe of the chyldren of Reuben, was Thira the sonne of Ena. These are the iorneys of the chyldren of Israel thowout theyr armyes and thus the hostes remoued.

And Moyses sayde vnto Hobab the sonne of Raguel the Midianite: which was Moyses father in lawe. We go into the place: I whiche the Lorde sayde: I wyl geue it you. Come thou therfore with vs, & we wyl do the good for the Lorde hath promysed good vnto Israel. And he answered him: I wyl not go: but wyl departe to myne owne lande & to my kynred. He sayde. Obayne, leaue vs not: for thou knowest our manshons in the wyldernesse: & thou hast bene to vs in steade of eyes. And if thou go with vs loke what good wylle the Lorde sheweth vnto vs the same wylle we shewe vnto the.

And they departed from the mount of the Lorde, the dayes iorney: & the arke of the testament of the Lorde went before them in the thre dayes iorney, to searche out a resting place for them. And the Lorde made a shadowe for them thowout the cloude by day, whē they went out of the tentes.

And it fortuned, that whan the arke wente forthe Moyses sayde: \* Ryle vp Lorde, and let thyne enemyes be scattered: and let them that hate the, slype before the. And when the arke rested, he sayde: Returne O Lorde vnto the many thousandes of Israel.

### The .xi. Chapter.

The people murmured. They aspye fleshe. They lacke manna. The wandering faphe of Moyses. The Lord denieth the burden of Moyses to launce of his vncle. & they praye. He capneth quaples. The first canenere are punyshed.



And it fortuned, that whā the people dyd wickedly, it was a displeasure in the eares of the Lorde. And when the Lorde heard it, his countenance was prouoked to wrath, & the fyre of the Lorde burnt amonge the, and consumed them that were the bettermost of the host. And the people cried vnto Moyses. And whā Moyses made intercessiō vnto the Lorde, the fyre quēched. And the name of the place was called Chaberab, because the fyre of the Lorde burnt amonge the.

And the rascal people that was amonge them, fell a lustyng, and turned the selues and wepte (euen as dyd also the chyldren of Israel) & sayd: who shall geue vs fleshe to eate? we remembre the fleshe which we dyd eate in Egypt for naught and the cucumbers and melons, lekes, onyons & garleke. But now our soule is dryed awaye, for we can se nothyng els, saue Manna.

The Manna was as coriander seede, and the taste of it was lyke Hedellys. And the people went aboute and gathered it, & ground it in mpyles, or bet it in morters, & baked it in pannes, & made cakes of it. And the taste of it was lyke vnto the taste of an ople cake. And whē the dewe fel downe vpon the host in the nyght, the Manna fell vpon it.

And when Moyses herde the people wepte thowout theyr householdes, every man in the doore of his tente, the face of the Lorde was prouoked vnto wrath exceedingly. and it grieved Moyses also. And Moyses sayd vnto the Lorde: wherfore hast thou dealt cruelly with thy seruānt? And wherfore haue I not found fauour in thy syght, sayng that thou puttest the weyght of all this people vpon me: haue I conceived all this people? Or haue I begotten them: that I shuld say vnto me: carry them in thy bosome (as a nurse beareth the suckyng chylde, vnto the lande, whiche thou swarest vnto theyr fathers: where shuld I haue fleshe, to geue vnto all this people, which wepe before me, sayeng: geue vs fleshe that we may eate? I am not able to beare all this people alone, sayng it is to heuy for me. If thou deal thus with me, kyl me. I praye the, if I haue founde fauour in thy syght, that I se not my wretchednesse.

And the Lorde sayd vnto Moyses, \*gather vnto me .lxx. men of the elders of Israel, whych knowest, that they are the elders of the people & officers ouer



ouer them and thou shalt brynge them vnto the Tabernacle of wytnesse, that they maye stande there with the: And I wyll come downe, and talke with the there, and take of þe sprete which is vpon the, and putte vpon them, and they shal beare the burthen of the people with þe, lest thou be constreyned to beare it alone.

Exo. xvi. e

And saye thou vnto the people be halowed agaynste to morowe, and ye shall eate fleshe: for ydur whynnyng is in the eares of the Lorde, se- pnyng ye saye: who shall geue vs fleshe to eate? we were happye in Egypte: therfore the Lorde wyll geue you fleshe, and ye shall eate. Ye shall not eate one daye nor two, nor fyue dayes, ney- ther ten, nor twente dayes: but euen a moneth longe vntyll it come out at the nostrils of you: and make you to perbake, because that ye haue caste the Lorde asyde which is amonge you: I haue wepte before hym, sayinge: why came we thus out of Egypte? And Moles sayde. I spre hundred thousande foremen are there of the peo- ple, amonge whiche I am. And thou hast sayde I wyll geue them fleshe, that they maye eate a moneth longe. Shall the shepe and the oxen be slayne for them, to fynde them: ether wal all the sphe of the see be gathered together for them to serue them? And the Lorde sayde vnto Moles: Shall the Lordes hande be wared? Thou shalt se now whether my worde shall come to passe vnto the, or not.

Exo. i. a. and. ii. a

And Moles went out, and tolde the people the sayinge of the Lorde, and gathered the. lxx. elders of the people, and set them rounde about the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of þe sprete that was vpon him, and gaue it vnto the. lxx. el- ders. And it fortuned, that when the sprete res- ted vpon them, they prophesied, and dyd not ceasse. But there remayned two of the men in þe hoste: the name of the one was Eldad, and the name of the other Medad. And the sprete rested vpon them, and they were of them þe were wyrt- ten, and went not out vnto the tabernacle, but prophesied in the host. And there ranne a yonge man, and tolde Moles and sayde Eldad & Me- dad do prophesie in the hoste. And Iosua the son of Nun the seruaunte of Moles one of his yong- men, answered and sayde: master Moles, for- byd them. And Moles sayde vnto hym enuyest thou for my sake? Holde God that all the Lor- des people coulde prophesie, and that the Lorde wolde put his sprete vpon them. And Moles gat hym into the hoste, he and the elders of Is- rael. And there went forth a wynde from the Lorde and brought quayles from the see: and let them fall aboute the hoste, euen a dayes tour- ney rounde aboute on euery syde of the host, and on (they dyd fynde in the ayre) as it were two cubytes hye ouer the earth. And the people stode vp, and all that daye and all that nyght, and on the mo- row they gathered quayles. And he that gathe- red a lytle, gathered ten homers full. And they spred them abrode rounde aboute the hoste.

Luke. ix. g

Joel ii. g

1. 20. iiii. a

Exo. xvi. d

Exo. xvi. d

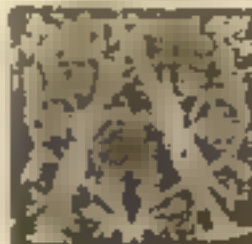
Exo. xvi. d

\* And whyle the fleshe was yet betwene theyre- teth, and yet it was chewed vp behold the coun-

tenaunce of the Lorde was indued agaynst the people, and the Lorde slew the people with an excedyng great plague. And the name of þe place was called, the graues of luste, because they ba- rred the people that lusted there. And the people toke thei- iourney from the graues of lust vnto Hazeroth, and bode at Hazeroth.

The. xii Chapter.

¶ Aaron and Miriam sturged agaynst Moles. Miriam is stricken with leprosy, and healed at the prayer of Moles.



¶ And Miriam and Aaron spake a- gainst Moles, because of the wo- man of Inde which he had taken: for he had taken to wyfe one of In- de. And they sayde hath the Lorde in dede spokē only thow Moles: hath he not spoken also by vs? And the Lorde heard it. But Moles was a very meke man, aboue all þe men of the earth. And the Lorde spake at once vnto Moles vnto Aaron and to Miriam, come out ye thre vnto the tabernacle of wytnesse, & they came out all thre. And the Lorde came downe in the pylle of the cloude, and stode in the dore of the tabernacle, and called Aaron and Miriam. And they went out both of them. And he said heare my wordes. If there be a prophete of þe Lorde amonge you, I wyll be knowen of hym in a visyon and wyll speake vnto hym in slepe. My seruaunt Moles is not so, which is faytfull in al myne house. Vnto hym wyl I speake mouth to mouth in a visyon: but in rydels and sunnyp- tudes doth not he se the Lorde. Wherefore then were ye not afrayde to speake agaynste my ser- uaunt Moles? And the Lorde was moued vnto wrath agaynst them, and he went his way and the cloude departed from the tabernacle. And he holde Miriam was become leprous, as it were snowe. And Aaron loked vpon Miriam & he- holde, she was leprous, and Aaron sayde vnto Moles I beseeche the my Lorde, put not the syn vpon vs, which we haue folyschly comytted and sinned. Wh, let her not be as one that cometh out of his mothers wombe, and whose halfe flesh is eaten awaye. And Moles cryed vnto the Lorde sayinge heale her O God, I beseeche the.

Exo. xv. a

Exo. xv. g

Exo. xv. g

Exo. xv. g

Exo. xv. g

Exo. xv. b

Exo. xv. b

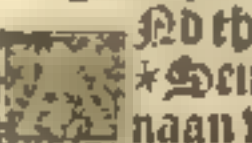
Exo. xv. b

Exo. xv. b

Exo. xv. b

The. xiii Chapter.

¶ Certaine men are sent to search the lande of Canaan.



¶ And the Lorde spake vnto Moles, saying: Send men out to search the land of Ca- naan which I geue vnto þe children of Is- rael of euery trybe of thei- fathers I wyll sende a man, and let them all be suche as are rulers a- monge them. And Moles at the commaunde- ment of þe Lorde sent forth out of the wilderness of Pharan such men as were all heades of þe chil- dren of Israel: Thei- names are these. Of the trybe of Ruben, Shammua the sonne of Zacur.

Deute. i. a

gii Of the



Of the trybe of Simeon, Saphat the sonne of Hori. Of the trybe of Iuda, Calbi the sonne of Jephune. Of the trybe of Iachar, Igeal the son of Josiph. Of the trybe of Ephraim, Osea the sonne of Nun. Of the trybe of Ben Iamin, Palti the sonne of Raphu. Of the trybe of Zabulon, Adiel the sonne of Hodi. Of the trybe of Joseph, namely of the trybe of Manasse, Gad-di the sonne of Susi. Of the trybe of Dan, Amiel the sonne of Semali. Of the trybe of Aser, Sethur the sonne of Michael. Of the trybe of Reputali, Nabbi the sonne of Naphtali. Of the trybe of Gad, Onel the sonne of Machi. These are the names of the men, whiche Moses sent to spye out the lande. And Moses called the name of Osea the sonne of Nun, Josua.

**25** And Moses sent them forth to spye out the lande of Canaan, and sayde vnto them: get you vp this waye southwarde, that ye maye go vp into the hye countrey, and se the lande what manner thynge it is, and the people y<sup>e</sup> dwelleth therein: whether they be stronge or weake, ether few or many, and what the lande is that they dwell in, whether it be good or bad: and what maner of cities they be, that they dwell in, whether they dwell in tentes or walled towne: and what maner of lande it is: whether it be fat or leane, and whether there be trees therein or not. Be of a good corage, and bypne of the frute of y<sup>e</sup> lande. And it was about the tyme that grapes are fyrst ripe. And so they went vp, and searched out the lande from the wyldernesse of zin vnto Rehob, as men come to Hemath, and they ascended vnto the south, and came vnto Hebron, where Ahiman was and Sesai and Thalmam, the sonnes of Enack. Hebron was buyt seuen yere before ioan in Egypte. And they came vnto the ryuer of Escol, and cut downe there a braunche w<sup>th</sup> one clouster of grapes and twayne bare it vpon a staffe: and they broughte also of the pomegranates and of the fygges. And the place was called the ryuer Escoll: because of the clouster of grapes whiche the chyldren of Israel cut downe thence. And they touched backe agayne frome searchyng of the lande after forty dayes. And they wente and came to Moses and Aaron and vnto all the myltitude of the chyldren of Israel in the wyldernesse of Pharan: whiche is Cadis, and brought them worde, and also vnto all the congregacyon, and shewed them the frute of the lande. And they tolde hym, and sayde: we came vnto the lande whither thou sendest vs, and surely it floweth w<sup>th</sup> mylke and honye: and here is of the frute of it. Nevertheless, the people be stronge that dwell in the lande, and the cities are walled and exceeding great: and moreover, we sawe the chyldren of Enack there. The Amalechites dwell in the south countrey, and the Hethites, Jebusites, and the Amorites dwell in the mountaynes, and the Cananites dwell by the see, and by the coste of Iordan.

**26** And Caleb spyled y<sup>e</sup> people that murmured vnto Moses, saying: we wyl go vp, and conquere it: for we be able to overcome it. But the men that wente vp w<sup>th</sup> hym, sayde

We be not able to go vp agaynst the people: for they are stronger then we. And they brought vp an euil reposte of the lande which they had searched, sayinge: vnto the chyldren of Israel: the lande whiche we haue gone thorowe to searche it oute, is a lande that eateth vp the inhabitants thereof: and the people that we sawe in it, are men of a great stature. And there we sawe also gyauntes, the chyldren of Enack, whiche come of the gyauntes. And we seemed in our syght as it were grechoppers, and so we dyd in theyr syght.

#### The xiii. Chapter.

The people murmure agaynst God, and wolde haue stoned Moses and Aaron. The searchers of the lande speake ill of the lande. And the Lord speake to Moses.

**1** And all the myltitude of the people cryed out, and wepte thorowoute that nyght, and all the chyldren of Israel murmured agaynst Moses and Aaron. And the whole congregacyon sayde vnto them: wolde God that we had dyed in the lande of Egypte, ether that we had dyed in this wyldernesse. Wherefore hath the Lorde broughte vs vnto this lande: to fall vpon the swerde: and that our wyues, and our chyldren shulde be a praye? Were it not better that we returne vnto Egypt agayne? And they sayde one to another: We wyl make a captayne and returne vnto Egypte agayne.

But Moses and Aaron fell on theyr faces before all the congregacyon and myltitude of the chyldren of Israel. And Josua the sonne of Nun, and Caleb the sonne of Jephune, whiche were of them that searched the lande, rent theyr clothes, and spake vnto all the company of the chyldren of Israel, sayinge: The lande whiche we walked thorowe to searche it, is a very good lande. If the Lorde hath lust to vs, he wyl bringe vs into his lande and geue it vs, whiche is such a lande as floweth w<sup>th</sup> mylke and honye. But in any wyse rebell not ye agaynst the Lorde.

\* Rep ther nede ye to feare the people of the lande for they are but breade for vs. Theyr shadowe is departed from them, and the Lorde is w<sup>th</sup> vs feare them not therfore.

But all they whiche were in that myltitude had stoned them with stones. And the glory of y<sup>e</sup> Lorde appeared in the Tabernacle of witness, before all the chyldren of Israel. And the Lorde sayde vnto Moses: howe longe do this people prouoke me, and howe longe wyl it be yet they beleue me: for all the sygnes whiche I haue shewed amonge them? I wyl smyte them w<sup>th</sup> the pestilence and destroye them: and wyl make of the a greater nacyon and myghtyer then they.

And Moses sayde vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people in thy myght from amonge them. And it wyl be tolde to the inhabytors of this lande also, for they haue hearde lyke wyse, that thou Lorde arte amonge this people: and y<sup>e</sup> thou Lorde arte sent face to face, and that thy cloude standeth ouer them, and that thou goest before them by daye tyme in a pylle of a cloude, and in a pylle of fyre by nyghte.

If thou



If thou shalt kill all this people as they were but one man, then I nacpous which have heard the fame of the, wyl saye: The Lorde is not able to brynge in this people into the lande, whyche he sware vnto them: but hath slayne them in the wyldernesse. And nowe I beseech the, let the power of my Lorde be grete, accordynge as thou hast spoken: saying the Lorde is longe per he be angrie and full of merce, and suffereth iniquitye, and syn, and leaueth no man innocent, and visyteth the vnrightheousnesse of the fathers vpon the chyldren. in the thyrde and fourth generation: be merciful I beseech the vnto the synne of this people, accordynge vnto thy grete merce, as thou hast forgiven this people from Egypte, euen vntill nowe. And the Lorde sayde: I haue forgiven it, accordynge to thy request. But as trulpe as I lye, all the earth shalbe fylled with the glory of the Lorde. But all those men whyche haue sene my glory and my myracles whyche I dyd in Egypte and in the wyldernesse and haue tempted me nowe this ten tymes and wyl not herken vnto my voyce, shall not see the lande which I sware vnto thy fathers: neither shall any of them that prouoked me se it.

Not far. b.

But my seruante \* Caleb wylth whome there was another maner of sperte: & because he hath folowed me vnto the vtmost, hym wyl I brynge into the lande which he hath walked in, and his sede shal inheret it, and also the Amalechites & Cananites which dwell in the playne countrey. To morow turne you, and get you into the wyldernesse: euen by the waye of the red see.

**E** And the Lorde spake vnto Moses and Aaron, sayinge: howe longe doth this euell multitude murmur agaynst me? I haue heard y murmurings of the chyldren of Israel, wylth the whyche they murmur agaynst me: Tell them therefore: As trulpe as I lye, sayeth the Lorde) I wyl doo vnto you euen as ye haue spoken in myne cares. Your carkasses shal lye in this wyldernesse. And all you that were tolde thowowoute your nombres, from twenty pere & aboue, (which haue murmured agaynst me) shall not come into y lande, ouer which I sware vnto myne hande, to make you dwell therein, saue Caleb the sonne of Iephune, and Josua the sonne of Nun.

**B**ut your chyldren, whyche ye sayde shulde be a praye, them I wyl brynge in, and they shal knowe the lande which ye haue refused, and your carkasses shal lye in this wyldernesse. And your chyldren shal wander in this wyldernesse, fortye peres, and suffer for your whoredome, vntill your carkasses be wasted in the wyldernesse, after the nombre of the dayes in which ye searched out the lande, euen fortye dayes. \* euey daye for a pere shal ye beate your vnrightheousnesse euen fortye pere, and ye shal knowe my displeasure. I the Lorde haue sayde, that I wyl do it vnto all this euell congregacion that are gathered together agaynst me. For in this wyldernesse they shalbe consumed, and here they shal dye.

27c. 111. b

And the men whyche Moses sent to searche the lande, and which (when they came agayne) made all the people to murmur before him and

brought by a sclander vpon y land, euen those men that dyd brynge vnto that sclander vpon it, as though it had bene euill, dyed in a great \* plage before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephune whyche were of the men that wente to searche the lande, lyued still. And Moses tolde these saynges vnto all the chyldren of Israel, & the people toke great sorowe. And they rose vpearly in the morninge, & gatte them vnto the toppe of the mountayne, sayinge: \* lo, we be here, and wyl goo vnto the place of which the Lorde sayde vnto vs, for we haue synned. And Moses sayde: wherfore wyl ye go on this maner, beyonde the worde of the Lorde? it wyl not come well to passe: go not vnto therfore: (for the Lorde is not amonge you) that ye be not slayne before your enemyes. For the Amalechites and the Cananites are there before you, and ye wyl fall vpon the swerde because ye are turned a waye from the Lorde, and the Lorde wyl not be wylth you.

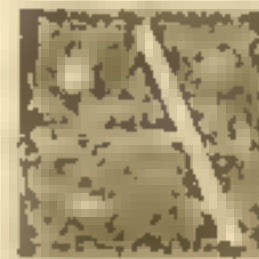
1. cor. 1. d.

Deute. 1. f.

But they presumed obstynatly to go vnto the hyl toppe. Neuerthelater, the Arke of the testamente of the Lorde, and Moses departed not out of the hoste. Then the Amalechites and the Cananites, whyche dwelte in that hyl came downe and smote them, and howed them, euen vnto Hozma.

**The .xv. Chapter.**

**The** Lorde spake offeringe of them that entre into the lande. & of punishment of him that synneth of arrogancy of pride



And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: \* When ye be come into the lande of your habitacions, whyche I geue vnto you, and wyl offer an offeringe vnto the Lorde. Namely a burnt offeringe or a specfall sacrifice, ether of a vowe or of a wyllyng mind and in your pryncypall feastes, to make a sweete sauoure vnto the Lord of the oren or of y flocke.

1. cor. 1. d.

Then \* lette hym that offereth his offeringe vnto the Lorde, brynge also a meat offeringe of a tenth deale of floure myngled with the fourth parte of an hyne of oyle, and the fourth parte of an hyne of wyne for a drynke offeringe, and offer with the burnt offeringe or any other offeringe when it is a lambe. Or if it be a ram, thou shalt offer for a meate offeringe, two tenth deales of floure myngle wylth the thyrde parte of an hyne of oyle: and for a drynke offeringe, thou shalt offer the thyrde parte of an hyne of wyne for a sweete sauoure vnto the Lorde.

1. cor. 1. d.

And when y offerest a bullocke for a burnt offeringe or for a specfall vowe or peace offeringe vnto the Lorde, let hym brynge with a bullocke a meate offeringe of thre tenth deales of floure myngled with halfe an hyne of oyle. And thou shalt brynge for a drynke offeringe: euen halfe an hyne of wyne, for an offeringe of a sweete sauoure vnto y Lorde. After this maner shal it be done for an ore, or for a ram, or for a lambe or a kyd. Loke what nombre thou makest in these, such a nombre shalte thou make in them also.

27

And accordynge to y nombre of such offerings  
g in thou



thou shalt increase the meat offeringes and the drynke offeringes. All that are of your selues shall do these thynges after this maner, to offer an offeringe of swete sauoure vnto the Lorde. And yf a straunger sojourneth with you, or whosocuer be amonge you in your generacions, and wyll offer an offeringe of a swete sauoure vnto the Lorde, euen as ye do, so he shall do. One oblatione shall be both for you of the congregacion, and also for the straunger. It shall be an oblatione for euer in your generacions, both vnto you and to the straunger before the Lorde.

One lawe and one maner shall serue, bothe for you and for the straunger that sojourneth with you. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: \* When ye be come into the lande to the whiche I bringe you, then when ye wyll eat of the breade of the lande, ye shall take vp an heue offeringe vnto the Lorde.

**E** Ye shall take vp a cake of the fyrste of your dowe for an heue offeringe, \* as ye do the heue offeringe of the barne, euen so ye shall heue it.

Of the fyrste of your dowe ye shall geue vnto the Lorde an heue offeringe in your generacions. And yf ye ouersee your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moyses, euen all that the Lorde hath commaunded you by the hande of Moyses frome the fyrste daye that the Lorde commaunded Moyses, and hence forth amonge your generacions. If it happen that ought is comyned ignorantly of the congregacion, all the multitude shall offer a bullocke for a burnt offeringe, to be a swete sauoure vnto the Lorde, with the meat offeringe and drynke offeringe thereto, accordyng to the maner, and an he goate for synne. And the prest shall make an attonement for all the multitude of the chyldren of Israel, and it shall be forgiven them, for it is pynoraunce. And they shall bringe theyr offeringe for a sacrifice vnto the Lorde and theyr syn offeringe before the Lorde for theyr pynoraunce. And it shall be forgiven vnto all the multitude of the chyldren of Israel, and vnto the straunger that dwelleth amonge you: seynge all the people were in ignoraunce.

**E** \* If any one soule synne thowowe ignoraunce he that bringe a she goate of a yere olde for syn. And the prest shall make an attonement for the soule that synned ignorantly, with the syn offeringe before the Lorde to reconcile hym, that it maye be forgiven hym. And bothe thou that arte borne of the chyldren of Israel, & the straunger that dwelleth amonge you, shall haue both one lawe, who so doth synne thowowe ignoraunce. But the soule that doth ought presumptuously, whither he be an Israelite or a straunger, the same blasphemeth the Lorde. And that soule shall be rodd out frome amonge his people, because he hath despyled the worde of the Lorde, and hath broken his commaundemente, & soule therfore shall perishe, and his synne shall be vpon hym. And whyle the chyldren of Israel were in the wyldernesse, they founde a man that gathered stekes vpon the \* Sabbath daye.

And they that founde hym gatheringe stekes, brought hym vnto Moyses and Aaron, and vnto all the congregacion \* and they put hym in ward, seynge it was not declared what shuld be done vnto hym. And the Lorde sayde vnto Moyses: Let the man dye: and let all the multitude stone hym with stones without the host. And all the multitude broughte hym withoute the hoste, and stoned hym with stones, and he dyed as the Lorde commaunded Moyses. And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel and byd them that they make them gardes in the quarters of their garments thowout theyr generacions, and put vpon the garde of the quarters a rybande of purple syke. And the garde shall be vnto you to loke vpon it, that ye maye remembre all the commaundementes of the Lorde, and doo them, and that ye seeke not after your owne harte, or your owne eyes, after the whiche ye vse to go a whoringe: but ye shall remembre rather and doo all my commaundementes, and be holy vnto your God: I am the Lorde your God, which brought you out of the lande of Egypte, for to be your God: I am the Lorde your God.

**The xvi. Chapter.**

**The rebellion of Corah, Dathan and Abiram.**



**A**nd \* Corah the sonne of Iezhar, the sonne of Cabath, the son of Leui, and Dathan, and Abiram son of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moyses, with other men of the chyldren of Israel, two hundred and fiftie, which were Captaynes of the multitude, grete and famous men in the congregacion: and they gathered theym selues together agaynst Moyses and Aaron, and sayde vnto them ye make much to do, seynge all the multitude are holy euerie one of them, and the Lorde is amonge them. Why heue ye your selues vp aboue the congregacion of the Lorde? And when Moyses hearde it, he fel vpon his face, and spake vnto Corah and vnto all his company, sayinge: to morowe the Lorde wyll shewe who are his, who is holy, and who oughte to appoche npe vnto hym, and who he hath chosyn to come to hym. This do therfore, take you spreys, both Corah and all his company and do spre therin, and put cens in them before the Lorde to morowe.

And the man whom the Lord doth chole, the same shall be holy. Ye make much to do, ye chyldren of Leui. And Moyses said vnto Corah: \* heare ye chyldren of Leui: It is but a smal thyng vnto you

Deu. xlii. c.

Leu. xlii. b

Leu. xlii. c

Leu. xlii. d

Le. xlii. b

Deu. xlii. b

Leu. xlii. a

Deu. xlii. b



that the God of Israel hath separated you from the multitude of Israel: and broughte you to hym self, to do the scrupce of the dwelling place of the Lorde, and to stand before the multitude and to minister vnto hym: he hath taken the to hym and all thy brethren the sons of Levi with the, and sette ye the office of the priest also: for whiche cause both thou and all thy company are gathered together agaynst þe Lorde. And what is Aaron, that ye murmur agaynst hym?

And Moses sente, and called Dathan, and Abiram the sonnes of Eliab, whiche sayde: we wyll not come vp. Is it a smal thyng that thou hast brought vs out of a lande þe floweth with mylke and honye, to kylle vs in the wyldernesse, and to raygne ouer vs also? Hast thou brought vs vnto a lande that floweth with mylke and honye, and geuen vs inheritaunce of feldeg and vnyepardes? Wylt thou pull out þe eyes of these men: we wyll not come vp. And Moses waxed very angry, and sayde vnto the Lorde. Turne not thou vnto theyr offerpng. I haue not taken so muche as an alle from them, neyther haue I hurt any of them. And Moses sayde vnto Corah: Wethou and all thy companye before the Lorde both thou, they, and Aaron to morowe. And take euery man hys censur, and put censur in them, that ye maye offer before the Lorde euery man of the two hundred and fiftye take hiscen souer, thou also Aaron, that euery one maye haue his censur. And they toke euery man his censur, and put fyre in them, and layde censur on, and stode in the dore of the Tabernacle of wytnesse with Moses and Aaron. And Corah gathered all the congregacion agaynst them vnto þe dore of the tabernacle of wytnesse.

And the glorie of the Lorde appeared vnto all the congregacion. And the Lord spake vnto Moses and Aaron, sayinge sepetate your selues from amonge this congregacion, that I maye consume them at once. And they fell vpon theyr faces and sayde. \*O most myghtye God of the spyetes of all flesh þe ouer man hath sinned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses, sayinge speake vnto the congregacion and saye: Get you awaye fro aboute the dwellinge of Corah, Dathan, and Abiram. And Moses rose vp, and went vnto Dathan and Abiram, and the elders of Israel folowed hym. And he spake vnto the congregacion, sayinge: departe frome the tentes of these wycked men, and touche nothyng of theyr lest ye paye in all theyr synnes. And so they gate them from the dwelling of Corah Dathan and Abiram on euery syde. And Dathan and Abiram came out and stode in the dore of theyr tentes with theyr wyues, theyr sonnes, and theyr lytle chyldren. And Moses sayde: here by ye shall knowe that the Lorde hath sente me to do all these workes, and that I haue not done them of myne owne mynde. If these men dye the comē death of all men: or þe they be vylted after the vylpracyon of all men, then the Lorde hath not sente me. Wnt and þe Lorde make a newe thyng, and the earth open her mouth, and swa-

lowe them by wyth all that they haue: and they go downe quykly into hell. then ye shall vnderstande, that these men haue prouoked þe Lorde.

And it fortunēd that as sone as he had made an end of speakyng all these wordes, \*þe ground cloue a sunder that was vnder them: and þe earth opened her mouth, and swallowed them vp, and theyr houses, and all the men that were wyth Corah, and all theyr goodes. And they and all that they had, went downe alyue vnto hell, and the earth closed vpon them: and they perished from amonge the congregacion. And all Israel that were aboute them fled at the crye of them.

And they sayde: lest the earth swallowe vs vp also. And there came out a fyre from the Lorde, and consumed the two hundred and fiftye men that offered censur. And the Lorde spake vnto Moses, sayinge: Speake vnto Eleazar, the son of Aaron the priest that he take vnto the censers out of the burnyng and shatter the fyre here and there, for þe censers of these synners are halowed in theyr deatnes: and lette them make of them thynne beaten plates for a couerynge of the altare. For they offered them before the Lorde, and therefore they are halowed, & they shalbe a spygne vnto the chylden of Israel. And Eleazar þe priest toke the brassen censers whiche they that were burnt had offered, and brake them thynne for a couerynge of the altare, to be a remembraunce vnto the chylden of Israel, that no straunger whiche is not of the seide of Aaron, come nere to offer censur before the Lord, that it happen not vnto hym. lyke as vnto Corah and hys companye, as the Lorde sayde of hym by the hande of Moses. But on the morowe all the multitude of þe chylden of Israel murmured agaynst Moses and Aaron, sayinge: ye haue kyted the people of the Lorde. And it fortunēd that when the multitude was gathered agaynst Moses and Aaron, they looked toward the Tabernacle of wytnesse. And beholde <sup>when they were entered in</sup> the cloude couered it, and the glorie of the Lorde appeared. And Moses and Aaron came before the Tabernacle of wytnesse. And the Lorde spake vnto Moses, sayinge: Gette you frome amonge this congregacion, that I maye consume them quickly. And they fel vpon theyr faces. And Moses sayde vnto Aaron: take a censur, and put fyre therein out of the altare, and poure on censur, and go quykly vnto the congregacion, that thou mayste obtayne the forgeneuesse for them. For there is wrathe gone oute from the Lorde, and there is a plage begonne.

And Aaron toke as Moses commaunded hym: and came into the myddes of the congregacion and behold, the plage was begonne amonge the people, and he put on censur, and made an attouement for the people. And when he stode betwene the deade and them that were alyue, the plage ceased. They that dyed in the plage were foure- tene thousande and seven hundred. besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses before þe dore of the tabernacle of wytnesse, & the plage ceased.

The. xviij. Chapter.

guis Aarons

Deute. xi. 2  
Ps. l. vi. 5  
Isa. xli. 6



*¶ Aarons rod buddeyth, and beareth blossoms.*

**A**nd the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel: and take of euery pryncce of them a rodde, after the houses of theyr fathers, euen twelue rodde: and wyte euery mans name vpon his rod. And wyte Aarons name vpon the rod of Leui: for euery rod is for an house of theyr fathers. And put them in the Tabernacle of wytnesse, euen in the place where I mete you. And the mans rod whome I chuse, shal blossom. And I wyl make ceasse from me the grudgynges of the chyldren of Israel wherby they grudge agaynst you.

And Moyses spake vnto the chyldren of Israel, and all þ prynces gaue hym euery pryncce ouer theyr fathers houses, a rodde, euen twelue rodde: and the rod of Aaron was amonge the rodde. And Moyses put the rodde before the Lorde, in the Tabernacle of wytnesse. And on the morowe, Moyses went into the Tabernacle of wytnesse and beholde, \* the rod of Aaron for the house of Leui was budded, & bare blossoms and almondes. And Moyses brought out all the rodde before the Lorde vnto all the chyldren of Israel and they looked vpon them, & toke euery man his rod. And the Lorde sayde vnto Moyses: brynge Aarons rod agayne before the wytnesse to be kepte for a token of the chyldrens rebellon, and that theyr murmuring map cease from me, and that they dye not. And Moyses did as the Lorde commaunded hym, euen so dyd he. And the chyldren of Israel spake vnto Moyses sayinge. beholde, we are wasted awaye and consumed we all come to nought, whoso euer cometh nye the dwellinge of the Lorde, dyeth. Shall we utterly consume awaye?

*¶ The xviii. Chapter.*

*¶ The offyce of the Leuites. & how theyr and theyr feutes must be geuen them Aarons her place.*

**A**nd the Lorde sayde vnto Aaron, & and thy sons and thy fathers house with the shall beare þ faute of that whiche is done amplye in the holpe place. And thou and thy sons with the shall beare the faute of that whiche is done amplye in your preasthode. \* And thy brethren of the tribbe of Leui and of theyr fathers house: holde thou shalt take vnto the, that they maye be ioyned vnto the and minister vnto the: euen vnto the and thy sonnes wth the before the tabernacle of wytnesse. They shal wayte vpon the and vpon all the tabernacle: onely let them not come nye the vessels of the sanctuary and the aultar, that they and ye also dye not. And they shal be by the, and wayte on the tabernacle of wytnesse for all the seruyce of the tabernacle, and let no straunger come nye vnto you.

Therefore shall ye kepe the holy place and the aultar, that there fall no moze wrath vpon the chyldren of Israel: beholde, I haue taken your brethren the Leuites from amonge the chyldren of Israel, whiche as a gyfte of poures are geuen vnto the Lorde, to do þ seruyce of the tabernacle of wytnesse. Therefore shalt thou and thy sonnes with the take hede vnto your preastes office

for all thynges that pertaine vnto the Aultar, and for all that are within the vayle. And se that ye serue: for I haue geuen your preastes offyce vnto you as a gyfte: and therefore the straunger that cometh nye, must be slayne. And the Lorde spake vnto Aaron: beholde, I haue geuen the the keepinge of myne heue offerynges, of all the hallowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoynting and to thy sonnes, for a dutie for euer. This shal be thyne of most holy from the fyre of the aultar. All theyr sacrifices for all theyr meate offerynges, synofferpynges of trespassofferpynges, which they brynge vnto me, are most holy. It is thyne and thy sonnes. In the most holy place shalt thou eate it: and all that are cleane shall eate of it, let it be holy vnto the. And this also is thyne \* the heue offerpynges of theyr gyftes, thozowe out all the waue offerpynges of the chyldren of Israel. I haue geuen them vnto the and thy sonnes and thy daughters with the, to be a dutie for euer, and all that are cleane in thy house, shal eate of it, all the fat of the oyle, and all the fat of the wyne and of the corne, which they shall offer vnto the Lorde for fyrst frutes, the same haue I geuen vnto the. And what so euer is fyrst frute in theyr lande whiche they brynge vnto the Lorde shal be thyne, & all that are cleane in thyne house shall eate of it. All dedicate thynges in Israel, shal be thyne. All that breaketh the matryce in all fleche that men brynge vnto the Lorde, whether it be of men or beastes, shal be thyne. Neuer thelater the fyrste borne of man shalt þ redeme: and the fyrste borne of vncleane beastes: shalt thou redeme lyke wyse. Those that are to be redemed, shalt thou redeme from the age of a moneth, for the value of þ moneth, namely for fyue cycles after the cycle of the sanctuarye. A cycle maketh twenty halspens. But the fyrste borne of oxen, shepe and goates shalt thou not redeme. For they are holy therefore thou shalt spraye theyr bloude vpon the aultar, and shalt burne theyr fat vpon the sacrifice for a swete sauour vnto the Lorde. And the fleche of them is thyne \* as the wauebreast and the right shulder. These are thyne. All the holy heue offerpynges which þ chyldren of Israel offer vnto the Lorde, haue I geuen the, and thy sonnes and thy daughters with the, to be a dutie for euer, let it be a salted covenant for euer: before the Lorde, both vnto the and to thy seide wth the. And the Lorde spake vnto Aaron. \* thou shalt haue none inheritaunce in theyr lande, neyther shalt thou haue any part amonge them. I am thy parte and thy inheritaunce amonge the chyldren of Israel. Beholde I haue geuen the chyldren of Leui all the tenth in Israel to inheryte, for the seruyce which they serue in the tabernacle of wytnesse. Neither must the chyldren of Israel henceforth come nye the tabernacle of wytnesse, lest they beare synne, and dye. But the Leuites shall do the seruyce in the tabernacle of wytnesse and beare theyr synne. It shal be a lawe for euer in your generacions that amonge the chyldren of Israel, they possesse none inheritaunce. But the tythes of the chyldren



chylidren of Israel, which they paye as an heue offering vnto the Lorde, I haue geuen the Leuites to inheryte. And therfore I haue sayde vnto them. Amonge the chylidren of Israel ye shall possesse none enherytaunce. And the Lord spake vnto Moles, sayinge: speake vnto the Leuites: and saye vnto them, when ye take of the chylidren of Israel the tythes whiche I haue geuen you of them for your enherytaunce, ye shall take an heue offering of that same for the Lorde: euen the tenth parte of the tyth. And this your heue offering shalbe reckened vnto you, eue as though it were of the corne of the barne, or out of the fulnesse of the wyne presse. Of this maner ye shall therfore seprate an heue offering vnto the Lord of all your tythes whiche ye receyue of the chylidren of Israel, and ye shall geue therof vnto the Lorde an heue offeringe, whiche shall belonge to Aaron the preast. Of all your gyftes, ye shall take out all the Lordes heue offerings, euen the fat of the halowed thynges. Therfore thou shalt saye vnto them when ye haue taken away the fat of it from it it shalbe counted vnto the Leuites, as yf it were the increase of the corne floze, or the increase of the wyne presse. And ye shall eat it in all places, both ye and your householdes for it is your rewarde for your seruyce in the tabernacle of wytnesse. And ye shall beare no syn by the reason of it, when ye haue taken from it the fat of it: neyther shall ye vnhalowe the holy thynges of the chylidren of Israel, lest ye dye.

#### The xix. Chapter.

Of the red kowe. The lawe of hym that dyeth in the tabernacle, & of hym also that toucheth any vncleane thyng.

**A**nd the Lorde spake vnto Moles, and Aaron sayinge this is the ordynance of the lawe: whiche the Lorde hath commaunded, sayinge speake vnto the chylidren of Israel that they bryng the a red kowe wythout spot, and wherein is no blempe, and vpon whiche neuer came yoke. And ye shall geue her vnto Eleazar the preast, that he maye brynge her wythout the hoste, and cause her to be slayne before his face. And let Eleazar the preast take of her bloude with his synger, and spynckle it before the Tabernacle of wytnesse seuen tymes. And cause the kowe to be burnt in his syght with her skynne, flesh and bloude. And the dung of her shall be burnt also. And let the preaste take Cedar wood, and ylope and purple clothe, and cast it vpon the kowe as she burneth. Then let the preast walsh his clothes, and he shall bath his flesh in water, and then come into the hoste and the preast shalbe vncleane vnto the euen.

**A**nd he that burneth her, shall walsh his clothes in water, and bath his flesh in water, and be vncleane vntill euen. And a man yf is cleane shall take vp the ashes of the kowe, and put the without the hoste in a cleane place. And it shalbe kepte for the multitude of the chylidren of Israel for a spyncklynge water and for an attonement of synne. Therfore he that gathereth the ashes of the kowe, shall walsh his clothes, and remaine vncleane vntill euen. And this shalbe

vnto the chylidren of Israel and vnto the straunger that dwelleth amonge them, a statute for euer. \* He that toucheth the dead bodie of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with this water the thyrde daye and the seuenth daye, and he shalbe cleane.

**B**ut yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shall not be cleane. Who so euer toucheth the corse of any man that is deade, and spynckleth not hym selfe, defyleth the dwelling of the Lorde, and that soule shalbe rote out of Israel, because the spyncklynge water was not spynckled vpon hym. he shalbe therfore vncleane, and his vncleennesse shall remaine vpon hym. This is the lawe of the man that dyeth in a tente: all that come into the tent, and all that is in the tent shall be vncleane seuen dayes. And all the vesselles that be open whiche haue no lyd nor couerynge vpon them shalbe vncleane. And who so euer toucheth one that is slayne with a sword in the felde, or a dead person, or a bone of a deade man, or a graue shalbe vncleane seuen dayes. Therfore, for an vncleane persone they shall take of the burnte ashes of the syn offeringe, and runnyng water shall be put thereto in a vessel. And let a cleane person take ylope and dippe it in the water, and spynckle it vpon the tent, and vpon all the vesselles, and on the soules that were there in, and vpon hym that touched a bone, or a slayne persone, or a dead body, or graue. And yf a cleane persone shall spynckle vpon yf vncleane the thyrde daye & the seuenth daye & the seuenth daye he shal purifye hym selfe, & walsh his clothes, and bath hym selfe in water, & shalbe cleane at enen. But the man that is vncleane and spynckleth not hym selfe, yf same soule shalbe destroyed from amonge yf congregacion because he hath defyled the holy place of the Lorde and the spyncklynge water hath not bene spynckled vpon hym, therfore shall he remaine vncleane. And this shall be a perpetuall lawe vnto them. And he that spynckleth the spyncklynge water, shall walsh his clothes. And he that toucheth the spyncklynge water, shall be vncleane vntill euen. And what so euer the vncleane persone toucheth shall be vncleane. And the soule that toucheth it, shalbe vncleane vntill the euen.

#### The xx. Chapter.

Of the water of life. The people murmure. They haue water euen out of the rocke. How hampered the Israelites passage throught the red sea. The death of Aaron in whose counseleleazar succeeded.

**A**nd the chylidren of Israel came to the whole multitude into yf desert of Syn in yf fyrste moneth, & the people abode at Cadis. And there died Miriam, & was buried there. But ther was no water for yf multitude, & they gathered the felues together agaynst Moles and Aaron. And yf people chode with Moles, and spake, sayinge. Wold God that we had perished, when our bretheren dyed before the Lorde. Why haue ye brought the congregacion of the Lorde vnto this wilderness: that both we and our catell shal deye in it? \* Wherefore haue ye made vs to goe out of Egypte, to

Ex. ccc. e.  
Ex. xxxiii. b  
Agg. ii. c.

Isa. ii. b.

Deu. xxi. c.

Leu. xxi. c.

Num. xxi. b.

na. xxxv. b.

Exo. xxi. a.

g v bryng



# The water of stryfe. Numeri.

byngge vs into this vnglacions place, whiche is no place of fede nor of fygges, nor vynes, nor of poyngranates, neyther is there any water to drynke. And Moyses and Aaron went from the congregacion vnto the dore of the Tabernacle of wytnesse, and fel vpon theyr faces. <sup>And the Lord opened the Lord and sayde, I haue heare the crye of this people, and open them the treasure, even a fountayne of living water, that they maye be satisfied, and that they maye murmurage maye cease.</sup> And the glorie of the Lord appeared vnto them. And the Lord spake vnto Moyses, sayinge: take the rod, and gather thou and thy brother Aaron the congregacion together, and speake vnto the rocke before their eyes, and it shal geue forth his water. And thou shalt byngge them water out of the rocke, to geue the company drynke, and theyr bestes also. \* And Moyses toke the rod from before the Lord, as he commaunded hym. And Moyses and Aaron gathered the congregacion together before the rocke, and Moyses sayde vnto them. heare ye rebellious, must we fet you water out of this rocke? And Moyses lyfte vp his hande, & with his rod he smote the rocke two tymes, & the water came out abundantly, and the multitude drank, and theyr bestes also. And the Lord spake vnto Moyses and Aaron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therefore ye shall not byngge this congregacion into the lande whiche I haue geuen them. This is the water of stryfe, because the chyldren of Israel stroue with the Lord, and he was sanctified in them. \* And Moyses sent messengers from Cades vnto the kynge of Edom. Thus sayth thy brother Israel: Thou knowest all the trauayle that hath happened vs. Our fathers wente downe into Egypte, and we haue dwelte in Egypte a longe tyme, and the Egyptians vexed vs and our fathers. And when we cryed vnto the Lord, he hearde oure voyce, and sent an aungel, and hath fet vs by out of Egypt. And beholde we are in Cades, even in the vtermost cite of thy border. We wyl go now thowowe thy countre, but we wyl not go thowowe the felde of bynyardes, neyther wyl we drynke of the water of the fountaynes, we wyl go by the kynges hye waye, and neyther tourne vnto the ryght hande nor to the lefte, vntyll we be paste thy countre. And Edom answered hym.

Thou shalt not go by me: lest I come out agaynst the wyth the swerde. The chyldren of Israel sayde vnto hym. we wyl go by the beate waye and yf I and my cattell drynke of thy water, I wyl paye for it, I wyl but only (with out any harme) go thowowe on my fete. He answered: Thou shalt not go thowow. And Edom came out agaynst hym with moche people, and with a myghtye power. And thus Edom denyed to geue Israel passage thowowe his countrey wherfore Israel turned awaye from hym. And the chyldren of Israel departed from Cades, & came vnto mount Hore with all the congregacion. And the Lord spake vnto Moyses and Aaron in mount Hore, harde by the coast of the land of Edom, sayinge. Aaron shal be gathered vnto his people, for he shall not come into the lande,

whych I haue geuen vnto the chyldren of Israel, because ye disobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his son and byngge them by into mount Hore, and thou shalt streppe Aaron out of his vestimentes and put them vpon Eleazar his sonne, and Aaron shall be gathered vnto his people and shall dye there. And Moyses dyd as the Lord commaunded and they went by into mount Hore in the syghte of all the multitude. And Moyses toke of Aarons clothes, and putte them vpon Eleazar his son, \* & Aaron dyed there in the top of the mount. And Moyses and Eleazar came downe out of the mount. When all the multitude sawe that Aaron was dead, they mourned for Aaron thyrty dayes, thowowt all the householdes of Israel.

## The xxi. Chapter.

Israel vanquisheth kynge Arah. The fyre serpentes spys them. The kynges Schon & Og are overcome in battayle.



And when kynge Arah the Canaanite which dwelt towarde the south hearde tell that Israel came by the waye that the spies had founde out he fought agaynst Israel, and toke some of them prysoners. And Israel bowed a volue vnto the Lord, and sayde: If thou wylt deliuer this people into my hande, I wyl utterly destroye theyr cityes. And the Lord hearde the voyce of Israel, and deliuered them the Canaanites. And they destroyed them and theyr cityes, and called the name of the place Horma.

\* And they departed from mount Hore by the waye of the red see to compasse the lande of Edom. And the soule of the people faynted by the waye. And the people spake agaynst God and agaynst Moyses: wherfore halt thou broughte vs out of Egypte, for to dye in the wyldernes for here is neyther breade nor water, and oure soule lotheth this lyght breade. \* Wherfore the Lord sent fyre serpentes amonge the people whiche stonge them: and moche people of Israel dyed. Therefore the people came to Moyses & sayde. we haue sinned, for we haue spoken agaynst the Lord and agaynst the, \* make intercession to the Lord, that he take awaye the serpentes from vs. And Moyses made intercession for the people. And the Lord sayde vnto Moyses: make the a fyre serpent, and set it by for a sygne, that as many as are bytten, maye loke vpon it, and lyue. \* And Moyses made a serpent of brasse, and set it by for a sygne. And when the serpentes had bitten any man, he behelde the serpente of brasse, and was healed. \* And the chyldren of Israel departed thence, and pitched in

Obot



Oboth. And they departed from Oboth, & pitched at the heapes of Abarim: euen in the wyl-dernesse which is by the playne of Moab on the east syde. And they remoued thence, and pitched vpon the ruer of zarad. And they departed thence and pitched on the other syde of Arnon, which is in the wyl-dernesse, and cometh out of the co-ffes of the Amozites for Arnon is the border of Moab, betwene Moab and the Amozites.

**W**herfore it is spoken in the booke of the warre of the Lorde, what thyng he dyd in the red see, and in the ruer of Arnon. And the head of the ruer that goeth downe to the wellpunge of Ar, and stretcheth vnto the border of Moab, from thence it turneth vnto Beer. The same is Beer oz well wherof the Lord spake vnto Moyses ga-ther the people together, and I wyl geue them water. Then Israel sang this songe. Ar plep well, synge ye vnto hym. The princes dyg-ged thys well, the captaynes of the people dyg-ged it, with the teacher, and with theyr staues.

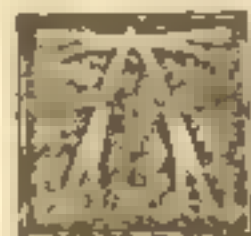
And from the wyl-dernesse they went to Ma-  
tana, and from Matana to Rabahel, and from  
Rabahel to Bamoth, and from Bamoth to the  
valey that is in the felde of Moab, vnto the top  
of the hyll that apereth before Iesimon. And Is-  
rael sent messengers vnto Sehon, kynge of the  
Amozites, sayinge: \* I wyl go thorow thy  
land we wyl not tourne into the felde oz vne-  
parydes, neyther drynke of the waters of the wel-  
but we wyl go a longe by the kynges hye way  
vntill we be past thy countre. \* But Sehon  
wolde geue Israel no licence to passe thorow  
hys countre, but gathered all hys people toge-  
ther and went out agaynst Israel into the wyl-  
dernesse. And he came to Iahesa and fought a-  
gaynst Israel. \* And Israel smote hym in the  
edge of the sword, and conquered his land: fro  
Arnon vnto Iabok, and vnto the chyldren of Am-  
mon. For the border of the chyldren of Ammon  
was stronge. And Israel toke all the cities,  
and dwelt in all the cities of the Amozites in Hes-  
bon and in all the townes that longe therto. For  
Hesbon was the cite of Sehon the kynge of  
the Amozites, which fought before agaynst the  
kynge of the Moabites, and toke all hys lande  
out of his hande, euen vnto Arnon. Wherfore  
they saye in the prouerbe: come to Hesbon, and  
let the cite of Sehon be buyt and repared: for  
there is a fyre gone out of Hesbon, and a flame  
from the cite of Sehon, and hath consumed Ar  
in Moab, and the inherytours of the hye places  
in Arnon. Wo be to the Moab. o people of Cha-  
mos, ye are vndone, he hath put hys sonnes to  
fright, and his daughters to captiuite vnto Se-  
hon the kynge of Amozites. Theyr empyre is  
losse from Hesbon vnto Dibon, and we made a  
wyl-dernesse euen vnto Hophah, which reacheth  
vnto Mediba. And thus Israel dwelt in the land  
of the Amozites. And Moyses sent to searche out  
Iazer, and they toke the towne be'onging ther-  
to, and roted out the Amozites that were therein.

\* And they turned and wente vnto warde Ba-  
san. And Og the kynge of Basan came out a-  
gaynst them, he and all hys people to fight at

Adri. And the Lorde sayde vnto Moyses, feare  
hym not, for I haue deliuered hym in thy hande  
and all his people, and his land. And thou shalt  
do to hym as thou dydest vnto Sehon the king  
of the Amozites which dwelt at Hesbon. They  
smote hym therfore, and hys sonnes, and all his  
people, vntill there was nothyng lefte hym.  
And they conquered his lande.

### The xxii. Chapter.

**E**hyng Balac sendeth for Balaam (whose name in the  
Hebrew is Balaam, Balams alle. prayeth.



**A**d the chyldren of Israel departed  
and pitched in the felde of Mo-  
ab, on the other syde of Iordane, o-  
uer agaynst Jericho. And Balac  
the sonne of ziphor sawe all that Is-  
rael was done to the Amozites: and the Moa-  
bites were sore afrayde of the people, because  
they were many, and stode in feare of the chy-  
ldren of Israel. And Moab sayde vnto the el-  
ders of Madian nowe what this company lycke  
vnto all that are rounde aboute vs, as an ore ly-  
keth vnto the graue of the felde. And Balac the  
sonne of ziphor was kynge of the Moabites at  
that tyme. He sente messengers therfore vnto  
Balaam the sonne of Beor in Bethor (which  
is by the ruer of the lande of the chyldren of Is-  
rael) to call hym, sayinge beholde, there is a peo-  
ple come out of Egypte, and beholde, they couer  
the face of the earth, and dwell ouer agaynst me.  
Come nowe therfore, and curse thys people for  
my sake. For they are to myghte for me yf so  
peradventure I myghte be able to synge them  
to dryue them out of the lande. For I wote that  
he whome thou blessest, is blessed, and whome  
thou cursest, is cursed. And the elders of Moab and  
the elders of Madian departed, hauynge the re-  
warde of the southe saynge in theyr hande. And  
they came vnto Balaam, and tolde hym the wo-  
rdes of Balac. He answered them: saye here this  
nyght, and I wyl bynnege you worde, euen as  
the Lorde shall saye vnto me. And the Lordes of  
Moab abode with Balaam.

And God came vnto Balaam: and sayde,  
what men are these with thee? And Balaam sayd  
vnto God: Balac the sonne of ziphor, kynge of  
Moab hath sent vnto me, sayinge, behold, there  
is a people come out of Egypte and couereth the  
face of the earth: come nowe therfore and curse  
them for my sake, yf so peradventure I maye be  
able to overcome them in battell, and to dryue  
them oute. And God sayde vnto Balaam. So  
not thou with them, neyther curse the people, for  
they are blessed. And Balaam rose vp in the mor-  
nyng, and sayde vnto the Lordes of Balac get  
you vnto your lande for the Lorde wyl not suf-  
fer me to go with you. And the Lordes of Moab  
rose vp, and went vnto Balac and sayde Bala-  
am wolde not come with vs. And Balac sente  
agayne a greater company of Lordes and more  
honorable then they: which came to Balaam,  
and tolde hym: Thus sayth Balac the sonne of  
ziphor: ob, lette nothyng let the, but come vnto  
me, for I wyl greatly promote the vnto grea-  
te honoure, and wyl doo what so euer thou sayest  
vnto

Num. xi. c.  
Deut. ii. c.  
and. xi. b.

Deut. xi. b.

Deut. i. a.  
Num. xi. c.  
and. xi. b.

Deut. ii. b.

Deut. iii. a.  
and. xi. b.



unto me, come I praye the, curse this people for my sake. And Balaam answered and sayde vnto the seruantes of Balac: \* If Balac wolde geue me his house full of syluer and golde, I can not go beyonde the worde of the Lorde my god, to do lesse or more. Howe therfore tarpe here this nyght: that I maye wete, what the Lorde wyll saye vnto me more. And God came vnto Balaam by nyght, and sayde vnto hym: If the men come to call the, ryse vp and go with them but loke what I saye vnto the, that shalt thou do. And Balaam rose vpearly, and saddled his asse, and went with the Lordes of Moab.

And the countenance of God was angrie because he w. nt. And the aungell of the Lorde stode in the waye agaynst hym, as he rode vpon his asse, and his two seruantes were with hym. And when the asse sawe the aungell of the Lorde stande in the waye, and haupng a swerde drawen in his hande, the asse turned asyde out of the waye, and wente out into the feide. And Balaam smote the asse, to turne her into the waye.

**E** But the aungell of the Lorde stode in a path betwene the bynepardes, and there was a wall on the one syde and another on the other. And when the asse sawe the aungell of the Lorde, he wrenched vnto the wall, and thruste Balaams fote vnto the wall, and he smote her agayne. And the aungell of the Lorde went further and stode in a narrowe place, where was no waye to turne, eether to the ryght hande or to the lyfte. And when the asse sawe the aungell of the Lorde, he fell downe vnder Balaam. & Balaam was wroth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, and he sayd vnto Balaam what haue I done vnto the, that thou haite smytten me nowe thre tymes? And Balaam inryde vnto the asse: because thou hast mocked me I wolde also there were a swerd in myne hande, for euen nowe wolde I kyll the. And falsly sayde vnto Balaam am not I thine asse which thou hast rydden vpon sence þ wast borne vnto this daye: Was I euer went to doo so vnto the? he sayde: naye.

**F** And the Lorde opened the eyes of Balaam: and he sawe the aungell of the Lorde standynge in the waye, haupng a swerde drawen in his hande. He bowed hym selfe therfore, and fell flat on his face. And the Aungell of the Lorde sayde vnto hym: Wherefore hast thou smytten thynne asse thre tymes: beholde, I came out as an aduariare, because thou makest thy waye contrary vnto me, and the asse sawe me and wente backe from me thre tymes: oz elles yf we had not turned from me. *(gryppng place to me þ rode in the waye)* I had surely slayne the, and saved her aloue.

Balaam sayde vnto the aungell of the Lorde: I haue sinned: for I wyl not that thou Rodest in the waye agaynst me. Howe therfore yf it dysplease the I wyl turne home agayne. The aungell sayde vnto Balaam, go wyth the men: but what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Balac. And when Balac heard that Balaam was come, he wente out to mete hym vnto a Cytie of

Moab, which is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaam byd I not send for the, to call the? And wherfore comest thou not vnto me: because I am not able to promote the vnto honoure? And Balaam made answer vnto Balac: Lo, I am come vnto the. And can I nowe save any thyng at all? The worde that God \* putte in my mouth that shall I speake. And Balaam went wyth Balac, and they came vnto a citie of stretes.

And Balac offered oren and shepe, and sente *as: rewards* for Balaam and for the Lordes that were with hym. And on the morow Balac toke Balaam, and brought hym vp into þ hye place of Baal, that thence he myghte se the vttermoost parte of the people.

### ¶ The xliiij Chapter.

*(Balaam curseth the people.)*

**A**nd Balaam sayde vnto Balac: I buyde me here seuen aultars, and prepare me here seuen oren and seuen rammes. And Balac byd agayne Balaam sayde. And Balac and Balaam offered on euery aultar, one ore and a ram. And Balaam sayde vnto Balac: Stand by the sacrifice, and I wyl go, yf happily the Lord wyll mete me: and what so euer he sheweth me, I wyl tell the, and he went forth alone. But God met Balaam, & Balaam sayde vnto hym I haue prepared seuen aultars, and haue offered vpon euery aultar, an ore and a ramme. And the Lorde put a saying in Balaams mouth, & sayde go agayne to Balac and saye on this wyse. And when he went agayne vnto hym, lo, he stode by his sacrifice, he and all the lordes of Moab.

And he toke vp his parable and sayde, & Balac the hyng of Moab hath fet me from Idesopotamia out of the mountaynes of the east, saying come, curse Jacob for my sake. come and besye Israel. Howe shall I curse hym, whom God hath not cursed: or howe shall I desye hym whom God hath not desyed: from the top of the rockes I se hym, and from the hylls I beholde hym. lo the people shall dwell by them selues, and shall not be reliered amonge the nacions. Who can tel the dust of Jacob, and the number of þ fourth parte of Israel? I praye God, that my soule maye dye the death of the ryghteous, and that my last ende maye be lyke his. And Balac sayd vnto Balaam what hast thou done vnto me? I fet the to curse myne enemyes, & beholde, thou hast blessed them. he answered and sayde mynst I not hepe that and speake it, & wyth the Lorde hath put in my mouth? And Balac sayde vnto hym: come I praye the wyth me vnto another place, whence thou mayst se them, and then shalt se but the vtmost parte of them, and shalt not se them all: curse them out of þ place for my sake.

And he brought hym into a felde (where men myghte se farre of, euen to the topp of an hyll, and buyde seuen aultars, and offered an ore and a ram on euery aultar. And he sayde vnto Balac stande here by thy sacrifice, whyle I go yonder. And the Lorde met Balaam, and \* put a worde in his mouth, and sayde: go agayne vnto Balac: and



the wrath of the Lordes countenance maye be turned awaye from Israel. And Moses sayde vnto the Judges of Israel \*every one slaye his men that were loyned vnto Baal Peor.

**15** And beholde, one of the chyldren of Israel came and brought vnto his brethren a Madianitische wyfe in the syghte of Moyses, and in the syght of all the multitude of the chyldren of Israel, that wepte before the doore of the tabernacle of wytnesse. \* And when Phineches the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp out of the myddes of the company, and toke a weapon in his hande, and went after the man of Israel into the tent, and thrust them thozowe both the man of Israel and also þ woman, euen thozowe the belly of her. And þ plague ceased from the chyldren of Israel. \* And there dyed in the plague xxiii. thousande.

**E** And the Lorde spake vnto Moyses, sayinge: \* Phineches the sonne of Eleazar the son of Aaron the priest, hath turned myne anger away fro the chyldren of Israel, whyle he was gelous for my sake amonge them that I had not consumed the chyldren of Israel in my gelousye. Wherefore saye, beholde, \* I geue vnto hym my couenaunt of peace and he shall haue it, and his seide after hym, euen the couenante of the Priestes offyce for euer: because he was gelous for his Goddes sake and made an attonemente for the chyldren of Israel. The name of the Israelite, whiche was slayne with the Madianitische wyfe was zamar the son of Salu, a Lorde of an house and kynred of Simeon. And the name of the Madianitische wyfe that was slayne, was Cozbi the daughter of zur, a heade ouer the people of an house and kynred of Madian.

**16** And the Lorde spake vnto Moyses, sayinge: \* Were the Madianytes, & synne them, for they trouble you with theyr wyfes, which haue beggled you by dilcate in the cause of Peor, and in þ cause of theyr syster Cozbi þ daughter of a lord of the Madianytes, whiche was slayne in þ day of the plague for Peors sake.

#### The xxvi. Chapter.

The chyldren of Israel are nombred.

**1** And it fortuneth that after the plague the Lorde spake vnto Moyses & Eleazar the sonne of Aaron the priest sayinge \*take the nombze of al the multitude of the chyldren of Israel from twenty yere and aboue thozowe out theyr fathers houses, all that are able to go to warre in Israel. And Moyses and Eleazar the priest spake vnto them in the felde of Moab, by Iordane ouer agaynst Jericho from twenty yere & aboue, as the Lorde commaunded Moyses and þ chyldren of Israel, when they were come out of Egypt \* Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome cometh the kynred of the Hanochites, & Salu of whome cometh the kynred of the Saluities. Of Hefron cometh the kynred of the Hefronytes. Of Carmi, cometh the kynred of the Carmities. These are the kynredes of the Rubenytes. And they were in nombze. xlii. thousand seven hun-

dred and thyrty. And the sonnes of Salu Eliab and the sonnes of Eliab Remuel: Nathan and Abiram. This is that Nathan and Abiram, whiche were famous in the congregacyon, and \* stroue agaynst Moyses and Aaron in the company of Cozab, when they stroue agaynst the Lorde. \* And the earth opened her mouth, and swallowed them vp. Cozab also was in þ death of that multitude, what tyme þ fyre consumed two hundred and fiftye men, and they became a sygne. Not withstandinge, the chyldren of Cozab dyed not. And the chyldren of Simeon after theyr kynredes were Remuel, of whome cometh the kynred of the Remuclytes: Jamin of whome cometh the kynred of the Jaminytes: Jacbin, of whome cometh the kynred of þ Jacbinytes: of zarah, cometh the kynred of the zarahites. And of Saul, cometh the kynred of the Saulytes. These are the kynredes of Simeon: euen. xxi. thousande and two hundred.

**E** The chyldren of Gad after theyr kynredes were zephon, of whome cometh the kynred of the zephonytes: Haggi, of whome cometh the kynred of the Haggites: Sumi of whome cometh the kynred of the Sunytes. Of Aseri, cometh the kynred of the Azenytes: and of Eri, cometh the kynred of the Erites: Of Arod, cometh þ kynred of the Arodites. Of Ariel, cometh the kynred of the Arielytes. These are the kynredes of the chyldren of Gad accordyng to theyr nombzes forty thousande and fyue hundred.

**E** The chyldren of Iuda, Er and Onan \* and Er and Onan dyed in the land of Canaan. Wnt the chyldren of Iuda after theyr kynredes, were Sela, of whome cometh the kynred of the Selanytes. Phares, of whome cometh the kynred of the Pharesytes, zarah, of whome cometh the kynred of the zarahites. And þ chyldren of Phares were Hefron, of whome cometh the kynred of the Hefronytes Hamul, of whom cometh the kynred of the Hamulytes. These are the kynredes of Iuda, after theyr nombzes. lxxvi. thousande and fyue hundred.

**D** The chyldren of Isachar after theyr kynredes were Thola, of whome cometh the kynred of the Tholaites: Phuaa of whome cometh the kynred of the Phuaaites of Jasub cometh the kynred of the Jasubites, of Simron cometh the kynred of the Simronites. These are the kynredes of Isachar after theyr nombzes. lxxiii. thousande and thre hundred. The chyldren of Zabulon after theyr kynredes were Sered, of whom cometh the kynred of the Seredites. Elon, of whom cometh the kynred of the Elonytes: Jaheiel, of whome cometh the kynred of the Jageletes. These are the kynredes of the zabulonites after theyr nombzes thre score thousande and fyue hundred. The chyldren of Joseph thozowout theyr kynredes were Manasse and Ephraim. The chyldren of Manasse: \* Machir, of whome cometh the kynred of the Machirites. And Machir begat Gilead, and of Gilead cometh the kynred of the Gileadites. And these are the chyldren of Gilead: Hieser, of whom cometh the kynred of the Hieserites. Helech, of whome cometh



commeth the kynred of the Helechites: & Asriel, of whom commeth the kynred of the Asrielites: and Sichen, of whom cometh the kynred of the Sichenites: Simida, of whom commeth the kynred of the Simidites: and Iepher of whom cometh the kynred of the Iepherites. And \*zelaphead the sonne of Iepher had no sonnes but daughters. And the names of the daughters of zelaphead wer: Mabela, Noa, Hagla, Melcha & Thirza. These are þe kynredes of Manasse, and the nombze of the. liij. thousande & seven hundred.

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**E** These are the chyldre of Ephraim after theyr kynredes. Suthelah, of whom cometh the kynred of the Suthelahites: Becher, of whom cometh the kynred of the Becherites: Tachen, of whom cometh the kynred of the Tachenites. And these are the chyldren of Suthelah: Eran, of whom cometh the kynred of the Eranites. These are þe kynredes of the chyldre of Ephraim after theyr nombzes. xxxij. thousande and fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the chyldren of Ben Jamin after theyr kynredes. Bela of whom cometh the kynred of the Belaites: Asbel, of whom cometh the kynred of the Asbelites: Ahiram, of whom cometh the kynred of the Ahiramites: Supham, of whom cometh the kynred of the Suphamites: Hupham, of whom cometh the kynred of þe Huphamites. And the chyldren of Bela were, Ard and Raaman, from whence cometh the kynred of the Ardites, and of Raaman the kynred of the Raamites. These are the chyldren of Ben Jamin after theyr kynredes, & after theyr nombzes. xlv. thousande and fyue hundred.

These are the chyldren of Dan after theyr kynredes. Suham, of whom cometh the kynred of the Suhamites. These are þe householdes of Dan after theyr kynredes. All the kynredes of the Suhamites were after theyr nombzes lxiiii. thousande, and foure hundred.

**I** The chyldren of Aser after theyr kynredes, were Zemna, of whome cometh the kynred of the Zemnites. Jesui, of whome cometh the kynred of the Jesuites. Wia, of whome cometh þe kynred of the Wites. The chyldren of Wia were Ieber, of whome cometh the kynred of the Ieberites: Malchiel, of whom came the kynred of the Malchielites. And the daughter of Aser was called Sarab. These are the kynredes of Aser after theyr nombzes. liii. thousande & four hundred. The chyldren of Asephai, after theyr kynredes were Jabezai, of whom came the kynred of the Jabezaites, Guni, of whome came þe kynred of the Gunites: Jeser, of whome came þe kynred of the Jeserites: Selem, of whom came the kynred of the Selemites. These are the kynredes of Asephai accordyng to theyr householdes, whose nombze is. xlv. thousande and foure hundred. These are the nombzes of the chyldren of Israel fyue hundred thousande, & a thousand seven hundred, and thyrtye.

And the Lorde spake vnto Moses, sayinge: vnto these the lande shalbe deuptyd to enheret, accordyng to the number of names. \* To ma-

not edit.

ny, thou shalt geue the more enherptaunce, and to fewe the lesse: to euery trybe shal the enherptaunce be geuen accordyng to the number thereof. Notwithstandyng, the lande shalbe deuptyd by lot, and accordyng to the names of the trybes of theyr fathers, they shal enheret, accordyng to the lot shal the posselpon therof be deuptyd betwene many and fewe.

\* These are the nombzes of the Leuites, after theyr kynredes. Serlon of whome came the kynred of þe Serlonites: Cahath of whom came the kynred of the Cahathites: Merari, of whom came the kynred of the Merarites. These are the kynredes of þe Leuites, the kynred of þe Libnites the kynred of the Hebzonites: the kynred of the Mabelites the kynred of the Musites: the kynred of the Karabites. Cahath begat Amram, & Amrams wyfe was called \* Jochebed a daughter of Levi, whiche was borne vnto Levi in Egypte. And she bare vnto Amram Aaron, Moles and Miriam theyr sylster. And vnto Aaron were borne Nadab and Abihu, Eleazar & Ithamar. \* And Nadab and Abihu dyed when they offered straunge fyre before the Lorde. And after theyr nombzes, there were \* thre and twenty thousand, all males from a moneth olde and aboue. For they were not nombzed amonge the chyldren of Israel, because there was no enherptaunce geuen the amonge the chyldren of Israel.

These are the nombzes, when Moles and Eleazar the prest nombzed the chyldren of Israel in the playne of Moab, fast by Jordan, ouer agaynst Jericho. And amonge these there was not a man of them, whome Moles and Aaron nombzed, when they tolde the chyldren of Israel in the wyldernesse of Synay. For the Lorde sayde of them: they shal dye in the wyldernesse, and there was not leste a man of them: save Caleb the son of Iephone, & Josua the son of Nun.

**C** The xxvii. Chapter.

The lawe of the heritage of the daughters of zelaphead. The land of promys is shewed vnto Moles, in whose stead is appointed Josua.

**A**nd the daughters of \*zelaphead the sonne of Ieber, the sonne of Silad, the sonne of Machie, the son of Manasse: of the kynred of Manasse the sonne of Joseph whose names were Mabela, Noa, Hagla, Melcha, and Thirza) came, and stode before Moles, and Eleazar the prest, and before the Lorde, and all the multitude by the doore of the tabernacle of wytnesse, sayinge: our father dyed in the wyldernesse: and \* was not in the compaigne of them that gathered them selues together agaynst the Lorde in þe congregacyon of Corah. But dyed in his owne synne, and had no sonnes. Wherefore then is the name of our father taken awaye from amonge his kynred, because he hath no sonne?

\* Geue vnto vs therfore a posselpon amonge the brethren of our father. And Moles brought theyr cause before the Lord. And þe Lorde spake vnto Moles, sayinge: The daughters of zelaphead spake ryghte. thou shalt geue them a posselpon to enheret amonge their fathers brethren and shalt turne the enherptaunce of theyr father vnto

5  
Nu. 16. a.

ere vi. b

Num. 11. a

Num. 11. f

12. u. 25. b  
12. u. 27. b  
12. u. 28. a

12. u. 28. a

13  
12. u. 27. b. a



unto them. And thou shalt speake unto the chyldren of Israel, saying: If a man dye and haue no son, ye shall turne his inheritance vnto his doughter. If he haue no doughter, ye shall geue his inheritance vnto his brethren. If he haue also no brethren, ye shall geue his inheritance vnto his fathers brethren. And if his father haue no brethren, ye shall geue his inheritance vnto hym that is nexte to hym of his kynred, and he shall possesse it. And this shall be vnto the chyldren of Israel a lawe of iudgement, as the Lord hath commaunded Moses.

Exo. xlii. 16  
Exo. xlii. 17

And the Lord sayde vnto Moses: \* get the hy into this mount Abarim, and beholde the land whiche I haue geuen vnto the chyldren of Israel. And when thou hast seene it, thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were dyed vnto my mouth in the deserte of Sin, in the strepe of the congregacion. Repther dyd ye sanctify me in the waters before the people. \* That is the water of strepe in Cadis in the wyldernesse of Syn. And Moses spake vnto the Lord, saying: let the Lord God of the spertes of all flesh set a man ouer the congregacion, whiche maye go out and in before them, and leade them out: in that the congregacion of the Lord be not as theye whiche haue not a shepe herde.

Exo. xlii. 16

And the Lord sayde vnto Moses: take Josua the sonne of Nun, in whom is the sperte, and put thyne handes vpon hym, and set hym before Eleazar the prest, and before all the congregacion, and geue hym a charge in their sight. And put of thy prayse vpon hym, that all the company of the chyldren of Israel maye be obedyent. And he shall stande before Eleazar the prest, whiche shall aske counsell for hym: after the iudgement of him before the Lord. And accordynge vnto his worde shall they go out and in, both he and all the chyldren of Israel with hym and all the congregacion. And Moses dyd as the Lord commaunded hym: and he toke Josua, and set hym before Eleazar the prest, and before all the congregacion: \* and put his handes vpon hym, and gaue hym a charge, as the Lord commaunded thow the hande of Moses.

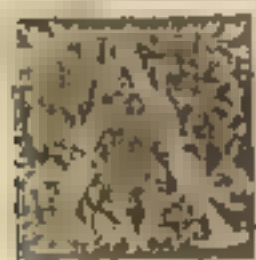
Exo. xlii. 16

Exo. xlii. 16

#### The xxviii. Chapter.

What is to be offered on euerie trade daye.

And the Lord spake vnto Moses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: My offeringe and my breade for my sacrifices whiche are made for a swete sauoure, shall ye obserue in theyr due season.



And thou shalt saye vnto them: \* This is the offeringe whiche ye shall offer vnto the Lord, two lambes of a yere olde without spot daye by daye, for a continual burnt offeringe. One lambe shalt thou offer in the morninge, and the other at euen. \* And thereto the tenth parte of an Ephah of flour for a meat offeringe mingled with beaten oyle cōtepyng the fourth parte of an hin. It is a dayly burnt offeringe suche as was ordeyned in the mounte Sinai for a swete sauoure, a sacrifice vnto the Lord. And let the drynke offe-

rynge of the same be the fourth parte of an hin for one iambe, and in the holy place shalt thou comaunde the wyne to be powred vnto the Lord.

And the other lambe thou shalt offer at euen after the maner of the meate offeringe, and the drynke offeringe of the morninge: a sacrifice shalt thou offer for a swete sauoure vnto the Lord.

And on the Sabbath daye two lambes of a yere olde a pece, and without spot, & two tenth deales of flour for a meat offeringe mingled with oyle and the drynke offeringe thereto. The burnt offeringe of the Sabbath must be done in the selfe Sabbath, besydes the dayly burnt offeringe, and his drynke offeringe. And in the begynnyng of your monethes, ye shall offer a burnt offeringe vnto the Lord, two yonge bullocks, and a ram, and seven lambes of a yere olde without spot: & thre tenth deales of flour for a meat offeringe mingled with oyle for one bullocke, and two tenth deales of flour for a meat offeringe mingled with oyle for one ram. And a tenth deale of flour mingled with oyle for a meat offeringe vnto one lambe, for a burnt offeringe and a swete sauoure, and a sacrifice vnto the Lord.

And the drynke offeringes shall be halfe an hin of wyne vnto one bullocke, and the thyrde parte of an hin of wyne vnto a ram, & the fourth parte of an hin vnto a lambe. This is the burnt offeringe of the moneth in his moneth, thow out the monethes of the yere: and one yegore for a syn offeringe vnto the Lord shall be offered, after the dayly burnt offeringe and his drynke offeringe. \* And the fourtenth daye of the fyfth moneth, is the passeouer of the Lord. And in the fyfteenth daye of the same moneth is the feast: and seven dayes longe shall vntenured breade be eaten. In the fyfthe daye shall be an holy conuocacion, ye shall do no maner of seruple worke therin. But ye shall offer a sacrifice for a burnt offeringe vnto the Lord, two yonge bullocks, one ram, and seven lambes of a yere olde, whiche are to pou without spot, and let theyr meat offeringe be of flour mingled with oyle: thre tenth deales also shall ye offer for a bullocke, & two tenth deales for a ram: one tenth deale shalt thou offer for euery lambe of the seven lambes: and an he-gote for synne to make an attonement for you.

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Ye shall offer these, besyde the burnt offeringe in the morninge, whiche is a continual burnt-sacrifice. After this maner ye shall offer thow out the seven dayes: the fode of the sacrifice for a swete sauoure vnto the Lord. And it shall be done besyde the dayly burnt offeringe and his drynke offeringe. And in the seventh daye ye shall haue an holy conuocacion, and ye shall do no seruple worke. Therefore in the daye of your fyfthe feastes, when ye bypunge a newe meat offeringe vnto the Lord accordynge to your workes, ye shall haue an holy conuocacion, and ye shall do no seruple worke in it, but offer a burnt offeringe for a swete sauoure vnto the Lord, two yonge bullocks, a ram, \* and seven lambes of a yere olde a pece, with theyr meat offerings of flour mingled with oyle, thre tenth deales vnto a bullocke, two tenth deales to a ram, and one tenth deale

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deale vnto a lambe thowout the seven lam-  
bes, and an he gote to make an attonement for  
you. They shall doe besydes the contynual  
burnte offerynge, and hys meate offerynge: and  
they shall be vnto you without spot, with theyr  
drynke offerynge.

**The xxix. Chapter.**

What muste be offered the eighth daye of  
the seventh moneth.



And in the fyrste daye of the seventh  
moneth ye shall haue an holy conuo-  
cacion. \* ye shall do then no scruple  
worke for it is a daye of blowing  
vnto you. But ye shall offer a burnt  
offerynge for a swete sauoure vnto the Lorde:  
one yonge bullocke, one ram, and seven lambes  
of a yere olde a pece that are pure. And theyr  
meate offerynge shall be made of floure myngled  
with oyle, thre tenth deales vnto the bullocke,  
and two vnto the ram: and one tenth deale vn-  
to one lambe thowout the seven lambes.

And an he gote for synne to make an attonement  
for you, besyde the dayly burnt offerynge of the  
moneth, and hys meate offerynge, and besyde the  
dayly burnte offerynge and hys meate offerynge  
and the drynke offerynge of the same, whiche  
muste be done accordynge vnto the maner of  
them for a sauoure of swetnesse of the sacrifice

of the Lorde. \* And ye shall haue the tenth daye

of that same seventh moneth an holy conuo-  
cacion: and ye shall humble your soules, and shall do  
no maner worke therein. But ye shall offer a  
burnte offerynge vnto the Lorde for a swete sa-  
uoure: one bullocke, a ram, and seven lambes of  
a yere olde a pece, whiche shall be vnto you with-  
oute faute. Theyr meate offerynge shall be of  
floure myngled with oyle thre tenth deales to a  
bullocke, and two to a ram, and a tenth deale vn-  
to a lambe, thowout the seven lambes.

An he gote for synne, besyde the synne offe-  
rynge of attonement and dayly burnt offering  
and the meate and drynke offerynge that longe  
to the same. \* And in the fyfteenth daye of the se-  
uen moneth ye shall haue an holy conuo-  
cacion, & do then no scruple worke, & ye shall kepe a feast  
vnto the Lorde seven dayes longe. And ye shall  
offer a burnt offering for a sacrifice of a swete  
sauoure vnto the Lorde thre bullockes, two  
rams, and fourtene lambes of a yere olde, whiche  
shall be without blemyshe. And theyr meate of-  
ferynge shall be of floure myngled with oyle thre  
tenth deales vnto euery one of the thre bul-  
lockes, two tenth deales to ether of the rams, &  
one tenth deale vnto each of fyfourtene lambes.  
And one he gote for syn, besyde the dayly burnt  
offerynge with hys meate and drynke offerynge.

And the seconde daye, ye shall offer twelue  
yonge bullockes, two rams, fourtene pearlyng  
lambes without spot: and let theyr meate offe-  
rynge and drynke offerynge vnto the bullockes,  
rams, and lambes be accordynge to the number  
of them and after the maner. And an he gote for  
synne, besyde the dayly burnt offerynge and hys  
meate and drynke offerynge. And the thirde  
daye ye shall offer cleuen bullockes two rams, &

fourtene pearlyng lambes without spot: & let theyr  
meate and drynke offerynge vnto the bullockes  
rams, and lambes be after the nombre of them &  
accordynge to the maner. And there shall be offe-  
red an he gote for syn, besyde the dayly burnt  
offerynge and hys meate and drynke offerynge.

In the fourth daye ye shall offer ten bullockes  
to rams, and fourtene lambes pearlynges and pu-  
re: let theyr meate and drynke offerynge vnto the  
bullockes, rams, and lambes be accordynge to the  
nombre of them and after the maner. And an he  
gote for synne, besyde the dayly burnt offerynge  
and hys meate and drynke offerynge. In the fyfth  
daye ye shall offer nyne bullockes, two rams and  
fourtene lambes of one yere olde a pece without  
spot. And let theyr meate and drynke offerynge  
vnto the bullockes, rams, and lambes be accor-  
dynge to the nombre of them, and after the ma-  
ner. And an he gote for syn, besyde the dayly burnt  
offerynge and hys meate and drynke offerynge.

And in the syxte daye, ye shall offer eght bul-  
lockes, two rams, and fourtene pearlyng lam-  
bes without spot. And let theyr meate & drynke  
offerynge vnto the bullockes, rams and lambes  
be accordynge to the nombre of them, and after the  
maner. And an he gote for synne, besyde the day-  
ly burnt offerynge, and hys meate and drynke of-  
ferynge. In the seventh daye, ye shall offer se-  
uen bullockes, two rams and fourtene lambes,  
that are pearlynges and pure. And let their meate  
and drynke offerynge vnto the bullockes, rams &  
lambes be accordynge to theyr nombre, and af-  
ter the maner. And an he gote for synne, besyde the  
dayly burnt offerynge, and hys meate and drynke  
offerynge. In the eighth daye, ye shall haue a col-  
lection of the feast vnto you, and ye shall do no  
scruple worke therein. But ye shall offer a burnt  
offerynge, a sacrifice for a swete sauoure vnto the  
Lorde one bullocke, one ram and seven pearlyng  
lambes without spot. Let theyr meate & drynke  
offerynge vnto the bullocke, ram and lambes  
be accordynge to the nombre, and accordynge to  
the maner. And an he gote for synne, besyde the  
dayly burnt offerynge and hys meate and drynke  
offerynge. These offerynge ye shall do vnto the  
Lorde in your feastes: besyde your vowes and  
free wyl offerynge, in your burnt offerynge,  
meate offerynge, drynke offerynge, and peace-  
offerynge. And Moses tolde the chyldren of Is-  
rael all that the Lorde commaunded hym.

**The xxx. Chapter.**

Of vowe when theyr shall be kepte, and when not.



And Moses spake vnto the heades of  
the tribes of the chyldren of Israel  
sayynge: this is the thyng which the  
Lorde hath commaunded. \* If a man  
vowe a vowe vnto the Lorde, or  
swear an othe to bynde his soule, he shall not go  
backe with his worde: but shall fulfill all that  
is proceeded out of his mouth.

If a woman also vowe a vowe vnto the Lord  
and bynde her selfe beyng in her fathers house:  
in the tyme of her youth, and her father heare her  
vowe and bonde which she hath made vpon her  
soule



soule, and holde hye peace thereto: then all her vowes and bondes whiche she hath made vpon her soule, shall stande in effecte. But and yf her father forbyd her the same daye that he heareth it, none other vowes nor bondes which she hath made vpon her soule shall be of value: and the Lorde shall forgue her, because her father forbade her. Yf she had an husbande when she vowed or pronounced ought out of her lippes, wherewith she bounde her soule, and her husband heard it and helde hye peace there at the same daye he hearde it, then her vowes and her bondes wherewith she bounde her soule shall stande in effecte. And yf her husbande forbade her the same daye that he hearde it, and made her vowe whiche she hath vpon her of none effecte, and released the openinge of her lippes wherewith she bounde her soule, the Lorde shall forgue her.

But euery vowe of a wydowe, and of her that is deuorced (that they haue bounde theyre soule withall) shall stande in effecte with them. If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande hearde it, and helde hye peace, and forbade her not, then all her vowes and bondes wherewith she bounde her soule, shall stande. But yf her husbande dysanulled them, the same daye that he hearde them then nothyng that proceedeth out of her lippes in vowes and bondes wherewith she bounde her soule shall stande in effecte for her husbande hath allowed them. And the Lorde shall forgue her. All vowes and othes that bynde to humble the soule, maye her husbande stablyshe or breake. But yf her husbande holde hye peace frome one daye vnto another, then he stablysheth all her vowes and bondes whiche she had vpon her, because he held hye peace the same daye that he hearde them. But yf he breake them, after that he hath hearde them, he shall beare her synne hym selfe. These are the ordynaunces which the Lorde commaunded Moses, betwene a man and his wyfe and betwene the father and hye daughter, bryngge yet a damysell in her fathers house.

### The xxxi. Chapter.

The Madianytes and Balaam are slayne. The praye is equallye diuided. A present geuen of Israel.



And the Lorde spake vnto Moses, sayinge: \* avenge the chyldren of Israel of the Madianytes, and afterward shalt thou be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you

vnto warre, and let them goo vpon the Madianytes, and avenge the Lorde of the Madianytes. Let ther be cholen a thousand out of euery trybe of Israel, that eue of all the trybes ye maye send some to the warre. And there were taken out of the thousands of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande.

And Moses sente them to the warre, euen a thousande of euery trybe, and wyth them, Phineas the sonne of Eleazar the Priest, and the thylle vessels, and the trumpets to blowe were in his hande. And they warred agaynst the Madianytes, as the Lorde comaunded Moses, and slue all the males. And they slue the kynges of Madian amonge other that were slaine: Name ly, Eui and Rekem, Zur and Hur and Reba five kynges of Madian with Balaam, the sonne of Beor, whome they slue with the swerde. And the chyldren of Israel toke all the women of Madian prisoners, and theyre chyldren, and spoyled all their catel, and all theyre flockes, and all their goodes. And they burnt all theyre cities wher-in they dwelte, and all theyre castels with fyre.

And they toke all the spoyles and all that they coulde cathe both of men and beastes. And they brought the captiues and that whiche they had taken and the spoyles vnto Moses and Eleazar the Priest, and vnto the company of the chyldren of Israel, euen vnto the hoste that were in the felde of Moab by Jordan, ouer agaynst Jericho. And Moses and Eleazar the Priest, and all the lordes of the congregacion went out of the host agaynst them. And Moses was angrie wyth the officers of the hoste, wyth the captaynes ouer thousandes and ouer hundredes, whiche came from the warre and battayle. And Moses sayde vnto them: haue ye saued all the women alpye? beholde, these caused the chyldren of Israel to rowe the counsell of \* Balaam, to comyt trespass agaynst the Lorde, in the busynesse of Peor, and there folowed a plague amonge the congregacion of the Lorde. Nowe therfore, \* slaye all the men chyldren, and the women that haue lyen with men fleshy. But all the women chyldren that haue not lien with men, kepe alpye for your selues. And ye shall remayne without the hoste seuen dayes, all that haue kyllid any persone: \* and all that haue touched any deade body, and purifye both your selues and your prisoners the thyrde daye and the seuenth. And spraye all your raimentes and all that is made of skynnes and all worke of gootes heare, and all thynges made of wood.

And Eleazar the Priest sayde vnto the men of warre, whiche came from the battayle: this is the ordynaunce of the lawe whiche the Lorde commaunded Moses, Golde syluer, brasse, and yron, tynne, and leade, and all that maye abyde the fyre, ye shall make it goo thowge the fyre, and it shall be cleane. Neuerthelesse, it shall be sprayed wyth spraye of water. And all that suffereth not the fyre, ye shall make goo thowge the water. And washe your clothes the seuenth daye, and ye shall be cleane.

And afterwarde come into the host. And the Lorde



Loorde spake vnto Moses, sayinge: take þe sum of the praye that was taken both of the women and of catell, thou and Eleazar the preast, and þe auncient fathers of the congregacion. And deuyde it into two partes betwene them that toke the warre vpon them, and went out to battayle and all the congregacion. And take a porcyon vnto the Loorde of the men of war, which went out to battayle: one soule of fyue hundred, both of the women, and of the oxen, and of the asses, and of the shepe: and ye shall take it of the half and geue it vnto Eleazar the preast, as an heue-offerynge of the Loorde.

**E** And of the halfe of the chyldren of Israel, thou shalt take one porcyon of fyfte, of the women, of the oxen, of the asses, and of þe shepe, and of all maner of bestes: and geue them vnto the Leuites, whiche wayte vpon the habitacion of the Loorde. And Moses and Eleazar the preast dyd as the Loorde commaunded Moses. And the bothe, and the praye whiche the men of warre had caughte, was fyue hundred thousande, and lxxv. thousande shepe: and lxxii. thousande oxen lxi thousande asses and xxxii. thousande soules of women, that had lyen by no man. And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande and seven and thirty thousande & fyue hundred shepe. And the Loordes parte of the shepe was fyue hundred and lxxv. And the oxen were xxxvi. thousande, of whiche the Loordes parte was lxxii.

**F** And the asses were xxx. thousande and fyue hundred, of whiche the Loordes parte was lxi. And the soules of women were xvi. thousande, of whiche the Loordes parte was xxxii. soules. And Moses gaue that summe whiche was the Loordes heue-offerynge, vnto Eleazar the preast as the Loorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses separated from the men of warre, that is to wete the halfe that pertayned vnto the congregacion, was thre hundred thousande, and xxi. thousande and fyue hundred shepe: and xxxvi. thousande oxen: and xxx. thousande asses, and fyue hundred and xvi. thousande soules of women. And Moses toke of this halfe that pertayned vnto the chyldren of Israel, one porcyon of fyfte, bothe of the women and of the catell, and gaue them vnto the Leuites, whiche wayted vpon the habitacion of the Loorde, as the Loorde commaunded Moses. And the officers of thousandes of the hoste, the captaynes ouer the thousandes, and the captaynes ouer the hundredes came forthe, and sayde vnto Moses: Thy seruantes haue taken the sum of the men of warre whiche are vnder our auctorite, and there lacketh not one man of vs.

**G** We haue therfore brought a presente vnto the Loorde what euery man founde of iewelles of golde, cheynes, bracelets, rpynges, eare rpynges and spangelles, to make an attonement for oure soules before the Loorde. And Moses and Eleazar toke the golde of them, iewelles of all maner of shynynge. And all the golde of the heue-offerynge that they brened vp to the Loorde, (of

the captaynes ouer thousandes and hundredes) was fyrtene thousande seven hundred and fyfte cycles, for the men of warre had spoyled euery man for hym selfe. And Moses and Eleazar the preast, toke the golde of the captaynes ouer the thousandes, and of the captaynes ouer the hundredes, and broughte it in to the Tabernacle of witness, for a memoypall of the chyldren of Israel before the Loorde.

**The xxxii. Chapter.**

**C** To Ruben and Gad and to half the tribe of Manasse, is promised the possession beyond Jordan, & allwarde.

**T**he chyldren of Ruben, and the chyldren of Gad had an exceeding great multitude of catell. And when they sawe the lande of Jazer, and þe lande of Silad, that it was an apte place for catell, the chyldren of Ruben and the chyldren of Gad came and spake vnto Moses and Eleazar the preast, and vnto the Loordes of the congregacion, sayinge: The lande of Itaroth and Dibon Jazer, and Nemrah, Hesbon and Elealeh, Sabah and Bebo and Beon. whiche countrey the Lord smote before the congregacion of Israel is a lande mete for catell, and we thy seruantes haue catell. wherfore (sayd they) if we haue founde grace in thy syghte, let this lande be geuen vnto thy seruantes to possesse, and bypnye vs not ouer Jordan.

**A**nd Moses sayde vnto the chyldren of Gad and of Ruben shall poure brethren go to warre and ye shall sytte here: Wherfore dyscourage ye the hartes of the chyldren of Israel þe they shulde not goo ouer into the lande, whiche the Loorde hath geuen them? \* Thus dyd your fathers when I sent them from Cades Barne to see the lande. For when they went vp euen vnto the ryuer of Escor, and sawe the lande: they dyscourage the hartes of the chyldren of Israel, that they shoulde not goo into the lande, whiche the Loorde hath geuen them.

**A**nd the Loorde was wrothe the same tyme, and sware, saying \* None of the men that came oute of Egypte frome twenty yere olde and above, shall see the lande whiche I sware vnto Abraham, Isabac, and Jacob, because they haue not wholye folowed me saue Caleb the sonne of Iephune the Kenesyte, and Josua the sonne of Nun for they haue folowed the Loorde. And the Loorde was angrie with Israel and made them wander in the wyldernesse forty yere, vntyl all the generacion that had done euell in the syghte of the Loorde were consumed.

**A**nd beholde, ye are rysen vp in your fathers steade, as an increase of synful men, to augment the fierce wrath of the Loorde, towarde Israel. For if ye turne away fro after hym, he wyl yet agayne leaue the people in the wyldernesse, and ye shall destroye all this folke. And they wente nere hym and sayde: We wyl buyde shepe foldes here for our shepe and for our catell, & we wyl be ready armed before the chyldren of Israel, vntyl we haue brought the vnto their place.

**And**



And our chyliden (and what so ever we maye have) shall dwell in the fenced cityes, because of the inhabyters of the lande. We wyl not retorne vnto our houses, vntill the chyliden of Israel haue enhereted, euery man bys enherptaunce. Acyther wyl we enheret with them on yonder syde Jordan forwarde, because our enherptaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye wyl do this thyng, and go harnessed before the Lorde to warre, and wyl go all of you in harnesse ouer Jordan before the Lorde, vntill he haue caste oute his enemyes before hym and vntill þe lande be subdued before the Lorde, then ye shal retorne and be without spynne before the Lorde, and before Israel, and this lande shall be your posselion before the Lorde. But and yf ye wyl not do so, beholde, ye haue spynned agaynst the Lorde: be sure your spynne wyl spinde you out.

Nowe therfore, buyde cityes for your chyliden, and foldes for your shepe, and doo that ye haue spoken. The chyliden of Gad and the chyliden of Ruben spake vnto Moses, sayinge the seruantes wyl do as my Lorde commaundet. Our chyliden, our wyues, our shepe, and our castell shall remayne here in the cyties of Gilead, But \* the seruantes wyl goo all harnessed to warre, and vnto battayle before the Lorde, as my Lorde sayth. And for theiſe sakes Moses commaunded Eleazar the Priest, and Josua the sonne of Nun, and the auncyente fathers of the tribes of the chyliden of Israel: & Moses saið vnto them: Yf the chyliden of Gad and the chyliden of Ruben wyl go with you ouer Jordan, all prepared to fyght before the Lorde, then whē the lande is subdued before you, ye shall geue them the lande of Gilead to possesse: but and yf they wyl not go ouer with you in harnesse, they shall haue theyre posselions amonge you in the lande of Canaan.

And the chyliden of Gad and the chyliden of Ruben answered, sayinge: As the Lorde hath sayde vnto thy seruantes, so wyl we doo.

\* We wyl goo batelless before the Lorde into the lande of Canaan: that the posselion of our enherptaunce maye be on this syde Jordan.

And Moses gaue vnto þe chyliden of Gad, and to the chyliden of Ruben, & vnto halfe the tribe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the Amozites, and the kyngdome of Og kyng of Basan, the lande wyl the cityes therof in the colles and Cityes of the countrey rounde aboute: And the chyliden of Gad buylt Dibon, and Ataroth, and Aroer, and Arroth, Sophan Jafer, and Jegabba, Bethnimes, and Betharan, fenced Cityes, and they buylt foldes for the shepe.

And the chyliden of Ruben buylt Hesbon, Eleale, Kirparhaun, Nebo, Baal, Meon, and turned theyre names, and Sibama also: & gaue other names vnto the cityes whiche they buylded. And the chyliden of Machir: the sonne of Manasse went to Gilead, & toke it and put oute the Amozites that dwelte therein. And Moses gaue Gilead vnto Machir the sonne of Manasse

se, and he dwelte therein. And \* Zahir the son of Manasse went to take the small townes therof, and called them Manoth Jair. And Robah took and toke Kenath, and the townes liggng therto and called it Robath, after his owne name.

### The xxxiiij. Chapter.

The iournyes of Israel are nombred. They are commaunded to kyll the Canaanites.



These are the iournes of the chyliden of Israel, which went out of the lande of Egypt wyl theiſe armyes vnder the hande of Moses and Aaron. And Moses wrote theyre goyng out by theiſe iournes accordyng to the commaundement of the Lorde: euen these are the iournes of theyre goyng out. They departed from Rameses the fyfene daye of the fyfthe moneth, on the morowe after \* Pasche: and the chyliden of Israel went out with an hye bande in þe syght of all the Egyptians. For the Egyptians burped all theyre fyfthe bozne, whiche the Lorde had smytten amonge them. And vpon theyre goddes also the Lorde dyd execucion.

And the chyliden of Israel remoued frome Rahmsis, and pitched in Socoth. And they departed fro Socoth, and pitched theyre tentes in Echan, whiche is in the edge of the wyldernesse. And they remoued from Echan, and turned agayne vnto \* Bithroth whiche is before Baalpephon and pitched before \* Idgol. And they departed from the playne of Bithroth: and wente thowre the myddes of the see into the wyldernesse, and went thre dayes iourney in the wyldernesse of Echan, and pitched in Marah. And they remoued frome Marah, and came vnto \* Elim, where were twelue fountayns of water, and xii palme trees, and they pitched there.

And they remoued from Elim, and laye fast by the red see. And they remoued frome the red see, and laye in the \* wyldernesse of Sin: And they toke theyre iourney out of the wyldernes of Sin, and set vp theyre tentes in Daphka. And they departed from Daphka and laye in Alus. And they remoued from Alus, and laye at \* Raphedim, where was no water for the people to drynke. And they departed frome Raphedim, and pitched in the \* wyldernesse of Sinai.

And they remoued frome the deserte of Sinai, and pitched at the \* graues of Iust. And they departed from the sepulchres of Iust, and laye at \* Hazereth. And they departed from Hazereth, and pitched in Rithma. And departed frome Rithma, and pitched at Rimon Parez. And they departed from Rimon Parez, and pitched in Libna. And they remoued from Libna, and pitched at Risa. And they iourneyed from Risa, and pitched in Rehelatha. And they wente frome Rehelatha, and pitched in mounte Saphar. And they remoued from mount Saphar, and laye in Harada. And they remoued frome Harada, and pitched in Makebeloth. And they remoued from Makebeloth, and laye at Tabath. And they departed frome Tabath, & pitched at Charath. And they remoued from Charath, & pitched in Mitpa. And they went fro Mitpa

and



and pitched in Hasmona. And they departed from Hasmona, & lay at Moseroth. And they departed from Moseroth and pitched at Bane Jakan. And they remoued from Bane Jakan, & laye at Horgadgad. And they went from Horgadgad & pitched in Jathbatha. And they remoued from Jathbatha, and lay at Abzona. And they departed from Abzona, and lay at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the wyldernesse of Sin, which is Cadeg.

**E** And they remoued from Cadeg, and pitched in mount Hor, whiche is in the edge of the lande of Edom. \* And Aaron the priest wente up in to mount Hor at the commaundemente of the Lorde, and dyed there, even in the fourtyeth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrste daye of the fyfthe moneth. And Aaron was an hundred and. xxiij. yere olde when he dyed in mount Hor. And kynge Erad the Canaanite, whiche dwelt in the south of the lande of Canaan, heard of the comynge of the chyldren of Israel.

And they departed from mount \* Hor, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phunon. And they departed from Phunon, and pitched in Oboth.

**I** And they departed from Oboth, and pitched in Jehabatur, and towards the border of Moab. And they departed from \* Jehabatur, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathaim. And they remoued from Almon Diblathaim, and pitched in the mountaynes of Abarim before Habo. And they departed from the mountaynes of Abarim, and pitched in the felde of Moab, faste by Jordan: ouer agaynst Jericho. And they pitched by Jordan, frome Beth Watersmoth \* vnto the playne of Sittim in the felde of Moab.

**E** And the Lorde spake vnto Moses in the felde of Moab, by Jordan ouer agaynst Jericho saying: speake vnto the chyldren of Israel, and saye vnto them. \* When ye are come ouer Jordan to entre into the lande of Canaan, ye shall dyspue out all the inhabyters of the lande before you, and destroy all theyr pyctures, and breake a sunder all theyr ymages of metall, and plucke downe all theyr altars. And possesse the lande and dwel therein, for I haue geuen you the lande to enioye it. And ye shall deuyde the enherytaunce of the lande by lot amonge youre kynredes, \* and geue to many, the more enherytaunce and to the fewe the lesse enherytaunce. And youre enherytaunce shalbe in the trybes of youre fathers, euerye mans enherytaunce in the place where his lot falleth. \* But and yf ye wyl not dyspue out the inhabyters of the lande before you then those whiche ye let remaine of them, shalbe pyckes in your eyes, and dartes in youre sydes, and shall bere you in the lande wherein ye dwell. Moreover, it wyl come to passe, that I shal do vnto you, as I thought to do vnto the.

#### The xxiiij. Chapter.

The coastes and borders of the lande of promyse. And capte men are ragged to deuyde the lande.



And the Lorde spake vnto Moses, sayinge: commaunde the chyldren of Israel, and saye vnto them, when ye come into the lande of Canaan, this is the lande that shal fall vnto youre enherytaunce, the lande of Canaan with her coastes. \* And your southquarter shalbe from the wyldernesse of Sin: a longe by the coste of Edom, so that your southquarter reache vpon the syde of the salte see eastwarde: and set a compasse from the southe vp to Acrabim and reache to zinna. And go out from the southe to Cadeg Barne, and goo out also to Hazeradar, and go alonge to Azmon, and set a compasse agayne frome Azmon vnto the ryuer of Egypte, and shall goo oute at the see.

And let youre westquarter be the greete see: let the same see be your westcoste. And this shalbe your northquarter: ye shal compasse your border frome the greete see vnto mount Hor. And from mount Hor, ye shal describe your border, tyll it come vnto Hemath, and the ende of the coste shalbe at zedada, and the coste shal reache oute to ziphron, and goo out at Hazer Chan. Chys shal be youre northquarter.

And ye shal compasse your eastquarter from Hazerchan to Sephan. And the coste shal go downe from Sephan to Kibla on the east syde of Ain. And the same border shal descende and goo out at the syde of the see of Cenereth eastwarde. And then go downe alonge by Jordan, and leane at the salte see. And this shalbe youre lande with the coastes therof rounde aboute.

And Moses commaunded the chyldren of Israel, sayinge: this is the lande whiche ye shal enherite by lot, and whiche the Lorde commaunded to geue vnto nyne trybes and an halfe. \* for the trybe of the chyldren of Ruben accordynge to the households of theyr fathers, and the trybe of the chyldren of Gad, accordynge to theyr fathers households, and halfe the trybe of Manasse, haue receyued theyr enherytaunce: two trybes & an half haue receyued theyr enherytaunce on the other syde of Jordan, ouer agaynst Jericho eastward. And the Lorde spake to Moses, sayinge: these are the names of synners, which shal deuyde the land vnto you Eleazar the priest, & Josua the son of Nun. And ye shal take also a Lorde of euery trybe when ye deuyde the land. The names of the men are these: Of the trybe of Juda, Caleb the sonne of Iephune. Of the trybe of the chyldren of Simeon, Semuel the sonne of Amiad. Of the trybe of Ben Jamin, Elidad: the sonne of Elion. Of the trybe of the chyldren of Dan the Lorde Buki, the sonne of Jagli.

From amonge the chyldren of Joseph for the trybe of the chyldren of Manasse the Lorde Hamiel, the sonne of Ephod. Of the trybe of the chyldren of Ephraim, the Lorde Camuell, the sonne of Shiptan. Of the trybe of the sonnes of Zabulon, the Lorde Elzaphan: the sonne of Barnache. Of the trybe of the chyldren of Issachar, the Lorde Baitiel: the sonne of Alan.

Of the trybe of the sonnes of Aser, the Lorde Abihud the sonne of Salomi.

But Of the



Of the trybe of the chyldren of Aephthali, the Lorde Peda, El, the sonne of Ammihud. These are they whome the Lorde commaunded to drupde the enheritaunce vnto the chyldren of Israel in the lande of Canaan.

**The. xxxv. Chapter.**

¶ Into the leuites are gyven cyties and suburbs. The cyties of refuge. The lawe of manquellpge. For one mans wytnes shall no man be condemned.

**A**



And the Lorde spake vnto Moses in the felde of Moab by Jordan, ouer agaynst Jericho, saying: commaund the chyldren of Israel, þ they geue vnto the Leuites of þ enherytaunce of theyr possessyon, \* cyties to dwell in. And ye shall geue also vnto the Cyties of the Leuites, suburbs harde by theyr Cyties rounde aboute them. The cyties shall they haue to dwell in, and the suburbs for theyr catell, and for theyr possessyon and all maner of bestes of theyrs. And the suburbs of the Cyties whiche ye shall geue vnto the Leuites, shall reache from the wall of the cite outwarde, a thousande cubites rounde about. And ye shall measure without the Cite of the east syde, two thousande cubytes. And of the south syde, two thousande cubytes. And of the west syde two thousand cubytes. And of the north syde two thousande cubytes also and the cite shall be in the myddes. And these shall be the suburbs of theyr cyties.

Num. xxxv. a

**B**

And frome amonge the Cyties whiche ye shall geue vnto the Leuites, \* there shall be syre Cyties for refuge, whiche ye shall appoynte to that entente, that he whiche killeth, maye flye thither. And to them ye shall adde. xlii. cyties moo: so that all the cyties whiche ye shall geue the Leuites, maye be. xlviii. wth theyr suburbs. And the cyties whiche ye shall geue, shall be out of the possessyon of the chyldren of Israel. They that haue many, shall geue many. But of them that haue fewe, ye shall take fewe. Euerie one shall geue of his cyties vnto the Leuites accordyng to the enherytaunce whiche he enheryteth. And the Lorde spake vnto Moses, saying: speake vnto the chyldren of Israel and saye vnto them \* when ye be come ouer Jordan into þ lande of Canaan, ye shall appoynte you Cyties to be Cyties of refuge, for you. that he whiche sleeth a soule vnwares: maye flye thither. And the cite shall be to flye from þ auenger of bloude that he whiche killeth dye not, vntill he stande before the congregacyon in iudgement.

Deut. xix. a  
Num. xxxv. a

**C**

And of these syre fre Cyties whiche ye shall geue, ye shall geue thre on this syde Jordane, and thre in the lande of Canaan. And these syre fre cyties shall be a refuge bothe for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you: that all they whiche kyll any personne vnwares, maye flye thither.

Deut. xix. b

\* And if any man smyte another w an instrumente of yron that he dye, then is he a murderer, and shall dye for it. If he smyte hym with a throwyng stone that a man maye dye with, and if he dye, he that smote hym is a murderer, let

the same murderer be slayne therfore. Or if he smyte hym wth a hande weapon of wood that a man dye wth then if he dye, he is a murderer, lette the murderer be slayne therfore.

The Justyce of bloude shall slaye the murderer: when he meteth hym, he maye slaye him. But if he thruste at hym \* of hate, or hurle at hym with lapinge of wayte, þ he dye, or smyte hym wth his hande of enuye, that he dye, he that smote hym, shall dye, for he is a murderer. The Justyce of bloude shall slepe the murderer as soone as he fyndeth hym.

Deut. xx. c

But and if he pushed hym by chaunce, and not of hate, or caste at hym wth any maner of thyng, and not of lapinge of wayte: or caste any maner of stone at hym, that a man maye dye wth) and save hym not. And he caste it vpon hym and he dye, and was not his enemye, neyther soughte hym any harme. Then the Congregacyon shall iudge betwene the sleper and the executer of bloude in suche cases. And the Congregacyon shall deliuer the sleper oute of the hande of the auenger of bloude, and the congregacyon shall restore hym agayne vnto the Cite of his refuge, whither he was fledde.

Deut. xxi. b

And he shall byde there \* vnto the deathe of the hye Prcast, whiche was anoynted with holy oyle. But and if the sleper come withoute the borders of his priuiledged Cite whither he was fledde, if the auenger of bloude fynde hym without the borders of his free towne, and slepe the murderer, he shall be gyltesse, because he shoulde haue bydden in his free towne, vntill the deathe of the hye Prcast, and after the deathe of the hye Prcast: to retourne agayne vnto the lande of his possessyon.

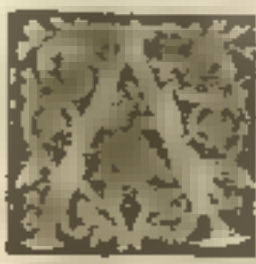
These Commaundementes shall be a lawe vnto you, for poure generacions in all poure dwellpnces. Who so euer killeth a soule, the same man sleper muste be slayne hym selfe; thowre \* wytnesses. Neether shall one wytnesse answer to putte a man to deathe. Howeouer ye shall take none amendes for the lyfe of þ murderer, whiche is wurtbye to dye: But he shall be putte to deathe.

Deut. xxi. c  
and. xxi. d.

Also ye shall take no money of hym that is fledde to a free Cite, that he shoulde come agayne, and dwell in the lande, before the deathe of the hye Prcast. And so that ye polute not the lande whiche ye shall dwell in: for bloude defyleth the lande. And the lande can none other wise be clensed of the bloude that is shedde therein, but by the bloude of hym that shedde bloude. Defyle not therfore the lande whiche ye shall inhabit, for I am in the myddes thereof: Euen I the Lorde dwell amonge the chyldren of Israel.

**The. xxxvi. Chapter.**

¶ An order for the marpage of the doughters of Zelopheb. One of the trybes maye not marie with another.



And the auncient fathers of the chyldren of Gilead the sonne of Machir the sonne of Manasse of the kynred of the chyldre of Joseph, came forth and spake before Moses & the prynces and auncient fathers of þ chyldren of Israel



and sayde: \* The Lorde commaunded my Lorde, to geue the lande to enheryte by lotte to the chyldren of Israel. And my Lorde commaunded in Goddes behalfe, to geue the enherptaunce of \*zelaphead oure brother vnto hys doughters. Whome yf any of the sonnes of the other trybes of Israel take to wyues, then shall they enherptaunce be taken frome the enherptaunce of oure fathers, and shall be put vnto the enherptaunce of the trybe whiche they are receyued into: and shall be taken frome the lotte of oure enherptaunce. And when the yere of Jubelye of the chyldren of Israel cometh, then shall they enherptaunce be putte vnto the enherptaunce of the trybe wherinto they are receyued: and so shall they enherptaunce be taken awaye from the enherptaunce of the trybe of oure fathers.

**B** And Moses commaunded the chyldren of Israel: accordynge to the worde of the Lorde, saying: the chyldren of the trybe of Joseph haue sayde wel. This therfore doeth the Lorde commaunde the doughters of zelaphead, sayinge: \* lette them be wyues to whome they them self thynke beste, onely to the kynred and trybe of theyr father shall they mary, so shall not the enherptaunce of the chyldren of Israel remoue fro trybe to trybe, when the chyldren of Israel abyde euery man in the enherptaunce of y trybe of hys fathers.

**C** And euery doughter that possesseth any enherptaunce in any trybe of the chyldren of Israel, shall be wyfe vnto one whiche is of the kynred of the trybe of her father, that the chyldren of Israel maye enioye euery man the enherptaunce of his father: Neether oughte the enherptaunce to goo from one trybe to another: but euery one of the trybes of the chyldren of Israel must abyde in hys owne enherptaunce.

**D** And as the Lorde commaunded Moses: euen so dyde the doughters of zelaphead. And Mahela, Thirza, Hagla, & Milcha, & Noa were maryed vnto theyr fathers brothers sonnes, whiche were of the kynredde of the chyldren of Israel: the sonne of Joseph, and so they enherptaunce remayned in the trybe of the kynred of theyr father.

These are the commaundementes and lawes whiche the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the felde of Moab: by Jordane ouer agaynst Iericho.

(,)

The ende of the fourth booke of Moses, called in the Hebrue Maedabber: and in the Latyn Numeri

## The fyfth booke of

Moses, called in the Hebrue: Ellehad-Debarim, and in the Latyn, Deuteronomium.

The first Chapter.

A briefe rehearsal of thynges done before.



**T**hese be the wordes which Moses spake vnto all Israel, on y other syde Jordan in the wyldernesse: in the playne ouer agaynst y red see, betwene Pharam and Chophel, Laban, Hazerot, & Disahab, eleuen dayes iurney from Horeb vnto Eades barne, by mount Seir. And it fortuneth the fyrste daye of the eleuenth moneth in y fortyeth yere, y Moses spake vnto the chyldren of Israel accordynge vnto al that the Lord had giuen hym in commaundement vnto them, after that he had smitten y Sehon y kynge of the Amorites whiche dwelt in Heshon, and y kynge of Kasan whiche dwelt at Astaroth in Edrai. On the other syde Jordan in the lande of Moab beganne Moses to declare thys lawe, saying: the Lorde our God spake vnto vs in Horeb, sayinge: ye haue dwelt longe ynough in this mounte, departe therfore and take poure iourney, and goo vnto the hill of the Amorites, and vnto all places nye therunto: both vnto the playne and hylles and dales: to the south, to the sees syde, to the lande of Canaan and vnto Libanon: euen vnto the great ryuer Euphrates.

Beholde, I haue let that lande before you: y gom and y possesse the lande whiche the Lorde sware vnto your fathers Abraham, Isahac and Jacob, to geue vnto them and theyr sede after them. And I spake vnto you the same reasyn, sayinge: I am not able to beare you my selfe alone. For the Lorde your God hath multiplyed you: and beholde, ye are this daye as the starrs of heuen in nombre (the Lorde God of poure fathers make you a thousand tymes so many mo as ye ar, and blesse you as he hath promysed you howe can y my selfe alone beare the cumbrance charge and strepe that is amonge you: y ynge (from amonge you) men of wysdome and of vnderstandynge, and experte, accordynge to poure trybes, and I wyll make them rulers ouer you.

And ye answered me and sayde: that whiche thou haste spoken is good for vs to doo. And so oute of your trybes I toke the captaynes, (men of wysdome: and that were experte) and made them rulers ouer you, captaynes ouer thousandes and

Robt f. b  
and. vii. e

Sum. f. 1. a

Gene. x. b  
and. xvi. b

Exo. xviii. e



des and ouer hundredes ouer fiftie and ouer ten, and offycers amonge your trybes.

**E** And I charged your Judges that same tyme sayinge: heare the cause of youre brethren, and

Job. vii. d.

\* iudge ryghteously betwene every man and his brother, and the straunger that is with hym. So that ye knowe no faces in iudgement: \* but

Deut. xix. c. p. 20. 25. 119. e

heare the small as well as the greete, and be afraid of no man, for the iudgement is Goddes. And the cause that is to \* harde for you, bringe vnto me, and I wyll heare it. And I commaunded you the same reason, all the thynges whiche ye shulde do. And when we departed from Horeb, we wente thowme all that greete and terrible wylbernesse, as ye haue sene alonge by the way of the hyl of the Amozites, as  $\beta$  Lorde our God commaunded vs, and came to Cadis Barne.

Ex. xlii. d.

**D** And I sayde vnto you Ye are come vnto the hyl of the Amozites, whiche the Lorde our God wyl geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: go vp and conquer it, as the Lorde God of thy fathers hath sayde vnto the: \* feare not, nether be discoraged. But

Deut. xxi. a.

u. p. 119. a.

ye came vnto me every one and sayde: \* we wyll sende men before vs, to searche vs out the lande and to bring vs worde agayne, what waye we must go vp by, and vnto what Cyties we shall come. And the sayinge pleased me well, and I toke twelue men of you, of euerye trybe one. Which departed, and went vp into the hye countrey, and came vnto the ryuer Escol, & searched it out, and toke of the frute of the lande:  $\alpha$  (to de:

clare the plenteousnesse thereof) in theyr handes, and brought it vnto vs, and broughte vs worde agayne, and sayde: It is a good lande, whiche the Lorde our God dothe geue vs.

**E** Notwithstandynge, ye wolde not consent to go vp, but were disobeyent vnto the mouth of the Lorde your God, and murmured in your tentes, and sayde: because the Lorde hateth vs, therefore hath he broughte vs out of the lande of Egypte, to deliuer vs into the hande of the Amozites, and to destroye vs. Howe shall we go vp? Our brethren haue discoraged oure hertes, sayinge: \* the people is greater and taller then we, and haue Cyties greete and walled euen vnto heauen, and moreover we haue sene the sonnes of the Enakims there. And I sayde vnto you: drede not nor be afraid of them. The Lord your God whiche goeth before you, he shall fyght for you, accordynge to all that he dyd vnto you in Egypt before your eyes. In the wylbernesse also thou haste sene howe that the Lorde thy God bare the, euen as a man doth beare his sonne in all the waye whiche ye haue gone by, vntill ye came vnto this place. And yet in this thyng ye dyd not beleue the Lorde your God. He went in the waye before you to searche you out a place to ppytche your tentes in, \* in fyre by nyght,  $\beta$  ye myght se what way to go, & in a cloude by day.

Num. xxi. d.

Exo. xlii. d.

And the Lorde hearde the voyce of your wordes, and was wroth, and sware, sayinge: \* there shall not one of these men and of this forward generation see that good lande whiche I swaie to geue vnto your fathers, saue Caleb the sonne of

Num. xlii. d. sub p. 119. a.

Iephune, he shall see it: \* and to hym wyll I geue the lande that he hath troden vpon, and to hym chylidren, because he hath folowed the Lorde:

$\alpha$  wonderful was the indignacion agayn the people, sayinge  $\beta$

\* the Lorde was angry wth me, lyke wyle for your sakes, sayinge: thou also shalt not go in thither. But Josua the sonne of Nun whiche

Num. xi. c. x. p. 119. c.

standeth before the, he shall go in thither. Wolden hym therefore, for he shall cause Israel to inheret  $\beta$  lande. \* Moreover, your chylidren whiche ye sayde shulde be a praye, & your sonnes whiche in that daye had no knowledge betwene good & euil, they shall go in thither, and vnto them wyll I geue it, and they shall enioye it. But as for you, turne your faces, and take your iourney in to the wylbernesse: euen by the waye of the red see. Then ye answered & sayde vnto me: \* We haue sinned agaynst the Lorde: we wyll go vp and fyghte, accordynge to all that the Lorde our God commaunded vs.

Num. xlii. c.

Num. xlii. c.

And when ye had gyrded on euerye man hym weapons of warre, beholde, ye were redy to go vp into the hyl. And the Lorde sayde vnto me: saye vnto them that they go not vp, & that they fyght not, for I am not amonge you: lest ye fall before your enemyes. I tolde you therefore, and ye wolde not heare, but disobeyed the mouth of the Lord, and went presumptuously vp into the hyl. And the Amozites whiche dwelt in that hyl came out agaynst you, and chased you (as bees vs) to do: and smote you in Seir, euen vnto Horeb. And ye came agayne, and wepte before the Lorde: but  $\beta$  Lorde wolde not heare your voyce nor geue you audience. \* And so ye abode in Cadis a longe reason, accordynge vnto the tyme  $\beta$  ye remayned in other places.

Num. xi. c.

#### The ii. Chapter.

$\alpha$  That whiche was done from the tyme they departed fro Cadis Barne, vnto the dale agaynst the kynge Sehon  $\beta$

**W**hen we \* turned our face, and toke our iourney into the wylbernesse, euen by the waye of the red see, as the Lorde spake vnto me. And we compassed mount Seir a longe tyme. And the Lorde spake vnto me, sayinge. Ye haue compassed this mountayne longe ynough, turne you northwarde. And warne thou the people, sayinge: ye shall go thowme the cosse of your brethren the chylidren of Esau whiche dwell in Seir, and they shall be afraid of you: Take ye good hede vnto your selues therefore. Ye shall not prouoke them, for I wyll not geue you of theyr lande, no not so much as a fote bredth, \* because I haue geuen mount Seir vnto Esau to possesse, ye shall be meate of them for money to cate, and ye shall procure water of them for money to drynke. For the Lorde thy God hath blessed the in all  $\beta$  workes of thy hande. He knewe thy enterpryse into this greete wylbernesse this fortye yeres, and the Lord thy God hath bene wth  $\beta$ , so that thou hast lacked nothyng. And when we were departed from our brethren the chylidren of Esau whiche dwell in Seir, the playne waye from Elath and from Ezion Gaber, we turned and went by the waye of the wylbernesse of Moab. And the Lorde sayd vnto

Num. xxi. a.

Ex. xxi. b. 22. 1. a.

Ex. xxi. b.



**unto me:** \* Thou shalt not fyght agaynst the Moabites, neyther prouoke them to batell, for I wyl not geue the of theyr lande to possesse because I haue geuen Ar vnto þ chylidren of Loth to possesse. The terryble people the \* Emims dwelt therein in tymes past, a people greate, manyp and tall, as the Enakims whych also were taken for gyautes as the Enakims whom the Moabites call Emims. The Horims dwelte in Seir before tyme, whose possessyon the chylidren of Esau occupied, and destroyed them before them, and dwelte in theyr steade: as Israell dyd vnto the lande of bys possessyon, whych the Lorde gaue them.

**Nowe tyme vp,** sayde I and get you ouer the ryuer zared and we went ouer the ryuer zared. The space in which we came from Eades barne vntill we were come ouer the ryuer zared was: xxxviii. yerres, vntill all the generacyon of the men of warre were wasted out from among the host, as the Lorde sware vnto them. \* For in dede the hande of the Lorde was agaynst them, to destroy them from amonge the hoste, tyl they were consumed. And so it came to passe, that all the men of war were consumed and deade from amonge the people. And the Lorde spake vnto me, sayinge: Thou shalt go thozowe Ar the cost of Moab this daye: and when thou comest nye vnto the chylidren of Ammon, thou shalt not lay sege vnto them, nor moue warre agaynst them.

**For I wyl not geue the of the lande of the chylidren of Ammon a possessyon** but I haue geuen it vnto the chylidren of Loth to possesse.

That also is taken for a lande of gyautes, and gyautes dwelte therein in olde tyme whom the Ammonites call zanzunims. \* A people that was great, manyp and tall, as the Enakims.

But the Lorde destroyed them before them, and they succeeded them in the inheritaunce & dwelt in theyr steade: as he dyd for þ chylidren of Esau

\* whiche dwel in Seir when he destroyed þ horims before them they conquered theyr possessyon, and dwelte in theyr steade vnto this daye.

And the Xunims which dwelte in Hazerim euen vnto Aza, the Caphthorims which came out of Caphthor destroyed them & dwelt in theyr steade

**Ryse vp therfore,** and take your iourney ouer the ryuer Arnon. Beholde, \* I haue geuen into thy hande Schon þ Amorite kyng of Heshon, and his lande. Go to therfore and conquer, and prouoke hym to batell. This daye wyl I begynne to send the feare and drede of the, vpon all nacjons that are vnder all the heuen: so that they whiche here speake of the wal tremble and quake before þ. And so I sent messengers out of the wyldernes of Redemoth vnto Schon kyng of Heshon, wyth wordes of peace, sayinge: \* I wyl go thozowe thy lande I wyl go a longe by the hye waye: I wyl neyther tyme vnto þ ryght hande nor to the lefte. Thou shalt sell me meate for money for to eate, and geue me water for money for to drynke: Only graunt me, that I may go thozowe on my fote as the chylidren of Esau whiche dwel in Seir, and the Moabites which dwell in Ar, dyd vnto me) vntill I be come ouer

Jordane, into the lande whych the Lorde our God geueth vs. But Schon the kyng of Heshon wolde not let vs passe by hym, for the Lord thy God hardened his spete, and made his hert tough, because he wolde deliuer hym into thy hande, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde, I haue begonne to set Schon and his land before the: go to and conquere, and possesse his lande.

\* Then both Schon and al his people came out agaynst vs to fyght at Jaza. And the Lorde set hym before vs, and we smote hym and his sons and all his people. And we toke all his cyties the same ceason and slewe the men, women, and chylidren of all the cyties, & let nothyng remayne save the cattel only we caught vnto our selues, and the spoyle of the cyties which we toke from Arer which is by the byrnie of the ryuer of Arnon, and from the cite that is in the ryuer, vnto Gilead: there was not one cite to strong for vs. The Lorde our God deliuered all vnto vs. vnto the land of the chylidren of Ammon thou camst not, nor vnto euery place of the ryuer Jabbok, nor vnto the cyties in the mountaynes, nor vnto whatsoeuer the Lord our God forbad vs.

### The. lii. Chapter.

Thynge that chaunted from the bytchop of the two kynges Schon and Og vnto the iustice of Jozai in Amorites lande.



**When we turned and wet by the way** to Basa. \* And Og the kyng of Basan came out agaynst vs, he and al his people to batell at Edrai. And þ Lord sayde vnto me feare hym not, for I wyl deliuer hym, and all his people, and his lande into thy hande, and thou shalt do vnto hym, as thou dydest vnto Schon kyng of the Amozites, whiche dwelt at Heshon. And so the Lorde our God deliuered into our handes, Og also the kyng of Basan and all his folke. And we smote hym, vntill none was lefte hym alpye. And he toke all his cyties the same ceason neyther was there a cite whiche we toke not from them) euen thre score cyties thozowe out all the regyon of Argob, the kyngdome of Og in Basan. All these cyties also were made stronge wth hye walles, gates and barres, besyde vnwalled towres a great many. And we utterly destroyed them, as we dyd vnto Schon kyng of Heshon, byrnyng ynto noughte all the cyties, wyth men, women, and chylidren. But all the catel and the spoyle of the cyties, we caught for our selues.

And thus we toke the same ceason, out of the hande of two kynges of the Amozites, the lande that was on the other syde Jordan from the ryuer of Arnon vnto mount Hermon which hermon the Sidons cal Sirion, and the Amozites call it Senir) all the cyties that laye in þ playne and all Gilead and all Basan vnto Salecha & Edrai, cyties of the kyngdome of Og in Basan. For onely Og kyng of Basan remayned of the remnaunte of þ gyautes, whose bed was a bed of yron. And is it not so. at Rabah amonge the chylidren of Ammon: ix cubytes dothe þ length therof conteyne, and foure cubytes the bredth of þv it, after



it after y<sup>e</sup> captiue of a man. And so we conquered this lande the same tyme, from Arcton whiche is by the ryuer of Arnon, vnto halfe mount Silead, \* and the cityes therof gaue I vnto the Rubenites and Gaddites. And the rest of Silead and all Basan of the kyngdome of Og, gaue I vnto the halfe tꝛybe of Manasse: euen all the regyon of Argob with all Basan: whiche is called the lande of gꝛauntes. Jair the sonne of Manasse toke all the regyon of Argob, vnto the costes of Seluri and Baachati, and called them after his owne name: Basan haueyth Jair vnto this daye. And I gaue Silead vnto Machir.

**C** And vnto the Rubenites & Gaddites I gaue halfe Silead vnto the ryuer of Arnon, halfe the valey and beyond, euen vnto the ryuer Jabbok, whiche is the border of the chyldren of Ammon: the playne also (of the wyldernes) and Jordan & the cost therof, from Ceneroth euen vnto the see whiche is in the playne, euen the salt see vnder y<sup>e</sup> springes of the byll, eastwarde. \* And I commaunded you the same tyme sayinge: the Lord your God hath geuen you this lande to entope it: ye shall go harnessed before your brethren the chyldren of Israel all that are mete for the war. Your wyues onely, your chyldren, and your cattell (for I wote that ye haue muche cattell) shall abyde in your cityes, whiche I haue geuen you, vntill the Lord haue geuen rest vnto your brethren as well as vnto you, and vntill they also haue conquered the lande, whiche the Lord your God hath geuen them beyonde Jordan: and then shall ye retourne agayne, euery man vnto his possellion whiche I haue geuen you.

**D** \* And I warned Josua the same tyme, saying: thyne eyes haue sene all that the Lord your God hath done vnto these two kynges, euen so shall he do vnto all kyngdoms whither thou goest. Ye shall not feare them, for the Lord your God, he shall fyghe for you. And I besought the Lord the same tyme, sayinge. O Lord God, y<sup>e</sup> haue begonne to shewe thy seruauent thy greatnesse and thy myghty hande, for elles where is there a God in heuen or in earth, that can do after thy workes, and after thy power: let me go out and se the good lande that is beyonde Jordan that goodly mountayne, and Libanon.

\* But the Lord was angrye w<sup>th</sup> me for your sakes, and wolde not heare me. And the Lord sayde vnto me: be content, speake no more vnto me of this matter. \* Set the vp into y<sup>e</sup> top of the byll, and lyfte vp thyne eyes westwarde, northwarde, southwarde, and eastwarde, and behold it with thyne eyes, for thou shalt not go ouer this Jordan. But charge Josua and courage hym, and bolden hym. \* For he shall go before this people, and he shall deuſe vnto them the lande whiche thou shalt se. And so we abode in the valley ouer agaynst the house of Moꝛ.

**The .iii. Chapter.**

*¶ An other waye to geue vnto the people, y<sup>e</sup> may ges may not be made to worship. The the cytes of refuge.*

**A**d nowe hearken O Israel vnto the ordynances and lawes whiche I teache you for to doo them, that so ye maye lyue and

go in and conquer the lande, whiche the Lord God of your fathers geueth you. \* Ye shall put no thynge vnto the worde whiche I commaund you, neyther do ought there from, that ye maye kepe the commaundementes of the Lord your God whiche I commaunde you. Your eyes haue sene what the Lord dyd vnto Baal Peor: \* for

all the men that folowed Baal Peor, the Lord your God hath destroyed from amonge you. But ye that cleaue vnto the Lord your God, as alwaye euery one of you this day. Behold, I haue taught you ordynances and lawes, such as the Lord my God commaunded me, that ye shulde do euen so in the lande, whither ye go to possesse it. Kepe them therfore and do them, for that is your wysdome and vnderstandyng in the syght of the nacpons: that they may heare all these ordynances, and saye: Surely it is a wyse and vnderstandyng people: it is a greete nacpon.

For what other nacpon is so greete, y<sup>e</sup> Goddes come sonne vnto: as the Lord our God is? vnto hym: Ye and what nacpon is so greete, that hath ordynances and lawes so ryghteous, as all this lawe whiche I set before you this daye. Take hede to thy selfe therfore, & kepe thy soule diligently, that y<sup>e</sup> forge not the thynges which thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but \* teache them thy sonnes and thy sonnes sonnes. Specially the daye that thou standest before the Lord thy God in Moꝛeb, when the Lord sayde vnto me: gather me the people together, & I wyl make them heare my wordes, that they maye learne to feare me all the dayes y<sup>e</sup> they shall lyue vpon the earth: \* and that they maye teach theyr chyldren: ye came: and stode also vnder the byll and the byll burnt with fyre: euen vnto the myddes of heuen, and there was darchnesse, cloudes, and myst. And the Lord spake vnto you out of the myddes of the fyre, and ye hearde the voyce of the wordes: \* but sawe no Image, sawe heard a voyce onely. And he declared vnto you his covenauent whiche he commaunded you to do, euen ten verses whiche he wote vpon two tables of stone. And the Lord commaunded me that same ceason, that I shoulde teache you ordynances and lawes, whiche ye oughte to do in the lande whither ye go to possesse it.

**C** Take therfore good hede vnto your selues, as pertaynyng vnto your soules, for ye sawe no maner of ymage in the daye that the Lord spake vnto you in Moꝛeb out of the myddes of the fyre: lest ye marre your selues and make you a graue ymage and ypycture of any maner of fygure: the lykenesse of man or woman, the lykenesse of any maner of beaſt that is on earth, or the lykenesse of any maner fethered foule that flyeth in y<sup>e</sup> ayre or the lykenesse of any maner woꝛme that crepeth on the earth, or the lykenesse of any maner fyſhe that is in the waters beneth the earth.

\* Ye and lest thou lyfte vp thyne eyes vnto heauen, and when thou seest the sonne the moone and starras with all the hoste of heauen, shuldest be deceyued, and shuldest worship & serue the thinges,

Deu. xxi. a.  
Job. xxxii. b.  
Job. xxxi. a.

Job. xxi. a.  
Job. xxxi. c.

Job. xxi. a.

Deu. xxi. a.

Deu. xxi. a.  
Job. xxxi. c.

Job. xxxi. a.  
Job. xxxi. b.

Deu. xxi. a.  
Job. xxxi. a.  
Job. xxxi. c.



**Gen. i. d.** ges, whiche the Lorde thy \* God hath made to serue all nacjons vnder the whole heauen.

**D** But the Lorde hath taken you and broughte you out of the yron forname: euen out of Egypte to be vnto hym a people and enherptaunce as ye be this daye. Furthermore, the Lorde was angrye with me for your wordes, and swaie that I shulde not go ouer Iordane, and that I shulde not go in vnto that good lande, whiche the Lord thy God geueth the to enherptaunce. \* But I must dye in this lande, and shall not go ouer Iordan. But ye shall go ouer, & conqure that good lande. Take hede vnto your selues, that ye forget not the appoyntment of the Lord your God which he made with you, and that ye make you no grauen ymage, nor any picture that the Lord thy God hath forbydden the. \* For the Lord thy God is a consuming fyre, and a gelous God.

**Le. xxv. 18** If thou doest beget chyldren and chyldrens chyldren, and when ye haue dwelt in the lande, ye do wickedly, and make any maner of grauen ymage and worke euell in the syght of y Lord thy God, to prouoke hym to anger, I call heauen and earth to recorde agaynst you this daye, that ye shall shortly perishe from of the lande, whither ye go ouer Iordan to possesse it: ye shall not prolonge your dayes therein, but shall utterly be destroyed. And the Lorde shall scatter you amonge the nacjons, and ye shall be left fewe in nombre amonge the people, whither the Lorde shall bypunge you and there ye shall serue goddes which are the worke of mans hande, wood and stone, whiche neyther se, nor heare, nor cate, nor smell. \* And there thou shalt seeke the Lorde thy God, and shalt fynd hym, yf thou seeke hym with all thyne herte, and wpth all thy soule. When thou arte in tribulacion, & when all these thynges (that be here spoken of) are come vpon the euen in the later dayes, yf thou shalt retorne agayne to the Lorde thy God, and be obedyent vnto his voyce. For the Lorde thy God is a mercifull God: he wyl not forsake the, neither destroye the. \* nor forget the appoyntment of thy fathers, whiche he swaie vnto them.

**Deu. xxx. 14** For aske of the dayes that are past, whiche were before the sence the daye that God created man vpon the earth, and aske from y one syde of heauen vnto the other, yf euer there came to passe suche a greate thinge, or whether any such lyke thyng hath bene heard. Yf euer a nacjon heare the voyce of God speakinge out of the myddes of a fyre, as thou hast heard, and yet lyued: yether whether God assayed to go and take hym a people from amonge nacjons thowowe temptacions, spyes, wonders, warre, a myghty hande, a stretched out arme, & thowowe great syghes, accordyng vnto all that the Lord your God byd vnto you in Egypt before your eyes. **Le. xxv. 18** Into the it was shewed, that thou myghtest knowe, howe that the Lord he is God, and that there is none other but he. \* Out of heauen he made the heare his voyce, that he myght nourture the, and vpon earth he shewed y his great fyre, and thou heardest his voyce out of the myddes of y fyre. And because he loued thy fathers,

he chose the: sede after them, and broughte the out in his syght, and with his myghtye power cut of \* Egypte forthrust out nacjons great and myghtye then thou, before the, and to bypunge y in, and to geue the the: lande to enherptaunce: as it is come to passe this daye.

Understande therefore this daye, and tourne it into thyne harte, that the Lorde, he is God in heuen aboue, and vpon the earth beneth neither is there any other. Thou shalt kepe therfore his ordynaunces, and his commaundementes whiche I commaund the this daye, that it maye go wel with the and with thy chyldren after the, and y thou mayst prolonge thy dayes vpon the earth, whiche the Lorde thy God geueth the thy lyfelonge. \* Then Moses leuered thre cytes on the other syde Iordan toward the sonne risinge: y he shoulde speke thither, whiche had kyled his neyghboure vniuerses, & hated hym not in tyme past, and therefore shuld speake vnto one of y same cytes, and spue: Namely Bezer in the wyldernesse: euen in the playne countre of the trybe of Ruben: & Ramoth in Gilead of the trybe of Gad and Golan in Basan of y trybe of Manasse.

And so this is the lawe which Moses set before the chyldren of Israel. These are the wytnesse, statutes, and ordynaunces, which Moses tolde the chyldren of Israel after they came out of Egypte, on the other syde Iordan, in the valley ouer agaynst the house of Deor, in the lande of Sehon kynge of the Amozites whiche dwelt at Hesbon: whom Moses and the chyldren of Israel smote, after they were come out of Egypte and conquered his lande, and the lande of Og, kynge of Basan two kynges of the Amozites, whiche were on the other syde Iordan toward the sonne risinge: frome Aruer whiche is by the banke of the riuier Arnon, vnto Mount Sion: whiche is Hermon, and all the playne on the other syde Iordan eastward: euen vnto y see, which is in the playne vnder the spynges of the byll.

## The v. Chapter.

The first commaundementes.

**Deu. v. 1** And Moses called all Israel, & sayde vnto them. Heare O Israel the ordynaunces & lawes whiche I speake in your eares this daye, that ye may learne them, and fulfill them in dede. The Lorde our God made an appoyntment with vs in Horeb. The Lorde made not this boude with our fathers, but with vs: euen wpth vs, whiche are all here aloue this daye. The Lorde talked with you face to face in the mount, out of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, and shewed you y worde of the Lorde. For ye were as trayde at the syght of the fyre, & went not vp into the mount, and he sayde. \* I am the Lorde thy God, whiche broughte the out of the lande of Egypt from the house of bondage. Thou shalt haue none other goddes in my presence.

\* Thou shalt make the no grauen ymage of any maner of lykenesse that is in heuen aboue, & that is in the earth beneth, and that is in the waters beneth the earth. Thou shalt neyther bowe thy



utterly desyre it: abhor it, for it is a dāned thing

**C**he. viii. Chapter.

Moses porteth the xlv. articles in remembrance what God hath done to them in the wyldernesse.

**A**



**I**f the commaundementes whiche I commaunde the this daye, shalpe kepe for to do them þe ye maye lyue: and multiplie and go in, and possesse the lande whiche the Lorde sware vnto your fathers. And thou shalt thynke on al the waye whiche the Lorde thy God led the this fortye yere in the wyldernesse, for to humble the and to proue the, and to wete what was in thine herte, whether thou woldest kepe his commaundementes or no. He \* humbled the, and suffered the to hunger, and fed the with Manna, whiche neyther thou nor thy fathers knewe of, to make the to knowe, þe a man doth not lyue by breade onely: but by every word that proceedeth oute of the mouth of the Lorde, both a man lyue.

\* Thy raymente waxed not olde vpon the neyther dyd thy shoe swell those fortye yeres.

**B**

This also shalt thou consyder in thynne herte that as a man nurtereth his son, euen so þe Lorde thy God nurtereth the. Therefore shalt þe kepe the commaundementes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lorde thy God bringeth the into a good lande, a lande in the whiche are ryuers of water and fountaynes and springes that spring out of valeys and hylles: a lande wherin is wheate and barley, vineyardes, figgetrees, and pomgranates: a lande wherin is oyle olue and honey: a lande wherin thou shalt eate bread wout skarcenes, neyther shalt thou lacke any thyng: a lande

\* whole stones are piron, and oute of whose hylles thou shalt dygge brasle. When thou hast eaten therfore and fylled thy selfe, thou shalt blesse the Lorde thy God in that good lande, which he hath geuen the.

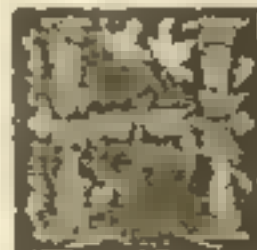
**B**eware that thou forget not the Lorde thy God, that thou woldest not kepe his commaundementes, his lawes & his ordynaunces whiche I commaunde the this daye \* yee, and when thou haste eaten and fylled thy selfe, and haste buylte goodly houses and dwelte therein, and when thy bestes, and thy shepe are waxed many, and thy syluer and gold is multiplid, and all that thou haste is increased, then beware lest thynne harte ryle and thou forget the Lorde thy God, whiche broughte the out of the lande of Egypte, & from the house of bondage, and which was thy guide in the greates and terriblye wyldernesse (wherin were) fyre serpentes, scorppions, and drought without any water. But he brought out water for the, euen out of the rocke of synte he fed the in the wyldernesse with Manna, whiche thy fathers knewe not, euen for to humble the, and to proue the, and that he myght so doo the good at thy latter ende. Lest thou shuldest saie in thynne herte \* my power and the myghte of myne owne hande hath prepared me this abundaunce: But remember the Lorde thy God, howe that it is he whiche giveth the power to get the substaunce, for to make good the promise whiche he sware

vnto thy fathers, as this daye dothe wytnesse.

And if thou forget the Lorde thy God, and walke after straunge \* goddes, and serue them, and worship the, I testifie vnto you this daye þe shal surely perishe. As the nacions which the Lorde destroyeth before you, euen so ye shall perishe because ye wolde not be obedyence vnto þe voyce of the Lorde your God.

**C**he. ix. Chapter.

They are sayd to be in the lande of Canaan.



**C**are O Israell, thou passest ouer Jordan this daye, to go in, and conquer nacions greater and myghtier then thy selfe: Cityes greates and walled vnto heuen, a \* people great and tall, euen the chyldren of þe Enakims, which thou knowest of, and of whom thou hast heard saie, who wyl stande before the chyldren of Enakim? Understande therefore this daye, that the Lorde thy God is euen he whiche goeth ouer before the as a \* (courage and), a consuming fyre he shall destroye them and he shall bringe them downe before thy face. He shall cast them out and bringe them to naught quickly, as the Lorde hath sayde vnto the. Speake not thou in thynne harte (after that the Lorde thy God hath caste them out before the, sayinge for my rightousnesse the Lorde hath broughte me in, to possesse this lande. Fawe: but for the wyckednesse of these nacions the Lorde hath caste them out before the. It is not for thy rightousnes sake, or for thy righte harte, that thou goest to possesse thery lande. \* But for the wyckednesse of these nacions, the Lorde thy God doth cast them out before the, euen to perfourme the worde whiche the Lorde thy God sware vnto thy fathers, Abraham, Isahac, and Jacob.

Understande therefore that it is not for thy rightousnes sake, that the Lorde thy God doeth geue the this good lande to possesse it, leying thou arte a styfnecked people. Remember and forget not, howe thou prouokedst the Lorde thy God in the wyldernesse, sence the daye that thou dydest departe out of the lande of Egypte vntil ye cam vnto this place ye haue rebelled against the Lorde. \* Also in horeb ye angered the Lorde, so that the Lorde was wroth with you, euen to haue destroyed you, when I was gone vp in to the mounte, to receaue the tables of stone, the tables of appoyntemente, whiche the Lorde made with you. And I abode in the hyl forty dayes and forty nyghtes, when I nether dyd eat bread nor drinke water. \* And the Lorde deliuered me two tables of stone, wyrtten wyth the fynger of God, and in them was accordyng to all the wordes whiche the Lorde sayde vnto you in the mounte out of the myddest of the fyre in the daye of the gatherynge together.

And when the forty dayes and forty nyghtes were ended, the Lorde gaue me þe two tables of stone, the tables of the couenant and þe Lorde sayde vnto me. \* Up and get the downe quicklye from hence, for thy people whiche thou hast broughte out of Egypte, haue marred all. They are turned attonce out of þe waye, which I com-



I commaunded them, and haue made them a molten ymage. Furthermore, the Lorde spake vnto me, saying: I haue sene this people, and beholde it is a stiffnecked people, let me alone, that I may destroye them, and put out the name of them fro vnder heauen, and I wyll make of thee a myghty nation, and greater then they be.

And I turned me, and came downe from the hyll (euen from the hyll that burnte with fyre, & the two tables of the appoyntment were in my handes. And I looked, and beholde ye had synned agaynst the Lorde your God, and had made you a molten calfe, and had turned attonce oute of the waye whiche the Lorde had commaunded you. \* And I toke the two tables and cast them oute of my two handes, and brake them before your eyes. \* And I fell downe flatte before the Lorde euen as at the fyrste tyme, & forty dayes, and forty nyghtes I dyd nether eate breade nor drinke water, because of all your synnes, which ye synned in oopenge wyckedly in the syghte of the Lorde in that ye prouoked hym vnto wrath. For I was afrayd that for the wrath and fearfulness wherewith the Lorde was moued agaynst you, he wolde haue destroyed you. But the Lorde heard me at that tyme also.

The Lorde was very angry with Aaron also euen to haue destroyed him, & I made intercession for Aaron also the same tyme. And I toke your synne \* the calfe whiche ye had made, and burnt him with fyre, and stamped him & grounde hym agood, euen vnto small duste. And I caste the duste thereof into the broke, that descended oute of the mounte. Also at the burnynge \* at the temptacion, and at the sepulchres of luste ye angred the Lorde, lyke wyse when the Lorde sente you from Cades Barne, saying: go vp and conquer the lande whiche I haue geuen you \* ye disobeyed the mouth of the Lorde your God, and nether beleued hym, nor harkened vnto his voyce. Ye haue bene dysobedient vnto the Lorde, sence the daye that I knewe you.

And I fell downe flat before the Lorde forty dayes and forty nyghtes which I laye there for the Lorde sayde, that he wolde destroye you. I made intercession therfore vnto the Lorde, & sayde: \* O Lorde God, destroye not thy people and thyne inheritaunce, whiche thou haste deliuered thowoe thy greatnesse and which thou haste brought out of Egypte thowoe a myghty hand. Remember thy seruauntes Abraham, Isaac, and Jacob, and loke not to the stubbornesse of this people, nor to theyr wyckednes and synne lest the lande whence thou broughtest the saye: The Lorde is not able to byrge them into the lande whiche he promysed them: and because he hated them, therfore hath he carped the oute, to slaye them in the wyldernes. Beholde, they are thy people, & thyne inheritaunce which thou broughtest oute in thy myghty power and in thy stretched oute arme.

### The .x. Chapter.

The reueryng of the tables. An exhortacion to geue hede to the lawe.



At the same reason the Lorde saide vnto me, \* hewe the two tables of stone lyke vnto the fyrste, and come vp vnto me into the mounte, and make the an arke of wood, and I wyl wyte in the tables, the wordes that were in the fyrste tables whiche thou brakest, and thou shalt put the in the arke. And I made an arke of sethem wood and hewed two tables of stone \* lyke vnto the fyrste, and went vp vnto the mountayne, hauing the two tables in myne hande.

And he wrote in the tables \* accordynge to the fyrste wytyng (the ten verses whiche the Lorde spake vnto you in the mounte oute of the myddes of the fyre, in the daye of the gatherynge together) and the Lorde gaue them vnto me. And I departed, and cam downe from the hyll, and put the tables in the arke which I had made: & there they be, as the Lorde commaunded me.

\* And the chyldren of Israel toke theyr iourney from Bereth of the chyldren of Zakan to Bersera, where Aaron dyed, and was buried, and Eleazar his sonne became preast in his steade. From thence they departed vnto Gadgad: and from Gadgad to Jathbath a lande whiche hath ryuers of water. \* The same reason the Lorde separated the trybe of Leui to beare the arke of the appoyntment of the Lorde, and to stande before the Lorde, and to minister vnto hym, & to blesse in his name vnto this daye. \* Wherefore the Leuites haue no parte nor inheritaunce with their brethren. But the Lorde is theyr inheritaunce as the Lorde thy God hath promysed them.

\* And I taried in the mount, euen as at the fyrste tyme forty dayes and forty nyghtes, and the Lorde hekened vnto me at that tyme also, and the Lorde wolde not destroye the. And the Lorde sayde vnto me: vp, and go forth in the iourneys before the people, that they maye go in and conquer the lande whiche I swaie vnto theyr fathers, to geue vnto the. And nowe Israel, what doth the Lorde thy God requyre of the \* but to feare the Lorde thy God, and to walke in all his wayes, to loue hym, and to serue the Lorde thy God with all thyne harte and with all thy soule. Namely, that thou kepe the commaundementes of the Lorde, and his ordynaunces whiche I commaunde the this daye, for thy welth.

Beholde, heauen and the heauen of heauens is the Lorde thy God, and the earth with all that therein is: Not withstandynge, the Lorde had a luste vnto thy fathers to loue them, & chose theyr sede after them, euen you, aboue all nacions, as thou seest this daye.

\* Circumcise therfore the foreskyn of your herte, and be no more styfnecked. For the Lorde your God, is God of goddes, and Lorde of lordes, a great God a myghty & a terrible: which regardeth no mans personne nor taketh gyfte. He doth ryght vnto the fatherlesse and wydowe and loueth the straunger, to geue hym fode and rayment. \* Loue ye therfore the straunger also: for ye were strangers your selues in the lande of Egypte. \* Thou shalt feare the Lorde thy God, and hym, onely: shalt thou serue, to hym shalt



shalte thou cleue, and sweate by his name: he is thy prayse and thy God, that hath done for thee these great and terrible thynges, whiche thyne eyes haue sene. Thy fathers wente downe into Egypte with lxx. soules, and nowe the Lorde thy God hath made the and multiplied the, as the \* starres of heauen.

The. xi. Chapter.

An exhortacion to regard the lawe.

**W**herfore thou shalte loue the Lorde thy God and kepe his obseruances his ordynances, his lawes, and his commaundementes alwaye. Cal to your mynde this daye that whiche your chyldren haue neyther knowen nor sene: euen the hartout of the Lorde your God, his greatnesse, his myghty hande, and his stretched out arme, his myracles, and his actes whiche he dyd in the myddes of Egypte, euen vnto Pharaos the kynge of Egypte and vnto all his lande: & what he dyd vnto the hoste of Egypte, vnto theyr horses and charettes: howe he broughte the water of the red see vpon them: as they chased you beynde, and howe the Lorde hath broughte them to naught vnto this daye, and what he dyd vnto you in the wyldernesse, vntyll ye came vnto this place. and what he dyd vnto \* Dathan and Abiram the sonnes of Eliab the son of Ruben, how the earth opened her mouth, and swallowed them wyth theyr householdes and theyr tentes, and all theyr substance that was in theyr possession, in the myddes of Israell.

**D**outlesse, your eyes haue sene all the great actes of the Lorde whiche he dyd. Wherfore shal ye kepe all the commaundementes, whiche I commaunde you this daye, that ye maye be stronge: and go in and conquer the lande whether ye goo to possesse it, and yf ye maye prolonge your dayes in the lande whiche the Lorde swate vnto your fathers, to geue vnto them and to theyr scede, a lande that floweth wyth mylke and honye. For \* the lande whether thou goest to possesse it, is not as the lande of Egypte that ye came out of where thou sowedst thy scede: & watered it w<sup>th</sup> thy fete as a garden of hearbes but y<sup>e</sup> lande wher ye go ouer to possesse it, is a lande that hath hylles and valleyes, and drynket water of the rayne of heauen. This lande doth the Lorde thy God care for, and the eyes of the Lorde thy God are alwayes vpon it, from the begynnyng of y<sup>e</sup> yere, vnto the ende of the yere.

If ye shall hearken therfore vnto my Commaundementes, whiche I commaunde you this daye, that ye loue the Lorde your God and serue hym with all your hart, and with all your soule \* I also wyll geue rayne vnto your lande in due season. the fyrste rayne and the latter, that thou mayest gather in thy corne, thy wyne, and thyne oyle. And I wyll sende grasse in thy felde for thy catel that thou mayest eate, and fyll thy selfe. But beware that your harte deceaue you not. & ye turne asyde, and serue straunge goddes, and worship them, and then the Lorde being wroth agaynst you, \* shal v<sup>er</sup> the heauen, that there be no raine, and that your lande yeelde not her frute

and lesse ye peryshe quicklye frome of the good lande, whiche the Lorde geueth you.

**T**herfore shall ye putte vpon these my wordes in your harte and in your soule, and bynd them for a sygne vpon your hande, that they maye be as a warnyng betwene your eyes, and ye shall \* teach them your chyldren that they maye talke of them, when thou spyttest in thine house & when thou walkest by the waye: when y<sup>e</sup> lyest downe, and when thou rysest vp: y<sup>e</sup>re, and y<sup>e</sup> shalt wypte them vpon the doze postes of thyne house, and vpon thy gates, that your dayes maye be multiplied, and the dayes of your chyldren in y<sup>e</sup> lande whiche the Lorde swate vnto your fathers to geue them, as longe as the dayes of heauen laste vpon the earth. For yf ye kepe all these commaundementes, whiche I commaunde you so that ye do them: I amely, that ye loue the Lorde your God and walke in all his wayes and cleue vnto hym. Then wyll the Lorde caste oute all these nacions before you, and ye shalbe the heyres of great nacions and of them that are myghtyer then your selues. \* All the places whereon the soles of your fete shall treade, shalbe yours: euen from the wyldernesse and from Libanon, & from the ynter Euphrates, euen vnto the uttermost see, shall your coste be. There shall no man be able to stande before you: for the Lorde your God shall caste the feare and drede of you vpon all the lande that ye shall tread vpon, as he hath sayde vnto you.

**B**eholde, I set before you this daye a blessinge and a curse: a blessinge: yf ye obey the commaundementes of the Lorde your God whiche I commaunde you this daye. And a curse yf ye wyll not obey the commaundementes of y<sup>e</sup> Lorde your God: but turne out of the waye, whiche I commaunde you this daye, to go after straunge goddes, whiche ye haue not knowen. When the Lorde thy God therfore hath broughte the into the lande, whether thou goest to possesse it, thou shalt put the \* blessinge vpon mount Garisim, and the curse vpon mount Ebal, whiche mountaynes are on the other syde Jordan on y<sup>e</sup> backe syde of the waye towarde the goynge downe of the sonne, in the lande of the Cananites whiche dwell in the playne ouer agaynst Gilgal helyde the grone of Moyses. For ye shall passe ouer Jordan, to go in and possesse the lande, whiche the Lorde your God geueth you, & ye shall conquer it, and dwell therein. Take hede therfore that ye doo all the commaundementes and lawes, whiche I sette before you this daye.

The. xii. Chapter.

Exhortacion to destroye the altars of the heathen, and to serue the Lorde your God.

**T**hese are the ordynances and lawes, whiche ye shall obserue and doo in the lande whiche the Lorde God of thy fathers geueth the to possesse it as longe as ye lyue vpon the earth. \* Ye shall destroye all places wherin the nacions whiche ye shall conquer serued theyr goddes, vpon hye mountayns on hylles and vnder euery thycke tree. And theyr altars, and brake theyr pylles and

Gen. xlii. c

Gen. xlii. b

Exo. xiii. c

Num. xvi. c

Deu. viii. b

De. xxi. c  
Exo. x. c  
Leu. xiii. b

De. xxi. c  
Exo. x. c  
Leu. xiii. b

Deut. vi. b  
Deu. x. c

Deut. vi. b  
Deu. x. c

Isa. i. c

Deut. xxx. c  
De. xxi. c

De. xxi. b

Deu. vii. c



and burne the groues with fyre and hew downe the grauen ymages of the gods that they haue, and bypnye the names of them to naught out of that place. Ye shal not so do vnto the Lorde your God, but ye shal seke the place, which the Lorde your God shall haue chosen out of all your tribes, to put his name there, and there to dwell.

Exod. xxi. b  
and xxi. b

And \* thyther thou shalt come, and thyther ye shall bypnye your burnt sacrifices your offerings, your tythes & hene offerings of your hande, your vowes, your freewill offerings, & the fyfte gender of your oxen & of your shepe. And there ye shall eat before the Lorde your God, and ye shall reioyce in all that ye put your hande vnto both ye and your householdes, which in the Lorde thy God hath blessed the.

15

Ye shall not do after all these thynges that we do here this daye, euery man what semeth hym good in his owne eyes. For ye are not yet come to rest, & to the inheritaunce which y Lord your God geueth you. But whē ye go ouer Jordan, and dwell in the land which the Lorde your God hath geuen you to inherete, & when he hath geuen you rest from all your enemies round about, so that ye dwell in safety, then vnto y place which y Lord your God hath chosen, to put his name ther, ye shal bypnye al that I commaund you, namely your burnt sacrifices, your offerings, your tythes, the hene offering of your hand, and al your specciall vowes which ye vow vnto the Lorde. And ye shal reioyce before the Lorde your God, ye and your sonnes & your daughters your seruantes and your maidens, and the Leuite y is wythin your gates & for as much as he hath no parte nor inheritaunce wyth you. Take hede y thou offer not thy burnt offerings in euery place that thou seest: but in the place which the Lorde shall haue chosen in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all y I commaund the. Notwithstanding thou mayst kyl & eat flesh in al thy cities, what soeuer thy soule lysteth after, accordynge to the blessing of the Lorde thy God which hath geuen the \* both the vncleane & the cleane may eat ther of, euen as the roo, or y hart only ye shal not eat the bloud, but powre it vpon y earth as water.

Deut. xv. b

Thou mayst not eat wythin thy gates the tyth of thy corne, of thy wine & of thy oyle, & the fyfte gender of thine oxen, & of thy shepe, nether any of thy vowes which y vowest, nor thy freewill offerings or hene offering of thine hande: but thou must eat them before the Lorde thy God in the place whych the Lorde thy God hath chosen thou and thy sonne, & thy daughter, thy seruant and thy mayde, & the Leuite that is wythin thy gates & thou shalt reioyce \* (and be refreshed) before the Lorde thy God, in all that thou puttest thine hande to. \* Beware, that thou forsake not the Leuite, as long as thou lystest vpon y earth.

Exod. xxi. b

If (when the Lorde thy God hath enlarged thy border as he hath promysed the) thou saye, I will eat flesh, because thy soule longeth to eat flesh thou mayst eat flesh what soeuer thy soule lusteth. Of the place whych the Lorde thy God hath chosen to put his name ther, be to far from

the, then thou shalt kyl of thy oxen, and of thy shepe which the Lorde hath geuen the, as I haue commaunded the, and thou shalt eat in thine owne ctyte, what soeuer thy soule lusteth.

\* And as the roo and the harte is eaten, euen so thou shalt eat them: both the cleane and the vncleane shal eat of them. But be stronge \* that ye cate not the bloud. For the bloud, that is y lyfe and thou mayst not eat the lyfe with the flesh y shalt not eat it, but powre it vpon the earth as water. So thou eat it not that it maye go well wyth the and wyth thy chyldren after the: But thou shalt do that which is ryght in the syghte of the Lorde. But thy holp thynges which thou hast, and thy vowes & thou shalt take, and come vnto the place which the Lorde hath chosen, and thou shalt offer thy burnt offerings both flesh and bloud vpon the altar of the Lorde thy God and the bloud of thine offerings shalt be powdered out vpon the altar of the Lorde thy God, & thou shalt eat the flesh. Take hede and heare all these wordes which I commaund the, that it may go well with the and w thy chyldren after the for euer, yf thou dost that which is good and right in the syght of the Lorde thy God.

Deut. xv. b

Lev. xxi. b

Deut. xxi. b

and b. b. b.

Deut. x. b  
and b. b. b.

When the Lorde thy God hath destroyed the nacions before the, whither thou goest to conquire them, and y succeedest in theyr inheritaunce and dwellest in theyr lande: Beware, that thou be not taken in a snarre after them, after y they be destroyed before the, and y thou aske not after theyr goddes, saying: how dyd these nacions serue theyr goddes? I will do so lyke wise. Nay \* thou shalt not so do vnto y Lorde thy God for all abhominacions, and that which the Lorde hateth, y same haue they done vnto theyr goddes. For they burne both their sonnes and theyr daughters with fyre before theyr goddes. Therefore what soeuer I commaund you, that take hede you do \* only, vnto the Lorde, & \* put thou nought thereto, nor take ought there from.

Deut. xv. b

Deut. x. b

Deut. xxi. b

Deut. xxi. b

Deut. xxi. b

### Chapter.

The false prophet must be put to death. God proueth our saych by false prophecies.



If there arys among you a \* prophete a dremer of dreames, & geue the a signe or wonder, & y signe or wonder which he hath sayd com to passe, & the saye: let vs go after straung gods, which y hast not known, & let vs serue them herke not thou vnto y wordes of y prophete or dremer of dreames \* For the Lorde thy God proueth you, to wite whether ye loue y Lord your god w al your hart and w al your soule. Ye shal walke after y Lord your God and feare hym kepe his commaundementes, & herken vnto his voice, serue him, & cleaue vnto him.

Deut. xv. b

Deut. xv. b

Deut. xv. b

Deut. xv. b

Deut. xv. b

\* And y prophet or dremer of dreames shal dye because he hath spoken to turne you away from the Lorde your god, (which brought you out of y land of Egypt, & deliuered you out of the house of bondage to thrust y out of the way, which y Lorde thy God commaunded the to walke in: and therefore thou shalt put the euel away from the. Yf thy brother, the sone of thy mother, or thine owne sonne, or thy daughter, or the wife that is

i. i. etym



eth in thy bosom, or thy friend which is as thyne owne soule vnto the, entyce the secretly, saying, let vs go and serue straunge Gods, whiche thou hast not knowen, nor yet thy fathers. And they be of the Gods of the people whiche are rounde aboute you, whether they be nye vnto the or far of from the, from the one ende of the earth vnto the other. Thou shalt not consent vnto hym, nor herken vnto hym. thyne eye shall not pitye hym, neyther shalt thou haue compassion on hym, nor kepe hym secreete, \* but cause hym to be slayne.

Deu. xxi. b

Thyne hand shall be first vpon hym to kyll hym, and then the handes of all the people. And thou shalt stone hym with stones that be nye, because he hath gone aboute to thruste the awaye from the Lorde thy God, whiche brought the out of the lande of Egypte, and from the house of bondage. And all Israel shall beare a feare, and shall do no more any suche wyckednesse as this is amonge you.

If thou shalt heare saye in one of thy cyties which the Lorde thy God hath gyuen the to dwell in, that certeyn men beyng the children of Belial, are gone out from amonge you and haue moued the inhabytors of the cytye, sayinge let vs go & serue straunge Gods, whiche ye haue not knowen. Then thou must seke, and make searche and enquire dplygenly. And behold, yf it be true, & the thyng of a suretie, that suche abhominacyon is wrought amonge you: then thou shalt smyte the dwellers of that cytye in the edge of the swearde, and destroye it utterly, and all that is therein, and euen the very entel

therof with the edge of the swearde. And gather all the spoyle of it into the myddes of the strete therof, & burne with fyre both the cytye & all the spoyle therof eueri wyght for the Lord thy God.

Deu. xxi. b  
Deu. xxi. c

And it shall be an heape for euer, and shall not be buylt agayn. \* And there shall cleane naught of the damned thyng in thyne hande, that thy Lord may turne from the scarcenes of his wrath, and shewe the mercy, & haue compassion on the, and multiplye þ, as he hath sworne vnto thy fathers.

Deu. xxi. a

\* Therefore shalt þ herken vnto the voyce of the Lorde thy God, to kepe al his commaundementes which I commaunde the this daye, that thou do it whiche is ryght in þ eyes of the Lorde thy God.

### The. xiii. Chapter.

The maners of the Gentyles maye not be folowed, what beastes are cleane to be eaten, and what not.

Leu. x. b

**A**re the children of the Lord your God. \* Ye shall not cut your selues, nor make you any baldnes bytwene your eyes for any deade man. \* For thou arte an holy people vnto the Lord thy God, & the Lord hath chosen the to be a seuerall people vnto hym selfe, aboue all the nacyns that are vpon the earth.

Leu. x. a

Thou shalt \* eate no maner of abominacion. These are the beastes whiche ye shall eate, oren, shepe, and goates, herte, roo, & bugle, wylde goate, vnpcone, wylde ore, and Camelpon. And al the beastes that cleane the hofe, and stytt it in þ two clawes, and chewe the cud, them ye shall eate. Reuerthelesse, these ye shall not eate of: them that chewe cud, and of them that deupde & cleane the hofe: the camell, the hare, & the cony: whiche

chewe cud, but deupde not the hofe: therefore are they vnclean vnto you: & also the swyne, though he deupde the hofe, yet he cheweth not cud, therefore is he vnclean vnto you: ye shall not eate of the fleshe of suche, nor touche the dead carkas of them. \* These ye shall eate of all that are in the waters. All that haue fynnes and scales shall ye eat. And what soeuer hath no fyns & scales, of þ ye may not eate, but it is vnclean vnto you.

Leu. xi. b

Of all cleane byrdes ye shall eate. but these are they of which ye shall not eate: the Eagle, the Goshawke, and the Cormorant, the Trion, the Vultur, the kpte after her kynde, & all kynde of Raueng, the Estrich, the nyghtcrowe, the kuckowe, and the Sparowhawke, after her kynde, the lytle Owle, the great Owle, the Bache, the Kitter, the Pye, the Storke, the Heron, þ Jay in his kynde, the lapwng, the swalow. And let al crepyng foules be vnclean vnto you, & not be eaten of: but of all cleane foules ye may eate.

Deu. xii. b

Ye shall eate of nothyng that lyeth alone: &

But thou shalt gyue it vnto the straunger that is in thy cytye, that he eate it, or thou mayst sell it vnto an almaynt. For thou arte an holy people vnto the Lorde thy God. Thou shalt not sette a kynd in his mothers mylke. Thou shalt eate of the all the increase of thy fede, that þ felde bynggeth forth yere by yere. And thou shalt eate before þ

Deu. xii. c  
Deu. xii. d

Lord thy God, in the place which he hath chosen, and where he hath put his name, the cytye of thy come, of thy wyne, and of thyne oyle, and the first gendred of thyne oren and of thy shepe, that þ mayst learne to feare the Lorde thy God alwaye. \* If the waye be so longe for the: so that thou art not able to cary it, and yf the place be farre from the, whiche the Lord thy God hath chosen to set his name there: and the Lorde thy God hath blessed the, then shalt þ make it in money, and take the money in thyne hande, and go

Deu. xii. b

Deu. xii. a

vnto the place whiche þ Lorde thy God hath chosen, and bestowe the money for what soeuer thy soule lusteth after for oren, and shepe, wyne and stronge drynke, and for what soeuer thy soule desireth, and eate there before the Lorde thy God, and be merry: bothe thou & thyne household, and the Leuite that is within thy gates, shalt thou not forsake, \* for he hath neyther parte nor inheritance with the. \* At the ende of thre yere thou shalt byng forth al the rytheg of thyne increase the same yere, and laye it vp within thyne owne gates. And the Leuite which hath no parte nor inheritance with the, shall come, & the straunger, the fatherlesse, and the wydowe, whiche are within thy gates, shall eate and be fylled. that the Lorde thy God may blesse the in all the wykes of thyne hande whiche thou doest.

Deu. x. b  
Deu. x. a  
Deu. x. b

### The. xv. Chapter.

The forgiuenes of dettes in the seventh yere.

**A**t the vii. yere þ shalt make a fredome. \* And this is þ maner of þ fredome. Who soeuer lendeth ought to his hande vnto his neyghbour, may not aske agayn þ which he hath lent, of his neyghbour or of his brather, because it is called þ Lordes fre yere: yet of a straunger & of an almaynt, þ mayst call it home agayne.

Leu. xxv. a  
Leu. xxv. b

But



Ecce. xlii. a

But \*he that is thy brother hym shall thynne hande empty. Neuerthelesse there shall be no begger amonge you. For the Lorde shall blesse the in the lande, whiche the Lorde thy God geueth the, an her ptaunce to possesse it so that thou herken vnto the voyce of the Lorde thy God to obserue and do all these commaundementes, whiche I commaunde the this daye. For the Lorde thy God hath blessed the as he hath promised the, and \*thou shalt lende vnto many nacions, but thou thy selfe shalt not borrowe: And thou shalt raigne ouer many nacions, & they shall not raigne ouer the. If one of thy \*bretherne amonge you be poore wthyn any of thy gates in thy lande, which the Lorde thy god geueth the, thou shalt not harden thy harte nor shut thyne hande from thy poore brother: But open thyne hande vnto hym and lende hym sufficient for his neede whiche he hath. Beware, that there be not a wicked point in thyne herte, that thou woldest saye.

Deu. xxi. b

Leu. xxi. c

Deu. xxi. d

Deu. xxi. e

Deu. xxi. f

Deu. xxi. g

The \*seuenth yere, the yere of freedome is at hande, and therefore it greueth the to loke on thy poore brother, and geuest hym noughte, and he then crye vnto the Lorde agaynste the, and it be synne vnto the: But geue him, & let it not greue thyne herte to geue vnto hym. Because that for this thyng, the Lorde thy God shall blesse the in all thy wordes, and in all that thou putteste thyne hande to. \*The lande shall neuer be wpthout poore: And therefore I commaunde the, saying Thou shalt open thyne hande vnto thy brother that is nedye and poore in thy lande.

\*If thy brother an hebreue sell hymselfe to the, or an hebreuelle, and serue the syre yere, in the seuenth yere thou shalt let hym go free from the. And when thou sendest hym out free from the, thou shalt not let hym go a way empty, but shalt geue hym of thy shepe, of thy corne, and of thy wyne, and geue hym of that, wher wth the Lorde thy God hath blessed the. And remember that thou wast a seruaunt in the lande of Egypt and the Lorde thy God deliuered the thence: and therefore I commaunde the this thyng to daye.

And if he saye vnto the, \*I wyl not go a waye from the, because he loueth the & thy house and is well at ease wth the: Then shalt thou take a nagle, & nagle his heare to the doore thy wth, and let hym be thy seruaunt for euer: And vnto thy mayde seruaunte thou shalt doo lyke wyse. And let it not greue thyne eye, when thou lettest hym go out free from the, for he hath bene worth a double byred seruaunt to the in his seruyce syre yeres. And the Lorde thy God shall blesse the in al that thou doest.

\*At the fyrste gendred that come of thyne oren, and of thy shepe that are males, thou shalt payowe vnto the Lorde thy God. Thou shalt do no worke wth the fyrste gendred of thyne oren nor sheare thy fyrst gendred of thy shepe: Thou shalt eate it before the Lorde thy God yere by yere, in the place whiche the Lorde hath chosen for the & thyne householde. If there be any deformyte therin, as if it be lame or blind, or haue any other cruel fauoridnes thou shalt not offer it vnto the Lorde thy God: But shalt eate it in thyne

owne \*gates, the vnclean & the cleane indifferēt lyfe, as the ro & the heft. Only eate not the bloud therof, but power it vpon the ground as water.

The xvi. Chapter.

Of offer, whiche shal be, & the feasts of tabernacles whiche officers ought to be ordeyned.



serue the \*moneth of new corne that thou maist offer: pasche vnto the Lorde thy God. For in the moneth when corne begynneth to ryse, the Lorde thy God brought yt out of Egypt by night. Thou shalt therefore offer pasche vnto the Lorde thy God (and shepe and oren) in the place which the Lorde shall chose to put his name there. Thou shalt eat no leuened bread wth it: but seven daies shalt thou eat vncleuened bread therewith: euen the breade of tribulacyon for thou camst out of the lande of Egypt in hast. \*Thou maist remember the daye when thou camst out of the lande of Egypt, all dayes of thy lyfe. And there shall be no leuened bread sene in all thy costes seven dayes longe, ne ther shall there remayne any thyng of the she which thou offeredst the fyrst daye at euen, vntyl the mornynge. Thou maist not offer pasche wthyn any of thy gates, which the Lorde thy God geueth the: but in the place which the Lorde thy God shall chose, to set his name in, there shalt thou offer pasche at euen aboute the goyng downe of the sunne, euen in the season that thou camst out of Egypt. And thou shalt seeth and eate it, in the place whiche the Lorde thy God hath chosen, and depart on the morow, and get the vnto thy tente. Syre dayes shalt thou eate swete breade and the seuenth day is a gathering together before the Lorde thy God: thou shalt do no worke therein. \*Seven weekes shalt thou nombre vnto the and begyn to nombre the. vii. weekes, when thou shalt put thy spekel to the corne, \* & kepe the feaste of weekes vnto the Lorde thy God, w a fre wyl offering of thyne hande, which thou shalt geue vnto the Lorde thy God, according as the Lorde thy God hath blessed the. And reioyce before the Lorde thy God, thou & thy son, thy daughter, thy seruaunt, & thy mayde, and the Leuite & is wth in thy gates, & the straunger, & fatherlesse, & the wydow. & are amonge you, in the place which the Lorde thy god hath chosen to put his name there. And remember that thou wast a seruaunt in Egypt and thou shalt obserue and do these ordynaunces.

Thou shalt also obserue the feaste of tabernacles vii. dayes, after that thou shalt gathered in thy corne and thy wyne. And thou shalt reioyce in the feast thou & thy son, thy daughter, thy seruaunt and thy mayde, the Leuite, the straunger, and fatherlesse, & the wydow, that are wthyn thy gates. \*Seven dayes shalt thou kepe holy daye vnto the Lorde thy god, in the place which the Lorde shall chose for the Lorde thy God shall blesse the in all thy frutes, & in all the workes of thyne handes, therefore shalt thou be glad. \*Three times in the yere shalt thou al the males apere before the Lorde thy god in the place which he shall chose: in the feast of swete breade, in the feast of weekes, and in the feast of tabernacles. And they shall not \*appeare before the Lorde empty, but every man accordyng

Deu. xxi. b

Deu. xxi. c

Deu. xxi. d

Deu. xxi. e

Deu. xxi. f

Deu. xxi. g

Deu. xxi. h

4. ii. to the



to the gyfte of his hande, and accordynge to the blessinge of the Lorde thy God, whiche he hath gyuen thee. Judges and officers shalt thou make the in all thy cyties, whiche the Lorde thy God gyueth the thowout thy tribes: and they shall iudge the people righteously. \* Rest not thou the lawe, nor knowe any person, neyther take any rewarte: for gyftes blynde the wyse, and peruerce the wordes of the righteous. That whiche is iuste and right: shalt thou folowe, that thou mayest lve, and enioye the land which the Lorde thy God gyueth the.

Thou shalt plante the no greue, of what so ever trees it be, nre unto the altar of the Lorde thy God, whiche thou shalt make the. Thou shalt set the vp no \* pylle, whiche the Lorde thy God hateth.

The .xvii. Chapter.

The punishment for idolatrye The punishment of a rebel. The instruction of a kynge.

**T**hou shalt offer vnto the Lorde thy God no ore nor shepe: wherin is blemyshe or any deformyte: for that is an abhominacion vnto the Lorde thy God. If there be founde among you within any of thy gates, whiche the Lorde thy God gyueth the, man or woman y hath wrought wickednes in the syght of the Lorde thy God, so that they haue gone beyonde his appoyntment, and gone and serued straunge Gods, and worshipped them: \* the Sonne or Moone, or any of the host of heauen, whiche I haue not commaunded, and it is tolde the, and thou haste heard of it: then shalt thou enquire diligently. And yf it be trewe, and the thyng of a suretye that suche abhominacion is wrought in Israel, then shalt thou bringe forth that man or y woman (which haue committed that wycked thyng) vnto the gates, & shalt stone them with stones, tyll they dye. \* At the mouth of two or thre wytnesses shall he that is worthy of death, dye: and at the mouth of one wytnes, let no man dye. The handes of the wytnesses shall be fyrst vpon hym, to kill hym, and afterwarde the handes of all the people, and thou shalt put the wycked awaye from the. If there ys a matter to harde for the iudgement betwene bloude and bloude, betwene ple and ple, betwene plage and plage, and the matters come to styffe within thy gates.

Then shalt thou aryse, and get the vp vnto the place whiche the Lorde thy God hath chosen and come vnto the prestes the Leuytes, and vnto the iudge that shal be in those dayes, and aske \* and they shal shewe the, the sentence of iudgement, & thou must do accordynge to that, whiche they of that place (whiche the Lorde hath chosen) shewe the, & thou shalt obserue to do, accordynge to all that they enforume the. Accordynge to the sentence of y lawes which they teache the, and accordynge to the iudgement which they tell the shalt thou do, and \* bowe not fro that which they shewe the, neyther to the right hande, nor to the left. And that man that wyll do presumptuously, & wyll not herken vnto the prest (that standeth before the Lorde thy God to minystrer)

or vnto the iudge, that man shal dye, & thou shalt put awaye euill from Israel. And all the people shall heare and feare, and shall do no more presumptuously. When thou art come vnto y land which the Lorde thy God gyueth the, & enioyest it, and dwellest therein: and yf thou shalt saye, \* I wyll set a kynge ouer me: lyke as all the nations that are aboute me, then thou shalt make hym kynge ouer the, whome the Lorde thy God shall chose: euen one from amonge thy brethren shalt thou make kynge ouer the, and y mayest not set a stranger ouer the, which is not of thy brethren. \* But he shall not multiply horses to himselfe, nor bringe the people agayne to Egypte thowout the multitude of horses, for asmoche as the Lorde hath sayd vnto pou: ye shall henceforth go no more agayne that way. Also he ought not to multiply wyues to himselfe, lest his hert turne away, neyther shal he gather hym syluer & gold to moche. And when he is set vpon the seate of his kyngdome, he shall wyte hym out a copy of this lawe in a booke before the prestes the Leuytes. And it shall be with hym, and he ought to reade therein \* all dayes of his lyfe, that he may learne to feare the Lorde his God, & to kepe all the wordes of this lawe, and these ordinaunces, for to do them: and that his hert arysle not aboue his brethren, and that he turne not from the commandement: to the right hande or to the left, but that he may prolonge his dayes in his kyngdome: he and his chyldren in Israel.

The .xviii. Chapter.

The Leuytes haue no parte nor inheritance with Israel. The prestes must be of the tribe of Leui. The Leuytes must be of the tribe of Leui. The Leuytes must be of the tribe of Leui.

**T**he prestes, the Leuytes, and all the tribe of Leui: must haue no parte nor inheritance with Israel: but shall eate the offerpuges of the Lorde, and his inheritance: & before shall they haue no inheritance among thy brethren: but the Lorde he is thy inheritance, as he hath sayd vnto them. And this is y prestes dutye of the people, and of them that offer sacrifice, whether it be ore or shepe: They must gyue vnto the prest, the shoulder, and the two chekes, and the mawe, the fyrst frutes also of thy come, wyne, & oyle, and the fyrst of the wolle of thy shepe shalt thou gyue hym: \* for the Lorde thy God hath chosen hym out of all thy tribes, to stande, and to minystrer in y name of the Lorde: he & his sonnes for euer. If a Leuyte come out of any of thy cyties of all Israel, where he is a sojourner, and come with all the lust of his herte vnto the place whiche the Lorde hath chosen: he shall minystrer in the name of the Lorde his God, as his other brethren the Leuytes do, whiche remaine there before the Lorde. And they shall haue lyke portions to eate, besyde that which cometh to hym of the patrimonye of his elders.

\* When thou art come into the lande whiche the Lorde thy God gyueth the, le that y leane not to do after the abhominacions of those nations. Let there not be founde amonge you any one that maketh his son or daughter to go thowout y fyre, or that vseth witchcraft, or a choler out



on on (the truth) at them that be deade.

pe on (and without blame) in the sight of y<sup>e</sup> Loide thy

14. suffered the so to do. The Lorde God wpl\*store

rynge together, when p laydeth: \* Let me heare  
the voice of my Lord: ~~God my voice~~ my Father

amonge thep: brethren like vnto the, and wyl  
not say much in his mouth, and he shal speake

... ft of spin. \* But the prophecie which he shall pre-  
sume to make a man in my name. m'wche 7

both not broken, — (Whitaker said thou hast.) —

Thou shalt not therefore be afraid of them.

The. xix. Chapter.

[illegible]

theſe cities, and in theſe houſes thou ſhalt ap-

thy God getteth thee to enperet, into thre partes,

typical: And when a man goeth unto the  
of the earth, his neighbours to him, and he

that he openeth the same shall not be unto one of the  
 same of these and thus I left the presence of blood

And yf the Lordethy God enlarge thy coar-

maunde the this dape, that thou love the Lozde

Upon the. \* But and yf a man hate his neygh-

into the hands of the Iustice of bloude, that he

of olde tyme haue let in thyne enherptaunce, that

or for any manner fault, that he offendeth in.

Whiche stryue together, shall stande before the

garnix his brother, then walpe do unto hym, as

Thine eye shall have no compassion, but \* soule  
for soule, and for one, both for both hand for hand

¶ Then thou goest out to batell agaynst

the Lande of Egypte. And when ye are come nye

that feare, nor be amased nor abrad of them.

have not dedicate it, let him go & returne to his

un bonse

.....



lest he dye in the batell, and an other man dedy-  
cate it. And if any man haue planted a vyneyard  
and haue not made it comen <sup>on</sup> (and is intent for such  
men to eate of, let hym go and returne agayne vnto  
his house lest he dye in the battell, and another  
make it comen. \* And if any man be betrothed  
vnto a wyfe, and haue not taken her, let hym go  
and returne agayne vnto his house, lest he dye in  
the battell, and another man take her.

And let the officers speake further vnto the  
people, and say: \* If any man feare and be faynt  
herted, let hym go & returne vnto his house, lest he  
make his bretheren hert faynte as wel as his.  
And when the officers haue made an ende of spea-  
kinge vnto the people, they shall make captay-  
nes of warre ouer them. When thou comest nye  
vnto a cite to fyght agaynst it \* offer the peace  
And if they answer the agayne pleasably, and o-  
pen vnto the, then let all the people that is found  
therin, be tributaries vnto the, and serue the.

And if they wyl make no peace wth the, but  
make warre agaynst the, thou shalt beseege it.  
And when the Lorde thy God hath deliuered it  
into thyne handes, thou shalt smyte all the males  
therof with the edge of the sword. But the we-  
men and the chyldren, \* and the cattell, and all  
that is in the cite, and all the spoyle therof, shalt  
thou take vnto thy selfe, and eate the spoyle of  
thyne enemyes whiche the Lorde thy God hath  
geuen the. Thus shalt thou do vnto all the ci-  
ties whiche are a greate waye of from the, and  
not of the cities of these nacions.

But of the Cities of these nacions, whiche  
the Lorde thy God shall geue the to inherite,  
thou shalt eate alwaye not bynge that bretheth.  
\* But shalt destroye them without redemp-  
tion, namely the Hethites, the Amorites, the Ca-  
naanites, the Pherezites, the Heuites, and the  
Iebusytes, as the Lorde thy God hath commaun-  
ded the, that they teache you not to do after all  
theyr abhominacions, which they haue done vn-  
to theyr goddes, and so ye shulde synne agaynst  
the Lorde your God. When thou hast beseeged a  
cite longe tyme, and made warre agaynst it to  
take it, destroye not the trees therof, that thou  
wouldest thrust an are vnto them: But eat of the  
and cut them not downe, for the trees of the fel-  
des are no men, to come agaynst the, & to beseege  
the. Only those trees whiche thou knowest that  
they are not fruteful, <sup>on</sup> but wylde & set for other uses,  
those shalt thou destroye and cut downe, & make  
bulworkes agaynst the cite that maketh war  
with the, vntill thou subdue it.

### The .xxi. Chapter.

<sup>in</sup> Iniquity for murthre. <sup>in</sup> Iniquity for chyl-  
dren that disobey father and mother.

**I**f one be found slayne in the land, whiche  
the Lorde thy God geueth the to possesse  
it, & lyeth in the feilde: and it is not kno-  
wen who hath slayn hym: Then thyne  
elders and thy Judges shal come forth, and mete  
vnto the cities that are rounde aboute the slayn  
And let the elders of that cite whiche is nexte  
vnto the slayne man, take oute of the droue, an  
hepfer that is not laboured with, nor hath oxa-

wen in the yoke, and let the elders of that cite  
bynge the hepfer vnto a harde valley, whiche  
is neither eated nor sowed, and styke of the hep-  
fers necke there in the valley.

\* And the Priestes the sons of Levi (whom  
the Lorde thy God hath chosen to minyster, and  
to blesse in the name of the Lorde) shal come forth  
and at theyr mouth shal all styke and plage be  
tryed: And all the elders of the cite that come  
forth to the slayne man, shall washe theyr han-  
des ouer the hepfer that is beheaded in the val-  
ley, and shal answer and saye. our handes haue  
not shed this bloude, nether haue our eyes sene it.  
Be mercifull Lorde vnto thy people Israel,  
whiche thou hast deliuered, \* and lape no inno-  
cent bloude vnto thy people of Israels charge:  
and the bloud shal be forgiven the. And so shalt  
thou put innocent bloude from the, when thou shalt  
haue done that which is right in the syght of the  
Lorde. When thou goest to war agaynst thyne  
enemyes, and the Lorde thy God hath deliuered  
them into thyne handes, and thou hast taken the  
captiue, and seest amonge the captiues a bew-  
tiful woman, and hast a desyre vnto her, that  
thou wouldest haue her to thy wyfe.

Thou shalt bynge her home to thyne house  
and let her shawe her head, & let her nayles grow  
and put her raiment that she was taken in, from  
her, and let her remayne in thyne house, and be-  
wepe her father and her mother a moneth longe,  
and after that shalt thou go in vnto her, and ma-  
ry her, and she shall be thy wyfe. And if thou  
haue no fauoure vnto her, then let her goe why-  
ther she lusteth: and sell her not for money, nor  
make theuilaunce of her, because thou hast hum-  
bled her. \* If a man haue two wyues, one loued  
and an other hated, & they haue borne hym chy-  
ldren, both the loued and also the hated. If the first  
borne be the sonne of the hated: then when the  
tyme cometh that he dealeth his goodes amonge  
his chyldren, he maye not make the sonne of the  
beloued first borne, before the sonne of the hated  
whiche is in dede the first borne. But he shal knowe  
the sonne of the hated for the fyrste borne, & geue  
hym double porcyon of all that he hath. For he  
is the fyrste of his strength, and to hym belon-  
geth the ryght of the fyrste borne.

\* If any man haue a sonne that is stubborn  
and disobeyent that he wyl not hearken vnto the  
voyce of his father, and voyce of his mother, and  
they haue chastened hym and he wolde not he-  
ken vnto them: Then shall his father and his  
mother take hym, and bynge hym out vnto the  
elders of that cite, and vnto the gate of that  
same place, and saye vnto the elders of the cite:  
This our sonne is stubborn and disobeyente  
and wyl not hearken vnto our voyce: he is a rya-  
toure, and a dyonkarde: And all the men of that  
cite shall stone hym with stones vnto death.  
And thou shalt put euill awaye from the, and  
all Israel shall heare and feare. \* If a man haue  
committed a trespasse worthy of death, and is  
put to death for it, and thou hangest hym on tre  
his bodye shall not remayne all nyght vpon the  
tree, but thou shalt burye hym the same daye.

For



For the curse of God is on hym that is hanged  
Despyle not thou thy lande, whiche the Lorde  
thy God geueth the to enheret.

The. xxii. Chapter.

What thou oughtest to do when thou speakest thy neygh-  
bour's fault as a gape as a trap. A man shal not weare women's  
clothyng, or a woman man's clothyng. To weare a coit of  
wool and of flaxe is also forbydden. The punishment of hym  
that accuseth a man dreightously, of an aduocet also, and  
of hym that ransumeth a mayde.

**T**hou shalt not se thy brothers ore or  
wepe go astray, & withdrawe thy self  
from them: But shalt bypnyng them a-  
gayne vnto thy brother. And if thy  
brother be not me vnto the, or if thou know him  
not, then bypnyng it vpon thyn owne house, & it  
shal remain w<sup>th</sup> the, but if thy brother aske after  
them & then deliuer hym them agayne. In lyke  
maner shalt thou do with his asse, and so shalt þ  
do with his raiment: and with all lost thynges  
of thy brother which he hath lost and thou hast  
founde, that thou do lykewyse, for þ mayst not  
hyde it.

Exo. xxi. b.  
Deut. xxi. b.  
Leu. xxi. b.

**T**hou shalt not se thy brothers asse or  
ore fall downe by the way, and withdrawe thy selfe  
from them: but shalt helpe him to heue him vp a  
gayne. The woman shal not weare that which  
pertaineth vnto the man, nether shal a man put  
on womans raiment. For all that do so, ar abho-  
minacyon vnto the Lorde thy God. If þ chaunce  
vpon a byrdes nest by the waye, in what soeuer  
tree it be, or on þ ground, whether they be yong  
or egges, and the dam sytting vpon þ ponge, or  
vpon the egges: Thou shalt not take the dam w<sup>th</sup>  
the ponge. But shalt in any wyse let the dam go  
and take the ponge to the, that thou mayst prof-  
per and prolonge thy dayes. When þ buydest a  
newe house: thou shalt make a batlemente on þ  
rouse, that þ lade not bloud vpon thine house, if  
any man fall therof. \* Thou shalt not sowe thy  
bynepard w<sup>th</sup> byuerse seedes: lest the frute of þ  
seedes which thou hast sowne, and the frute of thy  
byneparde be despiled. Thou shalt not plowe w<sup>th</sup>  
an ore & an asse together. Thou shalt not weare  
a garment made of woll and flaxe together.

Leu. xxi. b.

Exo. xxi. b.

**T**hou shalt make þ gardes (in the hems) v-  
pon the four quarters of thy vesture, wherewith  
thou couerest thy selfe. If a man take a wyfe,  
and when he hath lpen with her, hate her, & laye  
quamefull thynges vnto her charge, & bypnyng v-  
an euil name vpon her, & say: I toke this wyfe,  
and when I came to her, I found her not a mayde.  
Then shal the father of the damsel and þ mother  
bypnyng forth the tokens of the damsel's virginite  
vnto the elders of the cite in the gate. And the  
damsels father shal saye vnto the elders: I gaue  
my daughter vnto this man to wyfe, and he ha-  
teth her: and lo, he layeth quamefull thynges v-  
to her charge, saying: I found not thy daughter  
a mayde. And yet these ar þ tokens of my dought-  
ters virginite. And they shal sprede the vesture  
before the elders of the cite. And the elders of þ  
cite shal take that man and chastyce hym, and  
neare hym in an hundred cycles of spuer, and  
geue them vnto the father of the damsel, because  
he hath brought vp an euil name vpon a mayde  
of Israel. And she shal be his wyfe, and he maye

not put her awaye all his dayes. But and if the  
thyng be of a surety, that the damsel be not found  
a virgyn, they shal bypnyng the damsel to the doze  
of her fathers house, & the men of that cite shal  
stone her w<sup>th</sup> stones to deathe, because she hath  
wroughte follie in Israel, to playe the whoze  
in her fathers house.

And so thou shalt put euell awaye from the. Exo. xx. b.

\* If a man be founde lying with a woman that  
hath a wedded husbände, they shal dye ether o-  
ther of them: bathe the man that laye w<sup>th</sup> the  
wyfe, and also the wyfe: and so thou shalt put  
awaye euell from Israel. If a mayde be handfa-  
sted vnto an husband, and then a man fynde her  
in the towne and lye with her, ye shal bypnyng the  
both out vnto the gates of the same cite, & shal  
stone them with stones to deathe. The damsel, be-  
cause she cryed not, beinge in the cite. And the  
man: because he hath humbled his neyghbours  
wyfe, and þ shalt put awaye euil from the. But  
if a man fynde a betrothed damsel in the felde, &  
force her, and lye w<sup>th</sup> her: Then the man that laye  
with her shal dye alone: but vnto the damsell þ  
shalt do no harme: because there is in the damsel  
no cause of deathe. For as when a man ryseth a-  
gaynst his neyghbour and slepeth hym, eue so is  
this matter. For he found her in the felde, & the  
betrothed damsel cryed, and there was no man  
to succoure her. \* If a man fynde a mayde that is  
not betrothed, and take her, and lye with her, &  
they be founde: Then the man that laye with her  
shal geue vnto the damsel's father fyfteen cycles  
of spuer. And she shal be his wyfe, because he  
hath humbled her and he may not put her awaye  
all his dayes. \* A man shal take his fathers  
wyfe, nor vniheale his fathers couerynge.

Exo. xxii. c.

Leu. xxi. b.

The. xxiii. Chapter.

What maner of men maye not be admitted into þ church  
of publique chat haue ben in the iugyt church

**O**ne \* that is gelded or hath his pryncipal  
membres cut of, shal come into the con-  
gregacyon of the Lorde. And he that is  
borne of a comen womā, shal not come  
into þ congregacyon of þ Lorde, no, not in þ tenth  
generacyon he shal not entre into the congrega-  
cyon of the Lorde. \* The Ammonites & the Mo-  
abites shal not come into the congregacyon of þ  
Lorde, no, not in the tenth generacyon, nor they  
shal neuer come into the congregacyon of þ Lorde  
because they met you not with bread and water  
in the way, when ye came out of Egypt, and be-  
cause they byred agaynst the \* Balaam the son  
of Beoz, of Bethor, of Mesopotamia, to curse þ  
Israelthelelle, the Lorde thy God wolde not he-  
ken vnto Balaam, but the Lorde thy God tur-  
ned the curse to a blessinge vnto the, because the  
Lorde thy God loued the. Thou shalt not seke  
the profueryte or welth of them all thy dayes for  
euer. \* Thou shalt not abhorre an Edomite, for  
he is thy brother, nether shalt þ abhorre an Egip-  
tian, because thou wast a stranger in this land.  
The chyldren þ are begotten of them shal come  
into the congregacyon of the Lorde, in the thyrde  
generacyon. When thou goest out with the host  
agaynst thyne enemies, kepe þ from all wicked  
that nelle

Leu. xxi. c.  
Exo. xxi. d.

Exo. xxi. d.

Exo. xxi. d.

Exo. xxi. d.



**N**esse. If there be amonge you any man þ is vncleane by the reason of vncleues that chaunseth hym by nyght, let hym go out of the hoste, & not come in agayne into þ host, but at euen let hym washe hym self with water, and then when the son is downe, let him come into the host agayne. Thou shalt haue a place also without the hoste, whither þ shalt resort to, (for thy natural necessity) and þ shalt haue a sharpe poynte vpon thy weapon, and when thou wilt ease thy selfe, dyg therewith, and turne and couer þ whiche is departed from the. For the Lorde thy God walketh in the myddst of thyne host, to ryd the, & to set thyne enemies before the. Therefore shal the place of thine hoste be purged, that he se no vnclean thyng in the, and so turne hym selfe from the. Thou shalt not deliuer vnto his master þ seruaunt which is escaped from his master vnto the. He shal dwel w the, euen amonge you in what place he hym selfe lyeth best, in one of thy cities where it is good for hym, and þ shalt not vexe him. There shalbe no whore of the daughters of Israel, nor whore-keeper of the sonnes of Israel. Thou shalt netter bypnyng the hyre of an whore, nor þ pryce of a dog into the house of þ Lorde thy God in any maner of vowe: for euen both of them are abhominacyō vnto the Lorde thy God. \* Thou shalt not hurt thy brother by vlturpe of money, nor by vlturp of corne, nor by vlturp of any thyng that he may be hurt withal. Vnto a straunger thou mayst lend vpon vlturp, but not vnto thy brother þ the lord thy God may blesse the in al that þ setteest thyne hande to, in the lande whither thou goest to conquer it. \* When thou hast vowed a vow vnto þ Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyl surely requyre it of the, and it shalbe sin in the. If þ shalt leaue vowing, it shalbe no syn in þ: but that whiche is once gone out of thy lyps, thou must kepe and do, accordyng as thou hast vowed vnto the Lord thy God of a fre wyl and as þ hast spoken with thy mouth. When þ comest vnto thy neyghbours vyneyard, thou mayst eate grapes thy belly full at thyne owne pleasure, but thou shalt put none in thy vessel. Euen so when thou comest into thy neyghbours corne, & thou mayst plucke the eares with thyne hande, but thou shalt not moue a sheele vnto thy neyghbours corne.

### The .xxiii. Chapter.

*Deuozement is permitted. He that is newly married shall not be compelled to go to warre.*

**I** When a man hath taken a wyfe and married her, yf she fynde no fauour in his eyes, because he hath espyed some vncleues in her. \* Then let him write her a bpll of deuozement, and put it in her hande, & send her out of his house. And when she is departed out of his house, let her goo, and be another mans wyfe. And yf þ seconde husband hate her, let hym wyte her also a letter of deuozement, and put it in her hand, & send her out of his house or yf the second man dye which toke her to wyfe her first man which sent her away, may not take her agayne to be his wyfe, after þ she is despyled. For þ is abhominacyō in the syght of the lord. And thou shalt not cause the lande to syn, which

the Lorde thy God shall geue the to enheret.

\* When a man taketh a newe wyfe, he shall not go a warfare, neither shalbe charged w any busynes but shalbe free at home one yere, and reioyse with his wyfe which he hath taken. \* No man shall take the netter or the vpper mylstone to pledge, for then he shall hurt a mans lyfe. \* If any man be founde stealyng any of his brethren the chyldren of Israel, & abuseth hym, or selleth hym, the thefe shal dye. And thou shalt put euil away from the. Take hede to thy selfe as concerning the plague of leprosy, that þ obserue diligently. And ye shal do accordyng to all þ the prestes of þ Leuites shal teach you. Euen as I commaunded the, so ye shal obserue to do. Remembre what the Lorde thy God dyd vnto \* Miriam by the way after y pe were come out of Egypt. When thou dost lend thy brother any thing þ shalt not go into his house to fetch a pledge from thence: but shalt stande wout, and þ man that borrowed it of the, shal bring the pledge out vnto the: Furthermore, yf it be a poore body, þ shalt not slepe with his pledge, but deliuer him þ pledge agayn when the son goeth downe, þ he may slepe in his owne raiment, and blesse the. And it shalbe rightuousnesse vnto the, before the Lorde thy God.

\* Thou shalt not defraude an hyred seruaunt that is neddy and poore, whether he be of thy brethren, or of the straungers that are in thy lande within thy gates. \* But shalt geue him his hyre the same day and let not the son go downe thereon. For he is neddy, and therewith susteyneth his lyfe, lest he cry agaynst the vnto the Lorde, and it be syn vnto the. \* The fathers shal not dye for the chyldren, nor the chyldren for y fathers: but euery man shal die for his owne syn. Thou shalt not bynder the ryght of the straunger nor of the fatherles, nor take a widows rapmyet to pledg. But remember that þ wast a seruaunt in Egypt and how the Lord thy God deliuered the thence. And therefore I commande the to do this thyng.

\* When thou cuttest downe thyne haruest in the felde, and hast forgotten a sheafe in the felde thou shalt not go agayne to fet it. But it shalbe for the straunger, the fatherlesse, & the wydowe, that the Lorde thy God may blesse the in all the workes of thyne hande. When þ beatest downe thyne olyue tree, thou shalt not turne agayne to gather vp that þ leftest behind the: but it shalbe for the straunger, the fatherlesse and the wydow. When thou gatherest thy vyneyard, thou shalt not gather the grapes cleane after the: but leaue them for the straunger, the fatherlesse, & the wydowe. And remember that thou also wast a seruaunt in the lande of Egypt and therefore I commande the to do this thyng.

### The .xxv. Chapter.

*The punishment of the adulterers. The lawe of reuenging lechery to the brother that is dead. Rapes, vltures and wepghire.*

**I**f there be stryfe betwene men, they shal come vnto the law, & let the iudges geue sentence betwene them, & iustify the rightuous, and condemne the vngodly. And yf any man be vngodly, and worthy of stripes, then let the iudge cause to take hym downe, & to beat him before his face accordyng to his trespass, vnto a certayne

Ex. xxi. d.  
Leu. xxi. d.

Num. xxx. d.  
Ex. xxi. d.  
Deut. xxi. d.

Math. xxi. d.

Leu. xxi. d.  
Deut. xxi. d.  
Ex. xxi. d.

Deut. xxi. d.  
25

Ex. xxi. d.

Ex. xxi. d.

Num. xxi. d.

Leu. xxi. d.  
Ex. xxi. d.  
Deut. xxi. d.

Leu. xxi. d.

Leu. xxi. d.  
Ex. xxi. d.  
Deut. xxi. d.

Leu. xxi. d.



**¶** And Moyses with the elders of Israel commaunded the people, saying: kepe al the co-  
maundementes, which I commaunde you  
this daye. \* And when ye be come ouer Jordan  
vnto the lande wher the Lord thy God geuerh  
the, thou shalt set the vp greate stons, & plaster  
them with plaster, and wyte vpon them all the  
wordes of this lawe, when þ art come ouer: be-  
ly cause



cause thou art come into the land which y<sup>e</sup> Lord thy God geueth the: a lande that floweth with mylke and honny, as the Lord god of thy fathers hath promysed the. Therefore when ye be come ouer Jordan, ye shall set vp these stones which I comaunde you this daye in mount Ebal, & thou shalt plaster them with plaster. And thou shalt builde vnto the Lord thy God, an altar of stones, & lyfte vp none yron vpon them: Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offerynges thereon vnto the Lord thy God. And thou shalt offer peace offerynges, and shalt eat there, & reioyce before the Lord thy God. And thou shalt wyte vpon the stones all the wordes of this lawe, manifestly and well. And Moses and the preastes the Leuites spake vnto all Israel, sayinge: take hede & heare (O Israel) this day thou arte become the people of the Lord thy God. Thou shalt hearken therfore vnto the voyce of the Lord thy God, & do his comaundementes, and his ordynaunces which I comaunde y<sup>e</sup> this day. And Moses charged the people the same day, saying: These shall stande vpon mount Garizim, to blesse y<sup>e</sup> people when ye are come ouer Jordan: Simeon, Leui, Iuda, Isachar, Joseph, & Ben Iamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Repheai. And y<sup>e</sup> Leuites shall answer and saie vnto all the men of Israel with a loude voyce.

\*Cursed be the man that maketh any carved or molten ymage (an abhominacion vnto the Lord, the worke of the handes of y<sup>e</sup> craftsman) and putteth it in a secreete place: and all the people shall answer, and saie: Amen.

\*Cursed be he that curseth his father and his mother, and all the people shall saie: Amen.

\*Cursed be he y<sup>e</sup> remoueth his neyghbours marke, and all the people shall saie: Amen.

\*Cursed be he that maketh the blind go out of his waye, and all the people shall saie: Amen.

\*Cursed be he that byndeth the ryghte of y<sup>e</sup> stranger, fatherlesse and wydowe, and all the people shall saie: Amen.

\*Cursed be he that lyeth w<sup>th</sup> his fathers wyfe and vnealeth his fathers couetyng, and all the people shall saie: Amen.

\*Cursed be he that lyeth w<sup>th</sup> any maner of beast, and all the people shall saie: Amen.

\*Cursed be he that lyeth w<sup>th</sup> his syster, the daughter of his father, or the daughter: of his mother, and all the people shall saie: Amen.

\*Cursed be he that lyeth w<sup>th</sup> his mother in lawe, and all the people shall saie: Amen.

\*Cursed be he that synneth bys neyghboure secretly, and all the people shall saie: Amen.

\*Cursed be he that lyeth w<sup>th</sup> his neyghbours wyfe, and all the people shall saie: Amen.

\*Cursed be he that taketh a rewarde to slaye the soule of innocent bloude: and all the people shall saie: Amen.

\*Cursed be he that contynueth not in all the wordes of this lawe, to do them: and all the people shall saie: Amen.

The xxviii. Chapter.

The promyses of the blessynges vnto them that regarde the comaundementes, and the curses to the contrarye

**I**f thou shalt hearken diligently vnto the voyce of the Lord thy God and observe and do all his comaundementes, which I comaunde the this daye. The Lord wyl set the on hygh about all the nacyns of the earth. And all these blessynges shall come on the, and ouertake the, yf thou shalt hearken vnto the voyce of the Lord thy God. Blessed shalt thou be in the towne, & blessed in the felde: blessed shalt be the frute of thy body, and the frute of thy ground, and the frute of thy catel, & increase of thyne oren, and the flockes of thy shepe: blessed shalt be thy basket & thy store: Blessed shalt thou be, when thou goest out, and blessed when thou comest in. The Lord shall geue ouer thyne enemyes that tye agaynst y<sup>e</sup>, that they may fall before thy face. They shall come out agaynst y<sup>e</sup> one way, and flye before the seuen waies. The Lord shall put the blessyng vpon y<sup>e</sup> in thy store houses, and in all that thou settest thyne hande to, & wyl blesse the in all the lande whiche the Lord thy God geueth the. The Lord shall make the an holy people vnto hym selfe, as he hath sworn vnto the yf thou shalt kepe the comaundementes of the Lord thy God, and walke in his wayes.

And all nacyns of the earth shall se that the name of the Lord, is called vpon ouer the, & they shall be afrayde of the. And the Lord shall make the plenteous in goods, in the frute of thy body, in the frute of thy cattell, and in the frute of thy ground, in the lande which the Lord swore vnto thy fathers, to geue the. The Lord shall open vnto the his good treasure, & euery y<sup>e</sup> shal geue rayne vnto thy land in due season, & to blesse all the labours of thy hande. And thou shalt lende vnto many nacyns, but shalt not borrowe thy selfe. And the Lord shall set the before & not behynde, and thou shalt be aboue only, and not beneath yf thou shalt hearken vnto the comaundementes of the Lord thy God, which I comaunde y<sup>e</sup> this day, to kepe and to do the. And se that thou shouldest not asyde fro any of these wordes, whiche I comaunde the this day, ether to the ryght hand or to the left, that thou wouldest go after strange gods to serue them. But and yf thou wylt not hearken vnto the voyce of the Lord thy God, to kepe and to do all his comaundementes and his ordynaunces which I comaunde the this day: all these curses shall come vpon the, and ouertake the. Cursed shalt thou be in the towne, & cursed in the felde: cursed shalt thy basket be, & thy store. Cursed shalt be the frute of thy body, and y<sup>e</sup> frute of thy lande, and the frute of thyne oren, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The Lord shall sende vpon the cursyng, destruction, and rebuke, in all that thou settest thy hande to: & that thou doest, vntill he destroye the, & bringe the to nought quickly. because of the wyckednesse of thyne unyngs, and because thou hast forsaken me. The Lord shall make y<sup>e</sup> pestilence cleue vnto the, vntill he haue consumed the from y<sup>e</sup> lande, whither thou goest to enioye. The Lord shall synne the with swellynge, with feuer, with burning



burning, and with the sword, with wetting  
and with blasting. And they shall follow the  
until thou perishest. \* And the heaven that is over  
thy head shall be brass, and the earth that is un-  
der thee, iron. The Lord shall turn the rayne of  
the land into powder and dust. even from heaven  
shall they come down upon thee, until thou be  
brought to nought. And the Lord shall plague  
before thine enemies. Thou shalt come out one  
way against them, and five several ways before  
them, and shalt be scattered among all the king-  
domes of the earth. And thy carcass shall be  
meate unto all manner fowles of the ayre, and un-  
to the beasts of the earth, and no man shall fray  
them away. \* The Lord will smite thee with  
botch of Egypte, and the Emardes, scalle, and  
maungynes, that thou mayst not be healed ther-  
of. And the Lord shall smite thee with madness, &  
blindnes, and dasyng of heart. Thou shalt grope  
at none dayes, as the blind gropeth in darkness  
and shalt not prosper in thy wayes. Thou shalt  
be oppressed with wronge, & be polled evermore  
and no man shall succour thee. \* Thou shalt be be-  
troughed unto a wyfe, & another man shall lye  
with her. \* Thou shalt buyd an house, and not  
dwel therein. Thou shalt also plant a vineyard  
and shalt not gather the grapes. Thyne ore shall  
be layne before thyne eyes, and thou shalt not eat  
therof. Thyne asse shall be violently taken away  
even before thy face, and shalt not be restored to  
the agayne. Thy shepe shall be geuen unto thine  
enemies, and no man shall rescue them.

Thy sonnes and thy daughters shall be geuen  
unto another nation, and thyne eyes shall se it, &  
dase upon them all the day longe, and there shall  
be no myghte in thyne hande. The frute of thy  
lande and all thy labours shall a nation whiche  
thou knowest not, eat, and thou shalt continu-  
ally suffre violence only, & be oppressed alwaye  
so that thou shalt be cleane helpe thy selfe, for  
the syght of thyne eyes whiche thou shalt se.  
The Lord shall smyte thee in the knees and leg-  
ges, with a mischeuous botch that cannot be hea-  
led, even from the sole of thy foot unto the top of  
thy head. \* The Lord shall bring thee & thy king  
(whiche thou shalt set over thee) unto a nacio, whiche  
neither thou nor thy fathers haue knownen, & ther  
thou shalt serue strange gods, euen wood and  
stone. And thou shalt be wonderd at, spoken of,  
and talked at amonge all nations, whither the  
Lord shall carry thee. Thou shalt carry much lode  
unto the fildes and shalt gather but litle in, for  
grelhopers shall destroy it. Thou shalt plante a  
vineyard and dresse it, but shalt neither drynke  
of the wyne, neither gather the grapes, for  
wormes shall eat it. Thou shalt haue olyue trees  
thorowout all thy costes, but shalt not anoynte  
thy selfe with the oyle, for thine olyue trees shall  
be coted out. Thou shalt beget sons, and dought-  
ers, but shalt not haue them: for they shall be car-  
ried away captiue. All thy trees & frute of thy  
lande shall be marded with blasting. The stran-  
ger that is amonge you, shall clime about the  
upon hye, and thou shalt come downe beneth a low  
he shall leade thee, and thou shalt not leade hym:

he shall be before, and thou behynde. Moreover,  
all these curses shall come upon thee, and shall fo-  
llowe thee and ouertake thee, until thou be destroyed  
because thou hearkenest not unto the voyce of  
the Lord thy God, to kepe his commaundementes, &  
his ordynaunces, whiche he commaunded thee, and  
they shall be upon thee as myracles and wonders  
and vpon thy fide for euer, because thou seruest  
not the Lord thy God with ioyfulnesse and with  
a good heart, when thou hadst aboundaunce of all  
thynges, therefore thou shalt serue thyne enemy  
whiche the Lord shall sende vpon thee: in hunger  
and thirst, in nakednes, and in nede of all thyng  
and he shall put a yoke of yron vpon thy necke un-  
til he haue brought thee to nought. And the Lord  
shall bring a nation vpon thee from far, and from  
the ende of the worlde as swifte as an Eagle fly-  
eth: a nation whose tonge thou shalt not under-  
stande: a harde fauoured nation, whiche shall not  
regarde the person of the olde, nor haue compas-  
sion of the yonge. The same shall eat the frute  
of thy cattell, and the frute of thy lande until he  
haue destroyed thee: & shall leaue the nethe corne,  
wyne, nor oyle, neither the increase of thine oxen  
nor of thy flocke of thy shepe. until he haue brought  
the to nought. And he shall kepe thee in all thy  
citties, until he haue cast downe thy hye wals &  
stronge holdes, wherein thou trustedst, thorow-  
out all the lande. And he shall beseege thee in all thy  
citties thorowout all thy lande, whiche the Lord  
thy God hath geuen thee. \* And thou shalt eat  
the frute of thyne owne body the flesch of thy sonnes  
and of thy daughters, whiche the Lord thy God  
hath geuen thee in that straitnes and sege wher-  
with thyne enemy shall beseege thee: so that it shall  
greue the man (that is tender and exceeding deli-  
cate amonge you,) to loke on his brother and vpon  
his wyfe that lyeth in his bosome, and on  
his remnant of his chyldren, whiche he hath yet left  
for feare of geuyng vnto any of them of his  
of his chyldren, whiche he shall eat, because he hath  
nothyng left hym in that straitnesse and sege,  
wherewith thyne enemy shall beseege thee in all thy  
citties. Yee, and the woman that is so tender and  
delicate, she dare not aduenture to set the sole  
of her fote vpon the ground, (for softnes and ten-  
dernes) shall be greued to loke on her husbnde  
she lyeth in her bosome, and on her sonne and on her  
doughter and on her after byrth that is to com-  
out from betwene her legges,) and her chyldren  
whiche she shall beare: for whiche all thynges lacke  
she shall eat them secretly, in the sege and strait-  
nes, wherewith thyne enemy shall beseege thee in  
thy citties. \* If thou wilt not kepe and do al the  
wordes of this law (that are wyrtten in this booke)  
and feare this glorious and fearful name of the  
Lord thy God: the Lord will sende vnto thee  
and thy fide, great plagges and of longe contin-  
uance, cruel sykneses and of longe duraunce.

Moreover, he will bring vpon thee all the dis-  
eases of Egypte, and those whiche thou wast a-  
fraid of shall cleane vnto thee. And all manner syk-  
nesses, and all manner plagges whiche are not wyrt-  
ten in the booke of this law, will the Lord bring  
vpon thee, until he bring thee to nought. And ye  
shall be

III me. die  
Ebr. 111 b  
Satur. 1. 3  
Lcu. 1501.3

Ero. 10. 1.



307, 10

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Fig. 11.10

¶ The people are exhorted to observe the commandment not to hate plagues, but to be ready to flee from them.



總編輯：許世英

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the God, and into bys othe\* whyche the Lorde w. wills

I make not thy bonds and this of the wryth

So that the generation to come of your chyl D

OSCAR, 1956

Page 120, b  
and c.  
1, 2, 3, 4, 5, 6

1. Copy file.

6 The words of Robert Lang.

**leben**



**W**hen all these wordes are come vpon the, the blessing & the curse whiche I haue set before þe, thou shalt turne vnto thyne hert, amonge all the nacpions whyther the Lorde thy God hath thrust the, and come agayne vnto þe Lorde thy God, and hearken vnto his voyce in all these thynges that I commaunde the this daye: thou and thy chyliden with all thyne hert and all thy soule. And þe Lorde thy God wyl turne thy captiuite, and haue compassion vpon the, and wyl turne, and set the agayne from all the nacpions, amonge which the Lorde thy God shal haue scattered the. Though thou wast caste vnto the extreme partes of heauen, euen from thence wyl þe Lorde thy God gather the, and from thence wyl he fet the, and the Lorde thy God wyl bringe þe into the lande whiche thy fathers possessed, and thou shalt entoepe it.

**And** he wyl shewe the kyndnesse, and multiplye the aboute thy fathers. \* And the Lorde thy God wyl circumsyle thyne harte, and the verte of thy seide, that thou mayst loue the Lorde thy God with all thyne herte, and all thy soule that thou mayst lpyne. And the Lorde thy God wyl put all these curses vpon thyne enemies, & on them that hate the, and that persecute the. But thou shalt turne, and hearken vnto þe voyce of the Lorde, and do all his commaundementes, whiche I commaunde the this daye. And þe Lorde thy God wyl make the plenteous in all the workes of thyne hande, in the frute of thy bodie, and in the frute of thy cattell, and in the frute of thy lande for thy welth. \* For the Lorde wyl turne agayne and reioyce ouer the to do þe good, as he reioysed ouer thy fathers. If þe hearken onely vnto the voice of the Lorde thy God to kepe his commaundementes and his ordinaunces which are written in the booke of thys lawe, and if þe turne vnto the Lorde thy God with all thine hert and all thy soule. \* For the commaundement which I commaunde the this daye, is not sepetated from the, neyther farre of.

**It** is not in heuen, that thou nedest to saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it, and do it? Neyther is it beyonde the see, that thou shouldest saye: who shall go ouer the see for vs, and fet it vs, that we maye heare it, and doo it? But the worde is very nye vnto the euen in thy mouth and in thyne herte, that thou do it. \* Beholde I haue set before the this daye lyfe and good, death and euell: For where as I commaunde the this daye, to loue the Lorde thy God, to walke in his wayes, and to kepe his commaundementes, his ordynauces, and his lawes (yf thou so do) thou shalt lpyne and multiplye, and the Lorde thy god shall blesse the in the lande, whyther thou goest to possesse it. But and yf thyne hert turne away so that thou wylt not heare but shalt go astray and worshyp strange goddes, and serue them, I pronounce vnto pou also thys daye yf ye shall surely perishe, & that ye shal not prolonge poure dayes vpon the lande whither thou passest ouer Jordan to possesse it. \* I call heauen and earth

to recorde thys daye agaynst pou, that I haue set before pou lyfe and death, blessing and cursynge. Therefore chose lyfe, that both thou & thy seide maye lpyne, that thou mayst loue the Lorde thy God, and be obedyent to his voyce, & cleane vnto hym. For he is thy lyfe, and the lengthe of thy dayes, that thou mayst dwell vpon þe earth whiche the Lorde swate vnto thy fathers: Abrahama, Isahac and Jacob to geue them.

The. lxxi. Chapter.

*Moses being ready to dye, desired Josua to rule the people in his steade. This booke Deuteronomie is written and layde in the Tabernacle betwix the Arke. The Acutes are charged to read it to the people.*

**And** Moses went & spake these wordes vnto all Israell, and sayde vnto them, I am an hundred and twentye yere olde thys daye, and can nomore go out and in. Also the Lorde hath sayde vnto me: thou shalt not go ouer this Jordan. The Lorde thy God he wyl go ouer before the, and he wyl destrope these nacpions before þe and thou shalt conquer them. \* And Josua, he shall go before the, as the Lorde hath sayde. And the Lorde shal doo vnto them, as he dyd to \* Achon and Og kynges of the Amorites and vnto the lande of them: whome he destroyed. And the Lorde shal geue them ouer before your face that ye maye do vnto them accordyng vnto all the commaundementes which I haue commaunded pou. Plucke vp your hartes therfore, and be stronge, drede not, nor be afraide of them for the Lorde thy God hym selfe doth go with þe. He shall not fayle the, nor forsake the.

**And** Moses called vnto Josua, and sayde vnto hym in the syght of all Israell, \* Be stronge & bolde, for thou must go with this people vnto þe lande whiche the Lorde hath sworne vnto thy fathers, to geue them, and thou shalt geue it the to enheret. And the Lorde he doth go before the: he shall not fayle the, neyther forsake the: feare not therfore, nor be dysconforted: And Moses wrote this lawe, and deliuered it vnto the prelates the sonnes of Leuy (whiche bare the Arke of the testament of the Lorde) and vnto all þe elders of Israell, and Moses commaunded them, sayunge: \* At the poynt of seuen yeres in the sollemnitye of the free yere, euen in the feast of tabernacles, when all Israell is come to appere before the Lorde thy God, in the place whiche he hath chosen, thou shalt reade thys lawe before all Israell in theyr eares. Gather the people together: men women, and chyliden, and þe straunger that is within thy gates, þe they maye heare and learne and feare the Lorde poure God, and kepe, and obserue all the wordes of thys lawe, and that theyr chyliden whiche know nothyng maye heare, and learne to feare the Lorde poure God, as longe as ye lpyne in the lande: whyther ye go ouer Jordan to possesse it.

**And** the Lorde sayde vnto Moses Behold thy dayes are come, that thou must dye. Cal Josua therfore, and stande ye in the tabernacle of wytnesse that I maye geue hym a charge. And Moses, and Josua went, and stode in the tabernacle



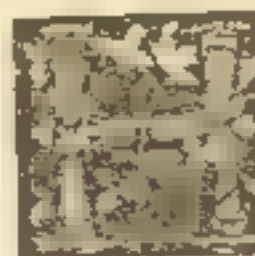
**E**fn. 11. 1. And the Lord appeared in the tabernacle, even in the pillar of the cloude. And the \* pillar of the cloude stood over the doore of the tabernacle. And the Lord sayde vnto Mo- ses beholde thou walte steppe wyth thy fathers, and this people wyl ryle vp, and go, a whoring after straunge gods of the lande: whither they go; and wyl forsake me, and breake y appoynt- ment, which I haue made with them.

**E** And the my wrath wyl ware whate agaynst them, and I wyl forsake them, and wyl hyde my face from them, and they shalbe consumed. And muche aduersyte and tribulacions shal come vpon them, so that then they wyl say: Are not thei troubles come vpon me, because God is not wyth me? And I also wyl surely hyde a- waye my face in that daye, for all the euils sake which they shal haue wrought, in that they are turned vnto straunge goddes. Howe therefore wyte ye this songe for you, & teache it the chyldren of Israel, and put it in theyr mouthes, that this songe may be my wytnes agaynst the chyldren of Israel. For I wyl bryng them into the lande whiche I sware vnto theyr fathers, that floweth wyth mylke and honye, and they shal rate, and fyl them selues, and ware fat, & turne vnto straunge Goddes, and serue them, & blas- pheme me, and breake my couenaunte. And the when muche myschefe and tribulacion is come vpon them, thys songe shal answere them as a wytnesse. For it shal not be forgotten out of y mouthes of theyr sede for I knowe theyr yma- ginacion, wher they go aboute euen now, be fore I haue brought them into the lande wherch I sware. & Moses therfore wrote this songe y same season & taught it the chyldren of Israel. And he gaue Josua the sonne of Nun a charge, & sayde: \* be bolde & stronge, for thou shalt bryng the chyldren of Israel into the lande, whiche I sware vnto them, and I wyl be wyth the.

**Deute 31. 1.** And when Moses had made an ende of wy- tyng out of the wordes of thys lawe in a booke vnto the ende of them, Moses commaunded y Le- uites, whiche bare the arke of the testament of the Lord sayng take ye y booke of this lawe, & put it in the syde of y arke of the testament of the Lord your God y it may be there for a wytnes agaynst the: For I knowe thy stoburnes & thy wyffe necke: whyle I am yet alvye w you thys daye, ye haue bene disobedyent vnto the Lord: and howe much moze after my death?

**G**ather vnto me al the elders of your trybes, and your offycers, that I may speake these wor- des in theyr eares, & cal heuen, & earth to recorde agaynst them. For I am sure y after my death, ye wyl vterly be corrupt, & turne from y way which I haue commaunded you: and tribulacion wyl come vpon you in the latter dayes, because ye shal haue wrought wyckednesse in the syght of the Lord, to prouoke hym thowowe the wor- kes of your handes. And Moses spake in the eares of all the congregacion of Israel: the wor- des of this songe, but yll he had ended them.

**The xxii. Chapter.**  
**The songe of Moses.**



**E**are O ye heuens, and \* I shall I speake, and let the earthe heare the wordes of my mouthes. \* My droppe shall droppe as doth y rayne, and my speache shall flowe as doth the streame, as y shower vpon the herbes, & as the droppes vpon the grasse. For I wyl call on the name of the Lord: & scrbye ye honoure vnto our God. \* Perfecte is the worke of the most myghty God: for all hys wayes are iudgemente. He is a God of truthe, without wyckednesse: ryght- tuous, and iuste is he.

Howardly haue they done agaynst him tho rowe theyr deformities not his owne chyldren, but a wycked and frowarde generacion. Doe ye so rewarde the Lord, O foolys like nacyon and vnwyse: \* Is not he thy father, and thyne ow- ner: hathe ye not made the, and ordeyned the? Remember the dayes of the worlde that is past: consyder y peres from tyme to tyme. \* I like thy father, and he wyl shewe the: thy eldres, & they wyl tell the. When the most myghty deuyded y nacjons, and when he seperated the sonnes of Adam, he put the borders of the nacjons fast by the myltitude of the chyldren of Israel.

For the Lordes parte is hys folke, and Ja- cob is the porcion of his enhectauce.

He founde hym in a deserte lande, in a boyde grounde, and in a roaryng wyldernesse. He led hym aboute, he gaue hym vnderstandynge, and kepte hym as the apple of his eye.

As an Eagle that stereth by her nest and flo- tereth ouer her yonge, & stretcheth out her wynges, so doth he take them vp, and beareth them on his shoulers. The Lord alone was his gyde and there was no straunge god wyth hym.

He carped hym vp to an hye lande, that he myght eate the increase of the feldeg. \* And he fed hym wyth honye out of the rocke, and wyth oyle out of the most harde stone. With wytter of hyne, and mylke of the shepe, with fat of y lam- bes and of fat rammes and hegoates, wyth the fat of most plenteous wheate and that y myght- test drynke the most pure bloude of the grape.

But he that shulde haue bene vpright, when he waxed fatte, spurned wyth his hele.

Thou art wel fed, thou arte growen thicke thou art laden wyth fatnesse.

And he forsoke God hys maker, and regar- ded not the God of hys saluacion. They prouo- ked hym to anger wyth straunge Goddes: euen w abominacions prouoked they hym. \* They offered vnto deuels, and not to God, euen to god- des whom they knew not: to newe goddes that came newly vp, whom theyr fathers feared not. Of God that begate the thou arte vnmynful, and hast forgotten God y made the. The Lord therefore sawe it, and was angry, because of the prouokynge of his sonnes and of his daughters.

And he sayde: I wyl hyde my face from the, and wyl se what theyre ende shal be. For they are a very frowarde generacion, chyldren in whom is no fapth. They haue angered me wyth that which is no god, & prouoked me wyth thei- vanities. \* And I also wyl prouoke them wyth those



**W** hose whiche are no people, I wyll anger them with a foolyshe nacpon. \* For fyre is kyndled in my wrath, and burneth vnto the botome of hel. And hath consumed the earth with her increase, and set a fyre the botomes of the mountaynes. I wyll heape impscheues vpon them, and wyll destroye them with myne arrowes.

**T**hey shalbe burnt wth hunger, and consumed with heate, and with byster destruction. \* I wyll also sende the teeth of beastes vpon them, wth the furpousnesse of serpentes in the duste. Without forthe, shal the sword robbe them of theyr chyldren: and within in the chambre, feare both ponge men and ponge women, and the suckelinges wth the men of grape heades. I haue sayde: I wyll scatter them abroad, and make the remembraunce of them to cease frome amonge men. Where it not that I feared the wrath of the enemye, lest theyr aduersaries shulde utterly withdrawe them selues, and lest they shulde scape: our hys hand hath done all this, and not the Lorde.

For it is a nacpon without forecast, neyther is there any vnderstandyng in the. That they were wyle, & vnderstode thys, that they wolde consyder theyr latter ende.

Howe shulde one chase a thousand, & two put tent thousande to flight: except theyr maker had solde them, & except the Lord had shut them vpr.

For theyr God is not as our God, & our enemyes also their selues are Iudges.

For theyr wyne is of the vynegarde of Sodom, and of the feldest of Sodom: Theyr grapes are grapes of Gal, & theyr clusters be bitter.

Theyr wyne is the popson of draggons, and the cruell gall of aspes. Is not this layde in store with me, and sealed vp amonge my treasures?

\* Vengeance is mine, and I wyl rewarde thete fete shal lyde in due tyme. For the daye of their destruction is at hande, and the bynges y shal come vpon them, make haste.

\* For the Lorde shal iudge his people, & haue compassyon on hys seruantes, when he seeth y their power is gone, and that they be in a maner shut vp, or brought to naught and forsaken.

And he shal saye: where are theyr goddes? If theyr God in whome they trusted.

The fat of whose sacrifices they dyde eat and dranke the wyne of theyr bypnyche offerpnyges: let them ryle vp and helpe you, and be your protection.

He nowe knowe that I, \* I alone am God, & there is none but I. \* I kyl, & wyll make alpye: I wounde, and I wyl heale. \* neyther is there any that can deliuer oute of my hande.

For I wyll lyfte vp myne hande to heauen, and wyll saye: I lyue euer.

**E** If I whet the edge of my swerde, and myne hande take holde to do iustyce, I wyll recompence vengeance on myne enemyes, and wyl rewarde them that hate me.

I wyll make myne arrowes droncke wth bloude, & my swerde shal cate fleshe, & that for the bloude of the slayne, and for their captiuite, sens the begynnyng of the wrath of the enemye.

\* Byspeke ye betwen his people, for he wyll a-

venge the bloude of his seruantes, and wyll avenge hym of his aduersaries, and wyl be mercyfull vnto his lande, and to his people.

And Moses came and spake all the wordes of this songe in the eares of the people, he and Joshua the son of Nun. And Moses spake all these wordes vnto the ende to all the people of Israel and sayde vnto them: \* Set your hartes vnto all the wordes which I testifie vnto you this day: and ye shal comaunde them vnto your chyldren, that they maye obserue and do all the wordes of this lawe. And let it not be a wayne worde vnto you: for in it is your lyfe, & thowme thys worde ye shal prolonge youre dayes in the lande whither ye go ouer Jordan to conquire it.

And the Lorde spake vnto Moses the selfe same daye, sayinge: get the vp into this mountayne Abarim, whiche is in the lande of Moab: ouer agaynst Jericho. And beholde the lande of Canaan, whiche I geue vnto the chyldren of Israel to possesse: And dye in the mounte whiche thou goest vp vnto, and thou shalt be gathered vnto thy people. \* As Aaron thy brother dyed in mount Hor, and was gathered vnto hys people, because ye trespassed agaynst me amonge the chyldren of Israel, \* at the waters of strife, at Cadis in the wyldernes of zin: for ye sanctified me not amonge the chyldren of Israel. Thou shalt therfore se the lande before the, and shalt not go thither, vnto the lande which I geue the chyldren of Israel.

### De. xxxij. Chapter.

Moses blyng blessed all the tribes of Israel.

**T**his is the blessing wherwyt Moses the man of God blessed the chyldren of Israel before his death, & said: \* The Lorde came from Sinai, and shewed his beames: from Seir vnto them, and appeared from mounte Paran, and he came with thousandes of sayntes, and in hys ryght hande a lawe of fyre for them. And he loued the people. \* All hys sayntes also are in thy handes. They were smytten to go after thy fete, and to receyue of thy wordes. Moses gaue vs a lawe to be an enherytaunce of the congregacion of Jacob. And he was in Israel kynge when the heades of the people, and the trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and he seue in noblie. Thys same also happen to Iuda. And he sayde: heare Lorde, the voyce of Iuda, and bypnyge hym vnto hys people: hys handes shalbe good ynough for hym, yf thou heale hym agaynst hys enemyes.

And vnto Levi he sayde. Thumim and Urim shalbe with the, & with enery one that is godlye in the. Thou dydest proue hym also in the tentacion, and stryuedest wth hym at the waters of strife. He that hath saide vnto his father and to his mother: I haue not sene hym. And he that knewe not hys byethrenne, nor knewe his owne chyldren, those are they that haue obserued thy worde, and shal kepe thy couenaunt. They shal teache Jacob thy iudgements, and Israel thy lawe.



lawe. They shall put cens before thy nose, and the burnt sacrifice vpon thyne Altare. Blesse the Lord thy God, and accept the worke of his handes, smyte þe lopnes of them that spe agaynst hym, and of them that hate hym, that they ryle not agayne.

**C** And of Ben Jamin he sayde. The Lordes derlyng shall dwell in safety vpon hym and the Lord shall couer hym all the daye longe, and he shall dwell betwene thyng shoulders.

**E** And of Joseph he sayde. blessed of the Lord is his lande for the frutes of heuen. thowowe the dewe and springes that lye beneth, and for the swete frutes of the encrease of the sunne, & rype frutes of the Moone: for the fyfte frutes of the pyncepsall mountaynes, and for the frutes that the hylles bynge forth for ever and for the frutes of the earthe, and fulnesse therof and for the good wyll of hym that dwelt in the same. **E** And the blessing come vpon the heade of Joseph, and vpon the toppe of the heade of hym that was separated frome amonge thyng brethren. thyng fyfte borne ore hath bewte, and his hornes are as þe hornes of an Antelope. And with them he shall tremble the nacpons together, euen vnto the endes of the worlde. These are also the many thousandes of Ephraim, and the thousandes of Manasse. And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes.

They shall call the people vnto the hill and there they shall offer offerynge of ryghteousnesse. For they shall luke of the aboundaunce of the see, and of treasure hyd in the lande.

**D** And vnto Gad he sayde. blessed be þe crowner maker Gad: he dwelleth as a Lyon, that catcheth the armie with the head. he lawe therefore thyng begynnyng, and that there was a porcyon there to hyde the lawe geuer, and he came with the heades of the people, and created the ryghtuousnesse of the Lord, and thyng Judgements with Israel.

And vnto Dan he sayde: Dan is a Lyons whelp, he shall flowe from Basan.

And vnto Nephtali he sayde: Nephtali hath aboundaunce of Gods good pleasure, and is fylled with the blessing of the Lord, and shall haue his possessions towarde the south west.

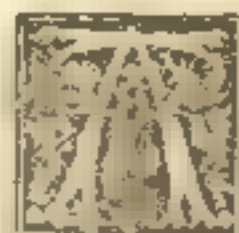
And vnto Asser he sayde: Asser shall be blessed with chyldren he shall be acceptable vnto his brethren, and shall byppe his fate in oyle. Thyng dwellynge he pzon and byaste, and thyng age be as thyng pourthe.

There is none lyke vnto the God of Israel: which though he sit vpon the heauen as vpon a horse, yet is he thyng helpe, whose glory is in the celestial plates. The eternal God is thyng refuge and vnder the armes of the euertlastynge God: walte thou lye he shall cast out the enemy before the, and saye. destroye. Israel then shall dwell in safety, and alone. And the eye of Jacob shall be vpon a lande of corne and wyne, and his heauens shall droppe the dewe. happy art thou Israel, who is lyke vnto the people that art laued in the Lord, whiche is the hyde of

thyng helpe, and swearde of thyng glory. Thyng enemies haue lost theyng strength to the warde, and thou shalt treade vpon the heyght of them.

**The xxxiii. Chapter.**

**Moses dyeth. Israel wepeth. Josua succeedeth in Moses rowme.**



**A** And Moses went from the playne of Moab vnto mount Abaron vnto the toppe of the hill that is ouer agaynst Jericho. And the Lord shewed hym all the lande of Gilead, euen vnto Dan, and all nephtaly and the lande of Ephraim and Manasse, and all the lande of Iuda euen vnto the vtmost see, and the South and the regyon of the playne of Jericho the Cytrie of palm trees, euen vnto zoar. And the Lord sayde vnto hym: This is the lande whiche I swaie vnto Abraham, Isaac and Jacob sayynge I wyl geue it vnto thyng sede, I haue caused the also to se it with thyng eyes, but thou shalt not go ouer thither.

**E** So Moses the seruant of the Lord dyed there in the lande of Moab, accordynge to the worde of the Lord. And he buried hym in a valley in the land of Moab ouer agaynst the house of Deor, but no man knoweth of thyng sepulchre vnto this daye. Moses was an hundred and twentye yere olde when he dyed: thyng eye was not dimme, nor thyng naturall coloure abated. And the chyldren of Israel wepte for Moses in the playne of Moab thyng dayes. And the dayes of weppynge and moarnynge for Moses, were ended.

And Josua the sonne of Nun was ful of the sperte of wysdome: for Moses had put his handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lord commaunded Moses. And there arose not a prophete lence in Israel like vnto Moses, whome the Lord

knewe face to face, accordynge vnto all the myracles and wonders whiche the Lord sent hym to do in the lande of Egypte, vnto Pharaon and all thyng seruantes and before all his lande and accordynge to all that myghty hand and all the great vispons, whiche Moses shewed in the syght of all Israel.

**The ende of the fyfthe**

booke of Moses, called in hebrue: Ellehaddebarim, and in the Latyn: Deuteronomium.

**A** **sa. rti. c.**

**Deut. xi. d.**

**B**

**Gene. rti. b.**

**Deut. xlii. c.**

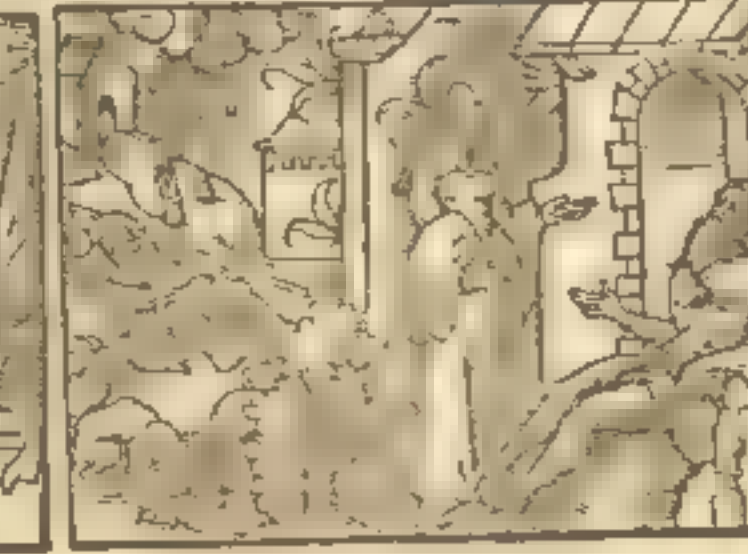
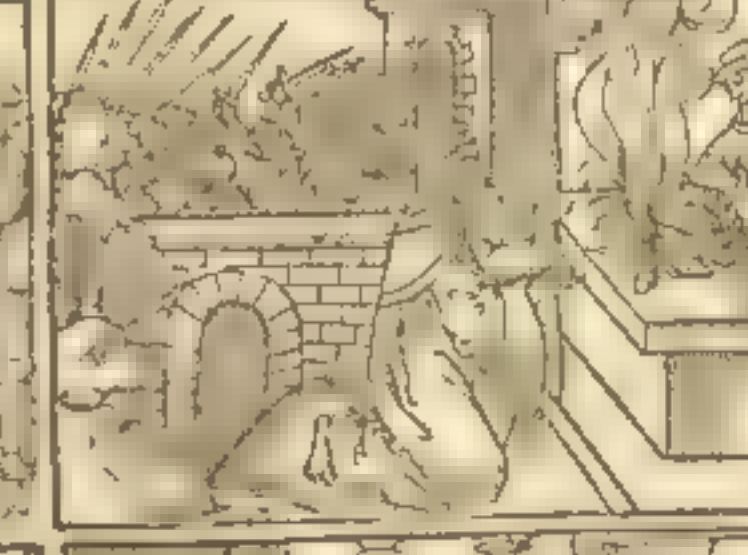
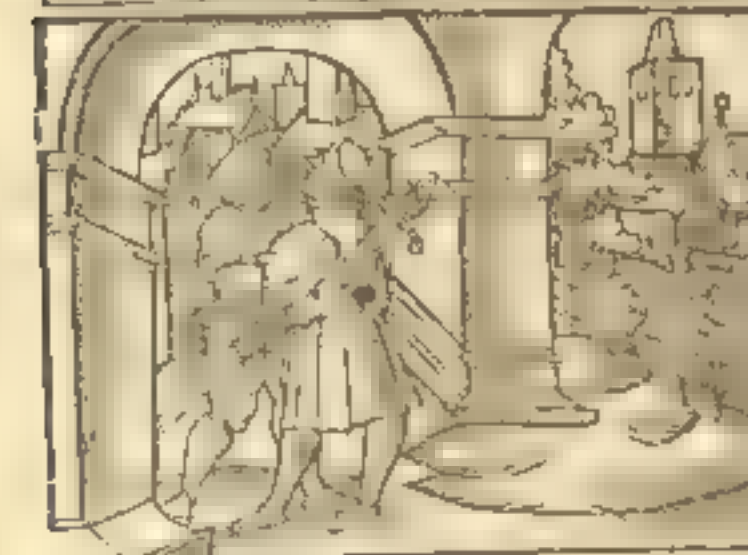
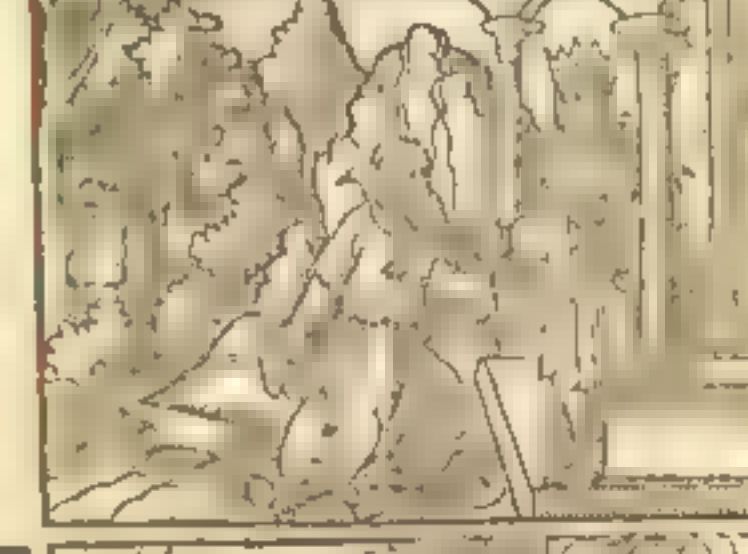
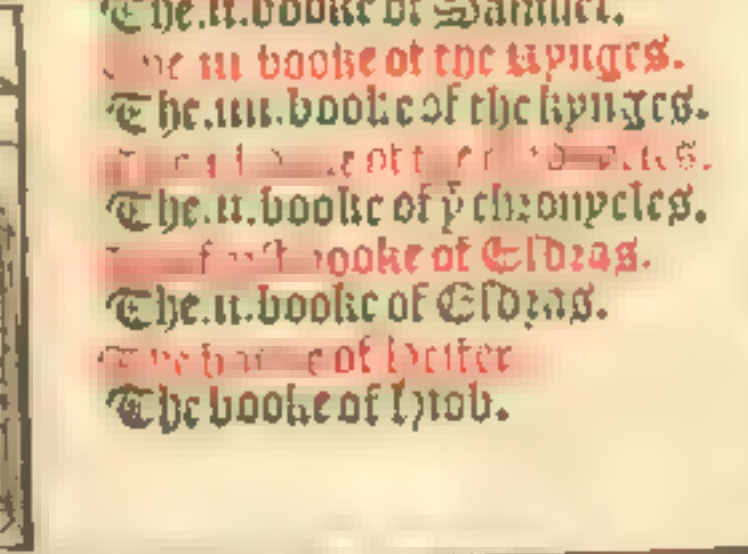
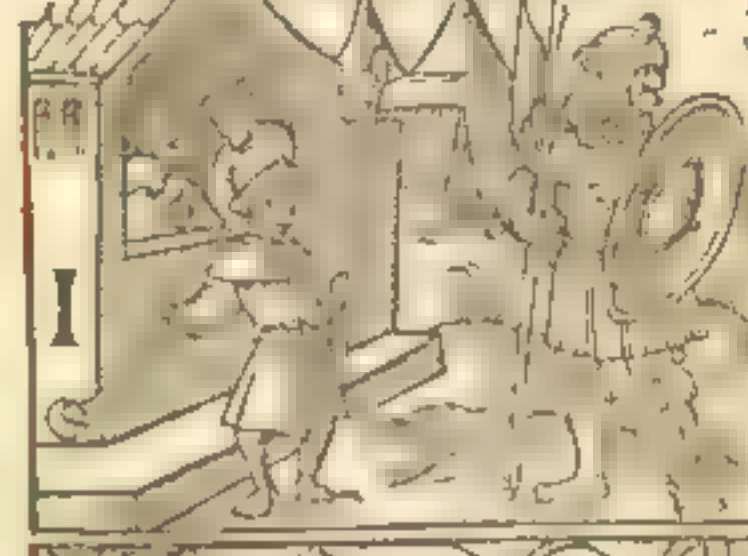
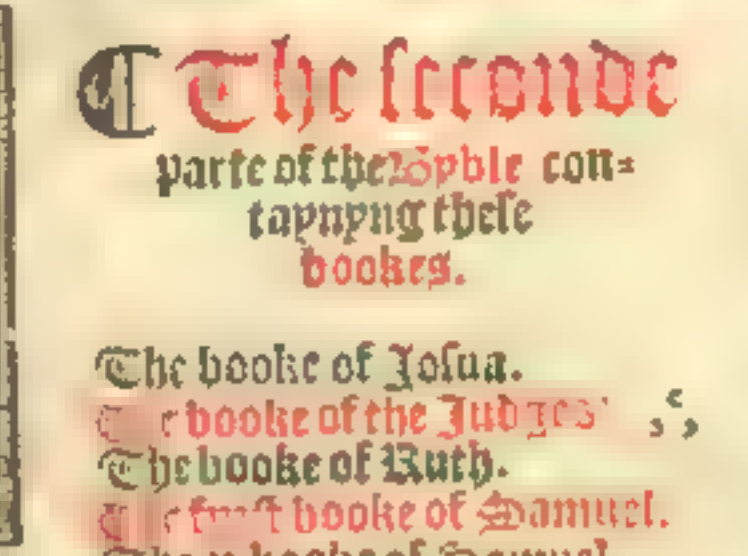
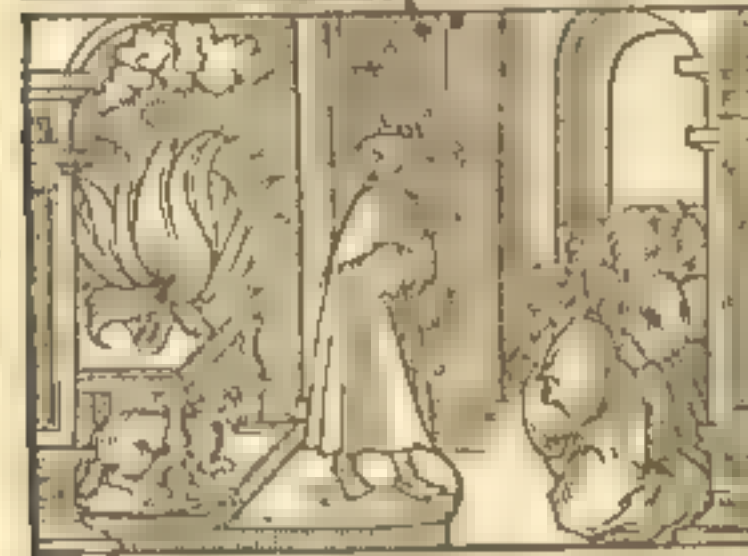
**C**

**Num. xi. d.**

**sa. rti. d.**

**D**





# The seconde parte of the bible con- taining these bookes.

The booke of Iosua.  
The booke of the Judges.  
The booke of Ruth.  
The first booke of Samuel.  
The ii. booke of Samuel.  
The iii. booke of the kinges.  
The ii. booke of the kinges.  
The ii. booke of y chronycles.  
The first booke of Esdras.  
The ii. booke of Esdras.  
The booke of Iob.



# The booke of Josua

whom the hebrues call Jehosua.

## The first Chapter.

The Lorde cou rageb Josua to invade the lande of promysse, and commaundeth hym continually to reade Deuteronomie.



After the death of Moyses the servaunt of the Lorde, it hap pened also y the Lorde spake unto Josua y sonne of Nun, Moyses mynister sayng. Mo les my servaunte is dead.

Nowe therefore vp & go ouer Jordā thou & al this people, vnto the lande whych I geue vnto the chyldren of Israel. \* All the places that y sooles of poure fete shall treade vpon haue I geuen you as I sayde vnto Moyses from the wyloernes and this Libanon vnto the greater ruer Euphrates. all the lande of the herbites, euen vnto the greatesse towarde the goyng downe of the sonne, whal be your coaste. There shall not a man be able to wythstande the all the dayes of thy lyfe. \* For as I was wyth Moyses so wyll I be wyth the, & and wyll not fayll the, nor forsake the. \* Be stronge therfore and bolde for vnto this people. Halt thou deupde the lande whych I sware vnto thy fathers to geue them. Welpe be thou stronge and as bolde as thou canste, that thou mayst obserue and do accordyng to al the lawe, whych Moyses my servaunte commaunded the. \* Tourne therfrom nether to the ryght hande, nor to the lefte that thou mayest do wylle in al that thou takest in hande. \* let not the booke of thys lawe departe oute of thy mouth: But recozde therein daye and nyghte that thou mayest obserue, and do accordyng to all that is wyrtten therein. For then shalt thou make thy waye prosperouse, & then thou shalt do wylle. Haue not I commaunded the, that thou shouldest be stronge and hardy and not fearener be saynte harted? For I the Lorde thy God am wyth the, whither soeuer thou goest.

Then Josua commaunded the offycers of the people, sayng: So thozowe the myddes of the hooste, and commaunde the people, sayng pre pare you vntayles. for after thre dayes ye shall passe ouer thys Jordā, to go in & enioye y lande, whych y Lord your god geueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the trybe of Manasses spake Josua sayng:

\* Remember the worde, whych Moyses the seruaunt of the Lorde commaunded you, sayng:

the Lorde poure God hath geuen you reaste, and hath geuen you thys lande: Poure wyues, poure chyldren, and poure catell shall remayne in the lande whych Moyses gaue you on thys syde Jordane: but ye shall go before your brethren, armed all y be men of warre, and helpe them vntyll the Lorde haue geuen poure brethren reast, as he hath you, and vntyll they also haue obtayned the lande, whych the Lorde poure God geueth them. And then shall ye retuene vnto the lande of poure posselion and enioye it, whych the lande Moyses the Lordes seruaunt gaue you on thys syde Jordane towarde the sonne rysyng. And they answered Josua sayng: \* All that thou hast commaunded vs, we wyll do, and whither soeuer thou sendest vs, we wyll go. Accordyng as we obeyed Moyses in all thynges so wyll we obey the, only the Lorde thy God be wyth the as he was wyth Moyses. And whosoever he be that doth disobey thy mouth & wyll not hearken vnto thy wordes in all y thou commaundest hym, let hym dye: Onlye be strong & of good courage.

## The ii. Chapter.

Josua sendeth spyes to Jericho, wherby were hyd of Rahab.

And Josua the sonne of Nun sent out of Jericho settim twome to spye secretly sayng go and vewe the lande and also Jericho. And they went, and came into a harlotes house, named Rahab, and lodged there. And it was tolde the kyng of Jericho and sayd: Beholde, ther came men in hyther to nyghte, of the chyldren of Israel, to spye oute the countrepe.

And the kyng of Jericho sent vnto Rahab sayng: bypunge for the the men that are come to the, and whych are entred into thyne house for they be come to seache oute all the lande.

And the woman toke the two men & and hyd them. And sayde thus in dede there came men vnto me, but I wylle not whence they were. And about the tyme of the shutting of the gate whē it was darcke, the men went out, whither the men went I wote not: folowe ye after them quychlye, for ye shall ouer take them. But she brought them vp to the roffe of the house, & hid them wyth the stalkes of flaxe, whych she had lpyng abroad vpon the rooffe. And the men of the cite pursued after the, y wape to Jordā, eue vnto the serpe, & as lone as they whych pursued after them were gone oute, they shut the gate.

And oz euer they were a slepe, she came vp vnto them vpon the roffe, and sayde vnto the men: I knowe y the Lorde hath geuen you the lande, & for the feare of you is fallen vpon vs, and the enhabytors of the lande saynt at the presence of you. For we haue hearde, howe the Lord & dried vp the water of the reed see before you, whē you came out of Egypte and what you dyd vnto the two kynges of the Amozites, that were on the other syde Jordā. \* Sehon, & Og, whom ye vtterlye destroyed. And as lone as we had hearde thys thynges on (we were for a caph, &) oure hertes dyd faynte. And there remayned no more courage in any man at the presence of you. For the Lord your God, he is the God in heauen aboue, and in earth beneath.

And now

Deute. 31. c

Josua. 11. b

Deu. 31. b

Deu. 31. b

Deute. 31. b

Deute. 31. b

Deute. 31. b

Deute. 31. b

Josua. 11. b

Deute. 31. b

Josua. 11. b

Deute. 31. b

Deute. 31. b

Deute. 31. b



Now therefore (I praye you) sweare vnto me  
Deute 1.7. \* by the Lorde, that as I haue shewed you mer-  
cy, ye shall also shewe mercye vnto my fathers  
house, & geue me a true token. And that ye shall  
saue alpye, both my father, and my mother, my  
bryethren, and my sisters, and all that they haue.  
And ye shall deliuer our soules from death.

And the men answered her: oure lyues for you  
to dye, yf ye utter not thys oure busynes. And  
Josua. vi. c when the Lorde hath geuen vs the lande \* we  
wylle deale mercifully and truly wyth the. And  
then he let the downe by a coarde, \* thowhe a  
wyndowe: for her house was by the towne wal.  
And she dwelte by the towne wall. And she said  
vnto them, gette you into the mountayne, lest  
the pursuers mete you, and hyde poure selues  
there thre dayes vntill the pursuers be retou-  
ned, and then shall ye go your owne waye.

And the men sayde vnto her we wylle be bla-  
melesse of this thy othe, whyche thou hast made  
vs sweare. Behold, when we come into the lande,  
thou shalt bynd thys purple coarde in the wynd-  
dowe, whych thou latteste vs downe by. And  
thou shalt byng thy father & thy mother, thy bryethren  
& all thy fathers householde, euen into thy house.

And then whosoeuer dothe go out at the do-  
res of thy house, into the street, hys bloud shall  
be vpon hys owne heade, and we wylle gyle-  
lesse. And whosoeuer shall be with the in the house  
hys bloud shall be on oure heade, yf any man-  
nes hande touche hym: And yf thou utter these  
oure wordes, we wylle quite of thy oth whych  
thou hast made vs sweare. And he sayde. ac-  
cordynge vnto poure wordes, so be it: and he  
sent them a waye to departe. And he bounde  
the purple coarde in the wyndowe.

And they departed, and came into the moun-  
taine, and there abode thre dayes, vntill the  
pursuers were returned. And the pursuers sought  
them thowow out all the waye but founde them  
not. And the tow men returned, and descen-  
ded from the mountayne and passed ouer, and  
came to Josua the sonne of Nun, and tolde hym  
all that had chaunced them. And they sayd vn-  
to Josua: the Lorde truly hath deliuered into  
oure handes all the lande, and all the inhabitants  
of the contreye saynt at the presence of vs.

#### The. iii. Chapter.

And Josua wyth the people passe ouer Jordan.

**A**nd Josua rose early: & they remo-  
ued from Bethim, and came to Jor-  
dan, he and all the chyldren of Is-  
rael, and lodged there, before they  
wente ouer.

And after thre dayes it fortuneth, that the offi-  
cers wente thowowe ouer the hoothe, and com-  
maunded the people sayinge when ye se the arke  
of the testamente of the Lorde poure God and  
the prestes that are Leuites bearynge it: ye shall  
departe from your place, and go after it. So  
per that ther shall be a space betwene you and it,  
aboute a two thousande cubytes by measure.

And ye shall not comenye vnto it, that ye maye  
knowe the waye, by whyche ye muste go: for ye  
haue not gone thys waye in tymes past.

be ware, that ye appoche not nye hys arke. And Josua  
sayd vnto the people: Sanctifie your selues, for  
to morow the Lord shall do wonders amonge you.

And Josua spake vnto the prestes, sayinge:  
Take vp the arke of the couenaunte and go be-  
fore the people. And they toke vp the arke of the  
Testament and went before the people.

And the Lorde sayde vnto Josua: this daye  
wylle I begynne to magnifie the in the syghte  
of all Israel, that they maye knowe howe that  
as I was wyth Moses so wylle I be wyth the.  
And thou shalt commaunde the prestes that  
beare the arke of the couenaunte sayinge: when  
ye are come to the edge of the waters of Jorda,  
ye shall stande still in it.

And Josua sayde vnto the chyldren of Israel:  
come hyther, and heare the wordes of the Lorde  
poure God. And Josua sayde: hereby ye shall  
knowe that the lpyngge God is amonge you,  
and that he wylle wythout fayle caste out before  
you, the Cananites, and the Hethithes, the He-  
uytes, the Pherezites, the Gergesites, the Amo-  
rites, and the Jebusites: Beholde, the arke of  
the apoyntement of the Lorde of all the worlde  
goeth before you into Jordan. Nowe therfore  
take from among you twelue men out of the try-  
bes of Israel out of euery trybe a man.

And as sone as the sooles of the fete of the  
prestes (that beare the arke of the Lorde the  
Gouernoure of all the worlde) treade in the wa-  
ters of Jordan, the waters of Jordan shall be deuyded:  
and the waters that come from aboue, shall stande still  
vpon an heape. And it fortuneth, that when the  
people were departed fro their tentes to go ouer  
Jordan, the prestes bearynge the arke of the  
apoyntement wente before the people. And as  
sone as they that bare the arke came vnto Jor-  
dan, and the fete of the prestes that bare the arke  
were dyped in the bym of the water, the waters  
of Jordan clefte to fyll all hys bankes all the tyme  
of haruest, the waters also that came downe  
from aboue, dyd rylle vp vpon an heape as great  
as a mountayne. And they departed farre from  
the citye of Adā, that was besyde Jartan. And  
the waters that were beneth towarde the see of  
the wylernes, fell away and departed into the  
salt see, & the people wente ryght ouer agaynst  
Jericho. And the prestes that bare the arke of  
the apoyntement of the Lorde, stode drie within  
Jordan ready prepared, and all the Israelites  
wente ouer thowowe the drye, vntill all the peo-  
ple were gone cleane ouer thowowe Jordan.

#### The. iii. Chapter.

And Josua crosse vp twelue stones in Jordan.

**A**nd it fortuneth, that when the people  
were all gone ouer Jordan, the Lorde  
spake vnto Josua, sayinge: Take you  
twelue men out of the people out of euery  
trybe a man. And commaunde you the sayinge:  
take you hence oute of the myddes of Jordan  
(euen out of the place where the prestes stode in a  
redynes) twelue stones (of the moone harden) stones, which  
ye shall take a waye wyth you, and leaue them  
in the place, where you shall lodge thys nyghte.

And



And Josua called þ twelve mē, whych he had prepared of the chyldren of Israel, oute of euery trybe a mā, & Josua sayde vnto the: get you before the arke of the Lorde youre God, euen thorow the myddes of Jordan & take vpeuery man of you a stone vpon his shulder accordynge vnto the nombre of the trybes of the chyldren of Israel, that thys maye be a sygne amonge you. That when your chyldren aske theþ fathers in tyme to come, sayng what meane these stones wpon / ye maye answere them howe þ the waters of Jordane deuided at þ presence of þ arke of the appoyntement of the Lorde. For whan it wente ouer Jordan, the waters of Jordane deuided. And these stones are become a memoꝝ pall vnto the chyldren of Israel for euer.

23 And the chyldren of Israel dyd euen so as Josua commaunded, and toke vp \* twelve stones oute of the myddes of Jordan, as the Lord sayd vnto Josua, accordynge to the nombre of the trybes of the chyldren of Israel and caried them awaye wth them vnto þ place where they lodged, and layed them downe there. And Josua set vpeuery stone also in the myddes of Jordan, in þ place where the fete of þ prestes whych bare the arke of the testament, stode.

And there haue they contynued vnto thys day. For the prestes whych bare the arke stode in þ myddes of Jordan, vntyl all was fynished that the Lorde commaunded Josua to saye vnto the people, accordynge to all that Moses charged Josua. And the people hastened and wēt ouer. It fortuneth also, that whan all the people were cleane ouer, the arke of the Lorde wente ouer also, and the prestes before the people. \* And the chyldren of Ruben, and the chyldre of Gad, and half the trybe of Manasses went before the chyldren of Israel armed, as Moses charged the. Eue foure þ thousande prepared for warre, wente before the Lorde vnto battel, thorowe þ playne of Jericho. & þ dape the Lord magnified Josua in the syghte of all Israel, & they feared hym, as they feared Moses all dayes of his lyf.

And the Lorde spake vnto Josua, sayng: commaunde the prestes that beare the arke of wytnesse, to come vp oute of Jordan. Josua therfore commaunded the prestes, sayng: Come ye vp oute of Jordan. And when the prestes that bare the arke of the appoyntement of the Lorde were come vp oute of the myddes of Jordā, and as sone as the sooles of the prestes fete were set on the drye lande, þ waters of Jordane retourned agayne vnto theþ place, and went ouer all their bankes as they dyd before. And the people came vp out of Jordane þ tenth daye of the fyrst moneth, and pytched in Gilgal, euē in the east border of the cytie Jericho.

And the twelve stones whych they toke out of Jordan, dyd Josua pytche in Gilgal. And he spake vnto the chyldren of Israel, sayng: \* If your chyldre aske theþ fathers in tyme to come & saye what meane these stones: ye shall shewe youre chyldren, and saye, Israel came ouer this Jordan on drye lande. For the Lorde your God dyed vpon the water of Jordane before you, vntyl

ye were gone ouer, as the Lorde youre God dyd þ red see \* whych he dyed vpon before vs, tyll we wer gon ouer þ al þ people of þ world maye knowe þ hande of þ Lorde, how myghtie it is, & that ye myght feare þ Lord your God for euer.

The v. Chapter.  
The Canaanites are a feare.

And it fortuneth that whē all þ kyn- ges of þ Amorites whych are be- ponde Jordan westward, & all the kinges of þ Canaanites whych wer by þ see, hearde howe þ Lorde had dyed vpon þ waters of Jordā before þ chyldre of Israel vntil they wer gone ouer, \* their hartes faynted for feare. And ther was no spiete in the any more for þ presence of þ chyldren of Israel. That same tyme the Lorde sayde vnto Josua: \* Make þ sharpe knyues (of stone) and go to a gap & circuncise þ chyldre of Israel þ secōde tyme. And Josua made him sharpe knyues, of stone and circuncised the chyldren of Israel in the toppe of the foresaynes. And this is the cause why Josua circuncised all the people that came out of Egypt: Namely, such as were males because that all the men of warre, died in the wilderness by þ waye, after they came out of Egypt. For all the people that came out were circuncised. But all the people that were borne in the wilderness by the waye after they came out of Egypt, were not circuncised. For the chyldre of Israel walked forty yeres in þ wilderness, tyll all the people of the men of warre that came oute of Egypt were consumed because they hardened not vnto the voyce of the Lorde.

Wherfore the Lorde sware, that he wolde not shewe them the lande \* whych the Lorde sware vnto theþ fathers, that he wolde geue vs, euē a lande: that shewe thowch mylke & hony. And their chyldre whō he set vp in theþ steade, them Josua circuncised: for they were vncircuncised, because they circuncised them not by þ waye.

And when they had circuncised al þ people they abode styll together in þ hoost tyl they were whole. And þ Lord sayde vnto Josua, this dape I haue take awaye þ shame of Egypt fro you: wherfore þ name of the same place is called Gilgal vnto this day. And þ chyldre of Israel abode in Gilgal \* & helde the feast of passeouer þ foure- tene daye of the moneth at euen in the playne of Jericho. And they dyd eate of þ corne of þ lande on þ morowe after passeouer (wete cakes & pached corne in þ selfe same dape. For þ \* Manna cealed on þ morowe after they had begonne to eate of the corne of þ lande, nether had the chyldren of Israel Manna any more, but dyd eate of the corne of the lande of Canaan that yere.

And it fortuneth that when Josua was nye to Jericho, he lyft vpon his eyes and looked: and beholde, there stode a man agaynst hym, harnynge a shewarde drawn in his hande. And Josua wente vnto hym, and sayde vnto hym: arte thou on oure syde or on oure aduersaryes.

And he sayde: Naye, but as a captayne of the hoost of the Lord am I now come. And Josua fell on his face to þ earth, & dyd reuerence, & sayd A ui vnto



unto hym, what sayth my Lorde vnto hys ser-  
uaunte? And the captayne of the Lordes hoste  
sayde vnto Josua, \* do thy wo of thy fote, for þ  
place wherō þ standest. is holy. And Josua did so  
¶ The. vi. Chapter.

¶ The walles of Jericho fall, and it is destroyed.

**A**nd Jericho was shut vp, & locked be-  
cause of the chyldren of Israell nether  
myght any man go out or in. And the  
Lorde sayde vnto Josua. behold, I ha-  
ue geuen into thyne hande Jericho and her kyng  
and the stronge men of warre.

And ye shall compasse the cytie, all ye that be  
men of warre, & go rounde aboute it once and so  
shall you do syre dayes. And seuen preastes shal  
beare before the Arke, seuen trompettes of ram-  
mes hornes. (that be bish in the synagoge.) And the se-  
uenth daye, ye shal compasse þ cytie seuen tymes,  
& the preastes shal blowe wyth the trompettes.

And when they make a longe blaske wyth the  
rammes horne, & ye heare the sounde of þ horne,  
all the people shal shoute wyth a great shoute.  
And then shal the wall of the cytie fall downe, &  
the people shal ascend vp, every man streyght  
before him. And Josua the sonne of Nun, called  
þ preastes & sayd vnto them take vp þ arke of þ  
appoyment, & let seuen preastes beare seuen trom-  
pettes of rammes hornes before the arke of the  
Lorde. And he sayde vnto the people, go & com-  
passe the cytie and let hym þ is harnesssed, go be-  
fore the arke of the Lorde. And when Josua had  
spoken vnto the people, the seuen preastes bare  
the seuen trompettes of rammes hornes, & went  
forth before the arke of the Lorde and blew  
wyth the trompettes, and the arke of the con-  
naunte of the Lorde folowed them.

**A**nd all the men of armes wēt before the pre-  
stes, that blew wyth the trompettes, and the  
cominen people came after the arke: & the pre-  
stes that went blew wyth trompettes. And Jo-  
sua commaunded the people saying: Ye shall not  
shoute, ner make any noyse wyth poure voyce,  
neither shall any worde proceede oute of poure  
mouthe, vntyl the daye I byd you shoute, then  
shal ye shoute. And so the arke of the Lorde co-  
passed the cytie, and wente about it once. & they  
retourned into the host, and lodged there.

And Josua rose early in the morning, and the  
preastes toke vp the arke of þ Lorde, and seuen  
preastes bare seuen trompettes of rammes hor-  
nes, and went before the arke of the Lorde, and  
blew wyth the trompettes. And all the men of  
armes went before them, but the cominen peo-  
ple came after the arke of the Lord, which went  
before w the blowing of the trompettes. And þ  
secōde day they compassed þ citie once, & retourned  
agayne into þ hoste, and so they byd syre dayes.

And whē the seuenth daye came, they rose early:  
even w the dawninge of the daye, & compassed  
the citie after the same maner seuen tymes only  
that daye they compassed the citie seuen tymes.

**E** And at the seuenth tyme, when the preastes  
blew w the trompettes, Josua sayde vnto the  
people, shoute, for the Lord hath geuen you the  
citie. And the cytie shalbe damned both it and al

that are therein, vnto the Lorde: onlye Rahab þ  
harlot shal lyue, and all that are with her in the  
house, because she \* byd the messengers that we  
sent. And in any wyse be ye warre of the excom-  
municate thynges, lest ye make poure selues ex-  
communicate, and take of the excommunicate  
thynges, and make the hoste of Israell excom-  
municate and trouble it. But all the syluer, golde,  
vesselles of brasse, and yron shalbe consecrate vnto  
the Lorde, and shall come into hys tresurpe.

And the people shouted, and blew wyth tū-  
pettes. And when the people hearde the sounde  
of þ trompe, they shouted wyth a great shoute:  
and the wal fell downe, so that the people wēt  
vp into the citie, every man streyght before him  
and toke the cytie. And they utterly destroyed  
all that was in the cytie bothe man and wo-  
man, younge and olde, ore shepe and asse, wyth  
the edge of the swerde.

Then Josua sayde vnto the two men that had  
spied out the contrey: \* goo into the harlottes  
house, and byng out thence the woman, and all  
that she hath, \* as ye sware to her. And the yōg-  
men that were spyes, went in, and brought out  
Rahab, and her father and mother and her bre-  
thren, and all that she had. And they broughte  
out all her kynrede, and put them wythout the  
hoste of Israell.

And they burnt the cytie wyth fyre, and all  
that was therein. Only the syluer and the golde,  
the vessells of brasse and yron they put vnto the  
treasure of the house of the Lorde. \* And Josua  
saued Rahab the harlotte, and her fathers hou-  
sholde, and all that she had, and she dwelt in Is-  
raell, euen vnto this daye because she bid þ mes-  
sengers, whych Josua sent to spye out Jericho.

And Josua sware at that tyme, sayinge cur-  
sed be the man before the Lorde, that riseth vp,  
and byldeth this cytie Jericho: he shall laye the  
foundarpon \* in his eldest sonne, and in his yōg-  
gest soune shall he set vp the gates of it. And so  
the Lorde was with Josua, and hys fame was  
noysed thowowe out all landes.

¶ The. vii. Chapter.

¶ What is spied out. & can be done.

**A**t pet the chyldren of Israell trespas-  
sed in the \* excommunicate thynges. And  
\* Acan the sonne of Carin, the sonne  
of Zabdi the sonne of Zareth of the trybe  
of Jud a toke of the excommunicate thynges.  
And þ wrath of þ Lord waxed whote agaynst  
the chyldren of Israell.

And Josua sent mē frō Jericho to Hai, which  
is helpe Bethauē, on the east side of Bethel, and  
spake vnto the, saying: get you vp, & be we þ cou-  
treys. And þ men wēt vp, & spied out Hai. And re-  
tourned to Josua, & sayd vnto hym, let not all þ  
people go vp, but lette as it were a two or thre  
thousāde mē goo vp, & smite Hai & make not al þ  
people to labour thether, for they are but fewe.

And so there went vp thether of the people,  
about a thre thousande men, & they fled before þ  
men of Hai. And the men of Hai smote of them  
vpon a thyrtye and syre men: for they chased  
them from before þ gate euen vnto Sebarim, &  
smote them



**W**hen smote them in the gopnge donne. Wherefore, the  
herkes of the people \* for feare, melted awaye  
lyke water. And Josua rente hys clothes, and  
fell to the earthe vpon hys face before the arcke  
of the Lord, vntyll the euen tyme, he & the elders  
of Israel, and put earth vpon theyr beddes.

**D**ente. ix. d And Josua sayde \* Alas, O Lord God,  
wherefore haste thou broughte this people ouer  
Jordan, to deliuer vs into y hande of the Amo-  
rites, and to destroye vs: wolde to God we had  
bene content, & dwelt on the other syde Jordan.  
Oh Lord what shall I saye, when Israel tur-  
neth theyr backs before theyr enemyes: Su-  
rely the Cananites, and al the inhabitants of the  
Lande shall heare of it, & shall conspire agaynst  
vs, & destroye the name of vs out of the worlde:  
And what wylt thou do vnto thy myghtye name?

**A**nd the Lord sayde vnto Josua, get the vp:  
wherefore lyst thou thus vpon thy face? Israel  
hath sinned, and they haue transgressed myne  
appoyntement, whiche I commaunded them for  
they haue taken of the excommunicate thinges,  
and haue stolen, and dissembled, and put them  
vnto theyr owne stuffe. And therefore is it that y  
chyliden of Israel cannot stande before theyr  
enemyes, but shall turne their backs before their  
enemyes because they be excommunicate. Ne-  
ther wyl I be wyth you any moare, excepte ye  
rote out the excommunicate from amonge you.

**E**xod. xix. a \* Cyp therefore, and sanctifie the people, and  
saye: sanctifie poure selues agaynst to morowe  
for so sayde the Lord God of Israel There is a  
damned thyng amonge you (O Israel) & there-  
fore, ye cannot stande agaynst poure enemyes,  
vntyll ye haue put the dāned thyng fro amonge  
you. To morowe morynge therefore ye shall be  
brought accorpyng to poure tribes. And y tribe  
whych the Lord taketh, shall come accorpyng  
to the kyndred thereof. And the kyndred which the  
Lord shall fynde gyltye, shall come by howhol-  
des. And the howholde whych the Lord shall  
finde faulte, shall come man by man. And he y  
is founde in y excommunicacyon, shall be buent w  
fyre he & al y he hath, because he hath trasgessed  
y couenaunt of y Lord & wrought folye in Israel.

And so Josua rose vperly in the morning and  
brought Israel by theyr tribes: & the trybe of  
Juda was caught. And he broughte y kyndredes  
of Juda, and toke the kyndred of the zarahites.  
And he brought the kyndred of y zarahites, man  
by man, and zabdi was caught. And he broughte  
hys howholde man by man, and Acan the sonne  
of Carmy, the sonne of zabdi, the sonne of zareth  
in the trybe of Juda was caught.

**I** And Josua sayde vnto Acan my sonne: I be-  
seeche the, geue gloire to the Lord God of Is-  
rael, and geue hym prayse, and shewe me what  
thou haste done, hyde it not from me.

And Acan answered Josua, and sayde of a  
truthe I haue sinned agaynst the Lord God  
of Israel, & thus and thus haue I done. I sawe  
amonge the spoyle a goodlye Babylonyshe gar-  
ment and two hundred sicles of syluer, & a tonge  
of golde of fyfte fyces weyghte, and I coueted  
them, and toke them. And behold they lye hid in

y earth in my tente and the syluer is ther vnder.

And so Josua sent messengers: whych whan  
they ranne vnto his tent, beholde, they were hyd  
in hys tent, and the syluer there vnder.

Wherefore, they toke them out of the myddest  
of hys tent and broughte them vnto Josua, and  
vnto all the chyliden of Israel, and layed them  
out before the Lord.

And Josua toke Acan the sonne of zareth and  
the syluer, and the garment, & the tonge of golde,  
and hys sonnes and hys daughters, hys ozen, &  
hys asses, hys shepe, and hys tent and all that  
he had: and all Israel with hym brought them  
vnto the valepe of Acor.

And Josua sayde: In as moche as thou haste  
troubled vs, the Lord shall trouble the this  
daye. And all Israel stoned hym wyth stones,  
and burned them wyth fyre, and ouerwhelmed  
them wyth stones. And they caste vpon hym a  
great heape of stones vnto this daye. And so  
the Lord turned from the wrath of hys indi-  
gnacyon. And the name of the place is called the  
valepe of Acor vnto this daye.

### ¶ The viii. Chapter.

¶ The serge & wyppynge of Hai. The kyng therof is ha-  
gid. Josua setteth vp an altare. He blessed the people.

**A**nd the Lord sayde vnto Josua: I  
\* feare not, neither be thou faynte  
herted. Take all y men of warre  
wyth the and vp, and get the to  
hai. Beholde, I haue geuen into  
thy hande, the kyng of hai, and  
hys people, hys ctye and hys lande.

And thou shalt do to hai and her kyng, as  
thou dydest vnto \* Jericho and her kyng. Re-  
uertbeleste, the spoyle and \* catell therof, shall ye  
take vnto poure selues: And laye a watch vnto  
the towne, on the backsyde therof.

And so Josua arose, and all the men of warre  
to go vp agaynst hai. And Josua chose oute  
thyrty thousande stronge men of warre, and  
sent them awaye by nyghte. And he commaun-  
ded them, sayinge, beholde, ye shall laye awaye  
vnto the towne on the backsyde therof. So not  
be farre from the ctye but be all readye.

And I and all the people that are wyth me,  
wyl appoche vnto the ctye. And when they  
come out agaynst vs, as they dyd at the fyrste  
tyme, then will we flee before the. For they wyl  
come out after vs and we wyl bring them out  
of the ctye. For they wyl saye: they flee before  
vs as at the fyrste tyme and we wyl flee before  
them. In the meane tyme shall ye ryle vp from  
lyng awaye & destroye y ctye: For the Lord  
your God wyl deliuer it into your hande. And  
whā ye haue taken y ctye, ye shall set it on fyre.

Accorpyng to the commaundement of the  
Lord shall ye do: beholde, I haue charged you.  
Josua therefore sent them forth, and they wente  
to lye awaye, and abode betwene Bethel and  
hai, on the west syde of the ctye of hai. But Jo-  
sua lodged that nyght amonge the people.

And Josua rose vperly in the morynge, and  
nombred the people and went vp he & the elders  
of Israel before the people agaynst hai. And all

the men



the men of warre that were with hym, went vp and dyenye, and came agaynst the ctye, & pitched on the north syde of hai. And there was a valeye betwene them & hai. And he toke vpon a fyue thousande me, & put them to lye a wayte, betwene Bethell and hai, on the west syde of the cite. And they put the people, cutt all þe hoste that were on the northsyde, agaynst the ctye, & the lyeys awayte on the west. And Josua walked the same night in the myddes of the valeye. And it fortuneth, that whē the kyng of hai sawe it, they hastid & rose vpearlye, and the men of þe ctye wente oute agaynst Israel to battell. he and all hys people at a tyme apoynted, even before the playne, and wylt not that there were lyeys awayte on the backesyde of the ctye.

And Josua and all Israel layned them selues to be put to the worse before them and fled towarde the wyldernesse. And all the people of the towne were called together, to folowe after them. And they folowed after Josua and were drawen awaye from the ctye. And there was not a man left in hai and in Bethell, that went not out after Israel. And they left the ctye open, and folowed after Israel.

And the Lorde sayde vnto Josua: stretch out the spere þis in thyne hande towarde hai, for I wyl geue it into thy hand. And Josua stretched out the spere that he had in hys hande, towarde the ctye. And the lyeys awayte arose quyklye out of theyr place, and ran onne as Josua had stretched oute hys hande, and they entred into the ctye and toke it, and hastid, & set the cite on fyre. And when þe men of hai looked backe after them, they sawe þe smoke of the cite ascende vpe to heauē. And they had no clyure to fyre, epthee this waye or þe, & the people þe fled to the wyldernesse, turned backe agayne vpon the folowers.

And when Josua and all Israel sawe that the lyeys awayte had taken the ctye, & that the smoke of it ascended, they turned agayne & layed on the men of hai. And the other ensued out of þe ctye agaynst them. And so were they in þe myddest of Israel: for these were on the one syde of them, and the rest on the other syde. \* And they layed vpon them, so that they let none of them eschape, nor remayne. And the kyng of hai they toke alpye, & brought hym to Josua. And when Israel had made an ende of slayinge, all the inhabytors of hai in þe felde of þe wyldernesse, wher they chased them, & when they were all fallen on the edge of þe swerde, vntyll they were wasted, all the Israelites returned vnto hai, & smote it in the edge of the swerde. And all that fell that daye, bothe of men and women, were twelue thousande, even all the men of hai.

For Josua plucked not his hande backe agayne which he stretched out vpe þe spere, vntyll he had utterly destroyed all the inhabytors of hai. \* Onely the cattell and the spoyle of þe ctye, Israel toke vnto the selues, accordyng vnto the worde of the Lorde, whych he commaunded Josua. And Josua set hai on fyre, and made it an hepe for euer, and a wyldernesse, even vnto this daye. And the kyng of hai he hanged on a tree,

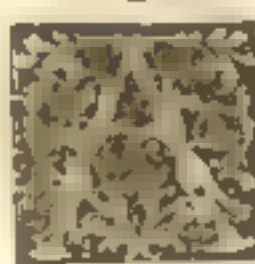
vntyll eue. And as soon as the sunne was downe, Josua commaunded \* that they should take the carcasse downe of the tree, & cautt it at þe entryng of the gate of the ctye, and laye thereon a great heape of stones, that remayneth vnto this day.

Then Josua \* buylt an altare vnto the Lorde God of Israel, in mounte Ebal, as Moses the seruaunt of the Lorde commaunded the chyldre of Israel, and as it is wyrtten in the booke of þe lawe of Moses: an altare of whole stones, ouer whych no man hath lyft any tole of yron. And they sacrificed thereon burnt sacrifices vnto the Lorde, & offered peaceoffringes. And he wrot there vpon þe stones, & rehearsed all of þe lawe of Moses, & wrote it in þe presence of the chyldre of Israel.

And all Israel and the elders therof, and theyr offycers & Judges stode, parte on this syde the arke, and part on that syde, before the prestes that were Leuytes, whych bare the arke of the appoyntment of the Lorde as well the straunger, as they that were borne amonge them, halfe of them on the forefront of mount Sarezin, & halfe of them on þe forefront of mount Ebal: as Moses the seruaunt of the Lorde had commaunded before that they shoulde blesse the people Israel. Afterwarde, he red all the wordes of the lawe, the blespynges and cursynges, accordyng to all that is wyrtten in the booke of the lawe: And there was not one worde of all that Moses commaunded whych Josua red not before al the congregacion of Israel. The women and chyldren, (& the straungers þe were com) stadyng among the

Chapter.

The Gibeonites obtayne peace of Josua.



And it fortuneth that when all the kynges that dwel on this syde Jordan in the hylls and valeys and along by al the coastes of the great re ouer agaynst Libanon. (Namely þe Hethites, þe Amorites, þe Canaanites, þe Pherezites, þe Hivites & þe Jebusites heard thereof, they gathered them selues togyther, to fight agaynst Josua & agaynst Israel w one accord.

\* And the inhabytors of Gibeon heard what Josua had done vnto Jericho, and to hai. And they dyd worke wylly, and went, and made them selues embassadours, & toke with them olde sarkes vpon their asses & wyne bottles olde, and rent and worne, and olde clouted shoes vpon theyr fete, and theyr raimente was olde, and all theyr prouision of breed was dyed vpe, and hoored. And they came vnto Josua into the hooite, to Gilgall, and sayde vnto hym and vnto all the men of Israel: we be come from a far countrey and now make pe agrement wth vs. And the men of Israel sayde vnto the heynte: peradventure thou dwellest among vs: and then howe can I make peace wth the?

And they sayde vnto Josua: we are thy seruantes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered hym: Fro a very farre countrey thy seruantes are come, for the name of the Lorde thy God: for we haue heard þe fame of the power of hym, & all that he dyd in Egypte, & all that he dyd to the two



**Sam. xxi. f** the two \* kynges of the Amozites that wer be-  
ponde Jordane, Schon kyng of hebron, and  
Og kyng of Basan, whych was at Astharoth  
Wherfore, oure elders and all the enhabytours  
of oure contreye spake to vs, sayinge: take vy-  
tapes wyth you to serue by the waye, and goo  
mete them, and saye vnto them: we are your ser-  
uauntes. And now make ye a couenaunt of peace  
wyth vs. Thys oure foode of breade, we toke  
wyth vs oute of oure houses whote, the daye  
we departed to come vnto you. But now we be-  
holde, it is dryed vp & hoied. And these bottles  
of wyne whych we fylled, were new and se they  
be rent. And these oure garmentes & shoes, are  
worne for oldenes, by the reason of the exea-  
dyng longe iourney.

**E** And the men toke of theyr vitaples, and coun-  
celled not wyth the mouth of the Lorde. And Jo-  
**14. xi. xxi. s.** sua made peace wyth them, and \* made coue-  
naunt wyth them, that they shulde be suffered to  
lyue. and the Lordes of the congregacyon sware  
vnto them: And it fortuneth, that .iii. dayes after  
they had made peace wyth them, they hearde þ  
they wer theyr neygghbours, & that they dwelt  
amonge them. And the chyldren of Israel toke  
theyr iourney, & cam vnto theyr ctytes þ theyr de-  
day & their ctytes were Gibeon, & Eaphira, He-  
roth & Iariath Jacun. And þ chyldre of Israel  
slew the not, because þ Lordes of þ congregacyon  
had sworne vnto the by þ Lorde God of Israel.  
And all þ multitude murmured against þ Lor-  
des. But all þ Lordes sayd vnto all þ congrega-  
cyon. we haue sworne vnto them by the Lorde  
god of Israel, and therfore we maye not hurte  
them. But this we will do to them. We wyll let  
them lyue, lest we wrath be vpon vs because of þ  
othe which we sware vnto them. And þ Lordes  
sayd vnto them agayne: Let them lyue, \* and  
hewe wood, & draw water vnto all the congrega-  
cyon & they dyd as the Lordes sayd vnto them.

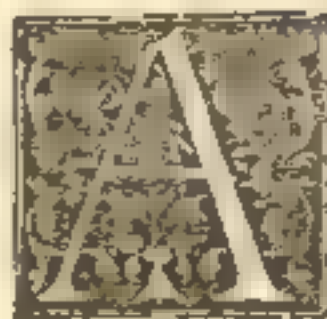
**Deu. xxi. b**

And Josua sent for them, and talked wyth  
them, and sayde: wherfore haue ye begyled vs  
sayng We dwel farre from you, whan ye dwell  
amonge vs: and now we are ye cursed, and there  
shal not seale to be of you, bondme & he wers of  
wood & drawers of water for þ house of my god  
And they answered Josua and sayde it was  
tolde thy seruauntes, howe that the Lorde thy  
God had commaunded his seruaunte Moses to  
gyue you all the land, and to destroye all the en-  
habitours therof out of your syght, and ther-  
fore we were exceedynge sore afraid of you, & haue  
done thys thyng: and beholde we are in thyne  
hande, as it semeth good and ryghte in thyne  
eyes to do vnto vs, so do.

And euen so dyd he vnto them, and rpd them  
oute of the bande of the chyldren of Israel, and  
they slewe them not. And Josua made them þ  
same daye hewers of wood, & drawers of water  
for the congregacyon & for þ auter of God vnto  
thys daye, in the place whych god shulde chose.

**The .x. Chapter.**

**The Amozites are overcome of Josua. At caperneth houses  
The sonne standeth still. The .v. dayes are hangyd.**



And it fortuneth, that when Ado-  
nizedech kyng of Ierusalē had  
heard how Josua had take Hai  
and had destroyed it, and howe  
that \* as he had done to Jericho  
& her kyng, eue so he had done  
to Hai & her kyng, and howe þ  
enhabytours of Gibeon had made peace wyth  
Israel, and were amonge them, they feared ex-  
ceedynge, for Gibeon was a greate ctyte, as  
any ctyte of þ kyngdome, and was greater then  
Hai, and all the me therof were very myghtye.

Wherfore Adonizedech kyng of Ierusalē sent  
vnto Hoham kyng of hebron, and vnto Piria  
kyng of Jarmuth, & vnto Iaphia kyng of La-  
chis, and vnto Dabir kyng of Eglon, sayinge:  
Come vp vnto me, & helpe me, þ we maye synge  
Gibeon: for they haue made peace wyth Josua  
and wyth þ chyldre of Israel. Wherfore the fyue  
kynges of the Amozites, the kyng of Ierusalē,  
the kyng of hebron, the kyng of Jarmuth, the  
kyng of Lachis, and the kyng of Eglon gathe-  
red them selues togyther: they w al their hostes  
and besieged Gibeon, & made warre agaynst it.

And the men of Gibeon sent vnto Josua, and  
to the hooste of Gilgal, sayinge: wythdraw we  
not thy bande from thy seruauntes, come vp to  
vs, to save vs & to helpe vs. For all the kynges  
of the Amozites whych dwell in the mountay-  
nes, are gathered togyther agaynst vs.

And so Josua ascended from Gilgal, he and  
all the people of warre wyth hym, and all the  
men of myght, and the Lorde sayd vnto Josua:  
fear them not, for I haue deliuered them into  
thyne bande. A nyghter shall any of them stande  
agaynst the. Josua therfore came vnto them  
sodeynly, and went vp from Gilgal all nyghte.  
And the Lord troubled them before Israel, and  
slew them wyth a greate slaughter at Gibeon,  
and chased them alonge the waye that goeth  
vp to Bethoron, and smote them to Elaka and  
Bakeda. And it fortuneth, that as they fled fro  
Israel, and were in the gopnge downe to Be-  
thoron, the Lorde caste downe greate stones  
from heaue vpon them, vntyll Elaka. And ther  
were mo deed with havye stones, then they were  
whom the chyldre of Israel slewe w the swerde.

Then spake Josua before the Lorde, in the  
daye when the Lorde deliuered the Amozites  
before the chyldren of Israel, and he sayde in  
the syght of Israel. \* Sunne stande thou stil vpo  
Gibeon, and thou Moone, in Aialon. And the  
Sunne abode, and the Moone stode still, vntyll  
þ people auēged them selues vpo their enemyes  
Is not this wyrtten in þ booke of the ryghteous  
The sonne (I say) abode in the myddel of hea-  
uen, and hasted not to go downe by the space of  
an hole daye. And there was no daye lyke that,  
before it, or after it, that the Lorde hearde the  
voyce of a mā. For the Lord fought for Israel.

And Josua returned, and al Israel with him  
vnto the host of Gilgal, but þ fyue kynges fled,  
and were hyd in a caue at Bakeda. And it was  
told Josua of one, sayinge. the fyue kynges are  
foude hyd in a Caue whych is at Bakeda. And  
A v Josua

**Josua vi. c  
and. viii. a.**

**Ecclesiast. i.**



Josua sayde coule great stones vpon the mouth of the caue, and set men by it, for to kepe them.

And stande ye not still, but folowe after your enemyes, and smyte all the hyndmost. And suffer them not to entre into theyr cities for y<sup>e</sup> Lord your God hath deliuered them into your hand. And it fortuned when Josua and the children of Israel had made an ende of slepyng them with an exceeding great slaughter tyll they were wasted, the reste that remainned of them, entred into walled cyties.

And all the people returned to the hoste, to Josua at Makeda in peace, neyther dyd any man moue his tonge agaynst the chyldren of Israel. Then sayde Josua open the mouth of the caue, and byng out these fyue kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym oute of the caue, euen the kyng of Ierusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachys, and the kyng of Eglon.

**E** And it fortuned, that when they broughte oute those kynges vnto Josua: Josua called for all the men of Israel, and sayde vnto the chiefe of the men of warre, whiche went with hym: come nere, and put your syle vpon the neckes of these kynges. And they came nere and put theyr syle vpon the neckes of them. And Josua sayde vnto them. Ye shall not feare nor be shamed: But be stronge and plucke vp your beretes, for thus shall the Lord do to all your enemyes agaynst whom ye fyghte.

And then Josua smote them, and slewe them, and hanged them on fyue trees. And they hanged still vpon the trees vntill the euenyng. And at the goyng downe of the sunne, it fortuned that Josua gaue commaundement, and they toke them downe of the trees, and caste them into the caue, (where in they had bene hanged) and layed stones in the caues mouth, whiche remainne vntill this daye.

And that same daye Josua toke Makeda and smote it with the edge of the swerde, and the kyng thereof also destroyed he utterly, with all the soules that were therein, and let noughte remainne. And he dyd to the kyng of Makeda as he dyd vnto the kyng of Jericho.

Then Josua went from Makeda, and all Israel with hym vnto Libna, and fought agaynst Libna. And the Lord deliuered it and the kyng thereof into the hande of Israel: and he smote it with the edge of the swerde, and all the soules that were therein. He let noughte remainne in it, but dyd vnto the kyng thereof as he dyd vnto the kyng of Jericho.

**I** And Josua departed from Libna, and all Israel with hym vnto Lachys, and besieged it, & assaulted it. And the Lord deliuered Lachys into the hande of Israel, whiche toke it the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, doyng accordyng to all, as he had done to y<sup>e</sup> cite of Libna.

Then Hozan kyng of Gaser came vp to helpe Lachys: And Josua smote hym and his people, vntill noughte remainned of hym.

And fro Lachys Josua departed, vnto Eglon, and all Israel with hym, and they besieged it, and assaulted it, and toke it the same daye, and smote it with the edge of the swerde, and all the soules that were therein he utterly destroyed the same daye, accordyng to all that he had done to Lachys.

And Josua departed vp from Eglon and all Israel with hym, vnto Hebron. And they fought agaynst it, and when they had taken it, they smote it with the edge of the swerde, and the kyng thereof, and all the townes that perteyned to it, and all the soules that were therein, and he lefte nought remainnyng: but dyd accordyng to all as he had done to Eglon, and destroyed it utterly, and all the soules that were therein.

And Josua returned, and all Israel with hym to Dabir, and fought agaynst it. And when he had taken it, and the kyng thereof, and all the townes that perteyned thereto, they smote them with the edge of the swerde, and utterly destroyed all the soules that were therein, neyther let he oughte remainne. Euen as he dyd to Hebron, so he dyd to Dabir and the kyng thereof, as he had done also to Libna and her kyng.

Josua therfore smote all the hill countreys, and the southe countreys, and the valleyes, and the hill sydes, & all theyr kynges, and let nought remainne of them, but utterly destroyed all that breathed, as the Lord God of Israel commaunded. And Josua smote them from Iadabbarne vnto Asah, and all the countrey of Golan, euen vnto Sibeon. And those kynges and their lande dyd Josua take at one tyme: because the Lord God of Israel foughte for Israel. And Josua and all Israel returned vnto the hoste that was in Gilgal.

### The .xi. Chapter.

The battayle of Josua with diuers kynges.



**A**nd it fortuned, that when Jabin kyng of Hazor had herde those thynges, he sent to Jobab kyng of Madon, & to y<sup>e</sup> kyng of Simron, & to the kyng of Achsaph, and vnto the kynges y<sup>e</sup> are by y<sup>e</sup> north in y<sup>e</sup> mountaynes, & playnes toward the south syde of Ceneroth, & in y<sup>e</sup> lowe countreys: & in the borders of Dor westwarde, & vnto the Cananites, both by east and west and vnto the Amorites, Hethites, Pherezites, & Jebusites in the mountaynes: & vnto the Hivites y<sup>e</sup> were vnder Hermon in the lande of Mizpa: And they came out & all their hostes with them, a multitude of folke, eue as the sande that is on the see shoure in a greete nombere with horses & charrettes exceeding many. And all these kynges met togyther, and came and pitched togyther at the waters of Meron, for to fyghte agaynst Israel.

And y<sup>e</sup> Lord sayd vnto Josua: be not afrayde at the presence of the: for to morowe about this tyme wyl I deliuer them all slayne before Israel: thou shalt pough theyr horses, and burne theyr charrettes with fyre. And so Josua came, and all the men of warre with hym agaynst them by the waters of Meron, and sodenly fell vpon

Josua. viii. 1

Deute. xx. 1

Josua. vi. 1

Deute. xx. 1

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upon them. And the Lorde deliuered them into the hande of Israel: and they smote them, and chaled them vnto greete Sidon, and vnto the whot waters, and vnto the valeye of Mizpa whych is Eastwarde: and smote them vntyll they had none remayning of the. And Josua did vnto the, as the Lorde bad him. he houghed their horses, and burnt theyr charrettes wyth fyre.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof wyth þe swearde. And Hazor befoze tyme was þe head of all those kyngdomes. And they smote all the soules that were therein wyth the edge of the swearde, vnterly destroyng all: & nothynge that breathed, was let remayn. And he burnt Hazor wyth fyre. And all the ctytes of those kynges, and all the kynges of them dyd Josua take, and smote the wyth þe edge of þe swearde, & vnterly destroyed the: as Moyses the seruaunt of þe Lorde commaunded.

But Israel burnt none of the ctytes that stode styll in their strenght, saue Hazor only that Josua buente. And all the spople of the sayde ctytes and the catel, the chyldren of Israel caught vnto them selues. And the men onely they smot wyth the edge of the swearde vntyll they had destroyed the, neyther left they oughte that had breath. As the Lorde commaunded Moyses his seruaunt, so did Moyses commaunde Josua, and euē so dyd Josua: so that he mynyed no worde of all that the Lorde commaunded Moyses.

And so Josua toke all the lande, the hylls and all the south countrey, and all the lande of Golan, and the lowe countrey, and the playne, and the mountayne of Israel, and the lowe countrey of the same, euē from the mounte of parayne, that goeth vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mount hermon. And al the kynges of the same he toke, and smote them. And slewe them.

Josua made warre longe tyme wyth those kynges: neyther was there any ctye that made peace wyth the chyldren of Israel, saue those heretikes that inhabited Gibeon, and therfore all other they toke wyth battayle, for it came of the Lorde, whych dyd harden theyr hertes that they shulde come against Israel in battayle and that they shulde destroye them vnterly, and shew the no mercy, but to bring the to nought: As the Lorde commaunded Moyses.

And that same season came Josua, and destroyed the Enakites oute of the mountaynes: Namely out of Hebron, Dabir, Anab, and oute of al the mountaynes of Iuda, and oute of al the mountaynes of Israel. And Josua destroyed them vnterly, wyth ther ctytes. There was not one Enakite left in the lande of the chyldren of Israel, onely in Asah, & Seth, and Ahdod, there remayned of them.

And Josua toke þe pole lande, accordyng to all þe Lorde sayde vnto Moyses, & Josua gaue it for a possession vnto Israel: accordyng to theyr partes & tribes: & the lande rested from warre.

#### The. xii. Chapter.

What kynges Josua and the chyldren of Israel destroyed, whiche were in nomie. xx. ff.



These are the kynges of the land, whiche the chyldren of Israel smote and possessed theyr lande, on the other syde Jordan eastwarde from the ryuer Arnon, vnto mount Harmion, and all the playne eastwarde. \* Schon kyng of the Amozites, that dwelte in Hebron, and ruled from Aroer, whych is besyde the ryuer of Arnon, & from the myddle of the ryuer, and from halfe Silead vnto the ryuer Iabok, whych is in the bozde of the chyldren of Ammon. And from the playne vnto the see of Tencrothe eastwarde, and vnto the see in the playne: euē þe salte see eastwarde, the way to Beth Jelsymoth, and from the southe vnder the sprynges of the byll.

And the coaste of Og kyng of Basan whych was of the remnaunte of the Gyautes, and dwelte at Asaroth, and Edrai, and reigned in mount Harmion, and in Salcab: and in all Basan, vnto the bozde of the Gelyrites, & the Machabites, & halfe mount Silead, vnto the bozders of Schon kyng of Hebron. \* Moyses the seruaunt of the Lorde, & the chyldren of Israel smote him, & Moyses the seruaunt of the Lorde, gaue their lande for a possession vnto the Rubenites, Gadites, and halfe þe tribe of Manasses.

These are the kynges of the countrey whych Josua and the chyldren of Israel smote on this syde Jordan, eastwarde, from the playne of Gad, whych is in the valeye of Libanon: euē vnto the partyng mounte that goeth vp to Seir. Libye lande Josua gaue vnto the tribes of Israel to possesse, to euery man his parte: in the vpper lanoe, and nether lanoe, in playnes and byll sydes, in the wyldernes, and southe countrey the heretikes, the Amozites, the Cananites þe Pherezites, þe Heuites, & þe Jebulites: \* The kyng of Jericho was one. The kyng of Hai whych is besyde Bethel one. The kyng of Jerusalem one. The kyng of Hebron one. The kyng of Jarmuth one. The kyng of Laachys one. The kyng of Eglon one. The kyng of Gazer one. The kyng of Debir one. The kyng of Geder one. The kyng of Horma one. The kyng of Arad one. The kyng of Libna one. The kyng of Adullam one. The kyng of Makda one. The kyng of Bethel one. The kyng of Chapuah one. The kyng of Hepter one. The kyng of Aphik one. The kyng of Lazon one. The kyng of Madon one. The kyng of Hazor one. The kyng of Simron one. The kyng of Achsaph one. The kyng of Tharnach one. The kyng of Megiddo one. The kyng of Kades one. The kyng of Jokuea of Charaiel one. The kyng of Dor, in the countrey of Dor one. The kyng of the nacyds of Gilgal one. The kyng of Thirza one. All þe kynges together. thyrtie and one.

#### The. xiii. Chapter.

Josua is commaunded to occupy þe land to þe chyldren of Israel.



Josua was olde, & streken in yeres, & the Lorde sayde vnto him thou art old & streken in yeres, & there remayneth yet exceedinge muche lande to be possessed.

This is þe lande þe yet remaineth. all the regions of the

Exo. xxi. b.  
Deu. vii. b.

Deu. x. c.

Num. xxi. c.  
Deu. xxi. a.

Num. xxi. c.  
Exo. xxi. b.  
Deu. xxi. b.

Josua. vi. a.  
Exo. xxi. a.  
Josua. vii. a.

Exo. xxi. b.

Num. xxi. c.



of the Philistynes and all Geshuri: from Silus which is on the outwarde parte of Egypte: vnto the borders of Acheron northwarde, whiche lande is counted vnto Cananie. euen fure lorde: Gyppees of the Philistines, & Aethiopes, Moabitites, Amaleonites, Gethites, Akaronites, and the Euytes. And from the south all the lande of the Cananites, and the caue that is besyde the Sydonianes, euen vnto Apphek and to the borders of the Amorites. And the lande of Siblytes, and all Libanon, towarde the sunne rysing from the playne of Gad vnder mounte Hermod, vntyll a ma come to Hemath. all þe inhabitours of the hyll countrey from Libanon vnto þe whot waters and all the Sydonianes, will I cast out from befoze the chyldren of Israel: only se that thou in any wyse deuide it by lot vnto the Israelites, to inherite, as I haue commaunded the. Nowe therfore deuyde thys lande to inherite, vnto the nyne tribes and the halfe tribe of Manasses. For wyth the other halfe the Rubenites and the Gadites haue receyued theyr inheritaunce, which Moses gaue them beyonde Jordan eastwarde: eue as Moses the seruaunt of þe Lorde gaue them: from Aroer that lyeth on the byrin of the ryuer Arnon, and from the ctyte þe is in the myddest of the ryuer. And all the playn of Medeba vnto Dibon, and all the ctytes of Sehon kyng of the Amorites, whiche raygned in Heshon, euen vnto the bordre of the chyldren of Ammon: and Gilead, and the bordre of Geshuri and Machati, and all mounte Hermon, wyth all Basan vnto Salcah: eue all þe kyngdome of Og in Basan, which raygned in Ashtaroth and Edrai: whiche came remayned yet of the reste of the Gaintes. These dyd Moses synpte, and caste them oute.

Neuerthelesse, the chyldren of Israel expelled not the Geshurites and the Machathites: But þe Geshurites and the Machathites dwel among þe Israelites euen vntyll this dape. Vncly vnto the tribe of Leui, he gaue none inheritaunce: But the offsprynge of the Lorde God of Israel is theyr inheritaunce, as he sayde vnto them.

Moses gaue vnto the tribe of the chyldren of Ruben inheritaunce, accordynge to theyr kynredes. And theyr coast was fro Aroer that lyeth on the bancke of the ryuer Arnon, and from the ctyte that is in the myddest of the ryuer, and all the playne whiche is by Medeba, Heshon, with all theyr townes that lye in the playne: Dibon and the hyll places of Baall, and the house of Baalmeon and Jabazah, and Kedemoth and Hephrah Kuriathaim, Sabamath, and Zarath Zabar in the mounte of the valleie, the house of Droz, and the sprynges of the hylls and Bethphchor, and the sprynges of Phalgah: and Bethelmoth: and all the ctytes of the plaine. And all the kyngdome of Sehon kyng of the Amorites, whiche raygned in Heshon, whiche Moses smote: wyth the Lordes of Madian, Eui, Rekem, Zur and Hur and Reba, the which were dukes of Sehon, dwellinge in the countrey. And Balaam also the sonne of Beor the soothsayer, dyd the chyldren of Israel slaye wyth the

swearde, amonge other of them that were slayne. And the border of the chyldren of Ruben was Jordan wyth the countrey that lyeth thereon. Thys was the inheritaunce of the chyldren of Ruben after theyr kynredes, ctytes and byllages perteynyng therto.

And Moses gaue inheritaunce vnto the tribe of Gad, euen vnto the chyldren of Gad he gaue by theyr kynredes. And theyr coastes were Jazer: and all the ctytes of Gilead and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth befoze Rabba. And from Heshon vnto Ramoth, Hazyphah, and Betonun: and from Mahanaum vnto the borders of Libie. And in the valleie they had Betharam Bethnimea, Socoth, and Zaphon, þe rest of the kyngdome of Sehon kyng of Heshon, vnto Jordan and the coastes that lye thereon euen vnto the edge of the see of Tencroth, on the other syde Jordan eastwarde. Thys is the inheritaunce of the chyldren of Gad, after theyr kynredes, their ctytes and byllages.

And Moses gaue inheritaunce vnto the halfe tribe of Manasses. And thys was the possession of the halfe tribe of Manasses by theyr kynredes. Theyr coaste was from Mahanaum, euen all Basan, and all the kyngdome of Og kyng of Basan, and all the townes of Jait whiche lye in Basan, euen threescore ctytes, and halfe Gilead, Ashtaroth, and Edrai, ctytes of the kyngdome of Og in Basan: whiche perteyne vnto the chyldren of Machir the sonne of Manasses, euen the halfe porcyon of the chyldren of Machir by theyr kynredes. These are the thynge whiche Moses dyd distribute in the felde of Moab on þe other syde Jordan ourt against Jericho eastwarde. But vnto the tribe of Leui, Moses gaue none inheritaunce for the Lorde God of Israel is theyr inheritaunce, as he sayde vnto them.

#### The xiiii. Chapter.

¶ Called requyryng the heretage that was promysed hem and Heshon was gyven hem.

And these are the countreys whiche the chyldren of Israel inherited in the lande of Canaan, which Eleazar the preste, and Josua the sonne of Nun and the auncient brades of the tribes of the chyldren of Israel, distributed to them.

\* For lot they receyued theyr possessions, as the Lorde commaunded, by the hande of Moses, to gyue vnto the nyne tribes, and vnto the halfe tribe. For Moses had gyven inheritaunce vnto two tribes and an halfe, on the other syde Jordan. But vnto the Leuites he gaue none inheritaunce amonge them. For the chyldren of Joseph were two tribes, Manasses and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, save ctytes to dwell in, with the suburbs of the same, for their bestes and cattell. As the Lorde commaunded Moses: euen so the chyldren of Israel dyd whiche they deuyled the lande.

And the chyldren of Iuda came vnto Josua in Gilgal.

nu. xxi. 1.  
Deut. 19. 8.

nu. xxi. 8

nu. xxi. 8

nu. xxi. 8

nu. xv. 8

nu. xxi. 8

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nu. xxi. 8

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nu. xxi. 8

nu. xxi. 8

nu. xxi. 8



action,



zenam, hadazah, and Magdalgad Delcam  
Mipa, and Iektheel Lachis, Wacath & Eglô:  
Cabon, Labaman, & Eethlis Caderoth. Beth-  
dagon, Maamah and Wakedah: Syrene cy-  
ties wpth theyr vyllages.

**A** Lebna, Ether, & Asan Iepthah, Asnah, and  
Arib Leilah, Kaphez, & Marelah. nyne cy-  
ties wpth theyr vyllages. Akron w her townes  
and vyllages from Akron and fro the west, all  
that lyeth aboute Asdod w theyr vyllages. As-  
dod wpth her townes and vyllages. Asab w  
her townes and vyllages, euen vnto the ruer  
of Egypte and the greate see was theyr coaste.

And in the mountaynes, they had Samir Ja-  
thir, and Soroh, Danah: and Ariath senathe,  
whyche is Dabir: Anab, Esthemoh, and Anin,  
Gozen, Holon, and Siloh, a leuen cytyes wpth  
theyr vyllages. Arab, Dumah, and Elean Jam-  
min Bethaphuah, and Aphrah. Humatah, and  
Ariath arbe. whyche is Hebzon and zior: nyne  
cytyes wpth theyr vyllages. Maon, Carmell,  
Siph, and Jutah Ietrall, Iukadan, and Sa-  
noh Cam, Sabaah, and Chamnah ten cytyes  
wpth theyr vyllages. Halhull, Bethzur, & Se-  
dor Maarah, Berhanoth and Eltheco: Syre  
cities wpth their vyllages. Ariath Saal which  
is Ariath Jarim: the cite of woddes and Harab  
ba. two cytyes wpth theyr vyllages.

In the wyldernesse they had Betharabah,  
Meddim and Saracah Beblon, the cite of salt,  
and Engaddi: Syre cytyes wpth theyr vylla-  
ges. Neuertheles, the Jebusites that were the  
enhabiters of Ierusalé, coude not the chyldre of  
Juda cast oute. But the Jebusites dwell wth  
chyldren of Juda at Ierusalem vnto thys daye.

#### The xvi Chapter.

The lotte of parte of Ephraim.

**A**nd the lotte of the chyldren of Jo-  
seph felle from Jordan by Jericho,  
vnto the water of Jericho Easte-  
warde, and to the wyldernesse that  
goeth vp fro Jericho thowre oute  
mounte Bethel. and goeth oute from Bethel to  
Lug, and runneth a longe vnto the borders of  
Arcimataroth: and goeth downe agayne west-  
warde euen to the coaste of Japhlety, and vnto  
the coaste of Bethoron the nether, and to Sa-  
for, and the endes of theyr coastes leaue at the  
west see. And so the chyldren of Joseph Manas-  
ses and Ephraim toke theyr inheritaunce.

And the border of the chyldren of Ephraim  
was by their kynred. Theyr border on the east-  
syde, was: Ataroth, Ador, euen vnto Bethhor  
the upper, and went out westwarde to Mach-  
mathah on the Northsyde, and returneth East-  
warde vnto Chaanath Silo, and past it on the  
Eastside vnto Zonoah, & went downe from Zo-  
noah to Atharoth and Naarah, & came to Je-  
richo, & went oute at Jordan. And theyr border  
went from Chaphuah westwarde vnto the r-  
uer kanah, & the endes were by west see. Thys is  
the inheritaunce of the trybe of the chyldren of  
Ephraim by theyr kynredes. And the separate  
cyties for the chyldren of Ephraim, were among  
by inheritaunce of the chyldren of Manasses eue

the cyties wpth theyr vyllages: And they draue  
not out the Cananites that dwell in Safor: but  
the Cananites dwell among the Ephraim vnto  
to thys daye, and serue vnder tribute.

#### The xvii Chapter.

The lotte of parte of the haire trybe of Manasses. The  
Cananites are become tributaries to the Israelites. Manas-  
ses and Ephraim requyre a greater porcyon of heritage.

**T**his was the lotte of the trybe of Ma-  
nasses, whyche was the eldest sonne  
of Joseph. And Machir the eldest sonne  
of Manasses whyche was the father  
of Gilead (and a man of warre) had Gilead and  
Basan. Thys was the possession of the rest of  
chyldren of Manasses by theyr kynredes: Na-  
mely, of the chyldren of Abiezer: the chyldren of  
Helek: the chyldren of Ariel: the chyldre of Shi-  
chem, the chyldren of Hepter the chyldren of Se-  
mida: for these were the male chyldren of Ma-  
nasses the sonnes of Joseph by theyr kynredes.

But Zelaphead the sonne of Hepter, the sonne  
of Gilead the sonne of Machir, & some of Ma-  
nasses, had no sonnes but daughters whose na-  
mes are these. Dehela, Noa, Nagla, Melcha &  
Chirza: whyche came before Eleazar the preast,  
and before Josua the sonne of Nun, and before  
the Lordes sayng: the Lord commaunded Mo-  
ses to geue vs an inheritaunce amonge our bre-  
thren. And therefore accordyng to the commaun-  
dement of the Lord, he gaue the an inheritaunce  
amonge the brethren of theyr father. And there  
felle ten porcyons to Manasses, besyde the lande  
of Gilead and Basan, which is on the other syde  
Jorda, because the daughters of Manasses dyd  
enheret amog his sonnes. And Manasses other  
sonnes, had the lande of Gilead.

And the coaste of Manasses was from Aser  
to Machmathah that lyeth before Sichem &  
went a longe on the ryght hande, euen vnto the  
enhabiters of Chaphuah, and the land of Cha-  
phuah beloged to Manasses, which Chaphuah  
is besyde the border of Manasses, and besyde  
border of the chyldren of Ephraim. And by coast  
descended vnto the ruer Canah southward, eue  
to the ruer of the cytyes of Ephraim, and be-  
twe the cytyes of Manasses. The coaste of  
Manasses wente also on the northsyde to the ri-  
uer, and the endes of it go out at the see, so that  
the south pertayned to Ephraim, and the north  
to Manasses, and the see is his border. And they  
mette together in Aser northwarde, and in Asa-  
cat castwarde. And Manasses had in Asac  
and in Aser, Bethlean, and her townes: Zibla,  
and hyr townes: and the enhabitours of Dor,  
wpth the townes pertaynyng to the same, and  
the enhabitours of Endor wpth the townes of  
the same: and the enhabitours of Chaanath  
wpth her townes: and the enhabitours of Ma-  
gedo wpth the townes of the same, euen thre co-  
treys. Yet the chyldren of Manasses coude not  
ouercome those cytyes. But the Cananites pre-  
sumed to dwell in the same lande. Neuerthelesse,  
as lone as the chyldren of Israel were wared  
stronge, they put the Cananites vnder tribute,  
but expelled them not.

And by chyldren of Joseph spake vnto Josua  
sayng:



sayinge: why haste thou geuen me but one lotte and one porcyon to inheret, seying I am a great people, and for as moche as the Lord hath blessed me hitherto? And Josua answered them: yf thou be moche people, then gette the vp to the wodde contreye, and prepare for thy selfe there in the lande of the Phereites and of the Giauantes, yf mounte Ephraim be to narrowe for the. And the chyldren of Joseph sayde: The hyl is not ynough for vs: and all the Cananites that dwell in the lowe contreye haue charrettes of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezreel. And Josua sayde vnto the house of Joseph, Ephraim and Manasses: ye be moche people, & haue great power, and shall not therefore haue one lotte. Therefore the hyl shall be poures, and ye shall cut downe the wod that is in it: and the endes of it shall be poures, yf ye caste out the Cananites whych haue yron charrettes, and are very stronge.

**The xviij. Chapter.**

*¶ Certen are sent to deuide the lande to the other seven tribes. The lotte of the chyldren of Ben Iamin.*

**A**nd the whole congregation of the chyldren of Israel came together at Silo, & set vp the tabernacle of witnesse ther, and the lande was in subieccyō before them. And there remayned among the chyldren of Israel seven tribes, which had not yet receaued theyr inheritaunce. And Josua sayd vnto the chyldren of Israel how long are ye so slacke to come, & possesse the lande which the Lord God of your fathers hath geue you? Geue out from among you for euery tribethre men, that I maye sende the. And that they maye ryle, and walke thorow the lande and distribute it accordyng to the inheritaunce therof, and come agayne to me.

**B**ut let them deuide it vnto them into seven partes. And Juda shall abyde in theyr coast on the south, and the house of Joseph shall stande in theyr coastes on the north. Describe ye the lande therefore into seven partes, and bringe the descriptione hether to me, & I shall cast lottes for you here before the Lord our God. \* But the Leuites haue no part among you, for the priesthode of the Lord is their inheritaunce. \* And Gad, & Ruben & halfe the tribe of Manasses haue receaued their inheritaunce beyonde Jordan eastwarde, which Moses the seruaunt of the Lord geaue them.

And the men arose, & wente theyr waye. And Josua charged them yf wēt to describe the lande sayinge departe, and go thorow the lande, and describe it, & come agayne to me, that I maye here cast lottes for you before the Lord in Silo.

And the men departed, & walked thorow the lande, and described it by cytyes into seuen partes in a booke, and retouened to Josua into the host at Silo. And Josua caste lottes for them in Silo before the Lord, and there Josua deuided the lande vnto the chyldren of Israel, to eue theyr porcyon. And the lotte of the tribe of the chyldren of Ben Iamin came vp accordyng to theyr kynredes. And the coaste of theyr lotte came betwene the chyldren of Juda and the chyldren

of Joseph. And theyr north coast was from Jordan, and went vp to the syde of Jericho on the northsyde, and went vp thorow the mountaynes westwarde, and they ended at the wyldernes of Bethauen: and wente from thence toward Lus euen to the southsyde of Lus (the same is Bethel) & descended agayne to Atrothadar, vnto the hyl that lyeth on the southsyde of the nether Bethhoron. And the coast turneth thence and compasseth the corner of the see southward, euen from the hyl that lyeth before Bethhoron southward, & goeth oute at Iariathbaal whych is Iariath Jarim a cytie of the chyldren of Juda this is the weste quarter: and the south coaste goeth fro the edge of Iariath Jarim, and goeth oute westwarde, and thence it turneth to the water well of Nephtoth, and cometh downe agayne to the edge of the hyl, that lyeth before the valeye of the sonne of Hennon, euen in the valeye of the Giauantes northwarde and descendeth into the valeye of Hennon besyde Jebus southwarde, and goeth downe to the well of Rogell, and compasseth from the north, and goeth forth to the well of the sonne, and departeth fro thence to the places of Seloth, whych are toward the goynge vp vnto Adonim and goeth downe to the stone of Bohan the sonne of Ruben and then goeth alonge toward the syde of the playne northwarde: and goeth downe into the felde: and goeth alonge to the syde of Bethhaglab northwarde, and endureth at the poppe of the salt see north therfrom, euen at the south ende of Jordan. This is the southe coaste.

And Jordan kepeth in this coaste on the eastsyde, and this is the inheritaunce of the chyldren of Benjamin by theyr coastes rounde aboute thorow out theyr kynredes. These were the cyties of the tribes of the chyldren of Benjamin thorow out theyr kynredes: Jericho, Bethhaglab, and the playne of Ram, Betharabah, Ramatim, & Bethel. Aium, Pharah, and Ophrah: Chepar Ammona, Ophni, and Gabai, twelue cyties with theyr villages. Sibeon, Ramah, & Beroth. Bazarah, Eaphairah, & Moza. Rekem, Jacephel, and Tharelah, zela, Eleph, and Jebusi, whych is Ierusalem, Sibeath, and Iariath, foure cyties with theyr villages. This is the inheritaunce of the chyldren of Benjamin thorow out theyr kynredes.

**The xix. Chapter.**

*¶ The lotte of the partes of Zabulon, Acher, Isser, Naphtali, Dan, and Josua.*

**A**nd the seconde lotte came out for the tribe of the chyldren of Zebulon by their kynredes. And theyr inheritaunce was in the myddes of the inheritaunce of the chyldren of Juda. And they had in theyr inheritaunce, Bersabee, Shave, and Molodah, Hazor, Hual, Balah, and Aze, Eltholad, Bethul & Hozmah, zikelag, Bethmarcaboth and Hazetulab, Bethlebaoth, and Saruben, thyrtyne cyties with theyr villages. Aium, Remon, Ether, and Asan, foure cyties with theyr villages. and ther to all the villages that were rounde about these cyties, euen vnto Balaath, Broz and Ramath, southward.

Josua. xix. b

and. xlii. a.

Josua. xix. b



Southward. This is þe inheritaunce of þe trybe of  
the chyldren of Simeon thorow out thei kyn-  
redes. Out of þe lotte of the chyldre of Juda, cam  
the inheritaunce of the chyldren of Simeon. For  
the parte of the chyldren of Juda was to moche  
for them: & therefore the chyldren of Simeon had  
thei inheritaunce in the inheritaunce of them.

And the thyrde lotte arose for the children of  
Zabulon thoroowe out theyr kynredes. And the  
coastes of theyr inheritaunce cam to Sarid, and  
went vp westward, and to Marialah, & reached  
to Ebaseth, and came thence to the ruer that  
lyeth before Jokneuen, and turned from Sarid  
eastwarde towards the sonne rysenge vnto the  
border of Chisloth Tabor, and then goeth out  
to Dabereth, and goth vp to Taphia, and from  
thence goeth a longe eastwarde, to Sethah, Je-  
pher, Zabai, and Jam, & goeth to Remo, Me-  
thoar, and Reob. And compasseth it on the north  
syde to Nathan, & endeth in the valeye of Jeph-  
thahel. And Jatath, Bahalol, Semron, Jeda-  
lah, and Bethlehe twelve cities with their vil-  
lages. This is the inheritaunce of the children  
of Zabulon thoroowe out theyr kynredes, and  
these are the cyties with theyr vyllages.

And the fourth lot came out for þe children of  
Isachar by their kindredes. And their coast was  
Jesraelah Casuloth and Sunen. Hupharaim,  
Sion, and Anaharath. Harabith Kysion, and  
Ibez. Rameth, Engannim, Enhadah, & Beth-  
phazez. And his coast reacheth to Tabor, and  
Sahazunah and Bethlames, & endeth at Jor-  
dan. Sytten cyties with their villages. This  
is the inheritaunce of the trybe of the chyldren  
of Isachar by theyr kindredes. And these are the  
cyties wyth theyr villages.

**C** And the fyfte lotte cam out for the trybe of the chyldren of Aser by theyr kynredes . And their coast was heikath Hali, Betē & Ichlap. Alamelech Amaad and Misael & came to Carmel westwarde, and to Sihor, Labanath and turned towarde the sonne rysynge to Bethdaggon, and cometh to Zabulon and to the valeye of Jephthabel, toward the northsyde of Bethe-mek and Megel, and goth out on the lyfte syde of Tabul and to Hebron, Rohob, Ramon, and Hanah, euen vnto greate Sidon . And then the coast turneth to Ramah and to the stronge citie of Joz, and turneth to Hozah, and endeth at the see, by the possession of Achishbah: Amah also & Apher and Rohob . Twentye and two cypres wyth their villages. This is the inheritaunce of the chyldren of Aser by theyr kynredes: These are the cypres wyth theyr villages.

And the sytte lotte cam out for the chyldren  
of Rephthai by their kindredes. And their coast  
was from Heleph and from Elomit ozaananim  
Adami, Nekch and Zabneel, euen to Lakum, &  
both go out at Jordan. And then the coaste tur-  
neth westwarde to Asanoth Ehaboz, and then  
goeth out from thence to Hukokah, and reacheth  
to zabulon on the southsyde, and goeth to Aser  
on the westsyde, and to Iuda vpon Jordan to-  
warde the sonne ryllynge. And theye stronge ci-  
ties are zidin, zer, Hamath, Racah & Cenereth,

Adamah, Hermah and H302, Kedes, Edrai, & Enbazor: Jeron, Magdelai: Hozen, Bethanah and Berblames: nyne tene cytyes wpth theyr villages. Ehy is the enherytaunce of the trybe of the children of Nephtali by their kyndredes: these also are the cyties and theyr villages.

And the seventh lotte came out for the trybe  
of the chyl dren of Dan by theiꝝ kynredes. And  
the coaste of theiꝝ enherptaunce was zaraah,  
Esthaol, \* Irlameg, Saclabin, Aialō Iethlah:  
Eglon ⁊ Thēnathah, and Akaron: Elthekeh,  
Sibethō ⁊ Saalath: Ichud Wanebarah ⁊ Ga-  
thermon, Merericon and Iarcon, to the border  
that lyeth before Japho. And the coastes of the  
chyl dre of Dan wēt out frō thē. And the chyl dre  
of Dan went vp to fyghte agaynstē Iesen, and  
toke it, and smote it with the edge of yꝝ swearde,  
and conquered it, and dwelt therein, and called it  
\* Dan after the name of Dan theiꝝ father.

\* Dan after the name of Dan they called.  
This is the inheritaunce of the trybe of the  
children of Dan in theyr kinredes: these also are  
the cyties with theyr villages. When they had  
made an ende of deuptyng þ land by her coastes  
the chyldre of Israel gaue an inheritaunce vnto  
Josua the sonne of Nun amōg them, accordyng  
to the worde of the Lorde they gaue him the cy-  
tie whych he asked, euē \* Thāuath serahi moūt  
Ephraim And he bylte þ cytie and dwelt therein  
\* These are the inherytaunces whych the Eleazar  
the preaste and Josua the sonne of Nun, and the  
auncient fathers of the trybes of the children of  
Israel deuptyd by lotte in Siloh before þ Lord,  
in þ doore of the Tabernacle of wytnesse, and so  
they made an ende of deuptynge the contreye.

¶ The .xx. Chapter.

¶ The cyrcles of the church of Sanctuaries.

**¶** The Lord also spake vnto Iosua saying: **¶** Speake to the childre of Israel, and saie: **¶** I ppropnte out from among you cyties of refuge, where of I spake vnto you by y<sup>e</sup> hand of Moyses, that the sleaer that killeth any person vnwares & vnwyttnglye, maie flee thither. And those cyties shall be poure refuge from the auenger of bloude. And he that doeth flee vnto one of those cyties, shall stande at the entrynge of the gate of the cytie, and shall shewe his cause in the eares of the elders of the cytie.

And they shall take hym into the cytie vnto them, and geue hym a place, that he maye dwell amonge them.

And yf the auenger of bloude folowe after him, they shal not deliuer the sleat into his hand because he sinote hye frende ignozatlye, and hated hym not befoze tyme.

And he shall dwell in the sayde ctye vntill he stande before the congregacyon in iudgement, \* and vntyll the death of the hye prest þ shall be in those dayes: for then shall the shear retourne, and come vnto hys owne ctye, and vnto hys owne house, and vnto the ctye from whence he fled. And they sanctified herdes in Galile, i mount Rephtai, and Sichem in mount Ephraim, and Ieruzalem (whyche is Iheruzon) in the mountayne of Iuda. And on the othersyde Iordan ouer against Jericho eastward, they appointed

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Deut. 14. 6

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For in the wylderneſſe vpon the playne, oute of the trybe of Ruben: and Ramoth in Gilead oute of the trybe of Gad: and Solan in Baſan oute of the trybe of Manaſſes. Theſe were cyties appoynted for all the chyldre of Iſrael, and for the ſtraunger that ſotourned amonge them, that whoſoeuer kylled any perſon ignorantely, the ſame myght ſlee thether, and ſhulde not dye by the hande of the auenger of bloude, vntyll he ſtode before the congregacion (to declare his cauſe.)

### The .xxi. Chapter.

The cyties geuen to the Leuites, in nombre xliiij.

**A**nd then came the principal fathers of the Leuites vnto Eleazar the preſt and vnto Joſua the ſonne of Nun, & vnto ſeuen auncient fathers that were oute of the trybes of Iſrael, & ſpake vnto the at Silo in the lande of Canaan, ſaying: \* the Lord commaunded by Moſes, to geue vs cities to dwell in, w<sup>ch</sup> ſuburbes therof, for our catell. And the chyldren of Iſrael gaue vnto the Leuites, oute of theyr inheritaunce at the byddyng of the Lord theſe cyties folowynge w<sup>th</sup> theyr ſuburbes.

Gen. xxv. 24  
Joſua. 17. 8

And the lotte came out for ſixtye of the Gadathites: & the chyldren of Aaron the preſte, whych were of the Leuites, had geuen them by lotte, oute of the trybe of Juda, oute of the tribe of Simcon, & oute of ſixtye of the tribe of Benjamin thirtene cyties. And the reſt of ſixtye chyldren of Gadath had by lot, oute of ſixtye of the tribe of Ephraim oute of the trybe of Dan, & oute of the halfe trybe of Manaſſes: ten cyties. And ſixtye chyldre of Gerſon had by lotte oute of the kinredes of the tribe of Iaſſachar, & oute of the trybe of Aſſer, oute of the tribe of Nephtali, & oute of the other halfe tribe of Manaſſes in Baſan: thirtene cities. And the chyldren of Merari by theyr kinredes, had oute of the trybe of Ruben, & oute of the trybe of Gad and oute of the trybe of Zabulon, twelue cyties. And the chyldren of Iſrael gaue by lotte vnto the Leuites theſe cyties w<sup>th</sup> theyr ſuburbes, as the Lord commaunded by Moſes.

And they gaue oute of the trybe of the chyldren of Juda, and oute of the trybe of the chyldren of Simcon, theſe cyties by name whych the chyldren of Aaron beynge of the kinredes of the Gadathites, and of the chyldren of Levi, obtayned: for theyr was the fyrſte lotte.

Joſ. 17. 11

And they gaue them Cariath Arba of ſixtye father of Enack (whych is Hebron) in the hyl contere of Juda, w<sup>th</sup> the ſuburbes of the ſame rōnde aboute it. But the lande that pertayned to the citie, and the villages therof, gaue they to \* Caleb the ſonne of Jephune, to be his poſſeſſion.

And thus they gaue to the chyldren of Aaron the preſt, a cytye, to the whych ſixtye myght ſlee: euen Hebron w<sup>th</sup> her ſuburbes: Libna w<sup>th</sup> her ſuburbes: and Jathir w<sup>th</sup> her ſuburbes, and Etimoa w<sup>th</sup> her ſuburbes: Holon w<sup>th</sup> her ſuburbes: Tabor w<sup>th</sup> her ſuburbes: Am w<sup>th</sup> her ſuburbes: Jutah w<sup>th</sup> her ſuburbes: Bethſames w<sup>th</sup> her ſuburbes: nyne cyties oute of thoſe two trybes. And oute of the trybe of Benjamin, they gaue Gibeon w<sup>th</sup> her ſuburbes: Gaba w<sup>th</sup> her ſuburbes: Ana-

toth w<sup>th</sup> her ſuburbes: Almon w<sup>th</sup> her ſuburbes: four cyties. All theſe cyties of the chyldren of Aaron preſtes, were thirtene cyties w<sup>th</sup> theyr ſuburbes. And the kinredes of the chyldren of Gadath that were Leuites: that is to ſaye, the other chyldre of Gadath, had cyties geuen for theyr lotte, oute of the tribe of Ephraim. For they gaue them the cytye & the ſear myght ſlee vnto: Sichem w<sup>th</sup> her ſuburbes, in mounte Ephraim: and Gazer w<sup>th</sup> her ſuburbes: and Kibzaim w<sup>th</sup> her ſuburbes: and Bethhoron w<sup>th</sup> her ſuburbes: four cyties.

And oute of the trybe of Dan. Elthake w<sup>th</sup> her ſuburbes: Gibthon w<sup>th</sup> her ſuburbes: and Aialon w<sup>th</sup> her ſuburbes, & Bethmon w<sup>th</sup> her ſuburbes: four cyties.

And oute of the halfe tribe of Manaſſes, Thanaach w<sup>th</sup> her ſuburbes: & Gathremon w<sup>th</sup> her ſuburbes: two cyties. All the cities for the other kinredes of the chyldren of Gadath, were ten w<sup>th</sup> theyr ſuburbes.

And vnto the chyldren of Gerſon whych were of ſixtye kinredes of the Leuites, they gaue oute of ſixtye halfe trybe of Manaſſes, ſixtye of refuge for the ſear: Solan in Baſan w<sup>th</sup> her ſuburbes: and Weſtherah w<sup>th</sup> her ſuburbes: two cyties. And oute of the trybe of Iaſſachar, Kyspon w<sup>th</sup> her ſuburbes: and Daberah w<sup>th</sup> her ſuburbes: & Jarimoth w<sup>th</sup> her ſuburbes: Engannim w<sup>th</sup> her ſuburbes: four cyties.

And oute of the trybe of Aſſer, Miſael w<sup>th</sup> her ſuburbes: Iſidon w<sup>th</sup> her ſuburbes: Halaach w<sup>th</sup> her ſuburbes: and Kohob w<sup>th</sup> her ſuburbes: four cyties. And oute of ſixtye of the tribe of Nephtali, the cytye for the ſear to ſlee vnto. Kedem in Galile w<sup>th</sup> her ſuburbes: & Hamoth-dor w<sup>th</sup> her ſuburbes: and Carthah w<sup>th</sup> her ſuburbes: three cyties. All the cyties of ſixtye Gerſonites thowowe oute theyr kinredes, were thirtene cyties w<sup>th</sup> theyr ſuburbes.

And vnto the other kinredes of the chyldren of Merari, the reſt of the Leuites, they gaue oute of the trybe of Zabulon: Iecnam w<sup>th</sup> her ſuburbes: & Carthah w<sup>th</sup> her ſuburbes: Danna w<sup>th</sup> her ſuburbes, and Rahalal w<sup>th</sup> her ſuburbes: four cyties. And oute of the trybe of Ruben, Bozoz w<sup>th</sup> her ſuburbes: and Jabelah w<sup>th</sup> her ſuburbes: Kedemoth w<sup>th</sup> her ſuburbes, and Naphaath w<sup>th</sup> her ſuburbes: four cyties. And oute of the trybe of Gad, they gaue the cytye for the ſear to ſlee vnto: Ramoth in Gilead w<sup>th</sup> her ſuburbes, & Mahanaim w<sup>th</sup> her ſuburbes, Beſon w<sup>th</sup> her ſuburbes: and Jaſer w<sup>th</sup> her ſuburbes, four cyties in all, ſo that all the cyties of ſixtye chyldren of Merari thowowe oute theyr kinredes (whych were the reſt of the kinredes of ſixtye Leuites) were by theyr lot, twelue cyties. And all the cyties that the Leuites had amonge the poſſeſſion of the chyldren of Iſrael were. xliiij. w<sup>th</sup> theyr ſuburbes. And theſe cyties laye euery one ſeuerallye, haupnge theyr ſuburbes rōnde about them thowowe oute all the lande. And the Lord gaue vnto Iſrael all the lande whiche he ſware to geue vnto theyr fathers. And they conquered it, and dwelt

Gen. 17. 1



dwelt therein. And þe Lord gaue them rest rounde aboute, accordyng to all that he swaie vnto theyr fathes: and there stode not a man of all theyr enemyes before them. The Lord also destroyed all theyr enemyes into theyr handes.

Jos. xxi. d

\* There shapd nothyng of all the good thynges, whiche the Lord had sayd vnto the house of Israel. But all came to passe.

The .xxii. Chapter.

*¶ Ruben, Gad, and the halfe tribe of Manasses are sent agayne to their possessions. They buyld an altare for a memo:all.*

**A**nd Josua called vnto the Rubenytes, the Gaddites, & to the halfe tribe of Manasses, and sayde vnto them: \* ye haue kept all that Moyses the seruaunt of the Lord commaunded you, and haue obeyed my voyce in all that I commaunded you. ye haue not left your brethren of a longe season vnto this daye, but haue kept the commaundement of the Lord your God.

Deut. xxxi. f

And now that the Lord hath giuen rest vnto your brethren as he promysed them, therefore retorne ye and go to youre tentes, and vnto the land of your possession, which Moyses þe seruaunt of the Lord gaue you on the other syde Jordan.

Deute p. c.

But in any wyse take diligent hede, and do the commaundement and lawe, whiche Moyses the seruaunt of the Lord charged you: \* that ye loue the Lord your God, and walke in al his wayes, and kepe his commaundementes, and cleaue vnto hym, and serue hym with all your hertes and all your soules. And so Josua blessed them and sent them awaye. And they went vnto theyr tentes.

**23** Vnto the one halfe of the tribe of Manasses Moyses gaue the possessiō in Basan: and vnto the other halfe thereof gaue Josua amonge theyr brethren on this syde Jordan westwarde. And Josua sent them awaye also vnto their tentes, & blessed them, & sayde vnto them: retorne with moche riches vnto your tentes, and with a greaie multitude of catell, w<sup>th</sup> sylvyr & golde w<sup>th</sup> brasse, & yron, & with much raiment and deuide the spoyle of your enemyes w<sup>th</sup> your brethren.

Deute xx. c  
Jas. xxi. d  
Jas. xxi. e

And the chyldren of Ruben, the chyldren of Gad, & halfe þe tribe of Manasses, returned, and departed from the chyldren of Israel out of Silo, whiche is in the lande of Canaan, to go vnto the contrey of Sihad to the land of theyr possession, whiche they had opeayned, accordyng to the word of the Lord by the hande of Moyses. And when they cam vnto the place of Selioth besyde Jordan (that is in the lande of Canaan) there the chyldren of Ruben, the chyldre of Gad and the halfe tribe of Manasses, buylte an altare fast by Jordane, and that a great altare to se to. Whiche when the chyldren of Israel heard of, they sayde: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses haue buylte an altare in the forefronte of þe lande of Canaan euen in Selioth besyde Jordan on the syde of þe chyldren of Israel. And whē the chyldren of Israel hearde of it, the whole congregacyon of the chyldren of Israel gathered

them together to Silo, to make battell agaynst them. And the chyldren of Israel sente vnto the chyldren of Ruben, and to the chyldren of Gad, and to the halfe tribe of Manasses into the land of Gilead, Phinehes the sonne of Eleazar the p<sup>re</sup>aste, and w<sup>th</sup> hym ten lordes, of euerye chiefe house a lord, thowseoute all the trybes of Israel, whiche were heades of theyr fathers householdes amonge the thousandes of Israel. And they went vnto the chyldren of Ruben, and to the chyldren of Gad, and to the chyldren of the halfe tribe of Manasses, vnto the lande of Gilead, and they spake w<sup>th</sup> them sayinge.

Thus saye the hole congregacyon of the Lord \* what transgressyon is thys that ye haue trasgressed agaynst þe God of Israel, to turne awaye this daye from the Lord in that ye haue buylded you an altare for to rebelle thys daye agaynst the Lord? Is the \* wycked dede of Beor to lyt- tel for vs, where of we are not yet cleynd vnto thys daye, and for the whiche the .i. was in the congregacyō of the people a plage of the Lord? Ye also are turned awaye thys daye from the Lord. And seynge ye rebelle to daye agaynst the Lord, it will come to passe, that to morowe he shall be w<sup>th</sup> you w<sup>th</sup> all the congregacyon of Israel. Notw<sup>th</sup>standynge yf ye thynke, that the lande of your possession is vncleane, then come ouer vnto the lande of the possession of the Lord, where in the lordes tabernacle dwelleth, and take possessiō amonge vs. But transgresse not agaynst the Lord, nor prouoke vs, to buylde you any other aulter, saue the aulter of the Lord oure God \* W<sup>th</sup> not I can the sonne of zareth trespasse in the excommunicate thyng & w<sup>th</sup> that fell on all the congregacyon of Israel, whiche notw<sup>th</sup>standynge that he was but one man, yet he alone perished not for hys wyckednesse?

Deut. xx. d

Deut. xx. e

Jos. xxi. a

Then the chyldren of Ruben and the chyldren of Gad, and half the tribe of Manasses answered, and sayde vnto the heades ouer the thousandes of Israel: The God of goddes, the Lord God of goddes, euen the Lord he knoweth, and also shall Israel knowe. Yf it be to rebelle, or to transgresse agaynst the Lord, the thou Lord saue vs not this daye. Or elles yf we haue built vs an aulter to retorne fro folowynge þe Lord, or to offer theron burnt offerynge or meate offerynge, or to offer peace offerynges theron let the Lord requyre it, & (and thus) And yf we haue not rather done it of a carefulesse & of a sure occasiō sayinge: In tyme to come your chyldren myghte saye vnto oures: what haue ye to do w<sup>th</sup> the Lord God of Israel: the Lord hath made Jordan a border betwene vs and you (ye chyldren of Ruben & of Gad) ye haue no parte therfore in the Lord: and so shall your chyldre make oure chyldren cease from fearynge the Lord.

Deut. xx. e

Deut. xx. e

Therefore we (take better aduysment and) sayde: We will make vs an aulter, not for burnt offerynge, nor for sacryfyce, but for a \* witnesse betwene vs & you, & oure generacyons after vs, þe we shulde serue the Lord, w<sup>th</sup> oure offerynges, sacryfyces and peace offerynges before him: & that your chyldren shulde not saye to oures in tyme

Deut. xx. e  
Jas. xxi. d  
Jas. xxi. e



tyne to come: ye haue no parte in the Lorde.

Therefore sayde we, that yf they shulde so saye to vs or to oure generacions in tyme to come, y we wolde saye agayne: Beholde the fasshon of the aulter of the Lorde, whych our fathers made nether for burnt sacrifices, but for a wytnes betwene vs and you, God forbyd, that we shulde rebell agaynst the Lorde, and turne thys daye from after him, and builde any other aulter for burnt offerynges, oblacions, or sacrifices, saue the aulter of the Lorde oure God, that is before hys tabernacle.

And when Phinehes the preaste, and the lordes of the congregacion & heades ouer the thousandes of Israel whych were wyth hym, heard these wordes that the chyldren of Ruben, and y chyldren of Gad and the chyldren of Manasses spake, they were well content. And Phinehes the sonne of Eleazar the preast sayde vnto the chyldren of Ruben and to the chyldren of Gad, and to the chyldren of Manasses: thys daye we perceaue, that the Lorde is amonge vs, because ye haue not done this trespass agaynst the Lorde: Howe ye haue rydde the chyldren of Israel out of the hande of the Lorde.

And Phinehes the sonne of Eleazar y preast wyth the lordes retourned from the chyldren of Ruben, and from the chyldren of Gad out of the lande of Gilead vnto the lande of Canaan, to y chyldren of Israel, and brought them thys word agayne. And the sayinge pleased the chyldren of Israel, and they blessed God, & dyd not entende to go agaynst them in battel, and to destroye the land whych y chyldren of Ruben & Gad dwelt in. And y chyldre of Ruben & y chyldre of Gad called the aulter: Dure wytnesse, y the Lorde is God.

The xxiii. Chapter.

Y Josua exhorteth the people, that they shoulde not them selues to the Gentiles.



And it came to passe a longe season after that the Lorde had geuen rest vnto Israel fro all their enemyes rounde about, y Josua waxed olde, and was stricken in age. And Josua called for all Israel, & for their elders, their heades their iudges & officers, & sayd vnto the I am old & streke in age.

And ye haue sene all that the Lorde your God hath done vnto all these nacpons before you, howe the Lorde your God hath fought for you. Beholde, I haue subdued vnto you these nacions that remayne, to be an inheritaunce for your tribes, euen from Jordan, & (from the lande) of all the nacpons that I haue destroyed, euen vnto y great see westwarde. (And there remayne yet many nacpons.) And the Lorde your God shal expel the before you, and cast the from out of your syght, and ye shal conquere theyr lande, as the Lorde your God hath sayde vnto you.

So to therfore as strongly as ye may, that ye take hede & do all that is wyrtten in y booke of the lawe of Moles, & that ye bowe not asyde therfrom, to the ryghte hande or to the lefte and lest that whan ye come amonge these nacpons, (euen amonge these that are left w you) ye make mencyon or sweare by the names of theyr gods.

des & that ye nether serue them nor bowe youre selues vnto them. But that ye stycke faste vnto the Lorde your God, as ye haue done vnto thys daye. So shall the Lorde caste oute before you & greute nacpons and myghte, as no man hath bene able to stande before you hitherto.

\* One man of you shal chafe a thousand. for y Lorde your God he fyghteth for you, as he hath promysed you. Take good hede therfore vnto your selues, that ye loue the Lorde your God.

Els, yf ye go backe and cleaue vnto the rest of these nacpons that remayne wyth you and shal make marriages wyth the, and go in vnto them, and they to you. be ye sure, that the Lorde your God wyll nomore caste oute all these nacpons from before you. \* But they shal be snares and trappes vnto you and scourges in your sydes, and thornes in youre eyes, vntyll ye peryshe from of thys good lande, whych the Lorde your God hath geuen you.

And beholde, this daye, do I entre into y waye of all the worlde, and ye knowe in all youre hertes and in all youre soules, that nothyng hath fayled of all the good thynges which the Lorde your God promysed you: But all are come to passe, and nothing hath fayled therof. Therefore as all good thynges are come vpon you, whiche the Lorde your God promysed you, so shall the Lorde bypunge vpon you all euell, vntill he haue destroyed you fro of thys good lande, whych the Lorde your God hath geuen you, when ye haue transgressed the appoyntment of y Lorde your God, which he comaunded you: & haue gone and serued straunge goddes, and bowed your selues to them. Then shall the wyath of the Lorde ware whote vpon you and ye shal peryshe quyklye from of the good land, whych he hath geue you.

The xxiii. Chapter.

Y Josua exhorteth the people to the keepinge of the lawe. He byeth. The bones of Joseph are buried.



And Josua gathered all the tribes of Israel to Sichem, and called for the elders of Israel, and for theyr heades Iudges and officers, and they presented the selues before God. And Josua sayde vnto all the people: thus sayth the Lorde God of Israel. & your fathers dwelt on y other syde of the floude in olde tyme: eue I bareth the father of Abraham and of Nachor, and serued straunge goddes.

And I toke your father Abraham from the other syde of the floude, and broughte hym thowowe out all y lande of Canaan, and multiplied hys seed, and gaue hym Iahac.

And I gaue vnto Iahac, Jacob & Esau: And I gaue vnto Esau mounte Seir, to possesse it. But Jacob & his chyldre wet down into Egypt.

I sent Moles also & Aaron. And I plagued Egypt: & when I had so done among them, I brought you out, & I brought your fathers out of Egypt And as they cam vnto y see, y Egyptians folowed after your fathers wyth charrettes & horsmen vnto y red see. \* And wha they cryed vnto y Lorde, the Lorde put darknesse betwene you and the Egyptians, and broughte the see vpo them, and conered them. And your eyes

ye haue

Deu. xxxi. b

Deut. xxxi. b  
Ex. xii. b.  
19. 10. 1. 9. b

Deu. xxxi. b

nu. xxxiii. g

Josu. xxi. b

Gene. xi. b

Gene. xxi. a

Gen. xxxi. a

Ex. xii. b. 1. 4  
Ex. xii. b. 1. 4

Ex. xii. b. 1. 4  
Ex. xii. b. 1. 4



haue sene what I haue done to the Egyptians. And ye dwelt in the wylernes a longe season.

**Num. xxi. d.** And \* I brought you into þe land of the Amorites, whych dwelt on þe other syde Jordane. And they fought wþ you. & I gaue them into your hand, that ye myght conquere their contre. And I destroyed them from out of your syght.

**Num. xxi. a.** **Deut. xxxi. a.** \* Then Balak the sonne of ziphor, kynge of Moab arose and warred agaynst Israell, & sent and called Balaã the sonne of Beor for to curse you. But I wolde not kechen vnto Balaã, and therfore he rather blessed you. And so I deliuered you out of his hand. And ye went ouer Jordane, & came vnto Jericho, & the men of Jericho fought agaynst you: the Amorites, Phereaites, Canaanites, Hethithes, Girgosithe, Heuites, & Jebusites, & I deliuered them into your hande.

**Deut. vii. f.** And I sent \* hornettes before you, whych cast them oute of youre syght: euen the two kynge of the Amorites: but not wþ your owne swerd, or wþ youre owne bowe. And I haue geuen you a lande, in whych ye dyd not laboure, and cyties whych ye buylte not, and whych ye dwell in: bynyardes also and olyue trees whych ye planted not, and wherof ye doe eate.

**1ste. b. a.** **Jos. xii. c.** \* Now therfore feare the Lord, and serue hym in perfectencle and truthe: And put awaye the goddes, whych your fathers serued on the other syde of the floude, and in Egypte, and serue ye þe Lord. And yf it seme euell vnto you to serue the Lord, then chose you this day whō you wil serue whether þe goddes whych your fathers serued (þe were on the other syde of the floud) ether þe goddes of the Amorites, in whose land ye dwell. As for me and my house, we wyl serue the Lord.

**D** The people answered and sayde: God forbyd, that we shulde forsake the Lord, & serue strange goddes. For þe Lord our God, he it is þe brought vs and oure fathers out of the lande of Egypte, and from the house of bondage, and whych dyd those great myracles in oure syght, & preserved vs in all the waye that we went, & amonge all þe nacions whych we cam thowow. And þe Lord dyd cast out before vs all þe nacions, specially þe Amorites whych dwelt in þe lande. And therfore wyl we also serue the Lord, for he is oure God.

**E** And Josua sayde vnto the people. Ye cannot serue þe Lord. for he is an holpe God, & a gelous God, & cannot beare youre iniquite & synne. Yf ye forsake the Lord & serue strange goddes, \* he wyl turne & do you euell, & consume you, after that he hath done you good. And þe people sayde

vnto Josua: naye, but we wyl serue the Lord.

And Josua sayde vnto the people. ye are wytnesses poure selues, that ye haue chosen you the Lord, to serue him: and they sayd: we are wytnesses. The put awaye (sayde he) the straunge goddes whych are amonge you, and bowe your hertes vnto þe Lord God of Israell. The people sayde vnto Josua: the Lord our God wyl we serue, & his voyce wyl we obeye. And so Josua \* made a couenaunt wþ the people the same day, & set an ordynauce & law befoze them in Sichem.

And Josua wrote these wordes in þe boke of þe lawe of God, and \* toke a great stone, & pytched it on ende in the sayde place, euen vnder an oke that was in the sanctuarpe of the Lord. And Josua sayd vnto all the people behold: \* this stone shalbe a witnesse vnto vs, for it hath hearde all the wordes of the Lord whych he spake wþ vs. It shalbe therfore a wytnesse vnto you, lest ye deny on (and dessemble wþ) youre God. And so Josua lette the people departe, euery man vnto his inheritaunce.

And after these thynges it came to passe, that Josua the sonne of Nun, the seruant of þe Lord dyed, beyng an hundred & ten yeres old. And they buried him in þe contrey of his \* inheritaunce euen in Thānath Sareth, whych is in moite Ephraim, on the northsyde of the hyl of Gaas.

And Israell serued the Lord \* all the dayes of Josua, and all the dayes of the elders that ouerlyued Josua, and whych had knowne all þe workes of þe Lord that he had done for Israell. And the \* bones of Ioseph, whych the chyldren of Israell brought out of Egypt buried they in Sichem in a parcell of grounde whych Jacob bought of the sonnes of hemor þe father of Sichem, for an hundred pices of syluer, and it became

the inheritaunce of the chyldren of Ioseph. And Eleazar the sonne of Aaron died, whom they buried in a hyl that pertayned to Phineches his sonne, whych hyl was geuen him in mount Ephraim.

**E** The ende of the boke of Josua, whom the hebreues call, Jehosua.



## The booke of Judges

called in the hebrue Sophtim and in  
Latin Judicum.

## The fyrst Chapter.

After Josua was dead, Juda was constituted lord  
over the army.



**A**fter the deathe of Josua it  
came to passe, that the chy-  
ldren of Israel asked y<sup>e</sup> Lorde  
sayinge who shall go vp for  
vs agaynst the Cananites,  
and who shall fyrste fyghte  
agaynst them. And the Lorde



sayde Juda shall go vp, \* be-  
holde I haue deliuered the land into his handes.  
And Juda sayd vnto Simcon his brother com  
vp with me in my lotte y<sup>e</sup> we may fight agaynst  
the Cananites. And I lyke wyse wyl go wyth y<sup>e</sup>  
into thy lotte. And so Symeon went with him.

And Juda went vp and the Lorde deliuered  
the Cananites and Phereytes into theyr han-  
des. And they slew of them in Bezek ten thou-  
sand men. And they founde Adonibezek in Be-  
zek. And they fought agaynst him, and slew the  
Cananites and Phereytes. But Adonibezek  
fled, and they folowed after hym, & caught him,  
& cut of his thombes and his greate toes. And  
Adonibezek sayd thye skore and ten kynges ha-  
uyng their thombes and greate toes cut of, ga-  
thered theyr meate vnder my table \* as I haue  
done, so God hath done to me agayne. And they  
brought hym to Jerusalem, and there he dyed.

The chyldren of Juda foughte agaynst Je-  
rusalem, and toke it \* and smote it with the edge  
of the swearde, and set the cytie on fyre. After-  
warde y<sup>e</sup> chyldre of Juda went to fyght agaynst  
the Cananites, that dwelt in the mountayne, &  
towards the south, & in the lowe contreye. And  
Juda went agaynst the Cananites that dwelt  
in Hebron, whiche before tyme was called Ka-  
riath Arbe. And slew Delai, Abiman & Chal-  
mai. And from thence they went to the inhabi-  
ters of Dabir, whose name in old tyme was cal-  
led Kariathsepher, (that is a cytie of letters.)

And Caleb sayde. \* he that smyteth Kariath  
sepher, and taketh it, to hym wyl I geue Aclah  
my daughter to wyfe. And Othoniel the sonne  
of Kenes Calebs younge brother toke it, to who

he gaue Aclah his daughter to wyf, and as they  
wente, he counseled hym to aske of her father a  
felde. And then he lyghted of her asse: and Ca-  
leb sayde vnto her: What ayleth the? She an-  
swerede vnto hym geue me a blessinge for thou  
hast geuen me a Southwarde (or d:pe) lande:  
geue me also springes of water. And Caleb  
gaue her springes both aboue and beneth. And  
the children of the Kenite, Moses father in law  
wente vp \* oute of the ctyte of \* palme trees  
wyth the chyldren of Juda into the wyldernesse  
of Juda, that lyeth in the South of Arab, and  
they wente and dwelte amonge the people.

And Juda went wyth Simeon his brother, &  
and they slew the Cananites that enhabited Je-  
phath, and vtterly destroyed it, \* and called y<sup>e</sup>  
name of the ctyte Horma. And at the laste Ju-  
da toke Arah wyth the coastes therof, and Al-  
kalon wyth the coastes therof. And Aharab wyth  
the coastes therof. And the Lorde was w<sup>th</sup> Juda,  
& he conquered the mountaynes, but coude not  
dypue out the enhabiters of the valeyes, because  
they had charrettes of yron. And they gaue \* he-  
bron vnto Caleb, as Moses sayd: And he expel-  
led thence the thre sonnes of \* Enak.

\* And the chyldren of Benjamin dyd not caste  
oute the Jebusites, that enhabited Jerusalem,  
but the Jebusites dwell wyth the chyldren of  
Benjamin in Jerusalem vnto this daye.

\* And in lyke maner they that were of the  
house of Joseph wente vp to Bethel, & the Lorde  
was wyth the, & the house of Joseph serched out  
Bethel which before tyme was called Lus. And  
the spyres sawe a man come out of the ctyte, and  
they sayd vnto hym shewe vs the waye into the  
ctyte, \* and we wyl shewe the mercy. And whā  
he had shewed them the waye into the citie, they  
smote it wyth the edge of the swearde, but let y<sup>e</sup>  
man and all his house go free. And the man  
wente into the lande of the Hethites, and buylt  
a ctyte, and called the name therof Lus whiche  
is the name therof vnto this daye.

\* Neither dyd Manasses expelle Bethsam  
wher townes, Chaanach wher townes, y<sup>e</sup> enha-  
bitoures of Dor wher townes, y<sup>e</sup> enhabitoures  
of Jebela wher townes neither y<sup>e</sup> enhabitoures  
of Magedo with her townes, but y<sup>e</sup> Cananites  
were hold to dwell in y<sup>e</sup> land. Whā it cam to passe  
y<sup>e</sup> as sone as Israel was wared, myghte, they  
put y<sup>e</sup> Cananites to tribute & expelled them not.

\* In lyke maner Ephraim expelled not the  
Cananytes that dwelt in Gazer, but the Cana-  
nytes dwelte styl in Gazer amonge them.

Neither dyd Zabulon expell the enhabytou-  
res of Kietron, neyther the enhabytoures of Ra-  
halol. But the Cananytes dwelte amonge the,  
and became tributaries.

Neither dyd Aser caste oute the enhabitou-  
res of Acho, neyther the enhabitoures of Zidon,  
and of Halab, Aczib, and Halbah, Aphek, Rec-  
of Kobob, but the Asrites dwelte amonge the  
Cananytes the enhabytoures of the lande, for  
they myght not dypue them out.

Neither dyd Repphalim dypue out the enha-  
bitoures of Bethlames, nor y<sup>e</sup> enhabytoures of  
Bethanath

Josh. xii. 8  
Gen. xxii. 5  
4

Josh. xxi. 5

Josh. xxi. 5

1 Sam. xxi. 5

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9

Josh. xv. 9



Bethanath, but dwelt amonge the Cananytes the inhabytours of the land. Neuerthelesse the inhabytours of Bethsames and of Bethanath became trybutaries vnto them.

And the Amozites troubled the chyldren of Dan in the mountaine, and suffered them not to come downe to the valeye: And the Amozites were content to dwell in mounte Heres <sup>(which is by interpretacion: a wynter place)</sup> in Hailon and in Salabum. And the hande of Joseph preyayled, so that they became tributaries and the coaste of the Amozites was from the goynge vp to Acrabum, and from the rocke vpwarde.

### The ii. Chapter.

*The Angell rebuketh the people, because they had made peace with the Cananytes. Idolatres are punished.*

**A**nd the angell of the Lorde came by from Gilgal to Bochum, and sayd: I made you to goo out of Egypte, and haue brought you vnto this land whyche I sware vnto your fathers. \* And I sayd: I wil not break myne appoyntment that I made with you. And ye also shall make no couenaunt with the inhabytours of this lande, but shall breake downe theyr altars. Neuertheles ye haue not hearkened vnto my voyce, why haue ye this done? wherefore, I haue lykewyse determined, that I wyl not cast them out before you but they shall be thornes vnto you, and theyr goddes shall be a snare vnto you. And whē the angel of the Lorde spake these wordes vnto all the chyldren of Israel, the people cryed out and wepte: And called the name of the sayd place. \* Bochum, and offered sacrifices vnto the Lorde.

*A place of such an wyse*

And when Josua had sente the people a waye, the chyldren of Israel went euery man into hys inheritaunce to possesse this lande. \* And the people serued the Lorde all the dayes of Josua, and all the dayes of the elders that ouerliued Josua, & had sene all the greates workes of the Lorde that he dyd for Israel: and Josua the sonne of Nun the seruante of the Lorde \* dyed, when he was an hundred and ten yeres olde: whom they buryed in the coastes of hys inheritaunce: euen in Chamath hares in mounte Ephraim on the northsyde of the hyl Gaas. And euen so al that generacyon were put vnto theyr fathers, and there arose another generacion after them which neyther knewe the Lorde, nor yet the workes whyche he had done for Israel.

And then the chyldren of Israel \* dyd wickedly in the syght of the Lorde, and serued Baalim, and forsoke the Lorde God of theyr fathers, which brought them out of the lande of Egypt, and folowed straunge goddes, euen of the goddes of the nacyns that were rounde about the, and bowed them selues vnto them, and angered the Lorde. They forsoke the Lorde, and serued Baal and Ashtaroth, and the wrath of the Lorde waxed hote agaynst Israel, and he deliuered them into the handes of raueners, that spoyled them, and solde them into the handes of theyr enemyes rounde aboute them, so that they had

no power any longer to stande before their enemyes. But whither soeuer they wente oute, the hande of the Lorde was agaynst them with euell lucke, euen as the Lorde promised them, & as he sware vnto them. And he punished them sore.

Neuerthelesse the Lorde rayled vp Judges, whych deliuered them out of the handes of their oppzessers, & yet for al this they wolde not harken vnto their Judges. But rather wote a whoring after straunge goddes, and bowed them selues vnto them, and turned quickly out of the way which their fathers walked in, obeyng the commaundementes of the Lorde: But they dyd not so.

And when the Lorde rayled them vp Judges, he was with the Judge, and deliuered them out of the hande of theyr enemyes all the dayes of the Judge: for the Lorde had compassion ouer theyr whornges, whych they had, by the reason of them that oppzessed them and vexed them: yet for all that \* as long as the iudge was dead, they turned & dyd worse then theyr fathers, in folowynge straunge goddes, and in seruyng them, and ceased not from theyr owne inueniencyons, nor from theyr malicious waye.

And the wrath of the Lorde was moued against Israel, and he sayde: because this people hath transgressed myne appoyntment whyche I commaunded theyr fathers, and haue not hearkened vnto my voyce, I wyl hence forth not cast oute before the one man of the nacyns, which Josua lefte when he dyed, that throughe them I maye proue Israel, whether they wyl kepe the waye of the Lorde, and walke therein, as theyr fathers dyd or not. And so the Lorde lefte those nacyns, and droue them not oute ymmediatly, neyther deliuered them into the hande of Josua.

### The iii. Chapter.

*Othniel deliuereth Israel. Ahud killeth hys gyfte son. Gaingar killeth the whornges.*

**T**hese are the nacyns which the Lorde lefte, that he myght proue Israel by them: euen as many of Israel as had not knowen all the warres of Canaan: vncly for the lernynge of the generacion of the chyldren of Israel: that he also myghte teache them warre, in as muche as they that were before them, knew nothyng therof. Of those whiche he lefte, ther were syue lordes of the Philistines, & al the Cananytes, & the Sodomites, & the Heuites & Jebusites, & toke the daughters of Israel by force, whether they wolde herke vnto the commaundementes of the Lorde, whiche he commaunded their fathers by the hande of Moses.

And the chyldren of Israel dwelt among the Cananytes, Hethites, Amozites, Pherezites, Heuites, & Jebusites, & toke the daughters of the to be their wyues, & gaue their owne daughters to theyr sonnes, & serued theyr goddes. And the chyldren of Israel dyd wickedly in the syght of the Lorde, & forgoat the Lorde theyr God and serued Baalim and Aseroth. Therefore the Lorde was angry wyth Israel, and deliuered them into the handes of Chusan Rishathaim kynge of Mesopotamia,

*Exod. ii. b.*

*Exod. ix. b.*

*Deut. xix. a.*

*Deut. vii. a.*



Mesopotamia, and the chyldren of Israel serued Chusan Rishathaim. viii. peres.

And when the chyldre of Israel cryed vnto the Lord, the Lord styred vp a sauer, to the chyldre of Israel, & saued them: one Othniel the sonne of Kenes, Calebs yonger brother. And the spert of the Lord came vpon hym. And he iudged Israel & went out to war. And the Lord deliuered Chusan Rishathaim kyng of Mesopotamia into his hande, & his hande preuailed agaynst Chusan Rishathaim. And the lande had rest forty peres, & Othniel the sonne of Kenes died. And the chyldren of Israel went to agayne, and committed wickednes in the syght of the Lord. And the Lord strenghtened Eglon the kyng of the Moabites, agaynst the chyldre of Israel, because they had committed wickednes before the Lord. And this (Eglon gathered vnto him the chyldren of Ammon, and the Amalekites, and wente and smote Israel, & conquered the cytie of Beulme trees. And so the chyldren of Israel serued Eglon the kyng of Moab. xlii. peres. But when they cryed vnto the Lord, the Lord styred them vp a sauer. Abud the sonne of Gera the sonne of Gemni, a man that coulde do nothyng handsonly wpth his ryghte hande.

And by hym the chyldren of Israel sent a present vnto Eglon the kyng of Moab. but Abud made hym a dagger wth two edges, of a cubyte length, and he dyd gyde it vnto his capment vpon his right thyghe, and caried the present vnto Eglon the kyng of Moab: And Eglon was a very fatte man. And it fortuneth that whē he had presented the present, he sent the people that bare it awaye, but he hym selfe turned agayne (from the place of grauen pimages, that was by Silgal) and sayde: I haue a secret errande vnto the, O kyng. Whiche he sayde: kepe silence. And all that stode before hym, wente oute from hym.

And Abud came vnto him, & in a somer parler, whiche he had, sat he hym selfe alone. & Abud sayde: I haue a message vnto the fro God. And he arose oute of his seate. And Abud put forth his left hande, & toke the dagger fro his ryghte thyghe, and thrust it into his bely, and the harte wet in after the blade: And the fatte, closed the harte so that he myghte not drawe the dagger oute of his bely, but the dytche came out. Abud gat hym oute at a posterne doore, and shut the doores of the parler about hym, and locked them.

When he was gone out, his seruantes came, and when they sawe that the doores of the parler were locked, they sayde peradventure he couereth his fete in his somer chamber. And they taryed tyll they were ashamed, & beholde seying he opened not the doores of the parler, they toke a key, and opened them. And beholde, they: Lord was fallen downe dead on the earth. And Abud escaped (whyle they taryed) & was gone beyonde, to the place of the grauen pimages, and escaped into Scirath.

And when he was come, he blew a trompet in mount Ephraim. And the chyldren of Israel went downe with him from the hyl and he went before them. And he sayd vnto them, follow me:

for the Lord hath deliuered your enemyes the Moabites into your hand. And they descended after hym, and toke the passages of Iordā, toward Moab & suffered not a man to passe ouer. And they slew of the Moabites, the same tyme vpon a ten thousande men, which were all fatte and men of war and ther escaped not a man. \* So Moab was subdued that daye, vnder the hand of Israel: and the lande had rest. lxx. peres.

Deute. ii. b

After hym was Saingar the sonne of Anath, which slew of the Philistines. vi. hundred men wpth an oxe goade, and deliuered Israel also.

The. iiii. Chapter.

Debora and Barak deliuer Israel: Sisara is killed of Iael.

And the chyldre of Israel began agayne to do wickedly in the syght of the Lord when Abud was dead. And the Lord sold them into the hande of Jabin kyng of Canaan, that reygned in Hazor, whose captayne of warre was called Sisara, which dwelte in Haroseth of the gentyles. And the chyldre of Israel cryed vnto the Lord for he had nyne hundred charrettes of yron, and twenty peres he troubled the chyldren of Israel very sore.

And Debora a prophetesse, the wyfe of Lapidoth Iudged Israel the same tyme, and the same Debora dwelte vnder a paulme tree betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came vp to her for iudgement. And she sent and called Barak the sonne of Abinoam, oute of Kedesh Nephtalim, and sayde vnto hym. Hath not the Lord God of Israel commaunded the, to leade wpth sayre wordes men to mount Ephraim, and take wth the ten thousande men, of the chyldren of Nephtalim and of the chyldre of Zabulon: And I wyll bring vnto the to the ryuer Kison, Sisara, the captayne of warre vnto Jabin, wth his charrettes, and his people, and wyll deliuer hym into thyne handes. And Barak sayde vnto her. If thou wilt go wth me, I wyll go. But if thou wilt not come wth me, I wyll not go. She sayde: I wyll suerly go wth the, but thy iourney that thou takeste, shall not be for thyne honour, for the Lord shall sell Sisara into the hande of a woman. Debora went wth Barak to Kedesh. And Barak called Zabulon & Nephtalim to Kedesh, & led after hym ten thousande men: and Debora went wth hym.

Judg. b

Deute. xxxii. b

But Haber the Kenite (which was of the chyldre of Hobab the father in law of Moses, removed from the other Kenites, and pitched his tent wtyll the playne of Zaanan, whiche is by Kedesh.

Iudg. f. b.

And they shewed Sisara, that Barak the sonne of Abinoam was gone vp to mount Ephraim. And Sisara gathered together all his charrettes euen ix. hundred charrettes of yron, and all the people that were wth hym from Haroseth of the gentyles, vnto the riuer of Kison. And Debora layd vnto Barak. vp, for this is the day in which the Lord hath deliuered Sisara into thyne hand. Is not the Lord gone oute before thee? And so Barak went downe from mount Ephraim, and ten thousande men after hym.

But the Lord destroyed Sisara and all his charrettes,



charrettes, and all his hoost with the edge of the swerde, befoze Barak so that Sisara lighted downe of his charret, and fled awaye on his fete. But Barak folowed after the charrettes & after the host, enen vnto haroleth of y gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, and there was not a man leaste. Howbeit Sisara fled awaye on hys fete to the tente of Jael the wyfe of Haber the kentyte: for there was peace betwene Jabin the kynge of Hazor, and the householde of Haber the Kenite.

And Jael wente out to mete Sisara, and sayde vnto him turne in my lord, turne into me, feare not. And whan he had turned in vnto her into her tent, she couered hym wyth a mantell.

**D** And he sayde vnto her, geue me a lytle water to dryncke, for I am thyrsty. And she opened a bottle of mylke, and gaue hym dryncke and couered hym. And agayne he sayde vnto her stāde in the doze of the tente, and whan any man doth come and enquire of y, whether ther be any man here, thou shalte saye: nape.

The Jael habers wyf toke a nape of y tente, & an hammer in her hand, and went softly vnto him, and smote the nape into the temples of his heade, & fastened it into the ground, for he slombyed sore, and was weyr. And so he dyed.

And beholde, as Barak folowed after Sisara, Jael came out to mete hym and sayde vnto him come, and I wyl shewe the the man, whom thou seekst. And when he came into her tente: behold, Sisara laye dead, and the nape was in hys temples. And so God brought Jabin the kynge of Canaan into subiection that day befoze the chyldren of Israell. And the hande of the chyldren of Israell prospered, and preyed agaynst Jabin the kynge of Canaan, vntill they had brought hym to nought.

#### The v. Chapter.

The songe and thankes geuyng of Deboza and Barak after the victorie.

**W**hen Deboza and Barak y sonne of Abinoam sang the same daye, sayinge: Praise ye the Lorde, for the auengyng of Israell, & for the people that became so wyllynge. Heare o ye kynges, hearken o ye prynces. I, euen I, wyl spunge vnto the Lorde. I wyl praise the Lorde God of Israell.

**L**orde, \* whan thou wentest oute of Seir, whā thou departedst oute of the felde of Edom, the earth trembled, and the heauens rayned: the cloudes also dropped water. \* The mountaynes melted befoze the Lorde, euen as dyd Synai, befoze the Lorde God of Israell.

**I**n the dayes of \* Samgar the sonne of Anath, in the dayes of \* Jael the hye wayes were vnuccupied. And y rouners of the pathes walked thorow by wayes.

The inhabytors of the townes were gone, they were gone in Israell, vntill Deboza came vp whych became vp a mother in Israell.

They chose newe Goddes, and then had they (the enemy) in y gates, though ther were shylde and speare. There was not a shylde or speare scene amonge fourty thousande of Israell.

My harte loneth the gouerners of Israell, and them that are wyllynge amonge the people. O prayse ye the Lorde.

Speake ye that ryde on sayre asses, & that syt vppermost in iudgement, & walke by y wayes.

At the cpenge of the archers amonge the drawers of water, there shall they speake of the ryghteousnes of the Lorde, hys ryghteousnesse in the unfenced places of Israell: then shall the people of the Lorde go downe to the gates.

Elp Deboza vp, get the vp, and spunge asonge:

\* Arise Barak, and leade the captiue captiue, thou sonne of Abinoam.

Then shall they that remayne, haue dominion of the proudeste of the people (of Jabin:) The Lorde shall for my sake haue dominion ouer the myghtie. Out of \* Ephraim was there a rote of them agaynst Amaleck, and after the Beniamin amonge thy people. Oute of Machir came rulers, and oute of Zabulon they that gouerne the penne of the wypter.

And of Issachar, ther were prynces w Deboza, Issachar also & Barak were sent on their fete into the valleye, whan in the departyng awaye of Ruben there were great men, and wyse of hert.

Why abodest thou amonge the shepe foldes, to heare y bleatynge of y flockes, & to separate thy selfe away wyth greate men & wyse of hert.

Gilead also abode beyonde Jordane: and why doth Dan remayne in hyppes?

Aler continued on the see shore, and taried in hys decayed places.

But the people of Zabulon haue reoperde theyr lynes euen vnto the deathe, lyke as dyd Nephthalim in the hye places of the felde.

The kynges came and fought, then foughte the kynges of Canaan in Chamah, by the waters of Megiddo, and wanne no money.

They fought from heauen, euen the starres in theyr courses fought agaynst Sisera.

The ryuer of Cydon remoued them, that ancient riuer, y ryuer Cydon: My soule shal treade (hym) downe myghtely.

Then were the horse hofes smytten a sunder by the meanes of the prauynge that theyr myghty men made.

Curse ye the ctye of Meros (sayde the angell of the Lorde) curse the inhabytours therof, because they came not to helpe the Lorde, to helpe the Lorde wyth the myghty.

Jael the wyfe of Haber the kentyte shall be blessed aboue other women, blessed shall she be aboue other women in the tente.

\* He asked water, and she gaue hym mylke, she brought forth butter in a lordly bylke.

\* She put hit hande to y nape, and hit ryght hande to the synthes hammer: wyth the hammer smote she Sisera, & smote hys heade, wounded hym, and pearced hys temples.

He bowed hym downe at hys fete, he fell downe and laye still: At hys fete he bowed hym downe, & fell. And when he had soncke downe, he laye still desolate.

The mother of Sisera looked out at a window, & cryed thorow the lattelle: Why is his charret so longe



so longe a commynge: Why tarre the wheles of  
of his carttes?

All the wyse lades answered her, yea, & her  
owne wordes answered her selfe.

Surely they haue founde, they denye the  
spyles euery man hath a damsell or two: Si-  
sera hath a praye of dyuers coloured garnettes  
euen a praye of rayment dyed wth sondry co-  
lours, and that are made of needle worke. rai-  
ment of dyuers colours & of needle worke whych  
is mete for hym that is chiefe in distri butynge of  
the spyles. So perthe all thynne enemies: O  
Lorde: but they that loue hym, let them be as  
the Sonne when he riseth in hys myght.

And the lande had rest fortye yeres.

### Chap. vi.

Israel is oppressed of the Madianites: Gideon is sent  
to be their deliverer.

Jos. liii. a

And the chyldre of Israel \*commpted  
wyckednes in the sight of the Lorde.

And the Lorde deliuered them into the  
handes of Madian seven yeres. And

the bande of Madian preyed agayn. Israel

and because of the Madianites, the chyldren

of Israel made them denmes in the mountaynes

and caues and stronge holdes. And woe Israel

had sowne, the Madianites, the Amalechites &

they of y cast countrey came vp together agayn

them, and pyched they tentes agaynst them,

and destroyed the increase of the earth, euen tyl

thou come vnto Azah and leste no sustenance

for Israel, neyther shepe, ore, or asse: for they

went vp, they and theyr cattel, and came wth

theyr tentes as a multitude of grethoppers, so

that both they and also their camels were with

out nombre. And they entred into the lande to

destroye it. And so was Israel exceedingly im-  
perished in the sight of the Madianites, & cryed  
vnto the Lorde. And when the chyldren of Is-  
rael cryed vnto the Lorde because of the Madi-  
anites, the Lorde sente vnto them a prophete,

whych sayd vnto them. Thus sayeth the Lorde  
God of Israel: I fet you fro Egypt & brought  
you out of y house of bondage, and I red you out  
of the hande of the Egyptians, and out of the  
hande of all that oppressed you and cast the out  
before you, and gaue you theyr lande. And I  
sayd vnto you: I am y Lorde your God, \*fear  
not the goddes of the Amorites in whose lande  
you dwell. But you haue not obeyed my voyce  
And the angell of the Lorde came, and late vn-  
der an Oke whych was in Ephrah, that pertai-  
ned vnto Joas the father of the Eserites. And  
his sonne Gideon pressed out wheate out of the  
eares in a presse, to hyde it from the Madi-  
anites: and the Angell of the Lorde appeared vnto  
hym, & sayd. The Lorde is wth the, thou mygh-  
tyn man of warre. And Gideon answered hym.  
Whym Lorde, yf the Lorde be wth vs, why is  
all this come vpon vs? yea, and where be al his  
miracles whych our fathers tolde vs of, & said:  
Yf not the Lorde bypunge vs out of Egypt?  
But now the Lorde hath forsaken vs, and de-  
liuered vs into the handes of the Madianites.

And the Lorde looked vpon hym, and sayd: Go

hence in thys thy myght, and thou shalt deliuer

Israel out of the handes of the Madianites:

haue not I sent the? And he answered hym. O

Lorde, wher wth shal I saue Israel? Beholde,

my kynred is poore in Manasses, & I am lytle

in my fathers house. The Lorde sayd vnto hym

I wyll be wth the, and thou shalt smyte the

Madianites, as they were but one man. And he

answered hym: O, yf I haue founde grace in

thy sight, then shewe me a spgne, that it is thou

that talkest wth me. Departe not hence, but yf

I come agayne vnto the, & tply I bypunge myne

offspunge, and haue set it before the.

And he sayd: I wyll tarpe vntyll thou come  
agayne. And Gideon went in, and made ready  
a kyd, and swete kakes of an Ephra of floure, &  
put it wth the fleshe in a basnet, and put the  
broth in a pot, and brought it out vnto hym vn-  
der the Oke, and presented it. And the angell of  
God sayd vnto hym. take the fleshe & the swete  
kakes, and laye them vpon thys rocke, & poure  
out the broth. And he dyd so. Then the angell of  
the Lorde put forth the ende of the staffe that he  
helde in hys hande, and touched the fleshe and the  
swete kakes. And there arose vp fire out of the  
rocke, and consumed the fleshe and the swete ka-  
kes. But the angell of the Lorde vanished out  
of his sight. And when Gideon percepued that  
it was an angell of the Lorde, he sayd. Alas, O  
Lorde God, & haue I therefore sent an angell of  
the Lorde face to face, that I shulde dye? And  
the Lorde sayde vnto hym. peace be vnto the,  
fear not, thou shalt not dye. The Gideon made  
an aultare there vnto the Lorde, and called it:  
The Lorde of peace. And vnto thys daye it is  
yet in Ephrah, that pertayneth vnto y father  
of the Eserites. And it fortuneth that the same  
nyght the Lorde sayd vnto hym: take a ponge  
bullocke out of thy fathers dreue, and another  
of vii. yeres olde, and destroye the aultare of  
Baal that thy father hath, and cut downe the  
grove that is by it, and make an aultare vnto  
the Lorde thy God vpon the top of thys rocke  
in a conuenient place. And take the seconde bul-  
locke, and offer burnt sacrifice vpon the wood  
of the grove, whych thou shalt cut downe. The  
Gideon toke ten men of hys seruantes, and dyd  
as the Lorde bad hym. But because he durst not  
do it by daye for feare of hys fathers householde  
and of the men of the cytie, he dyd it by nyght.

And when the men of the cytie were vperly  
in the mornynge: Beholde, the aultare of Baal  
was broke, and the grove cut downe that was  
by it, and the seconde bullocke offered vpon the  
aultar that was made. And they sayde one to  
another: who hath done thys thyng? & when  
they enquired and asked, they sayd: Gideon the  
sonne of Joas hath done thys thyng. The the  
men of the cytie sayde vnto Joas. bypunge oute  
thy sonne, that he may dye, because he hath de-  
stroyed the aultare of Baal, and cut downe the  
grove that was by it. And Joas sayd vnto all  
that stode by him: wyl ye pleade Baals cause?  
or wyl ye be hys defenders? he that hath med-  
led agaynst hym, let hym dye of the mornynge.

15 v Et he

the regum  
fill g  
Jerem. 5. 2.

14. 22. 23. 24.

ere priti b  
Jud. 1. 11. 12.



If he be a God let hym be auenged of hym that cast downe hys aulter. And from that day was Gedeon called: Jerobaal, because his father had sayde: Let Baal be auenged of hym, that hath broken downe hys aulter.

**G** All the Madianites therfore and the Amalekites and they of the east, were gathered together, and went, and pitched in the valey of Israel: but the spere of the Lorde came vpon Gedeon. \* And he blew a trompet, & called: Abiezzer to follow him, & sent messengers thorow out al Manasses, & called the, which also dyd follow hym. And he sent messengers vnto Aser, Zabul & Nephtalim, and they came to mete hym.

And Gedeon sayde vnto God: wilt thou saue Israel in my hande, as thou hast sayd? Behold, I wyl put a fleece of wolle in y<sup>e</sup> threshing place. And yf the dewe come on the fleece onely, and it be drye vpon all the earth besyde then shall I be sure, that thou wylt saue Israel by my hande, as thou saydest. And it came so to passe. For he rose vpearly on the morow, and thrust the fleece together, and wrong the dewe therout, & fylled a bowle of water: and Gedeon sayd agayne vnto God be not angry w<sup>th</sup> me, that I speake once more. For I wyl proue once agayne by the fleece. Let it be drye onely v<sup>o</sup> the fleece, and dewe vpon all y<sup>e</sup> grounde. And God dyd so that same nyght. For it was drye vpon the fleece only and there was dewe on all the grounde.

The vii. chapter.

Gedeon w<sup>th</sup> his hundred men ouercometh the Madianites. y<sup>e</sup>ch and y<sup>e</sup>ch are Chap<sup>r</sup>.

Jud. vii. 1



**W**hen Jerobaal (otherwise called Gedeon, & all the people that were with him) rose vpearly, and pitched besyde the wel of Harad, so that the hoste of y<sup>e</sup> Madianites were on y<sup>e</sup> Northsyde of y<sup>e</sup> Roche that boweth towarde the valley. And the Lord sayde vnto Gedeon the people that are w<sup>th</sup> y<sup>e</sup> are to many for me to geue the Madianites into they<sup>r</sup> handes, lest Israel make they<sup>r</sup> vaunte agaynst me and saye. myne owne hande hath saued me. Howe therfore make a proclamation in the eares of y<sup>e</sup> people, & saye: \* yf any mā drede y<sup>e</sup> be afterde, let him retorne. And y<sup>e</sup> people arose early. And there departed and returned of the people whiche were at mounte Silad. xxi. thousande, and there abode ten thousande.

Psalm. cxviii. 1. 2. 3.

**A**nd the Lord sayde vnto Gedeon: the people are yet to many, byng them downe vnto y<sup>e</sup> water, and I wyl tpe them vnto the there. And of whom I saye vnto the, this shall go w<sup>th</sup> y<sup>e</sup>, the same shall go w<sup>th</sup> the. And of whom I saye vnto the, this shall not go w<sup>th</sup> the, y<sup>e</sup> same shall not go. So he brought downe y<sup>e</sup> people vnto the water, and the Lord sayd vnto Gedeon: as many as lapped the water w<sup>th</sup> they<sup>r</sup> tonges as a dogge doth, them put by the selues, and so do them that knelt downe vpon they<sup>r</sup> knees to drinke. And the nombre of them that put their handes to they<sup>r</sup> mouthes and lapped, were. iii. hundred men. But all the remnant of the people knelt downe vpon their knees to drinke water. And the Lord sayd vnto Gedeon: By these

three hundred men I lapped water, wil I saue you: & deliuer y<sup>e</sup> Madianites into thyne hande. And let al y<sup>e</sup> other people go euery mā vnto his place.

They therfore of the people toke vitayles w<sup>th</sup> them, and they<sup>r</sup> trompettes. And he sent all the reste of Israel, euery mā vnto hys tente, & comforted those three hundred w<sup>th</sup> hym. And y<sup>e</sup> host of Madian was bencht hym in a valeye. And it fortuned that the same nyghte the Lord sayde vnto hym: Arise, get the downe vnto the hoste, for I haue deliuered it into thyne hande. But yf thou feare to go downe, then go thou & Pharah thy ladde downe to the host, and thou shalt herken what they saye, and so shall thyne handes be stronge, to go downe vnto the hoste.

Then wente he downe and Pharah his ladde, euen harde vnto the men of armes that were in the hoste. And the Madianites, the Amalekites and all they of the East, lay a long in the valey, lyke a multitude of grasshoppers, and they<sup>r</sup> camelles were without nombre, euen as the lande by the see syde in multitude. And when Gedeon was come Behold, there was a mā that tolde a dreame vnto hys neyghbour, and sayde: Beholde, I dreamed a dreame, & me thought that a lofe of barley breade, tumbled into the hoste of Madian, and came vnto a tente, and smote it yf it felle, and ouerturned it, that the tente laye a longe. And his felowe answered and sayde: this is nothyng elles saue the sweard of Gedeon the sonne of Joas a man of Israel: for into his hand hath God deliuered Madian and all the hoste.

When Gedeon hadde the telling of y<sup>e</sup> dreame, and the interpretation of the same, he woz w<sup>th</sup> y<sup>e</sup>pped, and returned vnto the host of Israel: & sayd vp, for the Lord hath deliuered into your hand the hoste of Madian. And he deuyned y<sup>e</sup> three hundred men into three compaignes, and gaue euery mā a trompet in his hand, w<sup>th</sup> an empty ppycher, & lampes therein, & sayde vnto the. loke on me, & do likewise, that when I come to the syde of the hoste, euen as I do, so do you: When I blowe w<sup>th</sup> a trompet and all that are w<sup>th</sup> me, blowe ye w<sup>th</sup> trompettes also on euery syde of the hoste, & say: here is the swearde of the Lord and of Gedeon.

And so Gedeon and the three hundred men that were w<sup>th</sup> hym, came vnto the syde of the hoste in the begynnynge of the myddle watche, & repesed v<sup>o</sup> the watche men. And they blew w<sup>th</sup> their trompettes, and brake the pitchers that were in their handes. And all the three compaignes blew w<sup>th</sup> trompettes & brake the ppychers, & helde y<sup>e</sup> lampes in they<sup>r</sup> left handes, & the trompettes in they<sup>r</sup> right to blowe w<sup>th</sup>al. And they cryed: the swearde of the Lord & of Gedeon. And they stode still, euery man in hys place rounde about the hoste: And they within the hoste, ranne, and cryed and fled. And y<sup>e</sup> three hundred blew w<sup>th</sup> trompettes, & the Lord set euery māns swearde vpon his neyghbour, thorowe out all the hoste. And the host fled to Bethsitah, to zererath, and to the edge of the playne of Epholab vnto Eabath. And the men of Israel byng gathered together out of the trybe of Nephtalim, of Aser, & of all Manasses followed after y<sup>e</sup> Madianites.

And

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



And Gedeon sente messengers vnto all mounte Ephraim, saying: com downe agaynst the Madianites, and take before the the waters vnto Bethbarath and to Jordan. Then all the men of Ephraim gathered together & toke the waters vnto Bethbarath, and to Jordā. And they toke two captaynes of the Madianites, Oreb and Zeb, and slewe Oreb vpon the rocke Oreb, and Zeb at the presse Zeb, and folowed after Madian. And brought the heades of Oreb and Zeb, to Gedeon on the other syde Jordan.

The. viii. Chapter.

*Ephraim maketh intercession agaynst Gedeon, but is none perswaded.*

**A**nd the men of Ephraim sayde vnto him why haste þu serued vs thus, thou calledst vs not, when thou wentest to fight wth the Madianites and they chode wth hym a

**GOOD.** *(He had all most done hym violence.)* And he sayd vnto them: What dede haue I done lyke vnto pouces: is now a cluster of Ephraim better, then the wyne harvest of Abiezer? God hath deliuered into your handes þe Lordes of Madia, Oreb & Zeb. And what was I able to do lyke as you haue done? And then they spiritely abated from of hym, when he had sayde that. And Gedeon came to Jordan to passe ouer, he and the thre hundred men that were wth him, very saynte, and yet folowed the chace. And he sayd vnto the me of Socoth: geue I pray you cakes of breade vnto the people that folow me: for they be saynte, that I maye folowe after Zebath, and Zalmoua kunges of Madian. And the Lordes of Socoth sayde: are the handes of Zebath & Zalmoua nowe in thyne handes, that we shulde geue breade vnto thyne armie? Gedeon sayde, therfore when þe Lord hath deliuered Zebath and Zalmoua into myne hande, I wyl teare the fleshe of you with the thornes of the wyldernes and wth breeches. And he wente vp thence to Phanuel, and spake vnto them lykewyse. And the men of Phanuel answered hym, as dyd the men of Socoth. And he sayed also vnto the men of Phanuel when I come agayne in peace, I wil breake downe this towre. Zebath & Zalmoua were in Carkar, and they hostes wth them, vpon a xv thousande men, which were all þe were left of all þe hostes of the qte of Asht. For there was Rayne a hundred and twenty thousand me, that drew sweardes.

And Gedeon went thorow them þe dwelt in tabernacles on þe East syde of Robah & Jebah, & smote the host: for þe hoste dyd cast no perilles. And whan Zebath & Zalmoua fledde, he folowed after them, & toke þe two kunges of Madia, Zebath and Zalmoua, & discomforted all the hoste. And Gedeon the sonne of Joas returned fro battell, afore the sunne was downe, and caught a ladde of the men of Socoth, & enquired of him And he wrote of hym the lordes and elders of Socoth. lxxvii. men. And he came vnto the me of Socoth, and sayde: Beholde, here I haue Zebath and Zalmoua, with which ye dyd cast me in the tette, sayinge: are the handes of Zebath and Zalmoua alredy in thyne hande, that we shulde

geue breade vnto thy sayntie men? And he toke the elders of the cyte, and thornes of the wyldernes and breeches, and made the men of Socoth to fele the. And he brake downe the towre of Phanuel, and slewe the men of the cyte.

And then sayde he vnto Zebath and Zalmoua, what maner of men were they whom ye slew at Chabor? and they answered: the lykenesse of the and them is all one, euen after the fasthyon of the chyldren of a kynge. And he sayde: they were my brethren, euen my mothers chyldren. As truly as þe Lord spuech yf ye had saued they lyues, I wolde not slep you. And he sayde vnto Zether hys eldest sonne: vp and slepe them: But the lad dyd not hys swearde, for he feared, because he was yet yong. Then Zebath & Zalmoua sayde: Kysse thou, and faile vpon vs: for as the man is, so is his strength. And Gedeon arose and slewe Zebath and Zalmoua, and toke awaye the ornaments, that were on their camels neckes.

Then the men of Israel sayde vnto Gedeon: Reygne þu ouer vs, bothe þe thy sonne & thy sonnes sonne, for þu hast deliuered vs out of þe pade of Madia. And Gedeon sayde vnto the: I wyl not reygne ouer you, neither shall my chyldre reygne ouer you, but the Lorde shall reygne ouer you.

And agayne Gedeon sayd vnto them: I wold desyre a certayne request of you, eue yf you wold geue me euery man the earynges of his praye. For they had golde earynges because they were Amaleites and they answered: We wyl geue the. And they spred a mantel, and dyd cast there in euery man the earynges of his praye: and the weyght of the golden earynges that he required was a thousande & seven hundred cycles of gold, besyde cheynes, pommanders and purple rayment that was on the kunges of Madian, & besyde the cheynes, that were about theyr camels neckes. And Gedeon made an Ephod therof, & put it in hys cyte Ephrah And all Israell went a whoring after it, in the saue place, whych the thynge became a ruyne vnto Gedeon and to his house. Thus was Madian brought low before the chyldre of Israel, so that they lyfte vp theyr heades no more. And þe countreye was in quietnes forty yeres in the dayes of Gedeon.

And Jerobaal þe sonne of Joas went, & dwelt in his owne house. And Gedeon had lxx. sonnes of hys body begotten, for he had many wyues. And his concubine that was in Sichem, bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, in a good age, & was buried in the sepulchre of Joas hys father, euen in Ephrah, that perteyned vnto the father of the Ezrites.

But it fortuneth, that as sone as Gedeon was dead, the chyldren of Israell turned awaye and wente a whoringe after Baalim, and made a counaunt wth Baal to be theyr God, and the chyldren of Israell thoughte not on the Lorde theyr god, whych had deliuered them out of the handes of all their enemyes on euery syde. Neether they wold theyr mercy on þe house of Jerobaal, otherwys called Gedeon, accordyng to all the goodnes whych he had shewed vnto Israell.

The



The. ix. Chapter.

Abimelech is made kynge.

**A**bimelech the sonne of Jerobaal went to Sychem, vnto hys mothers brethren, and comuned with them & with all his mothers fathers kindred, saying sape I praye you, in the eares of all the inhabitants of Sychem: whether is better for you, & all the sonnes of Jerobaal (whych are. lxx. persons) reigne ouer you, eyther that one reygne ouer you: Remembre, that I am of your bone, and of your flesh. And hys mothers brethren spake of hym in the audience of the men of Sychem all these wordes, & they hartes were moued to folowe Abimelech. For they sayde he is our brother. And they gaue him. lxx. peces of syluer out of y<sup>e</sup> temple of Baal Berith. wher wyth Abimelech hyed wayne & lycht persons whych went with him. And he went vnto hys fathers house at Ephrah\* and slewe all his brethren, the sonnes of Jerobaal: euen. lxx. persons wyth one stone notwithstanding, yet Joathā y<sup>e</sup> yongeste sonne of Jerobaal escaped for he hyd hym selfe: And all y<sup>e</sup> me of Syche gathered together, & al y<sup>e</sup> house of Hillo & came & made Abimelech kynge in y<sup>e</sup> playne, where y<sup>e</sup> great stone was by Syche.

st. pat. xxx. a

And when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, & lycht up hys voyce, and cryed, and sayde vnto them: Herken vnto me you men of Sychem, that God make herken vnto you. \* The trees went forth to anoynte a kynge ouer them, & sayde vnto the Olpue tree reygne thou ouer vs. But the olpue tree sayde vnto the Shulde I leane my fattenes, whych both goddes and men prayse in me, & go to be promoted ouer y<sup>e</sup> trees? And y<sup>e</sup> trees sayde to the fygge tree: come thou, and be kynge ouer vs. The fygge tree answered the. Shulde I forsake my sweetnes, and my good frute, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kynge ouer vs. The vyne sayde vnto them: Shulde I leane my wyne wher by I cheate both goddes and men, & go to be promoted ouer the trees? Then sayd all the trees vnto y<sup>e</sup> fyre bulbe: com thou & reygne ouer vs. And y<sup>e</sup> fyre bulbe sayd vnto the trees: yf it be true that ye will anoynt me kynge ouer you, then come, and put your trust vnder my shadowe. If no, the fyre come oute of the fyre bulbe, and waste the Cedre trees of Libanon.

iii. c. x. b.

**C** Nowe therefore, yf ye do truly & vncorruptly, to make Abimelech kynge and yf ye haue deale well with Jerobaal and hys house, & haue done vnto hym accordynge to the deservynge of hys handes, iudge ye. For eue he my father, fought for you, and aduentured hys lyfe and rydde you out of the hand of Adadian. And ye are risen up agaynst my fathers house this daye and haue sleyn hys chyldren, euen. lxx. persons wyth one stone, & haue made Abimelech y<sup>e</sup> sonne of his mayde seruant, kynge ouer the men of Sychem, because he is your brother yf ye then haue dealt truly & purely with Jerobaal & with his house this daye then reioyce ye with Abimelech, & let hym reioyce wyth you. But yf you haue not

dealt truly, then I praye God a fyre may come out of Abimelech, and consume the men of Sychem & the house of Hillo. And that there may come a fyre from amonge the men of Sychem, and oute of y<sup>e</sup> house of Hillo, and consume Abimelech. And Joatham ranne away, and fledde, and went to Beer and dwelte there, for fear of Abimelech hys brother. When Abimelech had reygned thre yere, God sent a sperte of hate betwene Abimelech, and the me of Sychem. And the citezens of Sychem rayled vpon Abimelech, and wysshed that the wyckednes done to y<sup>e</sup>. lxx. sonnes of Jerobaal myght come on hym, & that God wolde lay the bloud of them vnto Abimelech the y<sup>e</sup> brother whych slewe them, and vpon the other men of Sychem whych apded him in y<sup>e</sup> kyllynge of hys brethren. And the citezens of Sychem set me to lay awayte for hym in the toppe of the mountaynes: whych men (whiche they called for hys commynge) robbed all that came a longe the waye by them. And it was tolde Abimelech.

And Gaal the sonne of Abed came wyth hys brethren, and they gat them to Syche. And the men of Sychem put theyr confidence in him. And they went out into y<sup>e</sup> felde, & gathered in theyr grapes, and trode them, and made mery: & went into the house of theyr goddes, and byd eate and drinke, & cursed Abimelech. And Gaal the sonne of Abed sayd: what is Abimelech? and what is Sychem: that we shulde serue hym? Is he not y<sup>e</sup> sonne of Jerobaal? & zebul is his officer: Serue suche as come of y<sup>e</sup> hemoz the father of Sychem, for what reason is it that we shulde serue hym? wolde God thys people were vnder my hande, thā wolde I take Abimelech oute of the waye. And he spake agaynst Abimelech: make thyne hoste greater and go oute. And when zebul the ruler of the cite harde y<sup>e</sup> wordes of Gaal y<sup>e</sup> sonne of Abed, he was wrothe, & sent messengers vnto Abimelech pryuely, saying: behold, Gaal y<sup>e</sup> sonne of Abed and hys brethren be come to Sychem and beholde, they set the cite agaynst the. Nowe therefore up by nyght, thou & al the people that is wyth y<sup>e</sup>, and lye in wayte in y<sup>e</sup> felde. And rise early in the mornynge as soone as the sunne is up, and fall vpon the cite. And yf he and the people that is wyth hym, come out agaynst the, do to hym what thyne handes shalbe able. And Abimelech rose up, and all the people that were wyth hym by nyght. And they layd awayte agaynst Sychem in foure companies. And Gaal y<sup>e</sup> sonne of Abed went oute, and stode in the entrynge of the gate of the cite. And Abimelech rose up, & the folke y<sup>e</sup> were wyth him, from lpyng awayte. And when Gaal sawe the people, he sayde to zebul beholde, ther come people downe from y<sup>e</sup> top of the mountaynes. And zebul sayde vnto hym: the shadow of y<sup>e</sup> hylls seme men vnto y<sup>e</sup> (as by y<sup>e</sup> route art y<sup>e</sup> discouered.) & Gaal answered agayne, and sayd se, ther come folke downe by the myddel of the land, & another company come a long by the playne of the charmays. Then sayd zebul vnto hym where is now thy mouth that sayde: what felowe is Abimelech, that we shuld serue him? Is not this the people that y<sup>e</sup> hast despised? Go out

st. xxiii. a

st. c. x. b.



So out now & fyght w<sup>th</sup> the. And Saal w<sup>et</sup> oute before p<sup>r</sup> citez<sup>s</sup> of Sichem, & fought w<sup>th</sup> Abimelech. And Abimelech chased him, p<sup>r</sup> he fled before hym: & he drave hym into the c<sup>yt</sup>ie, and many were ouerthrowen & wounded, euen vnto p<sup>r</sup> entering of the gate. And Abimelech dwelt at Arumah.

And zebul thruste out Saal and hys brethren p<sup>r</sup> they wulde not dwell in Sichem: & it chanced the not to carpe therein. And on the morow, it happened p<sup>r</sup> the people w<sup>et</sup> out into p<sup>r</sup> felde. And they told Abimelech. And he toke p<sup>r</sup> people, & denydd the into thre c<sup>o</sup>panies & layd awayte in p<sup>r</sup> feldes, & looked, & beholde, the people were come oute of the c<sup>yt</sup>ie, and he ranne vpon them, and smote them.

And Abimelech, & the c<sup>o</sup>panies p<sup>r</sup> were w<sup>th</sup> hym, reached further, & stode in the entyrnge of the gate of the c<sup>yt</sup>ie. And p<sup>r</sup> two other c<sup>o</sup>panies ranne vpon all the people that were in p<sup>r</sup> feldes, & slewe them. And when Abimelech had fought agaynst the c<sup>yt</sup>ie all that daye, he toke it, & slew the people that was therein, & destroyed the c<sup>yt</sup>ie and lowed laith thow it. And when all the m<sup>e</sup> of the towre of Sichem heard that, they entred into a strong hold of p<sup>r</sup> house of their god Baal Berith, & where they made a bonne w<sup>th</sup> hym: & chere of vpon the place take the name, w<sup>th</sup> chere place was exceeding stronge.)

And it was tolde Abimelech, that all the m<sup>e</sup> of the towre of Sichem were gathered together, and Abimelech gat hym to mounte zelmo, both he and all the people that were with him, & toke axes w<sup>th</sup> hym & cut downe boues of trees, and toke the and bare them on his shulder, & sayd vnto the folke that were with hym: & what ye haue sene me do, speede poure selues, and do lyke w<sup>th</sup> as I haue done. And all the men p<sup>r</sup> were among the people, cut downe boues, & folowed Abimelech, & put them into the holde, and set the holde afyer by the. so that w<sup>th</sup> smoke and fyre) al p<sup>r</sup> m<sup>e</sup> of the towre of Sichem were slayne, vpon a thousande men and women.

Then went Abimelech to Thebez, and besegged it, & toke it. But there was a stronge towre w<sup>th</sup> in the cite, & thither ranne all the men and women, & all the chere that were in the c<sup>yt</sup>ie, and

put it to the, & got them vpon (by the bulwarkes) to p<sup>r</sup> toppe of p<sup>r</sup> towre. And Abimelech cam vnto p<sup>r</sup> towre and fought agaynst it, & went hard vnto the doze of the towre to set it on fyre. And a certayne woman & caste a peece of a mylstone vpon hys heade, and all to brake hys brayne panne.

Then Abimelech called hastelye vnto p<sup>r</sup> young man that bare his harnesse, and sayd vnto him: & drawe thy swearde & slee me, that men say not of me a woman slewe hym. And hys lad thruste hym thowowe and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed euery ma vnto hys owne house. And thus & the w<sup>th</sup>kednesse of Abimelech whych he dyd vnto hys father, in sleynge hys senentye brethren and therto all the w<sup>th</sup>kednesse of the men of Sichem, dyd God byynge vpon their heades. And vpon them came the curse of Joathan the sonne of Jerobaal.

The .x. Chapter.

Thola and Jaie are Judges of Israel.



After Abimelech there arose, to defend Israel, one Thola (p<sup>r</sup> sonne of Phuah) his vnclesone, a ma of Isakar whych dwelt in Samir in mount Ephraim. And he iudged Israel .xiii. yere & dyed, & was buryed in Samir. And after hym arose Jaie a Gileadite, & iudged Israel .xii. yere. And he had thyrtye sonnes p<sup>r</sup> & rode on thyrtye Asse coltes, & they had thyrtye c<sup>yt</sup>ies, which are called p<sup>r</sup> townes of Jaie vnto this daye, & are p<sup>r</sup> lande of Gilead. And Jaie dyed & was buryed in Ramoth.

& And the chyldren of Israel wrought w<sup>th</sup>kednesse yet agayne, in the syght of the Lord, & serued Baalim & Ashtaroth, and the goddes of Syria, the goodes of Sidon, & the goddes of Moab, the goddes of the chyldren of Ammon, & the goddes of the Philistynes, and forsoke the Lord & serued not him. And the Lord was wroth w<sup>th</sup> Israel, & solde them into the handes of the Philistines, & into the handes of the chyldren of Ammon which fro that yere forth, p<sup>r</sup> yde & oppressed the chyldren of Israel. xviii. yere all that were on the other syde Jordan in p<sup>r</sup> lande of the Amorites whych is in Gilead. Moreover, p<sup>r</sup> chyldren of Ammon went ouer Jordan to fyght agaynst Juda, Ben Iamin, & the house of Ephraim so p<sup>r</sup> Israel was sore c<sup>o</sup>bred. And the chyldren of Israel cryed vnto the Lord, saying: We haue synned agaynst the for we haue forsaken our owne God, & haue serued Baalim. And the Lord sayd vnto the chyldre of Israel dyd not y<sup>e</sup> Egypci<sup>s</sup> the Amourites, the chyldren of Ammon, the Philistines, the Sidonites, the Amalekites, and the Moabites oppresse pou: And ye cryed to me & I deliuered you out of theyr handes. And for all p<sup>r</sup> ye haue forsaken me, & serued straunge goddes, wherfore I will helpe pou nomore. Go and crye vnto the goddes whiche ye haue cholen and let them saue pou in the tyme of poure tribulacyon. And p<sup>r</sup> chyldre of Israel sayd vnto p<sup>r</sup> Lord: We haue synned: do p<sup>r</sup> vnto vs whatsoeuer please p<sup>r</sup> deliuer vs onely this day. And they put away p<sup>r</sup> straunge goddes from them & serued the Lord. And hys soule had pitie on p<sup>r</sup> miserie of Israel.

Then the chyldren of Ammon gathered together, and p<sup>r</sup>ched in Gilead. And the chyldren of Israel gathered them together, and p<sup>r</sup>ched in Mizpa. And the lordes of Gilead sayde eche to other: Whosoever w<sup>th</sup>l begynne the battell agaynst the chyldren of Ammon, the same shal be heade ouer all the enhabytors of Gilead.

The .xi. Chapter.

Jephthah driuereth Israel from the Ammonites.



And ther was one Jephthah a Gileadite, a stronge man, the sonne of an harlot: and Gilead begat Jephthah. And Gileads wyfe bare him sonnes, whiche when they were come to age thrust out Jephthah, and sayde vnto hym thou shalt not enheret in oure fathers house, for p<sup>r</sup> art the sonne of a straunge woman. Then Jephthah fled from his brethren, and dwelt in p<sup>r</sup> land of Tob. And there gathered ydle (and thersche) men to Jephthah, and went out w<sup>th</sup> him. And it chaunced in processe of tyme that the chyldren of Ammon



of oure handes, nether wolde he haue shewed vs all these thynges, nor wolde now he haue told vs any such. And the wyf bare a sonne, and called his name Samson. And the lady grewe, and the Lorde blessed hym. And the sprete of the Lorde beganne to moue hym in the hoste of Dan, be- t wene zaraah and Esthaol.

### The xiii. Chapter.

*The marriage of Samson. He killeth a lion. He playeth with a robbre. He killeth the Philistines. He taketh him a wife and taketh another.*

**S**amson went downe to Thānath, and sawe a womā in Thānath of y<sup>e</sup> dought- ters of the Philistines, and he came vp, and tolde hys father and hys mother, & sayd: I haue sene a woman in Thānath of the doughters of y<sup>e</sup> Philistynes. And now geue me her to wyfe. Then hys father and mother sayde vnto hym: Is ther neuer a woman among the doughters of thy brethren, and amonge all my people, but that thou muste go, and take a wyfe of the vncircumcised Philistines? And Sam- son sayde vnto hys father: geue me this woman for she pleasech me well. But his father and mo- ther wyfte not that it was the Lordes doynge, & y<sup>e</sup> he sought an occasyon agaynst y<sup>e</sup> Philistines, for at y<sup>e</sup> tyme y<sup>e</sup> Philistines raigned ouer Irael.

*Deut. vii. 1.*

Then wēt Samson & his father & his mother downe to Thānath, & came to the vncircumcised of Thānath. And behold, a pounce *was* lion roared vpon hym. And the spret of y<sup>e</sup> Lord came vpon hym. And he tare hym, as he wolde haue rent a kydder, and yet had nothyng in his hand, nether tolde hys father & mother what he had done. And he wēt downe, & talked w<sup>th</sup> the womā, which seemed well fauored in y<sup>e</sup> syght of Sāson.

And wythin a whyle space after as he wente thither agayne to take her to wyf, he turned out of the waye, to se y<sup>e</sup> carkasse of y<sup>e</sup> lion. And behold, ther was a swarme of bees and honp in the car- kasse of the lion. And he toke of the honp in his handes, and wente eatyng, & came to hys father and mother, and gaue them also. And they dyd eate. But he tolde not them, that he had taken the honp out of the carkasse of the lyon.

**A**nd so hys father came vnto the woman and Samson made ther a feast, for so vled the pong- ment to do. And whē they *(the cyclopes of that place)* sawe hym, they brought .xxx. companions to be wyth hym. And Samson sayd vnto the: I wyll nowe put forth a ryddle vnto you: And yf you can declare it me wythin .vii. dayes of the feast, and spnde it out, I wyll geue you .xxx. chynge, & .xxx. chaunge of garmetes: But and yf you can- not declare it me, then shal ye geue me .xxx. chyn- ges and .xxx. chaunge of garmetes. And they an- swered hym: put forth thy ryddle, that we maye heare it. And he sayde vnto them: Out of the ea- ter came meate: & out of the stronge came sweet- nes. And they coulde not in .iii. dayes expounde the riddle. And when y<sup>e</sup> seventh daye was come, they sayd vnto Sāsons wyfe: flater thyne hul- bande, *on* (and perswade hym) that he maye declare vs the ryddle, least we burne y<sup>e</sup> and thy fathers house w<sup>th</sup> fyre. Haue ye called vs hyther, to make vs beggers? And Sāmons wyfe wept before

hym *(complained)* and sayd: Surely thou hatest me and lovest me not: for thou hast put forth a ryddle: vnto the chyldren of my folke and haste not tolde it me. And he sayde vnto her: Behold, I haue not tolde it my father and my mother, and shall I tell it the?

And Sāmons wyfe wepte before hym .vii. dayes, whyle the feast lasted. And the .vii. daye he tolde her, because she laye so sore vpon hym. And she tolde it the chyldren of her folke. And y<sup>e</sup> men of the cytie sayde vnto hym y<sup>e</sup> seventh daye, before the sonne wente downe. What is sweeter then honp, & what is stronger then a lyon? Then sayde he vnto them: Yf ye had not plowed wyth my coulfe, ye had not founde out my ryddle. And the sprete of y<sup>e</sup> Lord came vpo hym. And he went downe to Askalō, & slewe thyrtye men of them, and spoyled them, & gaue chaunge of garmetes vnto them whych expounded the ryddle. And he was wroth, and wente vnto hys fathers house. But Sāmons wyfe was geuen for one of hys companions, that he had taken vnto hym.

### The xv. Chapter.

*Samson trech for his handes to the soe caples. Wech y<sup>e</sup> same bone of an alle he killeth a thousand men. Out of a greace to the in the talow, God gaue hym water.*

**I**t chaunced wythin a while after *that* Samson vspired hys wyfe wyth a kydder, sayng: I wyll go into my wyfe into y<sup>e</sup> chamber: but her father wolde not suffer hym to go in. And her father sayde: I thought that thou haddeste hated her, and therfore gaue I her vnto one of thy companions. Is not her ponger sister sayre then her? Take her in steade of the other. Samson sayde vnto the: How am I more blamelesse the the Philistines, & therfore wyll I do them displeasure.

And Samson went out, and caught thre hun- dred fores, and toke fyrebrandes, and fastened taylor to taylor, & put a fyrebrande in the myddes betwene two tayles. And whan he had set the brandes of fyre, he sent the oute, *on* (that they myghte come to the, whych went immediately) into y<sup>e</sup> standynge corne of the Philistines, and burnt vp bothe the reped corne and also the standynge, wyth te vncircumcised and olvers. Then y<sup>e</sup> Philistines sayd: Who hath done thys? And it was tolde them y<sup>e</sup> Samson the sonne in lawe of y<sup>e</sup> Thānite, be- cause he had taken hys wyfe, and geuen her to hys companion. And the Philistynes came vp and burnt her and her father wyth fyre.

And Samson sayde vnto them: Though ye haue done thys, yet wyll I be auenged of you & then I wyll cease. And he smote them legges and thyrghs with a mightye plage. And then he went and dwelte in the caue of the rocke Etam.

Then the Philistynes came vp, and pytched in Juda, & laye in *(a place, that was afterwarde called)* Lehy *(that is a name bone, wher they had was fastened aboue.)* And the men of Juda sayde, whych are ye com vp vnto vs? They answered: to bynd Sā- son are we come vp, and to do to hym as he hath done to vs. Then thre thousand men of Juda went downe to the caue of the rocke Etam, and sayd to Sāson: Wottest y<sup>e</sup> not y<sup>e</sup> the Philistines are



are rulers ouer vs? Wherefore then hast thou done thus vnto vs? He answered the, \* as they dyd vnto me, so haue I done vnto them.

And they sayd vnto him agayne: we are com downe to bynde the, and deliuer the into þe hād of the Philistines. And Samson sayd vnto the: <sup>or (þe prompte me)</sup> sweare vnto me, that ye shall not fall vpon me pour selues. They answered him, saying: No, but we wyll bynde the & deliuer the vnto theyr hādes. But we wil not kyll the. And they bounde hym with two newe cordes, and brought him from þe rocke. And whē he came to Lehi, þe Philistines counted agaynst hym. And the spyte of the Lord came vpon him, and þe cordes that were vpon his armes, became as flaxe that was burnt w<sup>th</sup> fyre, for the hādes loosed frō of his handes. And he founde a rotten sawe bone of an asse, and put for the his hande, and caught it, and slue a thousande men therewith.

And Samson sayd: w<sup>th</sup> the sawe of an asse haue I made hyppes of them: with the sawe of an asse haue I slayne a thousand men. And whē he had left speaking: he cast awaye the sawe bone out of his hande, and called the place: Ramath Lehi.

<sup>or (that is by interpretacion: the lyeing by or the sawe bone)</sup> And he was sore a thyrst, and called on þe Lord, and sayde: thou hast gyuen this great victorie, in the hande of thy seruante. And now I must dye for thyrst, and fall into the hādes of þe vncircumcised. But God brake a great toth þe was in the sawe, and there came water thereout. And when he had dronke his spyte came agayne, & he was refreshed, wherefore þe name thereof is called vnto this daye, the well of the caller on, which came of the sawe. And he iudged Israel in the dayes of the Philistines twentye yeres.

### The .xviij. Chapter.

Samson lyeth by the gates of Gaza. He was deceived by Dalila. He putte downe the house vpon the Philistines, and dyed with them.

Other topes  
called Gaza.

Then went Samson to Azah, \* and sawe there an harlot, & w<sup>th</sup> her vnto her. And it was tolde the Azathites: saying: Sāson is come hither. And they w<sup>th</sup> about, & layd wait for him there all night in þe gate of þe cite, & were styll all þe night, saying in þe morning when it is day we shall kyll him. And Sāson toke his rest tyl midnigh, & arose at midnigh, and toke the doores of þe gate of þe cite, & the two syde postes, & rent them of, with the barre and all, and put them vpon his shoulers, and caried th<sup>em</sup> in vnto the toppe of an hyl that is before Hebron.

And after th<sup>is</sup> it fortuneth, that by the ruer of Sorck, he loued a woman called Dalila: vnto whome came the lordes of the Philistines, and sayd vnto her: persuade hym, and se where in his great strength lyeth, and by what meane we maye overcome hym, that we maye bynde hym, to brynge hym vnder and enery one of vs shall geue the a leuen hundred seluerlinges.

And Dalila sayde to Samson: Oh, tell me where thy great strength lyeth, and howe thou myghtest be bounde, and brought vnder. Sāson answered vnto her: If they bynde me with seven greene wythes that were neuer dyed, I

shall be weake as other men:

And then þe lordes of the Philistines brought her seven wythes that were yet greene and neuer dyed, and she bounde him therewith. And w<sup>th</sup> standyng she had men lyng in waye with her in the chaumbre. And she sayde vnto hym: the Philistines be vpon the Samson. And immediately he brake the wythes as a stryng of towne <sup>or (that is twyned) breaketh</sup>, when it seleth fyre. And so his strength was not known.

And Dalila sayde vnto Samson: Se, thou hast mocked me & tolde me lyes. Nowe therfore tel me wherewith thou myghtest be bound. He answered her: yf they bynde me w<sup>th</sup> newe ropes þe neuer were occupied, I shall be weake, and as another man. Dalila therfore toke newe ropes, & bound him therewith, & sayd vnto him: the Philistines be vpon the Samson. And there were lyes of waye in the chaumbre, & he brake th<sup>em</sup> in from of his armes, as they had bene but a threde. And Dalila sayd to Sāson, hitherto thou hast begyled me & tolde me lyes: yet tel me how thou myghtest be bounde. He sayde vnto her: If thou plattedest þe .vij. lockes of my heed w<sup>th</sup> an heere lace. And she fastened them with a nayle, and sayde vnto hym: the Philistines be vpon the Sāson. And he awooke out of his slepe and plucked awaye the nayle that was in the plattynge with the heere lace. And she sayde vnto hym agayne: How canst thou saye that thou louest me, when thyne herte is not with me? Beholde, thou hast mocked me this thre tymes, and hast not tolde me wherein thy great strength lyeth.

And as she laye vpon hym with her wordes continually vexing of him, his soule was enuied euen vnto the death. And so he tolde her all his herte, and sayd vnto her: there neuer shall be rasour vpon myne heed, for I haue bene an abscapner: <sup>or (that is to say consecrate)</sup> vnto God, euen from my mothers wombe therfore when I am shauen my strength wyll go from me, & I shall ware weake, and be lyke all other men. And when Dalila sawe that he hadde tolde her all his herte, she sente, and called for the lordes of the Philistines, saying: come vp yettisonnes, for he hath shewed me all his herte.

Then þe lordes of the Philistines came vnto her, & brought þe money in their handes. And she made him slepe vpon her knees, & toke his shauen in her lap, and she let for a man, and he dyd shauie of the seven lockes of his heed, and began to bere him & his strength was gone from hym. And she sayd: the Philistines be vpon the Samson. And he awooke out of his slepe, and sayde: I wyll go out now as at other tymes, and shall be my selfe, and he wyll not y<sup>e</sup> the Lord was departed from him. But the Philistines toke him, & put out his eyes, and brought hym downe to Azah and bounde hym with two fetters of brasse. And he dyd grynde in the prison house: howbeit the heere of his heed began to growe agayne after that he was shauen.

Then the lordes of the Philistines gathered the togyther for to offere a solempne offeryng vnto Dagon their God, and to reioyse: for they sayd:

our



our god hath deliuered Samson oute enemye into our handes. And when the people saw him they praised theyr god, for they sayde: our god hath deliuered into our handes our enemye and destroyer of our country, whiche slue manye of vs. And when theyr hertes were merue, it fortuned, that they sayde: sende for Samson, that he maye make vs laugh.

**S** And they set Samson out of the prison house, and he played before them, and they set hym betwene the pillers. And Samson sayd vnto the ladde that led hym by the hande: set me that I maye touche the pillers that the house stande vpon, and that I maye leane to them. And the house was full of men and women. And there were all the lordes of the Philistines. And there were vpon the roote a thre thousande men and women that behelde whyle Samson played.

And Samson called vpon the Lorde, & sayd: O Lorde God thyngke vpon me, and strengthen me, at this tyme onely: O God that I maye be auenged of the Philistines for my eyes. And Samson caught the two middle pillers on which the house stode, and on which it was bozne vp: the one in his right hand, & the other in his left, and sayde: my soule shall dye w<sup>th</sup> the Philistines, and bowed them w<sup>th</sup> all his myght. And the house fell vpon the lordes & vpon all the people that were therein. And so the deed whiche he did at his death were mo<sup>re</sup> then they which he did in his lyfe. And his brethren & all the house of his father came downe and toke hym vp, & broughte him and buryed hym betwene zarah and Estabol, in the burying place of Manoah his father. And he iudged Israel twentye yeres.

#### The xvii. Chapter.

*Of Micah, whose mother made hym an ydole of syluer.*

**T**here was a man in mounte Ephraim named Micah, and he sayde vnto hys mother: the leue hundred syluerlinges that were taken from the about which thou curstest and spakest it in myne eares. Beholde, y<sup>e</sup> syluer is w<sup>th</sup> me, I toke it away. And his mother sayd: blessed be thou my son in y<sup>e</sup> Lorde. And whē he had restored the leuen hundred syluerlinges to his mother agayne, his mother sayd: I vowed y<sup>e</sup> syluer to the Lorde of myne hand for y<sup>e</sup> my son, y<sup>e</sup> thou shouldest make a grauen ymage and an ymage of metall. Nowe therefore I will gyue it y<sup>e</sup> agayne. And whē he restored y<sup>e</sup> monye vnto his mother, his mother toke two hundred syluerlinges & gaue the to a goldsmith whiche made thereof a graue ymage, and an ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and Theraphim: *(that is to saye a garment for the prest, and phylis.)* And fylled the hand of one of his sones which became his prest. In those dayes there was no kynge in Israel, but euer y<sup>e</sup> mā dyd y<sup>e</sup> which was good in his own eyes.

And there was a yonge man out of Bethlehem Juda, of the kynred of Juda: which yonge man was a Leuite, and sojourned there. And y<sup>e</sup> man departed out of the cite of Bethlehe Juda,

to good well where he coulde fynde a conuenient place. And he came to mount Ephraim to the house of Micah as he iourneyed. And Micah sayd vnto him: Whence comest thou? The Leuite answered hym: I am of Bethlehem Juda, and go to dwell where I may fynde a place *(and whence I maye stype it to be for my prosper.)* And Micah sayde agayne vnto hym: dwell with me and be vnto me a father and a prest. And I will gyue the ten syluerlinges by yere, two garnytes, and thy meate and drynke.

And the Leuite was content to dwell with the man, and was vnto him as one of his owne sonnes. And Micah consecrated the hand of the Leuite, and the yonge man became his prest, and was in the house of Micah. Then sayd Micah: now I am sure that the Lorde wyl be good vnto me: for I haue a Leuite to my prest.

#### The xviii. Chapter.

*The children of Dan take the goddes and the prest of Micah away. They destroye Ais, and after burye it agayne.*

**I**n those dayes there was no kynge in Israel. And in those dayes the tribe of Dan sought the an heritaunce to dwell in. For vnto y<sup>e</sup> tyme there fell none inheritance vnto them amonge y<sup>e</sup> tribe of Israel.

And y<sup>e</sup> children of Dan sent of theyr kynred, v. actiue mē in feates of warre out of their coostes, out of zarah & Estabol, to beue y<sup>e</sup> lād & seache it out, & sayd vnto them: go, & seache out y<sup>e</sup> lande. Which whē they came to mount Ephraim eue to y<sup>e</sup> house of Micah they lodged there. And when they were in y<sup>e</sup> house of Micah, they knewe the voyce of y<sup>e</sup> yonge mā the Leuite: and whē they turned in thither, they sayd vnto him: who brought the hither? what makest thou in this place? and what hast thou here? And he answered the: thus & thus dealeth Micah w<sup>th</sup> me, & hath hyred me, and I am become his prest. And they sayde vnto hym agayne: Aske counsaile now of God, that we maye knowe whether the waye whiche we go shall be prosperous or no. And the prest sayde vnto them: go in peace, for the Lorde gyddeth your waye which ye go.

The y<sup>e</sup> fyue men departed and came to Ais, and sawe the people y<sup>e</sup> were therein, howe they dwelt carelesse, after y<sup>e</sup> maner of y<sup>e</sup> Sidons, syl and without castynge of parpis: and y<sup>e</sup> no man made any trouble in y<sup>e</sup> lande, or vsurped any dominiō, but were farre from y<sup>e</sup> Sidons, & had no busynesse w<sup>th</sup> other mē. And they came vnto their brethren to zarah & Estabol. And their brethren sayd vnto the: what haue ye done? And they answered: A yple, that we may go vp agaynst the: for we haue sene the lande: surely a very good one. And do ye sit stil: be not slouthful to depart. But come to coquere y<sup>e</sup> lande: *(for shee be no labour.)* And yf ye wyl goo ye shall come vnto a people that casteth no parpylles, and it is a very large countrey: which God hath gyuen into your handes. It is also a place whiche doeth lacke nothyng that is in the worlde.

And there departed thence of the kynred of the Danites, eue out of zarah and Estabol, six hundred men appoynted w<sup>th</sup> instrumentes of warre.



warre. And they went vp and pitched in Mariath Jarim which is in Iuda. Wherfore they call the place, the hoost of Man vnto this daye: and it is on the backeside of Mariath Jarim: And they went thence vnto mounte Ephraim, and came to the house of Micah. The answered the fyue men þ went to spye out the countri of Laish and sayd vnto theyz bzethzen: wot ye not, that there is in these houses an Ephod, Cheraphim, a grauen ymage and an ymage of metall: Now therfore consydre what ye haue to do.

And they turned thitherwarde & came to the house of þ yonge man the Leuite, euen vnto the house of Micah, & saluted him peacably. And þ fyre hundred men gyrded w weapons of warre which were of the children of Man, stode by the entreynge of the gate. And the fyue men þ went to spye out the lande, went in thither and toke þ harned ymage and the Ephod, Cheraphim & the ymage of metall. And the prest stode in the entreynge of the gate w the fyre hundred men þ were armed vnto battayl, whyle the other wnt into Micahs house, and fet the harned ymage, the Ephod, Cheraphim and the ymage of metall.

Then sayd þ prest vnto the: what do ye? They answered him holde thy peace, laye thyn hand vpo the mouth, and come w vs to be our father and prest. It is better for the to be a prest vnto the house of one man then to be a prest vnto a tpye or kynred in Israel: And þ prest was glad and toke the Ephod and Cheraphim, and the grauen ymage, and wente with the people. And they turned & departed and put þ children the catel and theyz other substance befoze them.

And when they were a good waye from the house of Micah, the men þ were in the houses, & in Micahs house, made out crye, & folowed after the children of Man, and called vnto them. And they turned theyz fyces, & sayde vnto Micah: what apleth the, that thou makest an out-crye? And he sayd: ye haue taken away my goddes which I made, and also the prest, and good your wayes with them. And what haue I more? howe then saye ye vnto me: what apleth the? And the chyldren of Man sayde vnto hym: let not thy voyce be hearde amonge vs, lest angre felowes ronne vpon the, and thou lose thy lyfe with the lyues of thyn householde. And so the chyldren of Man went theyz wayes.

And whē Micah saw þ they wer to strong for hi, he turned, & wnt back vnto his house agayne. And they toke the thynges whiche Micah had made, and the prest which he had, and came vnto Laish, euen vnto a people that were at rest and without mistrust, and smote them with the edge of the swearde, and burnt the cytie with fyre. And there was no man to helpe, bycause Laish was farre from Sidon, and they had no meddlynge with any other man. And the cytie stode in the valleye that lyeth by Betherod.

And they bnilt them there a cite, and dwelt therein. \* And called it Dan after the name of Dan theyz father whiche was borne vnto Israel. Howbeit, in very dede the name of the cytie was Laish at the begynnyng.

And the children of Dan set them vp the grauen ymage. And Jonathan the sonne of Gersō the sonne of Manasses & his sones were the prestes in þ tpye of Dan \* vntyll they were caried away out of þ land captiue. And they set them vp the harned ymage whiche Micah made, all þ whyle that the house of God was in Silo.

### The xix. Chapter.

Of the Temple, whose temple was by lapnoully killed in Sibra.

It chaunced in those dayes, whē there was no kynge in Israel, þ a certayne Leuite sojourning on the syde of mount Ephraim take to wyfe a concubine out of Bethlehe Iuda, & his concubine played the whore by him, and went away from him vnto her fathers house to Bethlehe Iuda, & there continued foure monethes. And her husband arose and went after her, to speake frendly vnto her, and to bryng her home agayne, haupng his lac with hym and a couple of asses.

And she brought him vnto her fathers house, and when the father of the damsell sawe hym, he reioysed of his comynge. And his father in lawe the damells father kepte hym. And the Leuite abode with hym thre dayes, and so they dydeate and drynke, and lodged there.

The fourth daye when they arose early in the morning, the man stode vp, to departe. And the damells father sayd vnto his sonne in lawe: co fort thyn hert with a morsell \* of breed, & then go your way. And they sat downe, & dydeate & drynke bothe of them togyther. And the damells father sayde vnto the man: Be contente I praye the, and tarpe al nyght, and let thyn hert be merre. And when the man stode readye to depart, his father in lawe compelled him to turne agayne, and tarpe all nyght there. And he arose vnto early the fyfth daye to departe, and the damells father sayde: comforte thyn herte: and they tarped vntyll after mydday. And they dydeate bothe of them togyther.

And when the man arose to departe w his concubine and his lad, his father in lawe the damells father sayd vnto him: beholde, the daye goeth fast awaye and draweth towarde euen, tarpe all night: at þ leest waye tarpe this daye here, þ thyn hert may be merre. And tomozow get you earlye vpon your waye, that thou mayest get the to thy tent. Nevertheless, the man wolde not tarpe, but arose & departed, & came as far as Jebus (which is at Ierusalem) and his two asses laden, and his concubine and his lad with hym. And whē they were fast by Jebus the day was soze spent, and the yonge man sayde vnto his master: come I praye the, & let vs turne in, into this cytie of the Jebusites, and lodge all nyght there. His master answered him: we wpll not tourne in to a straunge cytie that are not of the chyldren of Israel: we wpll go forth to Gibea. And he sayde vnto his lad: goo forwarde, and we shall come to one of these places, to lodge al nyght either in Gibea or in Rama. And they went soze warde vpon theyz waye, and þ sunne went downe vpo them, when they were fast by



Gibea which belongeth to them of Ben Jamin And they turned thitherward to go in a lodge all nyght in Sibea. And when he came he late him downe in a strete of the ctye, for there was no mā that toke them to lodgyng. And beholde there came an old man from his worke, out of y<sup>e</sup> felde at enen, which was also of mount Ephraim, and dwelt as a straūger in Sibea. But the men of the place were the chyldren of Jamin.

**E** And when he had lyfte up his eyes, he sawe a wayfaryng man in the stretes of y<sup>e</sup> ctye. And y<sup>e</sup> olde man sayd: whither goest thou? And whēce camest thou? He answered hym: we came from Bethlehē Juda, toward the syde of mount Ephraim fro thence am I, and I went to Bethlehēm Juda, & go now to the house of the Lord. And there is no mā that receyue me to house. We haue strawe & prouandze for our asses, and breed & wyne for me & thy handmayde, and for the lad that is w<sup>th</sup> thy seruānt: & we lack nothing.

The olde man sayd: peace be w<sup>th</sup> the, all y<sup>e</sup> thou lackest shalt thou fynde w<sup>th</sup> me. onely abyde not in y<sup>e</sup> strete all nyght, and so he brought him into his house, and gaue foddze vnto his asses. And they washed their feet & did eate & drynke. And as they were making their bertes merp, behold the men of the ctye which were wicked, beset y<sup>e</sup> house round about, and thrust at y<sup>e</sup> doze & spake to the man of the house, the olde man, sayinge: bring forth the man that came into thyne house that we maye knowe hym.

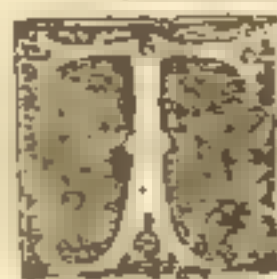
**And** the man of the house, the olde mā wēt out, and sayde vnto them: Oh maye my brethren do not so wickedly, seeing that this man is come into myne house. doo not so vnnete a thyng. Beholde, here is my daughter, a mayden, and this mans concubine, them wil I bring out now vnto you, and hūble them, and do w<sup>th</sup> them what semeth you good: but to this man do not so abhominable a thyng. But the mē wolde not hearken to him. And the mā toke his concubine, and brought her out vnto the, which knewe her and abused her all y<sup>e</sup> nyght, eue vnto y<sup>e</sup> morning. And when the daye began to spyng, they let her go.

And the came the woman in the dawning of the daye, and fell downe at y<sup>e</sup> doze of the mans house where her lord was: for it was daye. And her lord arose vp in the morninge, & opened the dozes of the house & wēt out to go his way. And Beholde, the woman, euen his concubine lay a longe befoze the doze of the house, and her handes stretched out vpon the thresholde. And he

**he** (charynge her to haue bene aske) sayd vnto her: vp and let vs be goig. But she answered not. The man **he** (perceyvinge that she was deed) toke her vp vpo an Asse, and stode vp, and gate hym vnto his owne home. And when he was come to his house, he toke a knyfe and caught his concubine and deuyded her with the bones into twelue peeces, and sēt her into all quarters of Israel. And all that sawe it sayde: there was no suche dede done oz seene syns the chyldren of Israel came out of Egypt vnto this daye, consydze the matter, take aduilement and save your myndes.

**The xx Chapter.**

**The battayle of the Israelites agaynst the typhes of Ben Jamin, for the Leuite wyfe which was kylled.**



**U**hen all y<sup>e</sup> chyldren of Israel went out: and the congregacion was gathered together as it had bene but one man, euen from Dan to Beerseba, and vnto the lande of Gilead vnto the Lorde in Elisha, & there stode folke out of all quarters and of all the trybes of Israel, in the congregacion of the people of God foure hundred thousande footemen that drewe swerdes. And when the chyldren of Ben Jamin herde that the chyldren of Israel were gone vp to Elisha, and had sayde: O ye chyldren of Israel tell vs howe this wyckednesse happened.

And the Leuite the womans husbāde y<sup>e</sup> was slayne, answered and sayd, I came vnto Sibea that is in ben Jamin w<sup>th</sup> my concubine to lodge all nyght and the mē of Sibea arose agaynst me, & beset the house rounde about vpon me by nyght and thought to haue slayne me, & my concubine hane so forced y<sup>e</sup> she is deed. And I toke my concubine, and cut her in peeces, and sente her thorowout al y<sup>e</sup> landes of the enheritaunce of Israel. For they haue committed abhominacions folp in Israel. Behold, ye are al chyldre of Israel. Donde this matter, & gyue your aduise in the case.

And al the people arose as it had ben one mā, saying there shal not a mā of vs go to his tent, neither turne into his house. But this shal be it y<sup>e</sup> we wyl do to Sibea. We wil go vp by lotte agaynst it. And we wyl take ten men of the hundred thorowout all the trybes of Israel, and an hundred of the **E**, and a thousand out of **x**. **E**. to set bytyle for the people to make that they may go agaynst Sibea Ben Jamin, by cause of all the abhominacion, that they haue wrought in Israel. And so all the men of Israel gathered together agaynst the ctye, knyt together as it had bene but one man. And the tribes of Israel sent men thorowe all the trybe of Ben Jamin, saying: what wickednesse is this that is happened among you? Now thefore deliuer vs the mē, these chyldre of Belial which are in Sibea, y<sup>e</sup> we may slay the, & put a waye out from Israel.

Neuerthelater, the chyldren of Ben Jamin wolde not herken vnto the voyce of the y<sup>e</sup> brethren the chyldren of Israel: but gathered the selues together out of y<sup>e</sup> ctyes vnto Sibea, to com out and fyght agaynst the chyldren of Israel. And the chyldren of Ben Jamin were nombred at that tyme out of the ctyes xxvi. thousand mē that drewe swerdes, besyde the inhabitours of Sibea, which were nombred seven hundred cholf men. And amonge all these folke were seven hundred left handed men, which euerye one coulde spynge stones at an heer breadth, and not mylde. And the chyldren of Israel besyde Ben Jamin, were nombred foure hundred thousand men that drewe swerdes, and were all men of warre.

And the chyldre of Israel arose, & went vp to Bethel, & asked counsaile of God who should begin the battayle agaynst the chyldren of Ben Jamin. And y<sup>e</sup> Lord sayde: Juda shal begyn. And the chyldre of Israel stode vpearly and besieged Sibea.



Gibeā. And the men of Israel went out to battell agaynste Ben Jamin, and the men of Israel put them selues in aray to fyghte agaynste them, besyde Gibeā. And the chyldren of Ben Jamin came out of Gibeā, and destroyed of the Israelites that daye. xxii. thousande men, and brought them to the earthe.

And the folke of the chyldren of Israel plucked vp theyr hertes, and went to agayn, & made battell in the same place where they dyd the fyrst daye. And the chyldren of Israel went vp and wepte before the Lorde vnto euen, and asked of the Lorde, sayinge. Shall we go agayne to battayle agaynste the chyldren of Ben Jamin oure brethren? And the Lorde sayde: go vp agaynste them. And the chyldren of Israel came out agaynste the chyldren of Ben Jamin the seconde day. And the chyldren of Ben Jamin wet agaynst them out of Gibeā, the second daye, and destroyed to the earthe of the chyldren of Israel once agayne. xxiij. thousande men that drew sweardes euery man of them. Then the chyldren of Israel and all the people wente vp and came vnto Bethel, and wepte and satte there before the Lorde, and fasted the same daye vnto euen, and offered burnt offerynges and peace offerynges before the Lorde. And the chyldren of Israel asked the Lorde for there was the arke of the apoyntment of God in those dayes. And Phinehes the sonne of Eleazar, sonne of Aaron waytyng vpon it at that tyme, sayde. Shall I get me vp to go out any more to battell agaynst the chyldren of Ben Jamin my brethren, or shal I cease? The Lorde sayde: go for to morowe I wyll deliuer them into your handes. And Israel set byars a wayte rounde about Gibeā. And the chyldren of Israel went vp agaynste the chyldren of Ben Jamin the thyrde tyme, and put them selues in aray agaynst Gibeā, as tyme before. And the chyldren of Ben Jamin came out agaynste the people, and were drawen awaye from the citie. And they began to smyte of the people dead (as tyme before, by two bye wayes of whiche one goth vp to Bethel & the other to Gibeā thowow the felde) vpon a thyrtye myle of Israel. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrste. But the chyldren of Israel sayde: let vs flye and plucke them awaye from the cypre, vnto the bye wayes.

And all the men of Israel rose vp out of theyr place, & put the selues in aray at Baal Thamar. And lyke wyle the lyers in wayte of Israel came forth out of theyr places, euē out of the medowes that were about Gibeā, & came agaynst Gibeā ten thousande chosen men out of all Israel, & there was a sore battell. But the other wyll not that so great euil was to nye the. And the Lord plagued Ben Jamin before Israel, & the chyldren of Israel destroyed of the Beniamites the same daye. xxv. thousande & an hundred myle, & drew sweardes euery one of them. And whā the chyldren of Ben Jamin saw that they were put to the worst the men of Israel gaue rōme to the Beniamites, because they trusted vnto the lyers in wayte which they had layd besyde Gibeā. And the lyers in wayte halted, and

ranne vpon Gibeā, & went & smote all the cypre with the edge of the swearde. And an apoyntment had the men of Israel fro the lyers in wayte that they shulde make a great smoke wyle vp out of the cypre. And when the men of Israel stood in the battell Ben Jamin began to smyte deade of the chyldren of Israel, aboute a thyrtye personnes, and sayde: the other are put to the worse before vs, as in the fyrst battell. But whā there began to aryse out of the cypre a pyllet of smoke, the Beniamites looked backe: and beholde, the wastynge of the hole cypre began to ascende vp to heauen.

When the men of Israel also turned agayne, the men of Ben Jamin were abashed, for they saw the euell apzched them. And therfore they turned theyr backs before the men of Israel vnto the waye that leadeh to the wilderness, but the men of warre ouertok the. And besyde that, they which came out of the citie, destroyed them in the middle of the. And thus they compassed the Beniamites about, & chased the to Menuba, & ouer rāne the to Gibeā on the east syde: & ther were slaine of Ben Jamin. xviij. thousande, which were all men of warre. And they turned & fled to the wilderness warde, & vnto the rocke of Rimmon. And the other shue by the waye of the rest of the, thre thousande men, & sticked vnto the, vntill they came to Gibeā, & shue two thousande men of the. So that all that were slayne the same daye of Ben Jamin were. xxv. thousande men & drew sweardes, which were all men of war: onely xl. hundred men turned & fled to the wilderness, vnto the rocke of Rimmon, & abode there. iij. monethes. And the men of Israel turned backe agayn vnto the chyldren of Ben Jamin, & smote the with the edge of the swearde in the cypres, both man and beast and all that came to hande, and set on fyre all the cypres that they culde come by.

The xxi. Chapter.

The inhabitants of Gilead are utterly destroyed.



And euery mā of Israel sware i Mizpa, sayeng: there shal none of vs geue his daughter vnto any of the Ben Jamin to wyf. And the people came to Bethel & abode there tyll euen before God, and lyfte vp their voyces, & wepte sore, & sayd. O Lord God of Israel, wher is this chaunced in Israel, that there shulde be this daye one tribe lackynge in Israel? And on the morowe the people rose vp betyme, and made there an aultare and offered burnt offerynges and peace offerynges.

And the chyldren of Israel asked, who are they among all the trybes of Israel, that came not vp to the cōgregation vnto the Lorde: for they had made a greate othe concernyng him that came not vp to the Lord to Mizpa, sayeng: he shal surely dye. And the chyldren of Israel had pytie on Ben Jamin theyr brethren, & sayde: there is one trybe cut of fro Israel this daye: what shall we do vnto the remnant of them, that they maye haue wyues? we haue sworn by the Lorde: that we wyll not geue them of oure daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And behold, there came none of the inhabitants of Jabes Gilead vnto the hooste and congregacon.



# The booke of Ruth

The fyrst Chapter.

Elimelech goeth with his wyfe and chyldren into the lande of Moab.



**I**n the dayes of a certayne Judge when the iudges iudged there fell a darthe in the lande, and a certen mā of Bethlehem Juda wete for to sojourne in the countrey of Moab: he and his wyfe, and his two sonnes. The name of

the man was Elimelech, & the name of his wyfe, Naomi and the names of his two sonnes were, Mahlon and Chilion, and they were Ephraimites, out of Bethlehem Juda. And when they came into the lande of Moab, they continued there. And Elimelech Naomys husbände dyed, and she remayned w<sup>th</sup> her two sonnes whyle the wyues of the nations of the Moabites. The first name was Orpha, & the others Ruth: And they dwelled there about a ten yere. And Mahlon & Chilion dyed also euen both of them, and the woman was left desolate of her two sonnes & of her husbände. Then stode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had hard say in the countrey of Moab, how the Lorde had visited his people, & geue them breade. Wherefore she departed out of the place where she was, & her two daughters w<sup>th</sup> her. And they went on theyr way to returne vnto the land of Juda. And Naomi sayd vnto her two daughters in lawe: go & returne eche of you vnto your mothers house & the Lorde deale as kyndly w<sup>th</sup> you, as ye haue deale w<sup>th</sup> the dead: and w<sup>th</sup> me. And the Lorde geue you, if you may fynde rest, eueher of you in the house of her husbände. And whan she kyssed the, they lyft vp their voyce, & wepte, and sayde vnto her: we wyl go w<sup>th</sup> the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wil you go w<sup>th</sup> me? Are there any mo chyldren in my wombe, to be your husbandes? Turne agayne my daughters, & go: for I am to olde to haue an husbände. And yf I sayd, I haue hope, yf I toke a mā also this nyght: yee & though I had already borne sonnes, wolde ye stay after them, tyll they were of age: or wolde ye for them so longe refrayne fro takinge of husbandes? Not so my daughters: for it greuethe me muche for your sakes that the hande of the Lorde is gone out agaynst me.

And they lyfte vp theyr voyces, and wepte agayne, and Orpha kyssed her mother in lawe but Ruth abode still by her. And Naomi sayd: se, thy systyr in law is gone backe agayne vnto her people and vnto her goodes: returne thou after her. And Ruth answered entreate me not to leaue the, and to returne from after the: for whither thou goest, I wyl go also, and where thou dwellest, there I wyl dwell: thy people shal be my people, and thy god my god. Where thou dyest there wyl I dye, and there wyl I be buryed. The Lorde do so & for me, yf ought but

death

For the people were vexed, and beholde: there were none of the inhabitants of Iabes Gilead ther. And sent theyther a multitude, euē xii. thousand men of the strongest of them, and commaunded them, saying go and slay the inhabitants of Iabes Gilead w<sup>th</sup> the edge of the swearde, both women and chyldren. \* And this is it that ye shal do, vterly destroye all the males and all the women that haue lyen by men. And they founde amonge the inhabitants of Iabes Gilead foure hundred damocelles, virgyns, that had knowen no man, by lyenge w<sup>th</sup> any male. And they brought them vnto the boote to Silo, whiche is in the lande of Canaan.

**A**nd the hole congregacion sent and spake w<sup>th</sup> the chyldre of Ben Jamin y<sup>e</sup> were in the Roche of Rimmon, and called peace ably vnto them: and Ben Jamin came agayne at that time, and they gaue them wyues whiche they had laued alpye of the wemē of Iabes Gilead. But they sufficed them not. And the people had compassion on Ben Jamin, because that God had made a gappe in the trybes of Israell. And then the elders of the congregacion, sayd: what shal we do to the remnant of them, to get them wyues, seying al the wyues, of Ben Jamin are destroyed? And they sayde: there muste be an enherytaunce for them that be escaped of Ben Jamin, that a trybe be not destroyed oute of Israell: howbeit, we may not geue them wyues of oure daughters. For the chyldren of Israell had swoyne, saying: cutted be he, that geueth a wyfe to Ben Jamin.

**T**hen they sayde: beholde, there is a feaste of the Lorde perly in Silo, whiche is on the north syde of Bethel, and on the east syde of the waye that goeth from Bethel to Sichē & south from Libanon. Therefore they commaunded the chyldren of Ben Jamin, sayinge: go & lye in wayte in the vineyardes. And whan ye se the daughters of Silo come out to daunce in a rowe, then come ye oute of the vineyardes, and catche you euery man a wyfe of the daughters of Ben Jamin. And whan theyr fathers or brethren come vnto vs to complayne, we wyl saye vnto them haue pytie on vs for theyr sakes, because we refused not to eche mā his wyfe in tyme of warre. Neether haue ye geuen vnto them, that ye shuld lpyne at this tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordyng to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr enheritaunce, & repayred the cities and dwelt in them.

And the chyldren of Israel departed thence at that tyme, and wente euery man to his trybe, and to his kyndred, & went out from thence euery man to his enheritaunce. \* In those dayes there was no kyng in Israell but euery man dyd that whiche seemed ryght in his owne eyes.

The ende of the booke of Judges, called in the hebrue Sophim.



death onely departe the and me a sondre.

**W**hen she sawe that she was fled lastly myn-  
ded to go wyth her, she leste speakyng vnto her.  
And so they wet both, vntil they came to Beth-  
lehem. And whē they were come to Beth-  
lehem, it was noyed of them thowow all the cytye, and  
the womē sayd is not thys Naomi? And she an-  
swered them: call me not Naomi, <sup>(that is to saye,</sup>  
<sup>betwixt full)</sup> but call me Mara, <sup>(that is to saye, bytter.)</sup>  
for the almyghty hath made me very bytter. I  
went out full & the Lord hath brought me home  
agayne empty. Why then call ye me Naomi:  
seyng the Lord hath humbled me, & p almyghty  
hath brought me vnto aduersyte: And so Na-  
omi wyth Ruth the Moabiteſſe her doughter in  
law retourned out of p cōtreyp of Moab & came  
to Bethlehe, in p begynnyng of Barley haruest.

### The ii. Chapter.

*Booz gathereth corne in the felde of Naomi.*

**A**nd Naomis husband had a kynsmā  
of strength and myght, which was of  
p kynred of Elimelec named Booz.  
And Ruth the Moabiteſſe sayde vn-  
to Naomi: let me go to the felde, and gather ea-  
res of corne. <sup>(suche as the reapers leaue after any mā</sup>  
<sup>in whose syght, I fynde grace. And she sayd vn-</sup>  
to her: go my doughter. And she went and came  
to the felde, and gathered after the reapers, and  
her chaunce was, that the same felde perteyned  
vnto Booz, which was of the kynred of Elime-  
lec. And behold, Booz came from Bethlehem, &  
sayde vnto the reapers: the Lorde be wyth you.  
And they answered hym: the Lorde blesse the.  
**W**hen sayd Booz vnto his pong man that stode  
by the reapers: Whose damosell is thys? And p  
ponge man that stode by the reapers answered,  
& sayde: it is p Moabytyſh damosell, p came w  
Naomi out of p cōtreyp of Moab. & she sayd vn-  
to vs: Oh let me lease & gather after the reapers  
the Tares that remaine: and so she came, & hadde  
continued euen from the mornynge vnto now, &  
saue that she tarped a lytle in the house.

**S**he sayd Booz vnto Ruth hearest thou my  
doughter: go to no nother felde to gather, neither  
go from hence: but abyde here by my maydens.  
Let thyne eyes be on the felde p they may reape,  
& go thou after p maydens: haue I not charged  
the ponge men, that they shall do the no hurte?  
Moreover, whē p art a thyrt, go vnto p vessels  
& dypke of p which p laddes haue drawen. **T**hē  
she fell on her face and bowed her selfe to the  
grounde, and sayd vnto him: how is it p I haue  
founde grace in thyne eyes, and that thou shul-  
dest knowe me, sayyng I am an aliaunt?

**A**nd Booz answered & sayde vnto her: all is  
told & shewed me. p thou hast done vnto thy mo-  
ther in law, sence p death of thyne husband, how  
thou haste leste thy father & thy mother, and the  
lande where thou wast borne, & art come vnto a  
nacion whych thou knewest not in tyme passed.  
The lorde quyte thy worke, and a full rewarde  
be geuen the of the Lorde God of Isracil. vnder  
whose wynges thou art come to abyde. **T**hen  
she sayde: let me fynde fauour in thy syghte my  
lorde, thou that haste comforted me, and spoken

partely vnto thy mayde, whych yet am not like  
vnto one of thy maydens. Booz sayde vnto her  
agayne. in tyme of resecyon comethou hyther,  
and eate of the breade, and dyp thy loppe in the  
vyneger. And she satte downe by the reapers, &  
he reached her parched corne of the whych she  
byd eate, and was suffised, and leste parte. And  
when she was rysen vp to gather, Booz com-  
maunded his ponge men, sayyng: let her gather  
euen amonge the heapes, & forbide her not. And  
leauē her some of the sheues for p nonce and let  
it lye, p she maye gather it vp, & <sup>(wythout shame)</sup>  
rebuke her not. And so she gathered in the felde,  
vntyl euen, & threſhed that she had gathered, & it  
was in measure vpon an Ephah <sup>(p is thre bushels)</sup>  
of barley. And she toke it vp, and went into the  
cytye: & whā her mother in lawe had sene what  
she had gathered, she plucked out also, and gaue  
to her that she had receyued, when she had eaten  
ynough. And her mother in lawe sayd vnto her:  
where haste thou gathered to daye: and where  
wroughtest thou: blessed be he, that knewe the.  
And she shewed her mother in lawe howe she had  
wrought wyth hym and sayde: the mannes name  
wyth whom I wrought to daye is Booz. And  
Naomi sayd vnto her doughter in lawe: blessed  
be he of the Lorde, for he ceaseth not to do good  
to the lyuyng and to the dead. And Naomi sayd  
agayne vnto her: the man is nye vnto vs, & of  
our nerte kynne. And Ruth the Moabite sayd:  
he sayde vnto me also. Thou shalt be wyth my  
pong men, vntyl they haue ended al my haruest.  
And Naomi answered vnto Ruth her doughter  
in lawe: it is best my doughter that thou go out  
wyth hys maydens, that they fall not vpon the  
in any other felde. And so she kepte her by the  
maydens of Booz, to gather, vnto the ende of  
barley haruest, and of wheate haruest also: and  
dwelt wyth her mother in lawe.

### The iii. Chapter.

*Booz reapech at Booz fete, and is knowne by his woman.*

**W**hen Naomi her mother in lawe sayde  
vnto her: my doughter shal I not seke  
raiste for the, p thou mayst prosper?  
And is not Booz our kynsmā, wyth  
whose maydens p wast? Behold, he wenoweth  
barley to night in the threslyng floure: washe  
thy selfe therfore, and anoynte the, and put thy  
raymēt vpo the, & get p downe to p barne. But  
let not a mā knowe of p, vntyl he haue leste ea-  
tyng & dypnyng. And whē he goeth to sleape,  
marke the place where he layeth hym downe,  
& then go & lyfte vp the clothes, that are on hys  
fete, & laye the downe there, and so shall he tell  
the what thou shalt do. And she answered her:  
all that thou bydest me, I wyll do. And so she  
went downe vnto the barne, & byd accordyng  
to all that her mother in lawe badde her.

And when Booz had eaten and droncken, and  
made him mery, & was gone in, to lye down be-  
syde p heape of corne, she came softly, & lyfte vp  
the clothes of his fete, & layd her downe. And at  
mydnight the man was a frapde & groped. And  
beholde, a woman laye at his fete. And he sayd:  
what art thou? she answered: I am Ruth thyne  
handmayd



handmayde sprecade thy wyng ouer thyne hand: mayde, for þu art the nerte of the kynne. he sayd: blessed be thou in the Lorde my daughter, for þu hast shewed more goodnes in the later ende, than at þe begynnynge, in as much as thou folowdest not yong men, whether they were poore or riche. And nowe my daughter feare not, I wyll do to þe all þe thou requyrest, for al þe cite of my people dothe knowe, that þu art a womā of vertue. And it is true that I am of thy nert kynne howbeit, there is one nyer than I. Carrye thys nyght. And when moornyng is come, if he wil marrye the, it is good, so let hym do. But and if he wyll not haue the, as sure as the Lorde lyueth I wyll haue the: I ye styll vntyll the moornyng. And she arose vp before one coude knowe another. And he sayde: let no man knowe, that there came any woman into the barne. And he sayde agayne byng the mantell that thou hast vpon the, and hold it vp. And whan she helde it vp, he mette in syre measures of barley, and layde it on her. And she gat her into the cite, & whan she came in to her mother in law, she sayd how is it to the my daughter? And she tolde her all that the man had done to her. And sayde also: these syre measures of barley gaue he me, & sayd þu shalt not come empty vnto thy mother in lawe. & she sayde the my daughter, syt styll, vntyll þu knowe howe þe matter wyll chaunce. For the mā wyll not be in rest, vntyll he haue synyshed þe thyng this same daye.

The.iii. Chapter.

Booz taketh Ruth to wyfe, of whom he begetteth Obed.

**W**hen went Booz vnto þe gate & sat him downe there. & beholde the kynsman of which Booz spake, cam by. & into whō he layde come and syt downe here, and called hym by hys name. And he turned in, & sat downe. And he toke ten men of the elders of þe cite, & sayd: syt ye downe here. And they sat downe. And he sayde vnto the kynsman: Naomi that is come agayne out of the countrey of Moab: wil sel a parcel of land, which was our brother Elimelech. And I thought to do þe to wet, & byd the bye it before þe inhabitours & elders of my people. If thou be disposed to redeme it, do: but & if thou wylte not purchase it, then tell me, that I maye knowe. For there is none to chalenge it, save thou, and I next the. And the other answered, I wyll purchase it.

Leu. xix. b.  
3. reg. xxi. b.

Deu. xix. b.

Then sayde Booz, what day þu byest the felde of the hande of Naomi, þu muste take also Ruth the Moabite the wyfe of the dead, to stee vpon the name of þe deade vpon hys enheritaunce. The kynsman answered: I cannot purchase it, for marryng of myne owne enheritaunce: take þe my ryght to þe, for I cannot purchase it. Nowe this was þe maner of olde tyme in Israel concerninge purches & chaunging, for to stablish al thing: þe a man muste plucke of his shooe and geue it hys neighbour, & this was a sure witnesse in Israel.

Therefore þe kynsman sayde to Booz: Wye it thou: & so byue of his shooe. And Booz sayd vnto þe elders & vnto all þe people: ye are wytnesses this day, þe I haue bought al þe was Elimelech,

& all that was Chilion & Mahlons, of the hande of Naomi. And mozeouer, Ruth the Moabite the wyfe of Mahlon, haue I purchased to be my wyfe, to stee vpon the name of the dead vpon hys enheritaunce, and that this name be not put out from amonge hys brethren, and from the gate of hys place: ye are wytnesses thys daye.

And all the people that were in the gate, & the elders sayde: we are wytnesses: the Lorde make the woman that is come into thyne house, lyke Rachel and Lea, whiche twayne dyd byrde þe house of Israel: do þe also valeauntly in Ephraim, and be famouse in Bethlechem. Thy house be lyke the house of Pharez: whom Thamar bare vnto Iuda, euen of the sede whiche the Lorde shall geue the of thys pouge woman.

And so Booz toke Ruth, & she was his wyfe. And whan he went in vnto her, the Lord gaue, & she conceived, & bare a sonne. And the women layde vnto Naomi: blessed be the Lord, þe which hath not left the wythout a kynsman, to haue a name in Israel, and that shall bynge thy lyfe agayne, & cherishe thyne old age. For thy daughter in lawe whiche loueth the, hath borne vnto hym. & she is better to the than seuen sonnes. And Naomi toke the chyld, and layed it in her lappe, & became nourse vnto it. And her neyghbour gaue it a name, saying: the re is a chyld borne to Naomi, & called it Obed the same is the father of Isai, the father of Dauid. These are the generacions of Pharez: Pharez begat Hezron: Hezron begat Ram, Ram begat Amminadab, Amminadab begat Mahlon, Mahlon begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat Dauid.

The ende of the booke of Ruth.

## The fyrst booke of Sa

muel called the fyrste booke of the kynge.

The fyrst Chapter.

Elkana hath a wyfe. Hanna and Phenenna.



There was a mā of one of þe two of Ramathes (of þe kynred of Zophim, of mount Ephraim) named Elkana the sonne of Jeroham the sonne of Elihu, the sone of Thobu, þe sone of Zuph, an Ephraimite. which had two wyues, the one called Hanna, & the other Phenenna. And Phenenna had children but Hanna had none. And the sayde man went vp out of hys cite euery feastfull daye, to praye

Gen. xxi. and. ccc.

Gen. xxi. c.

1. Sam. ii. a. and. c. a.

1. Sam. vi. c.

Gen. xxi. c. and. c. a.



praye and to offere vnto þe Lord of hostes in Silo, where were the two sonnes of Eli (Hophny & Phinehas) the Lordes preastes. And it fell on a solempne daye, that Elkana offered, and gaue to Phinehas his wyfe and to all her sonnes and daughters porcyons. But vnto Hanna he gaue a porcion with a heuy chere, for he loued Hanna, & the Lord had made her barren. And her enemy (Phinehas) vered her sore continually, to moue her, because the Lord had made her barren. And so dyd she yere by yere as ofte as she wot vp to þe house of the Lord. And so chafed her, whyche wept, & dyd not eate. **E**lkanah sayd to Hanna, why wepest thou: and why eatest thou not: & why is thyne herte troubled: am I better to þe, then ten sonnes? So Hanna rose vp after þe they had eaten & droncke in Silo. And Eli the preaste satte vpon a stole by one of the fyre postes of the temple of þe Lord. And she was troubled in her mynde, & prayed vnto þe Lord, & mente sore, & vowed a vowe, & sayd.

**L**ord of hostes, yf thou wolt loke on þe trouble of thine handmayd & remembre me, & not forget thine handmayd but geue vnto thyne handmayd a man child: I wil geue him vnto þe Lord all þe dayes of his lyfe, & ther shal no raser come vpon his head. And as she continued praying before the Lord, it fortuned þe Eli marked her mouth. For Hanna spake in her herte, & her lippes dyd but moue onely, but her voyce was not hard and therefore Eli thought she had bene dronke, and he sayde vnto her: howe longe wylt thou be dronken: put awaye from the the wyne þe thou hast. Hanna answered and sayde not so my lord, I am a woman of a sorowfull herte: I haue dronke neither wyne nor stroge dryncke, but haue & powdered out my soule before the Lord. Count not thyne handmayde to be lyke a daughter of Belial, for out of the aboundance of my heuyenes and grete haue I spoken byther to.

**E**li answered her agayne: and sayde, go in peace the God of Israel graunt the thy petition, that thou hast asked of hym. She sayd let thine handmayd fynde grace in thy syght. And so the woman went her waye, and dyd eat, and toke no more so sad. And they rose vp earlye, & worshipped before the Lord, and then returned, and came to theyr house to Ramath. And when Elkana knewe Hanna his wyfe, the Lord remembred her, for in proceffe of tyme it came to passe, that she conceived, and bare a sonne, and called his name Samuel sayinge: because I haue asked hym of the Lord. And Elkana and all hys house wente vp to offer vnto the Lord, the offeringe due for the feast, and also hys vowe: Nevertheless, Hanna wot not vp but sayd vnto her husband: I wyl tary vntyl the lad be weyned, & then I wyl bring hym that he maye appeare before the Lord, and there abyde for ever. Elkana her husbände answered her: do what semeth the best tary at home, vntyl thou hast weyned him, and I beseeche þe Lord, to make good his saying. And so the womā abode, & gaue ver sonne sucke vntyll she weyned hym. And when she had weyned hym she toke him w her, with thre bullockes

and an Epha of flour, and a bottle of wyne, and brought hym vnto the house of the Lord in Silo, and þe chylde was yet but tendre of age. And they slue a bullocke, & brought in the lad to Eli, and she sayd. Oh my lord as truly as thy soule liueth my lord, I am þe womā þe stode before þe here prayenge vnto the lord. For thys ladde I prayed, and the Lord hath geuen me my desyre whych I asked of hym. & therfore I haue geuen him vnto the Lord, as longe as he is mete for þe Lord. And they worshipped the Lord there.

### The ii. Chapter.

The songe of Hanna The offeringe of the sonnes of Eli.

**A**nd Hanna prayed and sayd: myne herte reioyseth in the Lord, and myne borne is exalted in the Lord. My mouth is open ouer myne enemyes, for I reioyce in thy saluacyon. There is none so holy as the Lord, for without the, is nothing. Neither is ther any of strenght as is our God. Take not to muche proudeyette olde thinges depart out of youre mouthes for the Lord is a God of knowledge, & hys purposes come to passe. The bowe wyth the myghtye men are broken: & they that were weake haue gyde them selues wyth strenght. They that were full, haue hyed oute them selues for breade, and they that were hungry, cease so to be, tyl the baren hath borne leue: and he that had many chyldren, is wared feble. \* The Lord killeth, & maketh a lyue byngeth downe to the graue & fetcheth vp agayne. The Lord maketh poore, and maketh ryche. bringeth lowe, and heueth vp on hye. \* he repleth vp the poore out of the duste, and lyfteth vp the beggar from the donghyll, to set them amonge princes, and to enheret them with the seate of glory. For the pylers of the earth are the Lordes, & he hath set the rounde worlde vpon the. he wyl kepe þe fete of hys sayntes, & the wycked shall kepe silence in darcknesse, and \* in hys owne myghte shall no man be stronge. The Lordes aduersaryes shall be destroyed of hym: and out of heauē shall be thunder vpon every one of them: The Lord shall iudge the endes of the worlde, and shall geue myghte vnto hys kynge, and exalte the borne of hys anointed. And Elkana wente to Ramath to hys house, and the ladde dyd minister vnto the Lord before Eli the preaste.

But þe sonnes of Eli were chyldren of Belial, and knewe not the Lord. And the preastes made a law for þe people, & whensoeuer any man offered any offeringe, the preastes lad came, whyle þe fleshe was a settyng and a flesheoke wyth thre tette in his handes, and thrust it into the panne: kettie, caldren or potte. And all þe flesheoke brought vp, that the preaste toke away. And so they dyd vnto all the Israelites, that came thither to Silo. Yea, and therto, before they burnt the fatte, the preastes lad came and sayde to the man that offered: geue fleshe that I maye dresse it for the preaste, for he wyl not haue sodden fleshe of the, but raw. And yf any man sayd vnto hym: let them burne the fat accordyng to the daye, and then take as muche as thyne herte desireth: The ladde wolde answer him, yea, thou

Walte

Job xlii. a.  
Eli. vi. b

psal. xlii. a.

psal. xlii. a.

psal. xlii. b

psal. xlii. b



Thalt gyue it me nothe: and yf thou wylte not, I wyll take it with violence. And the spynne of the ponge men was very greate before the Lorde. For men abhorred the offrynge of the Lorde.

But the chyld Samuel ministered before the Lorde, gyrded about with a linnen Ephod. Moreover, his mother made hym a lytle cote, and brought it to hym from yere to yere, when he came vp with her husbnde, to offre the offrynge in the solempne feastes: and Eli blessed Elkana and his wife, and sayd the Lorde gyue the seed of this woman, for the petecyd that she asked of the Lorde. And they went vnto theyr owne home. And the Lorde vylited Hanna, so that she conceived, and bare thre sonnes, and two daughters. And the chyld Samuel grete before the Lorde.

**E**li was very olde, and hearde all that hys sonnes dyd vnto all Israel, and how they laye with the women that wayted at the doore of the tabernacle of wytnesse, and he sayd vnto them: why do ye suche thynges? For of all these people, I heare euylly reportes of you. Oh, naye, my sonnes: for it is no good report that I heare howe that ye make the Lordes people to trespassse. If one man synne agaynst an other, dayes men may be iudges: but if a man synne agaynst the Lorde, who wyll be his dapsman? Notwithstandynge, they hearkened not vnto the voyce of theyr father, bycause the Lorde wolde slaye them. The chyld Samuel profyted \* & grewe and was in fauour both with the Lorde, and al so with men.

**A**nd there came a man of God vnto Eli, and sayd vnto hym: thus sayeth the Lorde dyd not I apere vnto the house of thy father whē they were in Egypte, subiecte vnto Pharaors house: And I chose thy father out of all the trybes of Israel to be my prest, to offre vnto myne aultare, and to burne incense, \* & to weare an Ephod before me. And I gaue vnto the house of thy father all the burnt offrynges of the chyldren of Israel. Wherefore tread you downe my sacrifice and myne offrynge, which I commaunded to be made in the tabernacle, and honourest thy chyldren aboue me, to make your selues fat of the fyrst fentes of all the offrynges of Israel my people: Wherefore, the Lorde God of Israel sayeth: I sayde, that thy house and the house of thy father shoulde walke before me for euer.

**B**ut nowe the Lorde sayth: that be farre from me: for them that worshyp me, I wyl worship and they that despyse me, shall come to shame. Beholde, the dayes come, that I wyl cutte of thine arme, & the arme of thy fathers house that ther shal not be an elder thine hous. And yf thalt se thine enemye in y Tabernacle (of y Lorde) & in all y wealt which God) shall gyue Israel, & there shal not be an elder in thine house for euer. Nevertheless, I wyl not destroye all the males that com of the from myne altare. But to make thine eyes dale, and to make thine herte melte. And all they y be multiplied in thine house: shal dye yf they be men.

And this shalbe a sygne vnto y, that shal come

vpō thy two sonnes \* Hophny and Phynches: euen in one daye they shal dye both. And I will stee me vp a faythful prest, that shal do accordynge to my herte and mynde. And I wyl buyde him a sure house. And he shal walke before myne anoynted for euer. And they that are left in thine house, shal come and crouch to him for a lytle pece of spuer & a cake of bread, & shal saye put me (I praye y, in one offyce or other amonge y prestes, y I may eat a morsel of bread.

**The.iii. Chapter.**

**The Lorde calleth Samuel thre tymes.**

**A**nd the chyld Samuel ministered vnto the Lorde before Eli: and the worde of the Lorde was precious in those dayes, nether was ther any open vision. And it chaunced at that tyme, y Eli laye in his place, and hys eyes beganne to wane by myne that he coulde not se. And yf the lampe of God wente out, Samuel layd hym downe to slepe in y temple of the Lorde, wher the arke of God was. And the Lorde called Samuel, and he layde, here I am, & he ran vnto Eli, and sayde here am I, for thou calledst me. And he sayde: I called the not: go agayn and slepe. And he went and layd hym downe to slepe. And y Lorde called once agayne: Samuel, and Samuel arose and went to Eli, & sayde: I am here for thou biddest calle me. And he answered: I called y not my sonne. So agayn & take thy rest. Samuel knewe not yet y Lorde, nether was the worde of the Lorde yea opened vnto hym. And the Lorde wente to and called Samuel the thyrde tyme. And he arose, and went to Eli, and sayd. I am here for thou hast called me. And Eli perceaued that the Lorde had called the chyld. Therefore Eli sayd vnto Samuel go, and lye downe: and yf he cal y agayne, then saye speake on Lorde, for thy seruauit heareth. So Samuel went, and layde hym downe in hys place. And the Lorde came, and stode, and called as before Samuel Samuel. Samuel answered speake on for thy seruante heareth. And the Lorde sayde to Samuel, beholde, I wyl do a thyng in Israel, y both the eares of as many as heareth it, shal tynge. In that daye I wyl rayse vp agaynst Eli, all thynges which I haue spoken concernynge hys house from the begynnyng to the endynge. I haue tolde hym \* that I wyl iudge hys house for euer. For the wyckednes which he knoweth. For whē the people cursed hys sonnes for the same wyckednes, he hath not corrected them. And therefore I haue sworne vnto the house of Eli, that the wyckednesse of Elies house, shal not be purged wth sacrifice nor offrynge for euer. Samuel laye tyl the morninge, & opened y doores of y house of the Lorde.

And Samuel feared to shew Ely the vision. Then Eli called Samuel, & sayd: Samuel my sonne. And he answered. here I am. He sayde: what is it that the Lorde hath sayd vnto the? I praye the hyde it not from me. \* God do so, and so to the, yf thou hyde any thyng from me, of al that he sayde vnto the. And Samuel tolde him euery whyt, & hyd nothing fro him. And he sayd it is y Lorde, let him do what semeth him best

And

Luke. ii. c.

Leuit. x. b.  
Deut. xii. b.

1. reg. ii. g.

1. reg. iii. e.

1. reg. ii. g.

1. reg. ii. e.

1. reg. xii. b.



And Samuel grete, and the Lord was with hym, & left none of hys wordes vnperfourmed. And all Israel from Dan to Bersabe wyfte that faythful Samuell was made the Lordes prophete. And the Lord appeared agayne in Silo, for the Lord opened hym selfe to Samuel in Silo, thowwe the worde of the Lord.

¶ The. iiii. Chapter.

¶ The arke of the Lord is taken. Eli & his childen dye.

**A**nd Samuel spake vnto all Israel.

(And it fortuned that in those dayes the Philistines came together to frabe.) And Israel

went out agaynst the Philistynes to battayle & pitched beside the helpe stone. And the Philistines pitched in Aphek. And put the selues in aray agaynst Israel. And when they ioynded the battel Israel was put to worse before the Philistines. And the Philistines slue in aray alonge by the felde about a foure thousande men.

And when the people were come into their tentes, the elders of Israel sayd wherfore hath the Lord caste vs downe this daye before the Philistines? let vs fetch the arke of the appoyntment of the Lord out of Silo vnto vs, that when it cometh amonge vs, it maye saue vs out of the hande of our enemy. And so the people sent to Silo, & fet from thens the arke of the appoyntment of the Lord of hostes, which dwelleth betwene the cherubyns. And there were the two sonnes of Eli, Hophni and Phinehes with the arke of the appoyntment of God. And it fortuned, that when the arke of the appoyntment of the Lord came into the host, all Israel howted a myghtye howte, so that the earth rangge agayne.

And when the Philistynes herde the noyse of the howte, they sayd what meaneth the sounde of this myghty howte in the host of the Ebrues? And they understode, howe that the arke of the Lord was come into the host. And the Philistines were afrayed, and sayde. God is come into the host. And they sayde agayne. Wo vnto vs, for it was neuer so before this. Wo vnto vs who shall deliuer vs out of the hande of these myghtye Goddes? these are the Goddes of synners the Egypciens with so many plagues in the wilderness. We stronge and quite poure selues lyke men, O ye Philistines, that ye be no seruantes vnto the Ebrues. as they haue bene to you. We of a manly courage therefore and fyghe. And the Philistynes fought, and Israel was put to the worse & fled euery man into his tente. And there was an exceeding great slaughter, for they were ouerthrowen of Israel. xxx. iij. thousande. And the arke of God was taken, & the two sonnes of Eli, Hophni & Phinehes were dead. And there ran a man of Ben Iamin out of the aray, & came to Silo the same daye with his clothes rent and earth vpon hys heade. And when he came, Eli satte vpon a stole, & looked towarde the waye for his hert feared for the arke of God. And when the man came into the cite, & tolde it, all the cite cryed.

And when Eli herde the noyse of the cryenge he sayd What meaneth this noyse of the rumoure? And the man came in hastily, and tolde Eli. Eli was. xcviij. yere olde, & hys syght fayled him

that he coude not se. And he ma sayde vnto Eli: I am he that came out of the aray, & fled this daye out of the host. And he sayde what thyng is fortuned my sonne? The messenger answered and sayde. Israel is fled before the Philistynes, and there is a greete slaughter chaunced among the people, and thy two sonnes, Hophni & Phinehes are dead, & the arke of God is taken. And it fortuned that when he made mencion of the arke of God, Eli fell fro of hys stole backwarde vpon the thresholde of the gate, and hys necke brake, and he dyed for he was an olde man and heuie, and iudged Israel fourtye yeres.

And his daughter in law Phinehes wyfe was with chylde and nye the byrthe. And when she hearde the tydynges that the arke of God was taken, and that her father in lawe, and her husband were dead, she bowed her selfe, & trauncled, for her paynes came vpon her. And about the tyme of her deathe, the women y stode about her, sayde vnto her. feare not, for thou hast borne a sonne but she answered not, nor regarded it. And she named the childe Achabod, sayinge The glorie is departed fro Israel. Because the arke of God was taken, & because of her father in lawe & her husband. And she sayd agayne: The glorie is gone from Israel, for the arke of God is taken.

The glorie is gone.

¶ The. v. Chapter.

¶ Dagon the God of the Philistines is cast flat before the arke.

**A**nd the Philistines toke the arke of God and caried it from the helpe stone vnto Asdod, agayne the Philistines toke the arke of God, & brought it into the house of Dagon, and set it by Dagon. And when they of Asdod were vpon the nexte daye in the morning, beholde. Dagon laye vpon the earth before the Arke of the Lord. And they toke Dagon, & set hym in hys place agayne. And when they were vpearly in the nexte morning, beholde, Dagon laye vpon the grounde before the arke of the Lord, and hys head and hys two handes cut of vpon the thresholde, that only the shape of a fysh was left on hym. And therefore is it, that the predestes of Asdod (neither any man that cometh into Dagon's house) treade not on the thresholde of Dagon in Asdod, vnto this daye. But the hand of the Lord was heuy vpon them of Asdod, and he destroyed them, and smote them with emerodes, both Asdod & in all the coastes therof.

(The villages also of the felde in the myddes of the counter were hit, and there came vnto me and there was a continuall of greete death in the cite.) And when the men of Asdod sawe that it was so, they sayd the arke of the God of Israel shal not abyde here with vs, for his hande is sore vpon vs and vpon Dagon our God. They sent therefore and gathered all the lordes of the Philistynes vnto them, and sayde. What shall we do with the Arke of the God of Israel? They answered let the arke of the God of Israel be caried about vnto Gath. And they caried the arke of the God of Israel aboute. And it fortuned, that when they had caried it about, there was by the hande of the Lord a myghtye greete noyse in the cite, & he smote the men of the cite both small and great & they had secreted, leases. And the rulers toke counsell, & made the felde prynces seuen of them. Therefore they sent

sent



sent the arke of God to Ikaron. And as soon as the arke of God came to Ikaron, the Ikaronites cried out saying: they have brought the arke of the God of Israel to us, to see us & our people.

**D** And so they sent, and gathered together all the lords of the Philistines and sayde: send away the arke of the God of Israel, to go agayne to his owne place, that it see us not and our people.

For there was great lamentacion over the dead that they had out all the cotype, and the hande of God was exceeding sore there. And the men that dyed not, were smitten with the emerodes: and the cype of the cotype went up to heauen.

**The. vi. Chapter.**

**The kyng byng home the arke with the rewarde.**

**A** The arke of the Lord was in the countrey of the Philistines seven monethes and the Philistines called for the priests & for soothsayers, saying what shall we do with the arke of the Lord? tell us where with we shall sende it home agayne. They sayd. If you sende the arke of the God of Israel home agayne, sende it not emptye. But rewarde it with trespass offering: & then ye shall be whole, and it shall be known to you, why bys hande departeth not from you.

Then sayde they: And what shall be the trespass offering, whiche we shall rewarde him with? They answered saye golden arkes and. v. golden myce, accordyng to the nombre of the lordes of the Philistines. For it is one maner of plague on you all, & on your lordes. Wherefore ye shall make ymages lyke to your arkes and ymages lyke to your myce & corrupt the land, & ye shall geue glory vnto the God of Israel: for he may take his bad fro of you, & fro of your goddes, & fro of your lande.

**B** Wherefore do ye harden your hartes as the Egyptians and Pharaon hardened theyr hartes? whiche when he toke on agaynst them, dyd they not let the people go, and they departed. Nowe therfore, make a newe carte, & take two milche kyne: on whose necke there hath come no yoke. And tye the kyne to the carte, and byng the calves home from them. And take the arke of the Lord, & laye it vpon the carte, & put the iewels of golde (whiche ye rewarde him with for a syn-offering) in a cofre by the syde therof, and sende it awaye, that it maye go. And if ye see that he go up by the waye of his owne coaste to Bethlames: then it is he that dyd vs this greates euill. If no we shall knowe then that it is not bys hand that smote vs: but it was a chaunce that happened vs. And the men dyd euen so and toke two kyne that gaue mylke, and tye them to the carte, and kepte the calves at home, and they layde the arke of the Lord vpon the carte and the cofre with the myce of golde, and with the ymages of theyr arkes. And the kyne toke the streyght waye to Bethlames, & went on the streyght waye: & as they went, lowed, & turned neither to the ryght hande nor to the left. And the lordes of the Philistines went after the, vntill the borders of Bethlames.

And they of Bethlames were reappoynte theyr wheate beuett in the valey. And they lyfte up theyr eyes, and spide the arke. And reioyced with

they saw it. And the carte came into the felde of one Jehosua a Bethlamite, and stode still there. There was also a great stone. And they claued the wode of the carte & offered the kyne a burnt offering vnto the Lord. And the Leuites toke downe the arke of the Lord and the cofre that was with it, wherein the iewels of golde were: and put them on the great stone. And the men of Bethlames sacrificed burnt sacrifice, and offered offeringes that same daye vnto the Lord. And when the syue lordes of the Philistines had sent it, they returned to Ikaron the same daye. And these are the golden arkes whiche the Philistines gaue to amende for a trespass offering, to the Lord: for Asdod one for Gaza one, for Askalon one, for Gath one: & for Ikaron one. And golden myce, accordyng to the nombre of all the cotypes of the Philistines, euen accordyng to the syue lordes, both of walled townes & of townes vnwalled: euen vnto the great stone of lamentacyon, wher they set downe the arke of the Lord, which stone remaineth vnto this daye in the felde of Jehosua the Bethlamite. And he plagued the men of Bethlames, because they had sent the arke of the Lord. And he slue amonge the people fiftie thousande and thre score and ten men. And the other people lamented, because the Lord had slayne the people with so great a slaughter. Wherefore the men of Bethlames sayde. who is able to stande before the Lord so holy a God: & to whom shall he go from vs? And they sent messengers to the inhabitants of Cariath Jarim saying: The Philistines haue brought agayne the arke of the Lord: come ye downe therfore, and set it vp to you.

**The. vii. Chapter.**

**The arke is brought to Cariath Jarim.**

**A** And so the men of Cariath Jarim came, and set up the arke of the Lord: and brought it into the house of Aminadab in Gibeon, & sanctified Eleazar bys sonne, to kepe the arke of the Lord. & whyle the arke abode in Cariath Jarim the dayes multiplied, and there passed ouer. xx. yeres, & all the house of Israel lamented after the Lord. And Samuel spake vnto all the house of Israel saying: if ye be come agayne vnto the Lord with all your hartes, then put awaye the straunge goddes and Ashtaroth fro among you: and prepare your hartes vnto the Lord, & serue hym only: for he shall ryd you out of the hande of the Philistines. Then the chyldren of Israel dyd put awaye Baalim and Ashtaroth, & serued the Lord onely. And Samuel sayde gather all Israel to Mizpa, and I will praye for you vnto the Lord. And they gathered together to Mizpa, and drewe water: and poyred it oute before the Lord, & fasted the same daye & sayde there: we haue synned agaynst the Lord. And Samuel iudged the chyldren of Israel in Mizpa. When the Philistines heard that the chyldren of Israel were gathered together to Mizpa, the lordes of the Philistines went up agaynst Israel. And when the chyldren of Israel heard that they were afrayed of the Philistines, & the chyldren of Israel sayde to Samuel: cease not to crye

21. 22.

22. 23.

23. 24.

24. 25.

25



**E** crye vnto the Lord our God for vs that he may  
 save vs out of the hand of the Philistines. \* And  
 Samuel took a suckynge lambe, and offered it  
 all together for a burnt offering vnto the Lord  
 and cryed vnto the Lord for Israel, and the  
 Lord hearde hym. And as Samuel offered the  
 burnt offering, the Philistines came to fight a-  
 gainst Israel. But the Lord thondred a great  
 thondre that same daye amonge the Philisti-  
 nes, and scattered them, that they fell before Is-  
 rael. And the men of Israel went out to Elipa,  
 and pursued the Philistines, and folowed vpon  
 them vntyl the place that is vnder Bethcar.

**A**nd then Samuel \* took a stone and pitched  
 it betwene Elipa and the marke of the rocke,  
 and called the name thereof, the \* stone of helpe,  
 sayinge: hytherto hath the Lord helpe vs.  
 And so the Philistines were brought vnder, &  
 they came nomore into the coostes of Israel: and  
 the hande of the Lord was agaynst the Phil-  
 istines all the dayes of Samuel. Therto the cy-  
 ties whiche the Philistines had taken from Is-  
 rael, were restored agayne to Israel, euen from  
 Aiaron to Gath. with the coostes of the same, &  
 Israel plucked them out of the handes of the Phi-  
 listines. And there was peace betwene Israel  
 and the Amorites. Samuel iudged Israel all  
 the dayes of his lyfe, and went about yere by  
 pere to Bethel, Gilgal and Elipa, and iudged  
 Israel in all those places, & came agayne to Ra-  
 ma: for there was his house, & ther he iudged Is-  
 rael also, & there he buyt an alter vnto the Lord.

**The viij. Chapter.**

**The people requyre a kynge.**

**W**hen Samuel was old, he made his  
 sonnes iudges ouer Israel. The name  
 of his eldest sonne was Joel, and the  
 name of the seconde Abia: and they  
 were iudges in Beerseba. And his  
 sonnes walked not in his wayes but turned a-  
 syde after lucre, and \* toke rewarde, and per-  
 uerted the right. Then all the elders of Israel  
 gathered them together, and came to Samuel  
 vnto Rama, and sayd vnto hym: beholde, thou  
 art olde, and thy sonnes walke not in thy wayes.  
 Nowe therfore \* make vs a kynge to iudge vs  
 as all other nations haue. But the thyng dis-  
 pleased Samuel, when they sayde: gyue vs a  
 kynge to iudge vs. And Samuel prayed vnto  
 the Lord. And the Lord sayde vnto Samuel.  
 heare the voyce of the people in all that they say  
 vnto the. For they haue not cast the awaye, but  
 me: that I shulde not raygne ouer them. And as  
 they haue euer done (sins I brought them out of  
 Egypt vnto this daye: and haue forsaken me, &  
 serued other goddes) euen so do they vnto the.  
 Nowe therfore hearken vnto theyr voyce: how  
 best, yet tell the vnto them and shewe the \* the  
 authoritie of the kynge that shall raygne ouer  
 them. And Samuel tolde all the wordes of the  
 Lord vnto the people that asked a kyng of him  
 & he sayd this shalbe the authoritie of the kyng  
 that shall raygne ouer you: \* he wyl take yont  
 sonnes and put them to his charettes and make  
 his hofmen of them, to runne before his charit

and wyl make hym of them, captaynes ouer  
 thousandes and ouer fyfties, and wyl set them  
 to eate his grounde, and to gather in his har-  
 nest, and to make instrumentes of warre, and  
 apparel for his charettes. And he wyl take yont  
 doughters and make them apoticaries, cookes  
 and bakers. And he shall take the best of yont  
 felde, \* and of yont vyneyardes, and of yont  
 olyue trees, and gyue them to his seruantes,  
 And he shall take the tenth of yont serde, and of  
 yont vyneyardes, and gyue it to his chambr-  
 laynes: and to his seruantes. And he shal take  
 the best of yont men seruantes and maydeser-  
 uautes and yont men, and of yont asses, and  
 put them to his worke. And he shall take the  
 tenth of yont shepe, and ye shalbe his seruants.  
 And ye shall crie out at that tyme vnto yont  
 kynge, which ye shall haue chosen you, and the  
 Lord wyl not heare you at that daye.

**N**euere thelesse, the people wold not heare the  
 voyce of Samuel, but dyd saye: naye, not so.  
 But there shalbe a kynge ouer vs, that we may  
 be lyke other nations, and that our kynge maye  
 iudge vs, and go out before vs, and fyght our  
 battayles. \* Therefore, when Samuel  
 hearde al the wordes of the people, he rehearsed  
 them in the eares of the Lord. And the Lord  
 sayd to Samuel: hearken vnto theyr voyce, and  
 make them a kynge. And Samuel sayde vnto  
 the men of Israel: go euery man vnto his citie.

**The ix. Chapter.**

**Saul the sonne of Cis is chosen kynge.**

**W**here was a man of Ben Iamin na-  
 med \* Cis the sonne of Abiel, the  
 sonne of zeroz, the sonne of Bercho-  
 rath, the sonne of Aphiah, the sonne  
 of a man & was a Ieminite, a man  
 of strenght and myght: and the same had a sonne  
 called Saule, a goodly yonge man and a fapye:  
 so that among the children of Israel there was  
 none goodlyer then he. For from thy shoulde-  
 ryarde, he was hyer then all the other people.  
 And the asses of this Cis, Saule's father were  
 lost: and Cis sayde to Saule his sonne: take one  
 of the laddes with the, and goo vp, and seeke the  
 asses. And he went thorow mounte Ephraim,  
 and thorow the lande of Salisa: but they found  
 them not. Then they went thorow the lande of  
 Sall, and there they were not. Whē they went  
 also thorow the lande of Jemini, they founde  
 them not. At the last when they were come to  
 the land of Iuph, Saule sayd vnto his lad that  
 was with him: come let vs retorne, lest my fa-  
 ther leue carpyng for the asses, and take thought  
 for vs. He sayde vnto hym: beholde, there is in  
 this cytie a man of God, and he is a worship-  
 full man: all that he sayeth cometh surely to  
 passe. Nowe then let vs go thither: peraduen-  
 ture he shall shewe vs what waye we may go.  
 Then sayd Saule to his lad: yf we wil go, what  
 shall we brynge the man? For our breed is all  
 spent out of our vessels, and there is none other  
 present to bring the man of God: what haue we?  
 And the lad answered Saule agayne, & sayde:  
 I haue found about me the fourth parte of a little  
 that



that wil I gyue ym of God, to tel vs our way

Before tyme in Israell when a man wente to seke an answer of God, thus wyl he spake, come, & let vs go to the sear. For he that is now called a Prophete was in the olde tyme called a sear. Then sayde Saul to hys ladde: well sayd of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mette with damels that came out to drawe water, and sayde vnto them is there here a sear: And y maydens answered them: yea, on (here is one). Beholde, he is before you. Make haste now, for he came this daye to the cytie, for there is an offerynge of the people this daye in the hyll. When ye be come into the cytie ye shal finde him streyght waye per he come vp to the hyll to eate: for the people wyl not eate vntill he come, because he doth blesse the offerynge. And then eate they that be bynden to the feast. Nowe therfore get you vp, for this daye shall ye fynde hym. And they wente vp into the cytie. And when they were come into the myddes of the cytie: beholde, Samuel came out agaynst them, for to go vp to the hyll. \* But the Lorde had tolde Samuel in his care (a daye before Saul came) sayinge: to morowe this tyme I wyl sende the a man oute of the lande of Ben Iamin, bym shalte thou annopnte to be capitayne ouer my people Israel, that he maye saue my people out of the handes of the Philistines: for I haue looked vpon my people, and they crye is come vnto me. When Samuel therfore sawe Saul, the Lorde answered hym: se, this is the man whom I spake to the of. This same shall raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, and sayde: tell me I praye the where the sears house is. Samuel answered Saul and sayde: I am the sear, go vp before me vnto the hyll, for ye shall eate with me todaye. And to morowe I wyl let the go, and wyl tell the all that is in thyne hert. And as for thyne asses that were lost thre dayes agoo, care not for them, for they are founde. And moreouer whose shall the beautifull thynges of Israel be? Belonge they not to the & to all thy fathers house? But Saul answered and sayd: am not I the sonne of a Ieminite of the smallest trybe of Israel? and my kynred is the leest of all the kynredes of the trybe of Ben Iamin. Wherfore then speakest thou so to me? And Samuel toke Saule and his lad, & brought them into the parlour, and made them sit in the cheefest place amonge them that were bydden: which were vpon a thyrtie personnes.

And Samuel sayd vnto the cooke: bring forth the porcion whiche I gaue the, and of whiche I sayde vnto the: kepe it with the. And the cooke toke vp the shoulde, and that which was vpon it: and set it before Saule. And Samuel sayde: beholde, that which is left: put it before the and eate for hitherto hath it ben kept for the, of purpose: wher I called the people. And so Saul dyd eate with Samuel that daye. And when they were come downe from the hyll into the cytie, Samuel comuned with Saul vpon the toppe

of the house: and when they arose early aboute the spyng of the daye, Samuel called Saule vpon the toppe of the house, sayinge: vp, that I maye sende the awaye. And Saul arose. And they went out at the doores, both he & Samuel. And when they wer come almooste oute of the towne, Samuel sayde to Saul: byd the lad go before vs & he went before) but stand thou by a while, that I may shew the what God sayth.

### The .x. Chapter.

Saule is annopnted kynge, and prophesyeth.



And then Samuel toke a vessel of oyle and poured it vpon his heed and kysed hym, and sayde: hath not the Lorde annopnted the to be capitayne ouer his inheritance? (And thou shalt deliuer his people out of the handes of they enemies which are rounde about them. And this token shalt thou haue, that the Lorde hath annopnted the to be kynge.) When thou arte departed from me this daye, thou shalt fynde two mē by the sepulchre in the bordre of Ben Iamin, euē at zalezah. And they wyl saye vnto the: the asses which thou wentest to seke, are founde. And lo, thy father hath left the care of the asses, and sorroweth for you, sayinge: What shall I do for my sonne? Then shalt thou go forth from thence, and shalt come to the playne of Chaboz. And there shalt mete the thre men goinge vnto God to Bethel: one carpyng thre kyddes: & an other carpyng thre loues of breed: and an other carpyng a battell of wyne. And they wyl salute the and gyue the the two loues of breed: which thou shalt receyue of they handes. After that shalt thou come to the hyll of God, where the Philistines kepe their watch. And wher thou art com thither to the cytie, thou shalt mete a companye of prophetes comyng downe from the hyll with a psalter, a tymbrill, a pype and an harpe before them: and they shall prophete. And the spyrite of the Lorde wyl come vpon the also, and thou shalt prophete with them, and shalt be turned into an other man. Therfore wher these signes are chaunced the, do what thou hast to doo, for God is with the. And thou shalt go before me to Gilgal: and I also wyl come downe vnto the, to sacrifice burnt sacrifices, and to offre peace-offerynges. \* & arpe for me seuen dayes, tyll I come to the and shewe the what thou shalt do. And as soone as he had turned his shulder to go from Samuel, God gaue hym an other maner of herte: and all those tokens came to passe that same daye. And when they came to the hyll: beholde, the company of prophetes met hym: and the spyrite

1. reg. x. b.

2. reg. x. b.

Gen. xxxv. c.

1. reg. vii. a.  
1. pa. xviii. a.

1. reg. xlii. b.



**1. Reg. xi. b** \* the spryte of God came vpon hym also, and he prophesied amonge the. And all that knewe hym before, when they sawe that he prophesied amonge the prophetes, they sayde eche to other: how is this yis happened vnto the son of Cis?

**1. Reg. xii. b** \* is Saul also among the prophetes? And one of the same place answered & sayd: who is theyr father? And thereof came the proverbe: what is Saul also amonge the prophetes? And whē he had made an ende of prophesying, he came to syl. And Sauls fathers brother sayd vnto him and to his lad: whyther wēt ye? he sayd: to seke the asses: and when we sawe that they were no where, we came to Samuel. And Sauls uncle sayde: tell me what Samuel sayde vnto you? Saul answered his uncle: he tolde vs playnely, that the asses were found. But of the kyngdom whereof Samuel spake, tolde he hym not. And Samuel called y people together vnto y Lord to Mizpa, and sayd vnto the chyldren of Israel thus sayd y Lord God of Israel: I brought Israel out of Egipt, and deliuered you out of the hande of the Egyptians, and out of the handes of all kyngdomes that troubled you. And ye haue this daye cast awaye your God that belyed you out of all your aduersities and tribulations. And ye haue sayde vnto hym: \* make a kyngge ouer vs. Now therfore stande ye before the Lorde by your trybes and your thousandes. And when Samuel had brought all the trybes of Israel, the trybe of Ben Iamin was caught. When he had broughte the trybe of Ben Iamin by theyr kynredde, the kynred of Matri was caught: and at the last Saul the sonne of Cis was caught. And whē they sought him he could not be founde. Therfore they asked the Lorde further, yf that man shoulde come thither. And the Lorde answered beholde, he hath hyddē him selfe amonge the stuffe. And they ranne and fet hym: hence. And when he stode amonge y people, he was hyer the any of the people, from the shoulders vpwarde. And Samuel sayde to all the people: Se ye not him, whom the Lorde hath chosen: and how there is none lyke him amonge all the people? And all the people shouted & sayd

**1. Reg. xii. b**  
**1. Reg. xii. b**

**1. Reg. i. b**  
**1. Reg. i. b**

**1. Reg. i. b**  
**1. Reg. i. b**

\* God lende the lyf.  
Then Samuel tolde the people \* the duty of the kyngdome, and wrote it in a booke, & layd it vp before y Lord, and set all the people away euery man to his house: And Saul also went home to Gibea. And there folowed him stronge mē, whose herites God had touched. But y chyldren of Bethail sayd: how shall he saue vs: \* & they despyled hym, and brought hym no presentes. And he helde his tonge.

**The. xi. Chapte.**

**The people renueth the kyngdome of Saul.**

**A** has the Ammonite came, and besieged Iabes in Gilead. And all the men of Iabes sayde vnto Nabas: make a couenante with vs, and we wyll be thy seruantes. And Nabas the Ammonite answered them: In this wyll I make a couenant with you, yf I maye thruste out all your eyght eyes, and byynge that shame vpo all Israel. To

whom the elders of Iabes sayd: gyue vs seuen dayes respyte: that we maye sende messengers vnto all the coostes of Israel. And then if there be noman to helpe vs: we wyll come out to the. Then came the messēgers to Gibea vnto Saul and tolde this tydynge in the eares of the people. And all the people lyft vp theyr voyces and wept. And beholde, Saul came folowynge the cattel out of the feilde, and Saul sayd: what ayleth this people, that they wepe? And they told hym the tydynge of the men of Iabes. And the spryte of God came vpon Saul, when he herd those tydynge, and he was excedyng angrye, & and toke a poke of oren, and hewed them in peeces, and sent them thorowout all the coostes of Israel by the handes of messengers, sayinge: whosoener cometh nor forth after Saul and after Samuel, so shall his oren be serued. And the feare of the Lorde fell on the people, & they came out as it had ben but one man. And when he \* nombred them in Bezek, the chyldren of Israel were thre hundred thousande men: and the men of Iuda thyrtye thousande. And they sayd vnto the messengers that came: so saye vnto the men of Iabes in Gilead. tomorowe by y tyme the sonne be hote, ye shall haue helpe. And the messengers came and shewed the men of Iabes, which were glad. Therfore the men of Iabes sayde: tomorowe we wyll come oute vnto you, and ye shall doo with vs all that please y you. And on the morowe it fortunēd, that Saul put the people in thre partes, and they came in vpon the hoost in the moorning watch, and slue the Ammonites vntill the heate of the daye. And they that remayned, were scattered: so that two of them were not left togither. And the people sayd vnto Samuel: what is he that darre saye shall Saul raigne ouer vs: byynge those men, that we maye slaye them.

**1. Reg. xii. b**

And Saul sayde: there shall noman dye this daye, for todaye the Lorde hath saued Israel. Then sayd Samuel vnto the people: come, that we may go to Gilgal, and renue the kyngdome there: And all the people went to Gilgal, and made Saul kyngge there before the Lorde in Gilgal. And there they offred peaceoffringes before the Lorde. And there Saul and all the men of Israel reioyced excedyngly.

**The. xii. Chapter.**

**Samuel declareth hym selfe to be an innocent Judge.**

**S**amuel sayd vnto all Israel: beholde, I haue hekened vnto your voyce in all that ye sayd vnto me, and haue made you a kyng. Now therfore, your kyng walketh before you. And I am olde and graye heded: and behold, my sonnes are with you, and I haue walked before you from my chyldhede vnto this day. Behold, here I am: beare record of me before the Lorde and before his annoynted. \* Whose ore haue I taken: or whose asse haue I taken? whom haue I done wronge to? Whom haue I hurt? or of whose hande haue I receyued any bypbe, to blynde myne eyes therewith, & I wil restore it you agayne. They sayd: thou hast done vs no wronge, nor hurt vs: neyther

**1. Reg. xii. b**  
**1. Reg. xii. b**



ther hast thou take ought of anye mans hande. He sayde vnto them agayne: the Lorde is wytnesse agaynst you, & his annointed is wytnesse this day, & ye haue founde nought in my handes. And they answered: he is wytnesse. And Samuel sayd vnto þe people: it is þe Lord that made Moyses and Aaron, & that brought your fathers out of the lande of Egypt. Now therefore stand styll, that I maye reason with you before the Lorde, accordynge to all þe righteousnesse of the Lorde, whiche he shewed both you and your fathers.

**B** \* After that Jacob was come into Egypt, and your fathers cryed vnto the Lorde: þe Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwelle in this place. \* And when they forgat the Lorde their God, he deliuered them into the hand of Sisea captayne of the hoste of Hazor: and into the hande of the Philistines, and into the hande of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lorde, and sayd: we haue synned, because we haue forsaken the Lord, and haue serued Baalim and Ashtaroth. Nowe therefore deliuer vs out of the handes of our enemyes, and we wil serue the Lord. \* The Lord sent Jerobaal & Badaa: Jephthah and \* Samuel, and deliuered you out of þe handes of your enemyes on euery syde, and ye dwelled safe.

And for al that, whē you sawe, that Nabal the kynge of the children of Ammon came agaynst you, ye sayde vnto me: \* not so, but a kynge that raygne ouer vs: whē yet þe Lord your God was poure kynge. Now therefore beholde, the kynge whom ye haue chosen, and whom ye haue despised, lo, the Lorde hath set a kynge ouer you. \* If ye wyll feare the Lord and serue hym, and heare his voyce, and not disobey the worde of þe Lord: both ye and the kynge that raygneth ouer you, shall folowe the Lorde your God: \* If ye wyll not hearken vnto the voyce of the Lorde, but disobey the Lordes mouth, then shall the hand of the Lorde be vpon you, and on your fathers.

**D** Now also stande and se this great thing which the Lord wyl do before your eyes: is it not now wheate barne? I wyl call vnto the Lord, and he shall sende thundre and rayne: that ye maye perceyue and se, how that your wyckednesse is great, which ye haue done in the sight of þe Lord in askyng you a kynge. And so Samuel called vnto the Lorde, and the Lord sent thundre and rayne the same daye. And all the people feared the Lorde and Samuel exceedingly. And all the people sayde vnto Samuel: praye for thy seruantes vnto the Lorde thy God, that we dye not: for we haue synned in asking vs a king besyde all the synnes that euer we dyd.

And Samuel sayd vnto the people: feare not. Ye haue in dede done all this wyckednesse, yet be parte not from folowyng the Lorde. But serue hym even with all your hertes. Neyther sournē ye after vayne thynges which are not hable to profyte you, for they are but vannie. For the Lorde wyl not forsake his people, because of his great names sake. because it hath pleased þe Lorde to make you his people. Moreouer, God

forbyd, that I shulde synne agaynst the Lorde, and ceasse prayinge for you, but to shewe you the good and ryght waye. Therefore feare you the Lorde, and serue him in the truthe, and with all your hertes, and cōfyde how great thynges he hath done for you. But and if ye do wickedly, then shal ye perishe, both ye and your kynge.

### The xij. Chapter.

**C** The Philistines are smitten of Saul and Jonathas. Saul being disobedient to Goddes commaundment, is shewed of Samuel, that he shal not raygne.

**A**ule had bene kynge ouer yere (when these thynges came to passe: ) and he raygned .ij. yeres ouer Israel. And Saul chose hym thre thousande men of Israel. Two thousande were with Saul in Michmas and mount Bethel, and a thousande with Jonathas in Gibeon Beniamin. And the rest of the people he sent euery man to his owne house agayne. And Jonathas smote the hold of the Philistines, that was in þe byll: and it came to the Philistines eares. And Saul blew the trompet thorowout all the lande, saying: let the Hebrewes heare. And all Israel herde saye: howe that Saul had destroyed an holde of þe Philistines, wherfore Israel shalke before þe Philistines. And þe people gathered togyther after Saul to Gilgal. The Philistines also gathered them selues togyther to fyght with Israel, thre thousande charrettes and syxe thousand horsmen, w<sup>th</sup> other people like þe lande by þe sees syde in multitude, and came vp, and pyched in Michmas east ward: from Bethauen. And when the men of Israel sawe it, they were in a strapte, & feare came vpon the people, and they byd them selues in caues, and in priue holes, and in rocks, and in hye places, and in pyttes. And some of the Hebrewes went ouer Jordan to go vnto the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people that folowed hym were astonnyed. And he tarped seuen dayes, euen vnto þe tyme that Samuel \* had appoynted. But Samuel came not to Gilgal: and þe people were therfore scattered from hym. And Saul sayde: brynge a burnt sacrifice to me and peace offeringes. And he offered burnt sacrifice. And as soone as he had made an ende of offering the burnt sacrifice, beholde, Samuel came. And Saul wēt agaynst hym, to blesse hym. And Samuel sayd: what hast thou done? Saul sayd: because I saw that the people scattered from me, and that thou camest not within the dayes appoynted, & that the Philistines gathered them selues togyther to Michmas: therefore sayde I: the Philistines shal come downe now vpon me to Gilgal, & I haue not made supplication vnto the Lorde. And when I had overcome my selfe, at the last I offered a burnt offering. And Samuel sayd to Saul. \* thou art become a foole, thou hast not kept the commaundment of the Lorde thy God, which he commaunded the. For at this tyme wolde the Lorde haue stablished thy kyngdom vpon Israel for euer. But now, thy kyngdom shall not continue. \* The Lorde hath soughte hym a mā after his owne herte, & the Lord hath commaunded hym to be captayne ouer his people by

Gen. xlii. 4  
Exod. ii. 2  
1 Chr. xii. 2

2nd. 24. 4

2nd. 24. 4  
1. 2nd. 24. 4

2nd. 24. 4  
1. 2nd. 24. 4  
\* 1. 2nd. 24. 4

1. 2nd. 24. 4

2nd. 24. 4  
\* 1. 2nd. 24. 4

1. 2nd. 24. 4

Gen. xxi. 4  
1. 2nd. 24. 4

1. 2nd. 24. 4

1. 2nd. 24. 4  
2nd. 24. 4  
3rd. 24. 4



ple because thou hast not kepte that whiche the  
Lorde commaunded the. And Samuel arose, and  
gat hym vp fro Gilgal to Gibea Ben Jamin,  
ea. 1. 1. the remnant of the tolke left vp after Saul, to mete the  
people whiche soughte agaynst them, as they were comynge  
from Gilgal to Gibea in the hill of Ben Jamin.)

And Saul nūbred y people y were found with  
him, & they wer about a vi. C. mē. And Saul &  
Jonathas his sonne, & the people y were founde  
with them had they: abyding in the hill of Bē  
Jamin. But y Philistines pitched in Michmas.  
And there came out of y hoost of the Philistines  
thre cōpanyes to destroye: one company turned  
vnto the way y leadeth to Ophra vnto y lande  
of Saul. And an other cōpany turned the waye  
to Bethozon. And the thyrde cōpanye turned to  
the waye of y coast y is sene aboue the valey of  
Jeboun towarde y wylbernelle. There was no  
synth founde thowwe out all y lande of Israel.  
For y Philistine sayd. Lest happily y hebrues  
make them swerdes or speares. But al y Isaac-  
lites went adowne to y Philistines, to amende  
every man his spere, his mattocke, his axe & his  
necessary tooles. And then the edges of the spa-  
res, mattockes, don yokes, & axes were blunt,  
& also the yokes were to be set in. And so in tyme  
of battayle there was neyther swerd nor spere  
founde in the handes of anye of the people that  
were with Saul and Jonathas. But w Saul  
and Jonathas his sonne was there somewhat  
found. And the watche of the Philistines came  
out, to go ouer vnto Michmas.

### The. xiiij. Chapter.

Jonathas and his harnesbeare outteth the  
Philistines to fygde. He talleth the honp.

**A**nd it fortuneth the same tyme, that  
Jonathas the sonne of Saule sayde  
vnto his yongeman that bare his har-  
nelle. come, and let vs goo ouer to the  
Philistines watche, that are pōder on y other  
syde, and he tolde not his father. And Saul sa-  
tyed in y uttermost parte of Gibea vnder Ri-  
mon, which is in Wigrō, and the people y were  
with hym were vpon a iijc hundred men. And  
Abia y son of Abitob, J. oibods brother, y son  
of Phinehes, the sonne of Eli, was the Lordes  
preeft in Silo and ware an Ephod. And the peo-  
ple wist not that Jonathas was gone.

And in y myddes of y passage, by which Jo-  
nathas soughte to goo ouer to the Philistines  
watche were there two sharpe rockes, euen one  
on the one syde, & the other on the other syde the  
one called Bozez, and the other Sennē. The  
forefront of y one leaned northwarde towarde  
Michmas, & the other was southward toward  
Gibea: And Jonathas sayde to the yongeman y  
bare his harnelle: come, & let vs go ouer vnto the  
watche of these vncircumcysed, peradventure  
the Lorde wyl worke with vs: for it is no hard  
n: to with the Lorde, & to saue cyther in manye  
or in fewe. And his harnesbeare sayd vnto him  
do all that is in thyne herte: Goo where it plea-  
seth the. Beholde, I am with the as thyne herte  
lusteth. Then sayde Jonathas: beholde, we go  
ouer vnto those men, and shall shewe oure sel-  
ues vnto them: yf they saye on this wyse to vs,

tarpe, vntyll we come to you, then we wyl stād  
styll in our place & not go vp to them. But yf  
they saye: come vp vnto vs: then we wyl go vp  
for y Lorde hath deliuered them into our ha-  
des. And this shalbe a sygne vnto vs. And they  
bothe shewed them selues vnto the watche of y  
Philistines. And y Philistines sayde. se the he-  
brues come out of y holes where they had hyd  
thē selues in. And y men of the watch answered  
Jonathas & his harnesbeare, & sayd. come vp to  
vs, & we wyl shewe you a thing: And Jonathas  
sayde vnto his harnesbeare: come vp after me,  
for y Lord hath deliuered them into y hande of  
Israel. And Jonathas clame vp vpon yād. sand  
fete, & his harnesbeare after hym. And don (to whē  
they had sente Jonathas face) they fel be fore Jonathas  
& his harnesbeare due them aft. r hym. And y  
first daughter which Jonathas & his harnes-  
beare made, was vpon a xx men, within y com-  
passe as it were about an half acre of lāde. And  
ther was a scare in y hoost in y feld, & among al peo-  
ple insomoch y they y were gone out o y watch  
to rob, were afrayed also: and y earth trembled  
for the feare y was sent of God. And y watch-  
men of Saul in Gibea Ben Jamin sawe. And  
beholde, y people (of y Philistines) were scatte-  
red and were synpten as they went. Then sayd  
Saul vnto the people y were w him. Searche  
se, who is gone fro vs. And when they had nom-  
bred, behold, Jonathas & his harnesbeare were  
not there. And Saul sayd vnto Abia: bring hi-  
ther y arke of God. For y arke of God was at  
that tyme w the chyldren of Israel. And it for-  
tuned y while Saul talked vnto the preeft, the  
noyse y was in y hoost of y Philistines spred far-  
ther abrode, & encreased don (by lytle and lytle, and gaue  
a more cleare sounde.) And Saul sayd vnto y preeft  
withdra w thyne hādes. And Saul ioynd him-  
selfe vnto all y people y were with hym, & they  
came to y battayle. And beholde, \*every mans  
swerde was agaynst his felowe, & there was a  
very great ruinor. Moreover y hebrues y were  
with the Philistines before y tyme, & were com-  
with them into all partes of the hoost, turned to  
be w the Israelites y were with Saul and Jo-  
nathas. And all y men of Israel and wch had  
hid them selues in mount Ephraim as soone as  
they herde, how that the Philistines were fled,  
they folowed after them in the battayle. And  
so God holpe Israel that daye. And the bat-  
taye continued vnto Bethauen.

And wth the mē of Israel were kept downe  
with hungre y daye. Saul charged y people w  
an oth, saying: Cursed be y man that eateth a-  
ny foode tyl nyght, tyl I be auēged of myne en-  
nemyes. And so none of the people tasted anpe  
su. And al y inhabitants of y lande came  
to a wood where honp lay vpon y ground. And  
the people came into the wood: And behold, the  
honp dropped, and noman moued his hande to  
his mouth, for y people feared the oth. But Jo-  
nathas herde not woen his father. charged y peo-  
ple with the oth, wherfore he put forth the ende  
of the rod that was in his hanse, and dypte it in  
an honp combe, and put his hande to his mouth  
and



and his eyes receyued sight. The answered one of the people & sayd. thy father adured the people, saying. Cursed be the man y eateth any sustenance this day and the people were faynt ye. Then sayd Jonathas my father hath troubled y land se howe myne eyes haue receyued syght, because I tasted a lytle of this hony. how moch more then today yf the people had eaten of the spoyle of their enemies which they founde: And had there not bene the a moch greater slaughter amonge the Philistines: And they layed on the Philistines that day, from Michmas to Aiath. And the people were excedynge faynte.

**E** And y people gat them to y spoyle, and toke shepe, oxen, & calves, & slue them on the ground, & the people dydeate them \* w the bloude. Then men tolde Saul, sayinge: Scholde, the people synne agaynst the Lorde, in that they ate with y bloude. And he sayd. ye haue trespassed. Woule a great stone vnto me this day, & Saul sayd agayne. So abode amonge the people, & byd the byng me euery man his ore, and euery man his shepe, and slaye them here, & synne not agaynst the Lorde in eating w the bloude. And the people brought euery man his ore in his hand by night and slue them there. And Saul made an altare vnto the Lorde. And y was the first altare that he made vnto the Lorde. And Saul sayd. let vs go downe after the Philistines by nyghte, and spoyle them vntyl it be daye in the mornynge, & let vs not leaue one ma of them. And they sayd: do whatsoeuer thou thyntest best. Then sayd y prest let vs come hyther vnto God. And Saul asked of God what I go downe after y Philistines: Wylt thou deliuer them into the handes of Israel: But he answered hym not at y tyme. And Saul sayde. let the people come byther out of all quarters, and know and se by whom this synne is chaunced this daye: for as truly as the Lorde lyueth which saureth Israel, though it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people, that answered hym.

**I** Then he sayde vnto all Israel: be ye on one syde, and I and Jonathas my sonne wyl be on y other side. And y people said vnto Saul. what thou thyntest best, y do. Therefore Saul sayde vnto y Lorde God of Israel: gyue a perfect lot. **L**orde & no gyue thou the iudgement. Howbeit prayest it. y thou gyuest the seruauone no answer to daye. (As thou seest me or in Jonathas my sonne, & he is y ptyd & iniquitie in chy people.) And Saul & Jonathas were caught, but the people escaped fre. And Saul sayd cast lottes betwene me and Jonathas my son. And Jonathas was caught. Then Saul sayde to Jonathas tell me what thou haste done: And Jonathas tode hym, and sayde: I tasted a lytle honye w the ende of the rodde that was in myne hande and lo, I must dye.

**S**aul answered. \* God do so and so to me, y shall dye the death Jonathas. And y people sayd vnto Saul: Shall Jonathas dye whiche hath so mightely helped Israel: God forbid. As truly as the Lorde lyueth: there shall not one heere of his heed fall to y ground, for he hath wrought w God this day. And so the people deliuered Jona-

thas, y he dyed not. And the Saul departed by from folowynge the Philistines. And the Philistines went to theyr owne place. And so Saul helde y kyngdom ouer Israel, & fought agaynst al his enemies on euery syde, agaynst Moab. agaynst y children of Ammon: agaynst Edom: agaynst the kynges of zoba, & agaynst the Philistines. And whither soeuer he turned hym selfe, there he wan: and he gathered his host together and smote y \* Amalekites, and dyd Israel oute of the handes of them that spoyled them. The sones of Saul were Jonathas, Jesu, & Melchisua. And his two daughters were thus named: y elder was called Merob, & the yonger Michol. And the name of Sauls wyf was Ahinoah the daughter of Ahimaas. And y name of his chiefe captaine was Abner y son of Ner, Sauls vncle. And \* Cis was Sauls father. And Ner the father of Abner was the sonne of Nethai. And there was sore warre agaynst the Philistines all the dayes of Saul. And whome soeuer Saul sawe to be a stronge man, and mete for the warre, he toke hym vnto hym.

### The xv. Chapter.

Saul is commaunded to slay Amalek. He is disobedient to the voyce of God. Samuel mourneth for Saul.

**S**amuel sayd vnto Saul: \* the Lorde I sent me to annoynte the, to be kyng ouer his people Israel. Nowe therefore hearken thou vnto the voyce of the wordes of the Lorde. Thus saith the Lorde of hostes: I remember that whiche Amalek dyd to Israel, \* howe they layed waye for them in the waye, as they came oute of Egypte. Nowe therefore go, and slaye Amalek, and destrope ye all that pertaineth vnto them, and se thou haue no compassyon on them. **A**nd conete nothyng that they haue slaye both ma and woman, infante and suckelynge, ore and shepe, camell, and asse.

And Saul gathered the people together, and \* nobred them in Telaim, two hundred thousand footemen, and ten thousande men of Juda. And Saul came to a cytie of Amalek, & set watch in the valleye. And Saul sayde vnto the Kenites: go, & departe, & get you downe fro amonge the Amalekites, lest I destrope you with them for ye shewed mercye to all the chyldren of Israel, whiche they came out of Egypte. And so the Kenites departed from amonge the Amalekites.

And Saul smote the Amalekites fro Heula as thou comest to Sur, y lyeth before Egypt, & toke Agag y kyng of the Amalekites alpye, & lette y destroyed all y people w the edge of the swerde. \* But Saul and the people spared Agag, and the better shepe and the fatter oxen, & the lambes and all that was good, & wolde not destrope them. But all that was foul & nought worth, that they destroyed vterly. Then came the worde of the Lorde vnto Samuel, saying: it \* repenteth me that I haue made Saul kyng: for he is turned from me, and hath not performed my commaundementes. And Samuel was euyl apayed, and cryed vnto the Lorde al nyght. And when Samuel arose early to mete Saul in the

Deu. xv. c.

1. reg. ix. c. 1 par. viii. c.

1. reg. ix. c.

2. reg. xvi. c.

Au. xviii. c.

1. reg. ix. c.

Au. xviii. c.

Gen. vi. c.



in the mornynge, it was told Samuel, þat Saul was come to Carmel: and behold, he hath made hym there a place, and is turned, and departed, and gone downe to Gilgal.

**D** And Samuel came to Saul, and <sup>red burnt sacrifice vnto þe Lord of the speere of þe people which he</sup> Saul offered

Saul sayd vnto him: Blessed be thou in þe Lord. I haue fulfilled þe commaundement of þe Lord. Samuel sayd: what meanest thou the bleating of the shepe in mine eares, and the noyse of þe oren whiche I heare? Saul answered they haue brought them fro the Amalekites. For the people spared the best of the shepe and of the oren to sacrifice them vnto the Lord thy God. And the remnant haue we destroyed utterly.

Samuel sayde to Saul let me tel the what the Lord hath sayde to me this nyght. And he sayd vnto him. saye on. Samuel sayde \* when thou wast lytle in thine owne sight, wast thou not made the heed of the trybes of Israel? And the Lord anoynted the kyng ouer Israel. And þe Lord sent the on a iouenyepe, and sayde: Go and utterly destroy those synners the Amalekites and fyght agaynst them, vntyl thou utterly destroye them. And wherfore hast thou not hearkened vnto the voyce of the Lord, but hast touched to the praye, and hast doone that whiche is wycked in the sight of the Lord.

**E** And Saul sayde vnto Samuel: yea, I haue hearkened vnto the voyce of the Lord and haue gone þe way which the Lord sent me vnto, and haue brought Agag the kyng of Amalek, and haue utterly destroyed the Amalekites. But þe people toke of the spoyle, shepe, oren, and þe best of the thynges whiche shoulde haue ben destroyed, to offre vnto the Lord thy God in Gilgal. And Samuel sayde hath þe Lord as great pleasure in burnt sacrifices & offeringes, as when the voyce of þe Lord is obeyed: Behold to obeye is better the sacrifice, & to hearken is better then the fat of rammes. For rebellion is as the synne of witchcraft, and stubbernesse is as the wickednesse of idolatry. Because thou hast cast away the worde of the Lord, therefore hath the Lord cast awaye the also from beinge kyng.

**F** And Saul sayd vnto Samuel: I haue sinned, for I haue gone further then the sayinge of the Lord and thy wordes, because I feared the people, and obeyed theyr voyce. Nowe therefore take awaye my synne, and turne agayne with me, that I maye worshippe the Lord. And Samuel sayd vnto Saul. I wyll not retorne with the for thou hast caste awaye the worde of the Lord, and the Lord hath cast awaye the, that thou shalt not be kyng ouer Israel. And as Samuel turned him selfe to go awaye, he caughte the lappe of his coote, and it rent. And Samuel sayd vnto him: the Lord hath rent the kyngdome of Israel from this day, & hath giuen it to a neyghbour of thyne, & is better the thou. The strength of Israel wyll not begyle nor repent: for he is not a man that can repent.

**G** He sayde: I haue sinned. But nowe honour me before þe elders of my people, & before Israel

and turne agayne with me, that he maye worshippe the Lord thy God. And so Samuel turned agayne, & folowed Saul. And Saul worshipped the Lord. Then sayde Samuel: Wrynge þe hyther to me Agag the kyng of the Amalekites. And Agag came vnto hym delicately. And Agag sayd: truly thy bytter death cometh on. And Samuel said as thy swerd hath made woman childlesse, so shal thy mother be childlesse aboue other womē: And Samuel hewed Agag in peeces before þe Lord in Gilgal. And the \* Samuel departed to Rama. And Saul went home to his house to Gibeah. And Samuel came no more to se Saul vntyl þe day of his deth. Nevertheless Samuel mourned for Saul, & the Lord repented, þat he had made Saul kyng ouer Israel.

### ¶ The xvi. Chapter.

*David is anoynted kyng. An eph. ser. cometh vpon Saul.*

**H** The Lord sayde vnto Samuel: Howe longe wilt thou mourne for Saul, seinge I haue cast him awaye fro raygnynge ouer Israel? Fyl thyne horne with oynment, & come, & I maye send the to Isai þe Bethlehemite, for I haue prouyded me a kyng among his sones. And Samuel sayd: how can I go? For þe Saul heare it, he wyll kyll me. The Lord answered: Take an heifer with the, and saye: I am come to offre to the Lord. And call Isai to the offryng, and I wyll shewe the, what thou shalt do: and thou shalt anoynt him whome I name vnto the. And so Samuel dyd as þe Lord had him, & came to Bethlehem, & the elders of the towne were a stonyed at his comynge, and sayd: \* Comest thou peaceably? he answered: Yea, I am come to offre vnto the Lord. \* Sanctifye your selues, & come with me to the offryng. And he sanctified Isai and his sones, and bad them to the offryng. And when they were come he looked on Eliab, and sayd: Surely the Lordes anoynted is before hym. But þe Lord sayd vnto Samuel loke not on his stature, or on þe height of his stature, because I haue refused hym: For God seeth not as man seeth. For man looketh on þe outward apperance: but God beholdeth the heart. The Isai called Abinadab, and made him come before Samuel. And he sayd: neyther hath the Lord chosen this. Then Isai made Sāma come, and he sayde: neyther yet hath the Lord chosen him. Agayne Isai made seuen of his sones to come before Samuel: & Samuel sayde vnto Isai the Lord hath chosen none of these.

And Samuel sayd vnto Isai: are here all thy children? He sayde: there is yet a lytle one be- hynde that kepeth the shepe. And Samuel sayd vnto Isai: sende and fet him, for we wyll not syt downe, tyll he be come hyther. And he sent, and brought him in. And he was browne, & of an excellent beauty, & well fauoured in sight. And the Lord sayd: Arise, and anoynt him for this is he. Therfore Samuel toke the horne with the oynment, and anoynted hym in the myddes of his brethren. And the spyrte of the Lord came vpon David, from that daye forewarde. And Samuel rose vp, and went to Rama.

**D. 4. But**

*1. re. 15. c. 21. a*

*1. re. 15. d*

*1. re. 15. d*

*1. re. 15. d*

*1. re. 15. d*

*1. re. 15. d*



**B**ut the spirit of the Lord departed from Saul, and an euill spirit sent of the Lord vexed him. And Sauls seruantes sayd vnto him: Beholde, an euill spirit sent of God vereth the, let our lord therefore commaund his seruantes (that are before the) to seke a mā, the is a conyng player with an harpe: that when the euill spirit sent of God cometh vpon the, he maye playe with his bande, and thou shalt be eased. Saul sayd vnto his seruantes: prouide me a man then that can play wel, and brynge hym to me. Then answered one of his seruantes, and sayd: Beholde, I haue sene a sonne of Iſai a Bethlehemyte, that can playe vpon instrumentes, and is an actiue felowe, and a man of war and prudent in doing of feates, & well made, and the Lord is with hym. Wherefore Saul sent messengers vnto Iſai, and sayd: sende me Dauid thy sonne, whiche is with the shepe. And Iſai toke an asse laden with bred and a flacket of wyne, and a kyd, and sent them by Dauid his son vnto Saul. And Dauid came to Saul, & stode before hym, & he loued him very well, & he was made his harnes bearer. And Saul set to Iſai, saying: let Dauid remayne with me, for he hath found fauour in my sight. And so it fortuneth, the when the euill spirit sent of God came vpon Saul, Dauid toke an harpe & played with his hand, & so Saul was refreshed, & dyd amende, and the euill spirit departed fro hym.

The .xviij. Chapter.

Dauid ouercometh great Goliath.



**T**he Philistines gathered theyr hooſte to battayle and came together to Socoth which is in Iuda, and pitched betwene Socoth and Azecab, in the cooſt of Dammin: And Saul and the men of Iſrael came together, and pitched in the ocke-valleie, and put them selues in aray to fight agaynſt the Philistines. And the Philistines stode on an hyll on the one ſide, and Iſrael stode on an hyll on the other ſyde, and there was a valleie betwene them. And there came a man betwene them both out of the tentes of the Philistines, named Goliath of Gath. vi. cubites & an hāde bzydeth lōg, & had an helmet of braſſe vpon his hed & a cote of mayle about him. And the weyght of his cote of mayle was. v. M. ſicles of braſſe. And he had bootes of braſſe vpon his legges, & a ſhild of braſſe vpon his ſhoulders. And the ſhafte of his ſpeare was lyke a weauers beame. And his ſpeare heed weyed lyxe hundred ſycles of yron. And one bearynge a ſpyde went before hym.

And he stode and cryed agaynſt the hooſt of Iſrael, and sayd vnto them: Why are ye come out

in aray to battayle? am not I a Philistine and is pou seruantes to Saul: choſe you a man from amonge you, and let hym come downe to me. And yf he be hable to fyghe with me, & to beate me: then wyl we be your seruantes. But if I can ouercome hym & beate hym, then shall ye be our seruantes, and serue vs. And the Philistine sayd I deſpe the hooſt of Iſrael this daye, gyue me a man, that we maye fight together. When Saul and all Iſrael hearde thoſe wordes of the Philistine, they were discouraged, & greatly afrayed. Dauid was the sonne of an Ephrathite <sup>(or of whom mention is made afore)</sup> of Bethlehem Iuda, named Iſai which had vyght ſonnes. And was an olde man in the dayes of Saul, & came to age among me. And the eldeſt ſonnes of Iſai went, & followed Saul to the battayle. And the names of his the ſonnes the went to battayle were: Eliab the eldeſt and the next Abinadab, & the third Sama, & Dauid was the leſt. And the the eldeſt went after Saul. Dauid alſo went, & departed from Saul to feede his fathers ſhepe at Bethlehem. And the Philistine came forth in the thornynge, and euenynge, and continued fourtye dayes.

And Iſai sayde vnto Dauid his sonne: take for thy brethren an Epha of this parched corne & theſe ten loues, & brynge it to the hooſt to thy brethren. And carry theſe x. fresh cheſes vnto the capitayne, and loke howe thy brethren fare, and ſet out the pledge. And Saul and they, and all the men of Iſrael were in the ocke valley, fyghtynge with the Philistines. And Dauid roſe vpon early in the mornynge, and left the ſhepe with a keeper, and toke & went as Iſai had commaunded hym, and came within the compaſſe of the hooſt. And the hooſte went out in aray, and ſoured in the battayle: for Iſrael and the Philistines had put them ſelues in aray, the one agaynſt the other. And Dauid put downe the gere from hym and put them vnder the bandes of the keeper of the veſſels, and ran into the hoſt, and came: and ſaluted his brethren. And as he talked with the: Beholde, there ſtode a man in the myddes (Goliath the Philistine by name of Gath) out of the aray of the Philistines, and ſpake of the maner aboue reherſed, the Dauid herde it. And all the men of Iſrael, who the ſawe the mā, ran awaye from hym, and were loze afrayed. And euery man of Iſrael ſayde: Sawe ye this man come forth: euen to reuyle Iſrael is he come. \* And to hym that beate hym wyl the kynge gyue great rychesſe, and wyl gyue hym his daughter thereto yea, and make his fathers houſe free in Iſrael.

And Dauid ſpake to the men that ſtode by, and ſayd: What ſhal be done to the mā that beate this Philistine, & taketh awaye the ſpaine from Iſrael? And what is this vncircumciſed Philistine, the he ſhulde reuyle the hooſt of the lvyng God? And the people answered hym (after this maner) ſaying: ſo ſhal it be done to the mā, that beate hym. And Eliab his eldeſt brother hearde when he ſpake vnto the men, and Eliab was angrye with Dauid, & ſayde: Whye comelt thou downe hither? and to whom haſt thou left thoſe ſewe ſhepe in the wilderneſſe? I knowe thy pride and the



and the malice of thyne heert, that thou art com-  
downe to se the battayl. And Dauid sayd. And  
what haue I now done? is there not a worde?  
And he departed from him into the presence of  
an officer, and spake of the same maner, and the  
people answered hym agayne as before.

And they þ herde the wordes which Dauid  
spoke, rehearsed the befoze Saul, which caused  
him to be fet. And Dauid sayd to Saul: Let no  
mans heert fayle him bycause of hym. Thy ser-  
uant will go, & fyght with yonder Philistine  
And Saul sayd to Dauid agayne: thou art not  
able to go agaynst yonder Philistine to fight w  
him. For þ arte but a chylde, but he is a man of  
war, euen fro his yowth. Dauid answered vnto  
Saul: Thy seruant kept his fathers shepe, and  
there came a lyon & lyaweysle a beere, & toke a  
shepe out of the flocke. And I went out after him  
and smote him, & toke it out of his mouth. And  
whē he arose agaynst me, I caught him by the  
beerde, & smote him & slue hym. And so thy ser-  
uant slue the lyon & the beere: also, hath thy ser-  
uant slayne. And truly this vncircumcised Phi-  
listine shalbe as one of them. Ex. xlii. a

And. xi. h  
13. b. 1. 1 take a waye the rebuke of the people, for what is this vncircum-  
cised Philistine, saying he hath rayled on the host of  
the luyng God. And Dauid spake mozeouer:  
the Lorde þ deliuered me oute of þ hande of the  
lyon, & out of the hande of þ beere, he shall deli-  
uer me also out of the hande of the Philistine.

And Saul sayd vnto Dauid: go, & the Lord  
shall be with the. And Saul put his rayment  
vpon Dauid, and put an helmet of brasse vpon his  
head, & put a cote of mayle vpon hym, and gyr-  
ed Dauid with his owne swerde vpon his ray-  
ment. And he assayed to go. And bycause he ne-  
uer proued it, Dauid sayd vnto Saul: I cannot  
go with these, for I haue not vied my self ther-  
to: And Dauid put them of hym, and toke his  
staffe in his hande, & chose hym fyue smothe sto-  
nes out of a hocke, & put them in a shepherdes  
bag which he had, & in a slynge poke & his sling  
was in his hand, and he went to the Philistine.

A And þ Philistine came and dyne nere agaynst  
Dauid, and the man þ bare the shylde went be-  
foze hym. And when the Philistine looked about  
and sawe Dauid, he disdaind hym, for he was  
but yonge, and well coloured, & goodly to loke  
vpon. And the Philistine sayd vnto Dauid: am  
I a dogge that thou comest to me with a staffe?  
And the Philistine cursed Dauid in the name of  
his goddes. And the Philistine sayd to Dauid:  
come to me, & I will gyue thy flesh vnto the fou-  
les of the ayre, and to the beastes of the felde.  
Then sayde Dauid to the Philistine: thou com-  
mest to me with a swerde, a speare and a shylde:  
But I come to the in the name of the Lorde of  
hostes, the God of the host of Israel, whome  
thou hast rayled vpon. This day shall the Lorde  
deliuer the into my hande, and I shal smyte the  
and take thyne heert from the, and will gyue þ  
carcasses of the host of the Philistines this day  
vnto þ foules of the ayre, and to the beastes of þ  
erth þ all they which be in the world may know  
that there is a God in Israel. And all this con-

gregation shall knowe: that the Lorde sauerth  
not with swerde and speare. For the battayl is  
the Lordes, & he shall gyue you into our handes.

And whē þ Philistine arose to come & drawe  
nye vnto Dauid, Dauid hasted & ran into þ bat-  
tayle cue agaynst þ Philistine. And Dauid put  
his hand in his bag, & toke out a stone, & slang it  
& smote þ Philistine in his forehead, þ the stone  
fonke into his forehead & he fell grounslunge Ex. xlii. a  
to þ erth. And so Dauid ouercam the Philistine  
with a slynge and a stone, & smote þ Philistine &  
slue him, euen when Dauid had no swerde in his  
hande. But Dauid ranne, & stode vpon þ Phil-  
istine, and toke his swerde and drew it out of his  
sheeth, & slue him, and cut of his heed therewith.  
And whē the Philistines sawe þ theyr cham-  
pyon was deed, & they fled. And the men of Is-  
rael & Juda arose, & routed, & folowed after þ  
Philistines, vntill they came to the valley, and  
vnto þ gates of Aikard. And the Philistines fell  
downe wounded by the waye to Sagarim cue  
vnto Gath & Aikaron. And the childre of Israel  
returned from chasynge after the Philistines, &  
spoiled theyr tentes. And Dauid toke the heed  
of the Philistine and brought it to Ierusalem.  
But he put his armour in his tent.

Whē Saul sawe Dauid go forth agaynst þ Ex. xlii. a  
Philistine, he sayd vnto Abner þ capayne of  
his host: Abner, whois sonne is this yongman?  
Abner answered as truly as thy soule lyueth,  
(Sking) I canot tel. And þ king sayd Enquire  
þ whois sonne the yongling is. And whē Da-  
uid was returned from the slaughter of the Phi-  
listine, Abner toke hym, and brought hym be-  
foze Saul, with the heed of the Philistine in his  
hande. And Saul said to him: whose sonne art  
thou, thou yongman? Dauid answered I am þ  
sonne of thy seruant Iai the Bethlehemyte.

#### The xxviii. Chapter.

The honour betwene Dauid and Jonathan Saul  
gorth about to slaye Dauid.



And whē he had made an end of A  
speaking vnto Saul, þ soule of  
Jonathan was knit w the soule  
of Dauid, and Jonathan loued  
hym as his owne soule. And  
Saul toke hym that daye, and  
wolde let him goo nomore home to his fathers  
house. And Jonathan made a couenant w Da-  
uid because he loued him as his owne soule. And  
Jonathan put of his owne cote þ was vpon him  
& gaue it Dauid, & thereto his cloke, his swerde,  
his bowe & his gyrdle. And Dauid went oute  
whither soeuer Saul sent him, & behaned hym  
felke wysely. And Saul set hym ouer his men of  
warre, & he was accepted in the syght of all the  
people: and in the syght of Sauls seruantes.

And it happened as they went, when Dauid was  
returned from the slaughter of the Phil-  
istine, that women came oute of all cyties of Is-  
rael, syngynge and daunsynge agaynst the kyng  
Saul, and with tymbrels, withiope, and w in-  
strumentes of musyke. And þ womē answered  
one an other in their playe, & sayd: Saul hath  
slayne his thousand, & Dauid his ten thousand. Ex. xlii. a

D. 11. And



And Saul was exceeding wroth, and the saying displeased him, and he said: they haue ascribed vnto David & A, and to me but a thousand, & what can he more haue, saue y<sup>e</sup> kingdom: Wherefore Saul looked on spide of David from y<sup>e</sup> daye forwarde. And it happened on the morowe, y<sup>e</sup> the euyl spryte sent of God came vpon Saul, & he prophesied in the middes of y<sup>e</sup> house. And David played w<sup>th</sup> his hand lyke as at other tymes, & there was a laueling in Sauls had. And Saul toke y<sup>e</sup> iaueling & sayd: I wil naye David to y<sup>e</sup> wall w<sup>th</sup> it. And David auoyded oute of his presence two tymes. And Saul was afrayd of David, because y<sup>e</sup> Lord was w<sup>th</sup> hym, & was departed fro Saul. Therefore Saul put him fro hym, and made him a captayne ouer a thousand, & he went out & in before y<sup>e</sup> people. And David behaved him self wisely in all his wayes, & the Lord was w<sup>th</sup> him. Wherefore when Saul sawe that he was so exceeding wyse, he was afrayed of him. But all Israel & Iuda loued David, because he went out & in before the. And Saul sayd to David: Beholde my eldest daughter Merob, her I wyl geue y<sup>e</sup> to wyfe. Onely play y<sup>e</sup> man w<sup>th</sup> me, & syght y<sup>e</sup> Lordes battayles. For Saul thought: myne hād shal not be vpo hym, but y<sup>e</sup> hand of y<sup>e</sup> Philistines. And David answered Saul: what am I, & what is my lyfe, or y<sup>e</sup> kynred of my father in Israel, y<sup>e</sup> I shuld be son in law to y<sup>e</sup> king? Howbeit when y<sup>e</sup> tyme was com y<sup>e</sup> merob Sauls daughter shulde haue ben gyuen to David, she was gyue vnto Achis a Getholothite, to wyfe. Howbeit, Michol Sauls daughter loued David. And they shewed Saul: & the thing displeased him not. And Saul sayd: I wyl geue hym her y<sup>e</sup> she may be a share to him, & that y<sup>e</sup> hand of the Philistines may be agaynst him. Wherefore Saul sayd to David thou shalt this day be my sonne in lawe in the other daughter. And Saul commaunded his seruantes to comen with David secretly, and to slaye: Beholde, the kyng hath a fauour to the, and al his seruantes loue the, be nowe therefore the kynges sonne in lawe.

¶ And Sauls seruantes spake these wordes in the eares of David. And David sayd, semeth it to you a lyght thyng to be a kynges sonne in lawe: I am a poore man & of small reputation. And y<sup>e</sup> seruantes brought Saul word agayne, sayyng, of this maner spake David. And Saul sayd, this wyse shal ye saye to David: the kyng careth for no nother dowrye, but for an hundred foreskynnes of the Philistines to be auenged of y<sup>e</sup> kynges enemies. But Saul thought he to make David fall into the hādes of y<sup>e</sup> Philistines. And when his seruantes tolde David these wordes it pleased David well, to be the kynges sonne in lawe. And on the dayes were expired, David arose with his men, and went and slew of the Philistines, two hundred men, and David brought theyr foreskynnes and satisfied y<sup>e</sup> king thereof, to be his son in lawe. Wherefore Saul gaue hym Michol his daughter to wyfe. And Saul sawe and vnderstode how that y<sup>e</sup> Lord was with David, and that Michol his daughter loued hym, and he was the more afrayed of

David, and Saul became alway David's enemye. The lordes of the Philistines vled to go forth. And it fortuneth, y<sup>e</sup> when they went forth David behaved him selfe wyselyer the all y<sup>e</sup> seruantes of Saul: so y<sup>e</sup> his name was moch set by

### The xix. Chapter

Saul commaundeth to slaye David. Michol his wyfe saureth hym.

**S**aul spake to Jonathas his sonne, and A to all his seruantes, y<sup>e</sup> they shulde kyll David. But Jonathas Sauls sonne had a great fauour to David, and Jonathas tolde David, sayyng: Saul my father goeth about to slaye the. Nowe therefore, take hede to thy selfe vntill the morning, and abide in some secreete place, and hyde thy selfe. And I wyl go out and stande by my father in the feld where thou art, and wyl comen with my father of the, and whatsoeuer I se, I wyl tell the. And Jonathas spake good of David, vnto Saul his father, & sayd vnto him, let not y<sup>e</sup> king syn agaynst his seruāt David, for he hath not synned agaynst the, & his workes haue ben to y<sup>e</sup> ward very good. For he did put his lyfe in his hand, & slue y<sup>e</sup> Philistine, & the Lord brought to passe a great health for all Israel. Thou sawest it, & thou reioysdest: wherefore the wylt y<sup>e</sup> synne agaynst innocent bloude, & slaye David withoute a cause? And Saul hearkened vnto the voyce of Jonathas, and sware: as truly as the Lord lyueth, he shall not dye. And Jonathas called David, and shewed hym all those wordes and brought David to Saul. And he was in his presence as in tymes past.

And y<sup>e</sup> warre began agayne, & David wente out & fought w<sup>th</sup> the Philistines, and slue them w<sup>th</sup> a great slaughter, & they fled from hym. And the euyl spryte set of y<sup>e</sup> Lord was vpo Saul as he sat in his house haupng a iauelon in his hand & David played w<sup>th</sup> his hande. And Saul cōmaunded to naye David to the wall w<sup>th</sup> the iauelin. But he rōd hym selfe oute of Sauls presence, as he smote the speare w<sup>th</sup> a barne stroke in to the wall. And David fled, and was saued the same nyght. Saul also sent messēgers vnto Dawids house, to wathe hym, and to slaye hym in the morynge. And Michol Dawids wyfe tolde it hym, sayyng: If thou saue not thy selfe this night to morow thou wilt be slayne. And so Michol let David downe thowowe a wondowe, and he went and fled and was saued. And when she toke an ymage and layed it in the bed, and put a pylowe stuffed with gootes heere vnder the heed of it, and covered it with a clothe. And when Saul sent messengers to seche David, she sayd he is speke. And Saul sente the messengers agayne to se David, sayyng: byynge hym to me, bed and all, that I maye slaye hym. And when the messengers wer come in: Beholde, there laye an ymage in the bed, with a pylowe of gootes heere vnder the heed of it. And Saul sayde vnto Michol: why haste thou mocked me so, and sent a waye myne enemy, that he is escaped? Michol answered Saul: For he sayde vnto me: let me go, or els I wyl kyll the. And so David fled, and



and escaped, and came to Samuel to Rama, and tolde hym all that Saul had done to hym. And he and Samuel went & dwelt in Raioth.

**D** And one tolde Saul, sayinge Beholde, Dauid is at Raioth in Rama. And Saul let messengers to fet Dauid. And whē they sawe a company of prophetes prophesyinge, and Samuel standyng fast by them, & spyrte of God fel vpon the messengers of Saul, and they prophesied to And when it was told Saul, he sent other messengers, and they prophesied lyke wyse. And Saul sent messengers yet agayne the third tyme and they prophesied also. Thē went he him self to Rama, & came to a great wel that is in Sechu, & he asked and sayde. where are Samuel & Dauid? And one said behold, they be at Raioth in Rama, and he went thither, euen to Raioth in Rama, and the spyrte of God came vpon him also, and he went prophesyinge vntyll he came to Raioth in Rama. And he crypte of his clothes, and prophesied before Samuel in lyke maner, and fell naked all that daye and all that nyght. \* And therof it is, that they say. is Saul also amonge the prophetes?

### The xx Chapter.

*David & Jonathan.*

**A** And Dauid fled from Raioth which is in Rama, and came & sayd before Jonathan: What haue I done? wherein am I faultie? what is the synne that I haue comytted before thy father, & he seeketh my lyfe? he sayd vnto him God forbyd, thou shalt not dye. Beholde my father wyl do nothing either greute or small, but & he wyl shewe it me. And how shuld my father hyde this thinge from me? he wil not do it. And Dauid swaie agayne and sayde: thy father knoweth & I haue founde grace in thyne eyes, and therefore he sayeth Jonathan shal not knowe it, lest he be sorow. And in very dede; euen as truly as & Lord lyueth, and as truly as thy soule lyueth, there is but a step betweene me and death. Then sayd Jonathan vnto Dauid: whatsoener thy soule desyareth, that I wyl do vnto the. And Dauid sayde vnto Jonathan. Beholde, tomorrow is the begynnyng of the moneth, & I wuld spt w the king at meat. But let me go, that I maye hyde my self in the felde vnto the thyrde daye at euen. If thy father speake of me, then save: Dauid asked leaue of me, & he might go to Bethlehe to his owne cite, for there is holden a yerely feast for all & kinred. And if he save. it is well done, then thy seruauant shal haue peace. But and if he be angry the be sure, & wyckednesse is utterly concluded of him. And thē & shalt shewe mercy vnto thy seruauant \* for thou hast made to me thy seruauant a bonde in the Lord. For withstanding, if there be in me any trespass: then slaye me thy selfe, & bypunge me not to thy father.

**A** And Jonathan answered God kepe & fro the (neither is it possible to come to passe.) For if I knew & wyckednes were concluded of my father to com vpon the synkest & that I shoulde not tel it the? Then sayd Dauid: who shal tel me if thy father answer cruelly? And Jonathan sayde vnto Da-

uid, come, and let vs go out into the felde. And they went out both of them into the felde.

And Jonathan sayd vnto Dauid: & Lord God of Israel loke on it, when I haue groped my fathers mide, one tyme or other w in this wy. Dapes & it shal wel w Dauid. If I the sed not vnto the & shewe it the, & Lord do so & so vnto Jonathan. But if my father haue any pleasure to do & euyl, I wil shewe & also, & send & away & thou mayest go in peace. And & Lord be w the as he hath ben with my father. And thou shalt perforce vnto me the mercede of the Lord, not onely whyle I lyue, but euen when I am deed, and pluck not thy mercede awaye from my house for euer: No, not when the Lord hath destroyed the enemyes of Dauid, euery one from the face of the earth.

And so Jonathan made a bonde with the house of Dauid, desyring that the Lord shuld seke it out by the handes of Dauids enemyes, (if it were broken.) And with other wordes dyd Jonathan sweare vnto Dauid, bycause he loued him. For he loued him as his owne soule.

Then sayd Jonathan to Dauid: tomorrow is & first day of & moone. And thou shalt be missed, bycause the place where & wast wont to spt shalbe empye. Therefore this daye thre dapes, come downe in any wyse vnto & place where & dydest hyde thy selfe, whē & busynesse was in hand: euen by & stone & sel. And I wil shote thre arrowes by & one syde thereof, as though I shot the at a marke, & wyl sende a lad, & byd hym go seke & arrowes. And if I say vnto & lad se, the arrowes are on this syde & bring them: then come thou: for it is peace & no hurt, as sure as & Lord lyueth. But & if I saye vnto the lad behold, the arrowes are beyonde the, then go & in peace. for & Lord hath sent the awaye. And as touchyng this whiche thou and I haue spoken beholde, & Lord be betwene the & me for euer. And so Dauid byd hym selfe in the felde. And when & newe moone was come, the kyng sat hym downe to eate meate. And the kyng sat bym downe after the olde maner, in his seate by the wall. And Jonathan arose, and Abner sat by Sauls syde, & Dauids place was empye. Nevertheless, Saul sayde nothyng at all that daye. For he thought: some thyng hath chaunced him, & he is not cleue. But on the morowe which was the second day of the newe moone, it happened, that Dauids place was empye agayne. And Saul sayd vnto Jonathan his sonne: Wherefore cometh not & sonne of Isai to meate, neyther yesterdaye nor todaye? And Jonathan answered vnto Saul. Dauid asked licence of me to go to Bethlehe, for he sayd: let me go, I praye the, for our kynrede doth hold an offering in & cite, & my brother hath sent for me. And therefore I haue found fauour in thyne eyes: let me go, & se my brethren. This is the cause that he cometh not vnto the kinges table. Then was Saul angry with Jonathan, and sayd vnto him: Thou wycked rebel, do not I knowe, that thou hast chosen the sonne of Isai vnto thyne owne rebuke, and vnto the rebuke & shame of thy mother? For as longe as the sonne of Isai lyueth vpon the earth, thou shalt not be my. stably.

1. re. 15. c

1. re. 15. c  
1. re. 15. c



1. re. xxi. e  
11. reg. xxi. d

Established, nor yet thy kingdom: wherefore now  
led & fet him vnto me \* for he is þ child of death.  
And Jonathan answered vnto Saul his  
father, and sayde vnto hym: Wherefore shuld he  
dye? what hath he done? And Saulyste vp a  
speare to hit him, wherby Jonathan wylt wel  
that it was vtterly determined of his father to  
slaye Dauid. And so Jonathan arose from þ ta-  
ble in a great angre, and dyd eate no meate at þ  
seconde daye of the moneth, for he was sorow  
for Dauid, bycause his father had done him shame.  
On the next morning Jonathan went out into  
the felde, at the tyme appoynted with Dauid, &  
a lytle lad with him. And he sayd vnto his boy:  
runne, and seke out myne arrowes which I shot:  
and as þ boy ran he shot an arrowe beyonde him.  
And when the lad was come to the place wher-  
ther Jonathan had shotte the arrowe, Jonathan  
crept after the lad, and sayd: Is not the arrowe  
beyonde the? And Jonathan crept after the lad  
agayne, make speede, and stand not still. And Jo-  
nathan lad gathered vp the arrowes, and came  
to his master. But the lad wylt nothyng of the  
matter. Onely Jonathan and Dauid wylt it.  
And Jonathan gaue his weapons vnto the lad  
that was with him, and sayd vnto him: go & ra-  
py them to the towne. And as sone as þ lad was  
gone, Dauid arose out of a place that was to-  
warde the south, and fell on his face to þ ground  
and worshipped thre tymes. And they killed ei-  
ther other, and wept togyther so longe, tyl Da-  
uid exceded in wepyng. And Jonathan sayde  
to Dauid: go in peace. And þ thinges which we  
haue sworne both of vs in the name of the Lord  
saying: þ Lord be betwene the & me, & betwene  
thy seed & myne, let the stand for ever. And he a-  
rose & departed. And Jonathan wylt it to þ town.

#### ¶ The. xxi. Chapter.

¶ Dauid flyeth into Achis the king of Gath, and getteth  
of hym the Gathites, to satisfye his hunger. Afterwarde he  
flyeth to Achis, and there sayneth hym selfe mad.

**W**hen came Dauid to Achis, to Achis-  
melech the preest. And Achimelech  
was assayed at the sodayne com-  
ming of Dauid, & sayd vnto hym:  
Why art thou alone, and no man  
with the? And Dauid sayde to Achimelech þ preest  
the kynge hath commaunded me to do a certayne  
thyng, and hath sayd vnto me: let no man know  
whereabout I sende the, and what I haue com-  
maunded the to do. And I haue appoynted my  
seruauntes to suche & suche places. Nowe ther-  
fore yf þ haue ought vnder thyne hande \* gyue  
me fyue loaves of bzed, or what cometh to hande.

1. re. xxi. b  
2. re. xxi. d

And the preest answered Dauid, and sayde:  
there is no comen bzed vnder myne hande, but  
here is halowed bzed, yf the younge men haue  
kept them selues from vncleane thynges, espe-  
cially women. Dauid answered the preest, and  
sayd vnto hym: of a truthe women hath ben lo-  
ked vp from vs about thre dayes when I came  
out, and the vessels of the yonge men were holy  
howbeit, this waye is vnpure, and how moch  
more shall there be holynesse in the vessel: \* And  
so the preest gaue hym halowed bzed, for there  
was none other bzed there, save the shewbzed.

1. re. xxi. b  
2. re. xxi. d

des þ were taken from before the Lorde, to put  
fresh bzed there, & daye that it was take away.

And ther was there the same daye a certayne  
man of the seruauntes of Saul abyding before  
the Lorde, named Doeg an Edompte, the che-  
fest of Sauls herdemen.

And Dauid sayd vnto Achimelech: is not here  
vnder thyne hande epyther speare or swerde, for  
I haue neither brought my swerd nor my bag-  
nesse wme, bycause the kynge's busynesse requy-  
red haste. And the preest sayd: the swerd of Go-  
liath the Philistine whom thou sleest in þ ocke-  
vallepe, behold, it is here wrapte in a cloth be-  
hynde the Ephod. Yf thou wyle take that, take  
it for ther is none other saue that here. And Do-  
uid sayd: there is none to that, gyue it me.

And Dauid arose and fled the same daye fro  
the presence of Saul, and went to Achis þ king  
of Geth. And the seruauntes of Achis sayde of  
hym: is not this Dauid the kynge of the lander?  
dyd they not synge vnto hym in daunces, say-  
inge: \* Saule hath slayne his thousande, and  
Dauid his ten thousande.

1. re. xxi. b  
2. re. xxi. c

And Dauid put those wordes into his herte, &  
and was sore afraide of Achis the kynge of Geth.  
And he chaunged his speache before them, and  
sayneth hym selfe mad in theyr handes, and scra-  
bled on the doores of the gate, and let his spetle  
fall downe vpon his beard.

Then sayde Achis vnto his seruauntes: Lo-  
ye se that this man is besyde hym selfe, wher-  
fore then haue ye brought hym to me? haue I  
need of mad men, that ye haue brought this fe-  
lowe to playe the madde man in my presence?  
Shall he come into my house?

#### ¶ The. xxij. Chapter.

¶ Doeg betrayeth Dauid. Achimelech is a cust of treason  
and slayne, and Achis preestes with him, bycause they  
receyued Dauid. Achis is betrayed of Saul: ab other fly-  
eth to Dauid.

**D**auid therfore departed thence, and es-  
caped, and came vnto the caue Bholā.  
Then his brethren also and all his fa-  
thers house herde it, they went downe  
thither to him. And there gathered vnto him al  
me þ were in cobzaunce & det, & troubled in theyr  
myndes, and he became a captayne ouer them.

And there were with him vpon a foure hun-  
dred men. And Dauid went thence to Geth in  
the lande of Moab: and sayd vnto the kynge of  
Moab: Let my father and my mother (I praye  
the) come forth vnto you, tyl I knowe what  
God wyl do for me. And he brought the before  
the kynge of Moab. And they dwelt with hym  
all the whyle that Dauid kept him selfe in hold.  
And the prophet Gad sayd vnto Dauid: abyde  
not in holde, but depart and go into the land of  
Juda. Then Dauid departed and came into the  
forest of Hareth. And Saul herde that Dauid  
was come abroad, and also the me that were w  
him. And Saul sat in Gibeon vnder a tre in Ra-  
ma, hauyng his speare in his hande, and all his  
men rode about him. And Saul sayd vnto his  
seruauntes that rode about him: heare I pray  
you, ye sonnes of Beniamin: wyl the sonne of Isai  
gyue euery one of you feltes and vnyngardes, &  
MAK

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l. cc. xlii. a  
p. 11. b

make you all captaynes ouer thousandes, and ouer hundredes: that ye haue also conspyred agaynst me, and there is none that telleth it me in myne eare: \* And where as my sonne hath made a bond with the son of Isai, there is none of you that mourneth for me, or sheweth it in myne eare: behold. my sonne hath spyred by my seruaut to lye a wayt against me this same day.

Then answered Doeg the Edompte whiche alio stode by the seruantes of Saul, and sayd: I sawe the sonne of Isai when he came to Nob, to Ahimelech the sonne of Ahitob, which asked counsaile of the Lorde for hym, and gaue hym bptayles, and the swearde of Goliath the Philistine also. Then the kyng sent and called for Ahimelech the preeft the sonne of Ahitob, and all his fathers house, that is to saye: the preeftes that were in Nob.

And they came all to the kyng. And Saul sayde: heare now thou sonne of Ahitob. He answered here I am my lorde. And Saul sayd vnto him: why haue ye conspyred agaynst me, thou and the son of Isai, in that thou hast gyuen him vitayle, & a swearde, and hast asked counsaile of God for him, that he shoulde aryse agaynst me, and lye a wayte for me this day: Ahimelech answered the kyng, and sayd: who is so fawthful amonge all thy seruantes as Dauid, and thereto the kynges sonne in lawe, & goeth at thy bidding, and is had in honour in thyne house: hane I this daye fyrst begon to aske counsaile at God for him: What he sayd fro me (if I had knowe it) let not the kyng put suche a thyng vnto his seruant, in all the house of my father. For thy seruant knewe nothyng of all this, eyther lesse, or more. The kyng sayde: thou shalt surely dye Ahimelech, thou, and all thy fathers house. And the kyng sayde vnto the soter men that stode aboute hym: tourne, and slaye the preeftes of the Lorde, both bycause they hand is with Dauid, and bycause they knewe when Dauid fled, and shewed it not to me. But the seruantes of the kyng wolde not moue they handes to slay vpon the preeftes of the Lorde.

And the kyng sayde to Doeg: tyme thou, and fall vpon the preeftes. And Doeg the Edompte tourned, and ranne vpon the preeftes, and slue that same daye foure score and fyne persones that dyd warr a lynnyn Ephod. And Nob the cytie of the preeftes smote he with the edge of the swerde, bothe men and women, chyldren and sucklynges, oxen, asses and shepe.

And one of the sonnes of Ahimelech, the son of Ahitob named Abiathar he escaped and fledde to Dauid. And Abiathar shewed Dauid, howe that Saul had slayne the Lordes preeftes. And Dauid sayd vnto Abiathar: I wyll it the same daye, when Doeg the Edompte was there, that he wolde tell Saul.

And I am cause of the death of all the sonnes of thy fathers house. A byde thou with me, and feare not. For yf anye man seke my soule, he shall seke thynne also, with me thou shalt be in safegarde.

The xxiiij. Chapter.

Dauid flieth into the wilderness of ziph.



Then they tolde Dauid, sayinge: Beholde, the Philistines fyght agaynst Keilah, and spoyle the barnes. Therfore Dauid asked the Lordes aduice sayinge: Shall I goo and smyte these Philistines? And the Lorde answered vnto Dauid: go and smyte the Philistines, and saue Keilah. And Dauids men that were with hym, sayde vnto hym: se, we be afrayed here in Juda: howe moche more then yf we come to Keilah agaynst the hoost of the Philistines? Then Dauid asked the Lorde agayne.

And the Lorde answered hym, and sayde: Arise, and go downe to Keila, for I wyll deliuer the Philistines into thyne hande.

And so Dauid and his men wet to Keilah, & fought with the Philistines, and brove awaye theyr cattel, and smote the with a great slaughter. And so Dauid saued the inhabitours of Keila. And it chaunced when Abiathar the sonne of Ahimelech fled to Dauid to Keila, & he brought an Ephod with hym in his hande.

And it was told Saul that Dauid was come to Keila. And Saul sayde: God hath deliuered hym into myne hande. For he is shut in nowe & he is come into a towne that hath gates & barres. And Saul called all the people together to warre, for to goo downe to Keila, and to besiege Dauid and his men. And Dauid hauynge knowledge that Saul ymagined myschefe agaynst him, sayd to Abiathar the preeft: \* Sung the Ephod. Then sayd Dauid: O Lorde God of Israel, thy seruaut hath herde, that Saul is aboute to come agaynst Keila to destroye the cytie for my sake: wyl the me of Keila deliuer me into his hande? And wyl Saul come downe as thy seruaut hath herde saye? O Lorde God of Israel, tell thy seruante. And the Lorde sayd he wyl come downe. Then sayde Dauid: wyl the men of Keila deliuer me and the men, that are with me into the hande of Saul? and yf Lorde sayde: thy wyl betraye you.

Then Dauid and his men which were vpon a lyre hundred arose, and departed out of Keila and wente whither they coulde. And it was tolde Saule, that Dauid was fled from Keila, and he let the journey alone. Dauid abode in the wilderness in stronge holdes, and remayned in a mountayne in y wilderness of ziph. And Saul sought him cury daye, but God deliuered him not into his hand. And Dauid sawe that Saul was come out to seke his lyfe. And Dauid was in the wilderness of ziph in a thicket. And Jonathas

l. cc. xlii. b



**The**



## The xxv. Chapter.

Samuel dyeth. David flyeth into the wylder-  
nesse of Phara.

1. Samuel dyeth. David flyeth into the wylder-  
nesse of Phara.



And \* Samuel dyed, and all the Israelites gathered together, & lamented hym, and buried hym in his owne house at Rama.

And David arose, and gat hym to the wylderneſſe of Phara. And there was a man in Edoan whose poſſeſſion was in Carmel, and the man was exceedyng myghty & had thre thousande ſhepe, & a thousand gootes. And he was ſhepynge his ſhepe in Carmel.

The name of the man was Abail, and the name of his wyfe was Abigail, and ſhe was a woman of ſingular wyſdome, and beautifull. But the man was churliſh, and of ſturdy conditions, and was of the kynred of Caleb. And David herd in the wylderneſſe p Abail did there bys ſhepe. And David ſent out ten ponge men and ſayd vnto them. Set you vp to Carmel and go to Abail, and grete him in my name. And thus ſhall ye ſay: peace be to the, peace be to thy houſe, and peace be vnto all that thou haſt. Beholde, I haue herde ſaye, that thou haſt ſhepers.

Now thy ſheperdes were with vs <sup>(in the wylder-  
neſſe)</sup> and we dyd them no ſpyte, neither was there ought <sup>(of the ſhepe)</sup> myſſing vnto them all the whyle they were in Carmel: aſke thy laddes and they wyll ſhewe p. Wherefore let theſe pong men fynde fauour in thyne eyes (for we come in a good ſeaſon) and \* gyue I praye the, whatſo-  
euer cometh to thyne hande vnto thy ſeruauntes, and to thy ſonne David.

And when Davids ponge men came, they tolde Abail al thoſe wordes in the name of David, & then helde they peace. And Abail answered Davids ſeruauntes, & ſayd: what is David, and what is the ſonne of Iſai? there is plenty of ſeruauntes now a dayes, that breake away every mā from his maſter. Shal I the take my blood, my water & my fleſhe that I haue kyllid for my ſhepers, & gyue it vnto me whom I wot not whence they be? And ſo Davids ſeruauntes turned theyr waye, and went agayne, and came and tolde hym all thoſe thynges. And David ſayd vnto his men: gyde every man his ſwerde about him. And they girded every mā his ſwerde about hym: and David was gyrded with bys ſwerde. And there folowed David vpo a four hundred men, and two hundred abode by the ſuffe. But one of the laddes tolde Abigail Abails wyfe, ſayinge: Beholde, David ſente meſſengers vnto our maſter out of the wylderneſſe to ſalute hym, and he rayled on them. And yet p men are very good vnto vs, and dyd vs no diſpleaſure, neyther myſſed we any thyng as longe as we were conuerſaunte with them, when we were in the feldeſ. They were a wall of defence vnto vs both by nyght and daye, all the whyle we were with them keepyng ſhepe: Nowe therefore take hede, and ſe what thou haſt to doo, for there is an occaſion of euill gyuen agaynſt our maſter and all his houſholde, ſeing he is a ſonne of Belial vngyratious to ſpeake to. Then Abi-

gail made haſte, and toke two hundred loues, & two hottels of wyne, and ſyue ſhepe redy drefſed, and frue meaſures of parched cozne, and an hundred frayles of reſpynges, and two hundred topittes of ſpygges, and laded them on aſſes, & ſayd vnto her ponge men: go ye before me. Beholde, I come after you. But ſhe tolde her husbande Abail nothyng therof. And as ſhe rode on her aſſe, ſhe came pryncely downe the ſyde of the hyll, and beholde, David and his men came downe agaynſt her, and ſhe met them.

And David ſayde: in vayne haue I kepte all that this ſelowe hath in the wylderneſſe, ſo that nought was myſſed of all that perternyed vnto hym. And he hath quyte me euill for good. So & ſo do God vnto the enemyes of David, if I leue of all that perternyeth to hym, by the dawnyng of the daye, any thyng that pſſeth agaynſt the wal. And when Abigail ſaw David, ſhe haſted and lyghted of her aſſe, and fel before David on her face, & bowed her ſelfe to the grounde, & fell at his fete, and ſayd: Let this vnhappye dede be counted myne, my lord, & let thyne handmayde ſpeake in thyne audience, and heare the word of thyne handmayde. Let not my lord <sup>(the kyng)</sup> regarde this vntyrſtie man Abail: for as bys name is, ſo is he: Abail is his name, and folys is with hym. But I thyne handmayde ſawe not the ponge men of my lord whom thou ſenteſt. Now therefore my lord aſſure as the Lord lyueth, & as thy ſoule lyueth, the Lord hath withholden the from comyng to ſhed bloude, & withdrowe thou thy hande from bloud ſhed. Nowe I praye God, that thyne enemyes & they that intende to do my lord euill, maye be as Abail. And now this is the bleſſyng which thyne handmayde hath brought vnto my lord, & let it be gyuen vnto the ponge men, that folowe my lord. Forgyue the treſpaſſe of thyne handmayde, for the Lord wyll make my lord a ſure houſe, by cauſe my lord fighteth the battayles of p Lord and there coulde none euill be founde in the in all thy dayes. And yf any man ryſe to perſecute the, and to ſeke thy ſoule, the ſoule of my lord ſhall be bounde as in the bondell of the luyng w the Lord thy God. And the ſoules of thyne enemyes ſhal God caſt out, euill as out of the mydle of a ſyng. And when the Lord ſhall haue done to my lord all the good p he hath promyſed the, and ſhall haue made the ruler ouer Iſrael: then ſhall it be no decaye vnto the, nor diſcouraſe of herte vnto my lord, that thou haſt not ſpadd bloude cauſeleſſe, nor auenged thy ſelfe.

But when the Lord ſhall haue dealt wel w my lord, then thy nke on thyne handmayde. And David ſayd to Abigail bleſſed be the Lord God of Iſrael, which ſent the this daye to meete me. Bleſſed is thy ſayinge, and bleſſed arte thou, whiche haſt kept me this daye from comyng to ſhed bloude, and from auengyng my ſelfe with myne owne hande. For in very dede, as ſure as the Lord God of Iſrael lyueth, which hath kept me backe from hurtynge the, excepte thou haddeſt haſted and met me, thyneſt thou, there had ben left vnto Abail by the dawnyng of the daye.



of the daye, a pyller agaynst the walle. And so Dauid receyued of her hand that which she had brought hym, and sayde to her: goo vp in peace to thine house. Beholde, I haue herd thy voyce and haue accepted thy person.

**S** And Abigail came to Nabal: and beholde, he helde a feast in his house, lyke the feast of a kyng and Nabals hert was mery within him, for he was very dronken. Wherefore she told hym nothyng, neyther lesse nor more, vntyll the morowe daye. But in the morning when the wine was goone oute of Nabal, his wyfe tolde hym those wordes, and his herte dyed within hym, & he became as a stone. And vpon a ten dayes after, the Lorde smote Nabal, that he dyed. And when Dauid hearde, that Nabal was deed, he sayd: Blessed be the Lorde that hath iudged the cause of my rebuke of the hande of Nabal, and hath kept his seruauit from euill, and hath recompensed the wickednesse of Nabal, vpon his owne heed. And Dauid sent to commune with Abigail to chynit to take her to his wyfe. And when the seruantes of Dauid were come to Abigail to Carmel, they spake vnto her, saying: Dauid sent vs to the, to take the to his wyfe. And she arose, & bowed her selfe ouer her face to the earth, and sayd: beholde, let thy handemayde be a seruauit, to wash the feet of the seruantes of my lord. And Abigail halted, and arose, and gat her vpon an ass, with fyue damels of hers, that went at her feet, and she went after the messengers of Dauid, and became his wyfe. Dauid also toke a henn of Israel, and they were both his wyues. But Saul greeued & Michol his daughter Dauids wyfe, to Phalti the sonne of Laish, whiche was of Gallim.

#### The xxvj. Chapter.

**S**aul slepyth in his tent, and Dauid taketh away his speare and a cruse of water that stode at his heed.

**A** The ziphites came vnto Saul to Gibeon, sayinge: Dost thou not Dauid hyde hym selfe in the hyll of Achila which is before Jerusalem? Saul arose, and wente downe to the wyldernesse of ziph, hauing thre thousande chosen men of Israel with hym to seeke Dauid in the wyldernesse of ziph. And Saul pitched in the hyll of Achila which lyeth before Jerusalem by the wayes syde. But Dauid dwelt in the wyldernesse. And he sawe that Saul came after hym into the wyldernesse. Dauid therfore sent out spyes, and vnderstode, that Saul was come in very dede.

And Dauid arose & came to the place where Saul had pitched, and Dauid behelde the place where Saul laye, and Abner the sonne of Ner which was his cheefe captayne. Saul lay within, and the people & the host round about hym. The answered Dauid, and spake to Ahimelech the hethite, and to Abisai the sonne of zacaria & brother to Joab, sayinge: who wyll go downe with me to Saul to the host? And Abisai sayd: I wyll go downe with the.

**S** And so Dauid and Abisai came downe to the people by nyght. And beholde, Saul laye slepyng with his host, and his speare sticke in

the grounde at his heed. But Abner and the people lay rounde about hym. Then sayd Abisai to Dauid: God hath deliuered thyn enemy into thyn hande this daye. Nowe therfore, let me smyte hym ones with my speare to the earth, and I wyll not smyte hym the seconde tyme. And Dauid sayde to Abisai, destroye hym not. For who can laye his hande on the Lordes annointed, and be gyltlesse? And Dauid sayde furthermore: as sure as the Lorde lyueth & Lorde that I smyte hym, or his daye shall come to dye: or he shall descende into battayle, and there perishe.

**T**he Lorde kepe me from laying myne hand vpon the Lordes annointed. But take thou now the speare that is at his heed, & the cruse of water, & let vs go. And so Dauid toke the speare & the cruse of water from Sauls heed, & they gat them awaye, and noman sawe it, or marked it, or awaked. For they were all asleepe, bycause the Lorde had sent a deede slepe vpon them. Then Dauid went ouer into the other syde, and stode on the toppe of an hyll a farre off (a great space beinge betwene them) and Dauid cried to the people, and to Abner the sonne of Ner, saying: hearest thou not Abner? Abner answered, and sayd: What arte thou that cryest to the kynges? And Dauid sayd to Abner: art not thou a man & who is lyke the in Israel? Wherefore then hast thou not kept thy lord the kyng? For there came one of the folke in to destroye the kyng thy lord. It is not good, thou hast done. As truly as the Lorde lyueth, & ye are worthy to dye, bycause ye haue not kepte your master the Lordes annointed. And now se where the kynges speare is, & the cruse of water that was at his heed.

And Saul knewe Dauids voyce, and sayde: **W**hat is this thy voyce my sonne Dauid? & Dauid sayd: It is my voyce, my lord, O kyng. And he sayd: wherefore dost my lord thus persecute his seruauit? for what haue I done? or what euill is in myne hande? Nowe therfore let my lord the kyng heare the wordes of his seruauit. If the Lorde haue spered the vpon agaynst me, let hym smell the sauour of a sacrifice. But and if they be the chyldren of men, cursed be they before the Lorde. For they haue cast me out this daye from abydinge in the inheritance of the Lord, saying: hence: and go serue other goddes. Nowe therfore let not my bloude fall to the earth before the face of the Lord. For the kyng of Israel is come out to hunt a beye, as whē one doth hunt a partridge in the mountaynes. Then sayde Saul: I haue sinned: come agayne my sonne Dauid, for I wyll do the nomore harme, bycause my soule was precious in thyn eyes this daye. Beholde, I haue played the foole, & haue erred exceedingly. And Dauid answered, and sayde: Beholde the kynges speare, let one of thy yongmen come ouer, and let it. The Lorde rewarde euery man accordyng to his ryghteousnesse and sayth: for the Lorde deliuered the in to my hande this daye, but I wolde not laye myne hande vpon the Lordes annointed. And beholde, lyke as thy lyfe was moche set by this daye in myne eyes: so be my lyfe set by in the eyes of the Lord, that he deliuer me.



lyuer me oute of all tribulation: Then Saul sayde to David: Blessed art thou my sonne David, for thou shalt be a doer, and preuayle.

And so David went his way, and Saul turned to his place agayne.

The xxvij. Chapter.

David speaketh to Achis kynge of Geth.

**A**ND David sayd in his hert: I shall per-  
ryt one daye or other by the hande of  
Saul. Therefore is there nothyng bet-  
ter for me, then to flye and saue my self  
in the lande of the Philistines, and Saul shall  
ceasse, and seke me nomore in all the coastes of  
Israel, and so shall I escape oute of his hande.  
And David arose, and he and the fyre hundred  
men that were with hym went vnto Achis the  
sonne of Macho, kynge of Geth. And David  
dwelt with Achis at Geth, both he and his me,  
euery man with his household, and David with  
his two wyues: Abinoam the Jezrabelite, and  
Abigail Nabals wyfe of Carmel.

And it was told Saul that David was fled  
to Geth, and he sought nomore for hym. And  
David sayd vnto Achis: If I haue now founde  
grace in thine eyes, let them gyue me a place in  
some towne in the feldest, & I maye dwel there.  
For why shoulde thy seruant dwel in the heed  
citty of the kyngdome with the? Then Achis  
gaue him ziklag that same day, for which cause  
ziklag perseyneeth vnto the kynges of Iuda vn-  
to this day. And the tyme that David dwelt in  
the countrey of the Philistines, was four mo-  
nethes and certayne dayes. And David and his  
men went vp, and ranne vpon the Geshurites, &  
Gertzites and the Amalekites: For those naci-  
ons were from the begynning the inhabitaours  
of the lande, as men go to Sur, vnto the land of  
Egypt. And David smote the land, and left nei-  
ther man nor woman alyue, and dyone awaye  
the shepe, the oxen, the asses, camels, and clothes  
and returned & came to Achis. And Achis sayd:  
Where haue ye bene a long tyme? And  
David answered: Towarde the south of Iuda,  
and towarde the south of the Jezrabelites, and  
towards the south of the Kenites. And David  
saued neither man nor woman alyue, nor suffered  
them to come to Geth, for feare (sayeth he) lest  
they shoulde tel on vs, saying: so dyd David, and  
so wyll be his maner all the while he dwelleth in  
the countrey of the Philistines. And Achis be-  
lieued David, sayinge: He abhorreth his people of Is-  
rael, and therefore he shalbe my seruant for euer.

The xxviii. Chapter.

The Philistines moue warre agaynst Saul,  
whiche seeketh after an enchaunter.

**A**ND it chaunced in those dayes, that the  
Philistines gathered their host to-  
gether to warre, to fight with Israel.  
And Achis sayde to David: Be sure,  
thou shalt go out with me to the battayle, thou  
and the men that are with the. And David sayd  
to Achis: then thou shalt knowe what thy ser-  
uant can do. And Achis sayde agayne to Da-  
uid: Then I wyll make the keeper of my heed for  
euer. \* Samuel was then deed, and all Israel

had lamented hym, and buryed hym in Rama  
his owne citty. \* And Saul had put the womē  
that had spyrites of prophecie & the sorplayers  
out of the lande. And the Philistines gathered  
together, and came, and pitched in Sunem: And  
Saul gathered all Israel together, and they pit-  
ched in Gilboa: And when Saul sawe the host  
of the Philistines, he was afrayed, and his hert  
was sore astounded. And when Saul asked coun-  
saile of the Lorde: the Lorde answered hym not  
neither by dreames nor by Urim, nor yet by pro-  
phetes. Then sayd Saul vnto his seruantes:  
\* seke me a womā that hath a spyrite of prophe-  
cie, that I maye go to her, & aske of her. And his  
seruantes sayd to hym: Behold, there is a wo-  
man that hath a spyrite of prophecie at Endor.

And Saul chaunged hym selfe, and put on  
other rayment, and then went he and two men  
with him, and they came to the womā by night.  
And he sayd: prophecie vnto me by the spyrite,  
and bringe me hym by whom I shall name vn-  
to the. And the womā sayd vnto hym: Behold,  
thou knowest what Saul hath doone, howe  
he hath destroyed the women that had prophe-  
cinge spyrites, & the sorcerers out of the lande.  
Wherefore then sekest thou an occasion agaynst  
my soule, that he maye kill me? And Saul swa-  
re to her by the Lorde, saying: As surely as I Lorde  
lyueth, there shal no harme chaunce the for this  
thyng. Then sayd the womā: whom shal I fet  
vp vnto the? he answered: Bringe me vp Sa-  
muel. When the womā sawe Samuel, she cryed  
with a loude voyce, and spake to Saul: saying:  
why hast thou deceyued me? for thou art Saul.  
And the kynge sayde vnto her: be not afrayed.  
What seest thou? The womā sayd vnto Saul:  
I se goddes ascendinge vp out of the earth. He  
sayde vnto her agayne: what fashion is he of?  
She answered: there cometh vp an olde man w-  
a mantel vpon hym. And Saul perceyued that  
it was Samuel, and he stouped with his face to  
the ground and bowed hym selfe. And Samuel  
sayd to Saul: why hast thou disquyeted me, to  
make me be brought vp? Saul answered: I am  
sore encombred. For the Philistines make war-  
re agaynst me, & God is departed from me, and an-  
swereth me nomore, neyther by prophetes ney-  
ther by dreames. And therefore I haue called the  
that thou mayest tell me what I shall do. Then  
sayd Samuel: wherfore dost thou aske of me,  
while the Lorde is gone fro the: and is become  
thyne enemy? Trulye the Lorde hath done for  
hym selfe, euen as he spake by my hande. \* For  
the Lorde hath rent the kyngdome out of thine  
hande, & gyuen it thyne neyghboure David. Be-  
cause thou obeyedst not the voyce of the Lorde,  
nor executedst hisuarre wraith vpon the Ama-  
lekites, therefore hath the Lorde done this vn-  
to the this daye. And moreover, the Lorde wyll  
deliuer Israel with the into the handes of the  
Philistines. \* Tomorrow shalt thou and thy  
sonnes be with me, and the Lorde shal gyue the  
host of Israel into the handes of the Philisti-  
nes. Then Saul fell streyght waye flat on the  
earth as he was, and was sore adre-  
ssed.



bycause of the wordes of Samuel:

**D** And there was no strength in hym, for he had eaten no bread all the daye and the nyght before. And the woman came vnto Saul, & sawe that he was sore troubled, and sayde vnto hym: Se thyne handmayde hath obeyed thy voyce, and \* haue put my soule in myne hande, & haue hearkened vnto thy wordes which thou saydest vnto me: Nowe therfore hearken thou also vnto the voyce of thyne handmayde, and let me set a morsell of bread before the, that thou mayest eate and get the strength, and then goo on thy iourneye. He refused, and sayde: I wyl not eate. But his seruantes and the woman together compelled hym, and he hearkened vnto theyr voyce. And so he arose from the earth, and late hym on a bedde. The woman had a fat calfe in the house, and she hasted and kylled it, and toke floure and kneded it, and dyd bake sweete cakes there of, and brought them before Saul and before his seruantes. And when they had eaten, they stode vp, and went awaye the same night.

### The xxx. Chapter

David goeth with kynge Achis to fight agaynst Saul.

**A** The Philistines were gathered together with all theyr armies vnto Aphec. And the Israelites pitched in Bezer, which is in Ierusalem. And the lordes of the Philistines went forth with the hundredes and thousandes. But David and his men came behinde with Achis. Then sayde the lordes of the Philistines: What are yonder hebrues? Achis sayd vnto the lordes of the Philistines: Is not this David the seruante of Saul the kynge of Israel, whiche hath ben with me these dayes or peres? I haue founde no fault in hym, thus he fled vnto me vnto this daye. And the lordes of the Philistines were wroth with hym, and sayde vnto hym:

**M**ake this felowe retorne, that he maye goo agayne to his place whiche thou hast appoynted hym, and let hym not go downe with vs to battayle, lest in the battayle he be an aduersarye to vs. For wherewith coude he better obtayne the fauoure of his master, then with the breedes of these men? Is not this David, to whome theyr sange in daunces: \* Saul slue his thousand and David his ten thousande? Then Achis called David, and sayd vnto hym: As sure as y Lord lyueth thou hast ben honest & good in my sight, when thou wentest oute and in with me, in the host neyther haue I founde curll with the syngs thou comest to me vnto this daye. Neuertheles the lordes of the Philistines fauoure the not.

Wherfore nowe retorne and go in peace, that thou displease not the lordes of the Philistines. And David sayd vnto Achis: And what haue I done? what hast thou founde in thy seruant as long as I haue bene with the vnto this day: that I maye not go fyght agaynst the enemyes of my lord the kynge?

**D** Achis answered, and sayd to David: I knowe that thou art good, and arte in my sight, as an

Angell of God. Notwithstandyng, the lordes of the Philistines haue sayd: Let hym not go vp with vs to battayle. Wherfore nowe, ryse vp earlye in the mornynge with thy masters seruantes that are come to the: and whē ye be vp earlye (as soone as ye haue lyght) departe. And so David and his men rose vp earlye to departe in the mornynge, and to retourne into the lande of the Philistines. And the Philistines wente vnto Ierusalem.

### The xxx. Chapter

David retourneth from kynge Achis, sendeth his king burnt.

**B**ut when David and his men were come to zikleg the thyrde daye, the Amalechites had rushed in vpon the south, and vpon zikleg, and had smytten zikleg, and burnt it with fyre, and had taken the women (that were therein) prisoners, both small and great: but slue not a man, saue carped them with them, and went theyr wayes. So David and his men came to the cytie: and beholde, it was burnt with fyre, and theyr wyues, theyr sonnes and theyr daughters were carped awaye. Then David and the people that was with hym, lyfte vp theyr voyces and wept, vntill they coude wepe nomore. And Davids two wyues were taken prisoners also: Ahinoā the Ierusalemite, and Abigail the wife of Nabal the Carmelite. And David was in a greide combraunce, for the people entred to stone hym, bycause the bertes of al the people were vered for theyr sonnes & theyr daughters.

But David toke a good courage to hym in the Lorde his God, and \* sayde to Abiathar the preeste Ahimelechs sonne: I praye the brynge me the E phod. And Abiathar broughte the E phod to David. And David asked counsaile at the Lorde, sayinge: Shall I folowe after this companye? and shall I ouertake them? And he answered hym: folowe, for thou shalt ouertake them, and recouer the praye.

So David and the syxe hundred men that were with hym, wente, and came to the rpuer Besor, where a parte of them abode. But David and foure hundred men followed: For two hundred abode behynde, beinge to werpe to go ouer the rpuer Besor. And they founde an Egyptian in the felde, and broughte hym to David, \* and gaue hym breede to eate, and water to drynke, and gaue hym a fewe fygges, and two clustres of reysynges. And when he had eaten his spyrite came agayne to hym for he had eaten no bread, nor drynke anye water in thre dayes, and thre nyghtes. And David sayd vnto hym: To whom belongeth thou? & whence art thou? he sayde: I am a yongeman of Egypte, and seruant to an Amalechite, and my master let me behynde, bycause it is thre dayes agone that I fell fycke: we came a rounge vpon the south of Chetius and agaynst Iuda, and towarde the south of Caleb. And we burnt zikleg with fyre. And David sayde to him: canst thou brynge me to this companye? And he sayde: sweate vnto me by



me by God, that thou wylt neyther kyl me, nor delyuer me into the handes of my master, and I wyl byngge the to the companye. And when he had brought hym thither, beholde, they lay scattered abroad vpon the earth, eatynge and drynkyng, & daunsyng, bycause of the plenteous & great praye they had carryed away out of the land of the Philistines, and out of the land of Iuda.

¶ And Dauid layed vpon them from the euen vntyll the twylyght on the morowe: so that there escaped not a man of them, save foure hundred yonge men, whiche rode awaye vpon camels, and fledde. And Dauid recovered all that the Amalekites had carryed awaye, and Dauid rescued his two wyues: so that there was no personne of them lackynge, small or great, some of doughter, or of the spoyle of all that they had taken awaye: Dauid recovered them all agayne. And Dauid toke all the shepe, and the oxen, and they drave them before his cattel, and sayd: this is Dauids praye. And Dauid came to the two hundred men that were to wryte for to folowe Dauid, whome they had made also to abyde at the cytye Beroth. And they came to mete Dauid, and the people that were with hym. And when Dauid came to the people, he saluted them. Then answered all the wyched and the vntuhtes (of the men that wente with Dauid,) and sayde: bycause they went not with vs, therfore wyl we geue them none of the praye, that we haue recovered. But let euery man take his wyfe and his chyldren: those let them carpe awaye and be walkynge.

¶ Then sayde Dauid: ye shall not doo so (my brethren, with that whiche the Lorde hath gyuen vs, and hath preserved vs, and delyuered the companye that came agaynst vs, into oure handes. For who shoulde hearken vnto you in this matter? \* But as his parte is that goeth downe and fyghteth, so shall his parte be that carryeth by the stuffe, that it may be parted alyke. And so from that day forward was that made a statute and a lawe in Israel, vntyll this daye. ¶ When Dauid therfore came to bkeleg, he sente out orders, of the praye vnto the elders of Iuda, and to his frendes, sayinge. Ie, there is a blessing for you, of the spoyle of your enemyes or the Lord he sent to them of Bethel to them of South Ramoth: to them of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemaa: to them of Bethel: to them of the cytie of Jethameel: to them of the cyties of the Kenytes: to them of Moza: to them of Mozaan: to them of Jethach: to them that are in Hebron, and in all places where Dauid & his men were wont to haue.

The xxij. Chapter.

¶ Saul kylleth hym selfe: and his chyldren are slayne in the battayle.



¶ he \* Philistines foughte agaynst Israel, and the men of Israel fled awaye from the Philistines, and fell downe wounded in mount Gilboa. And the Philistines preased fore vpon Saul and his sonne, and slue Jonathas and Abinadab and Melchisua Saules sonnes. And when the battayle went fore agaynst Saul, the archers with bowes founde hym, and he was sore aspayed of the archers. Then sayde Saul vnto his harnesbearer: \* drawe out thy swerde, and thrust me thorow therewith, lest the vncircumcised come and thrust me throuwe and make a mockyng stocke of me. But his harnesbearer wolde not, for he was sore aspayed. And Saul toke a swerde and fel vpon it. And when his harnesbearer sawe that Saul was deed, he fel lyke wyse vpon his swerde, and dyed with hym.

¶ And so Saul dyed, and his thre sonnes, and his harnesbearer, and all his men, that same daye togyther.

¶ And when the men of Israel that were on the other syde of the valleye, and they of the other syde Jordan hearde that the men of Israel were put to flight, and that Saul and his sonnes were deed, they left the cyties, and ranne awaye: and the Philistines came, and dwelt in them. \* On the morowe when the Philistines were come, to spoyle them that were slayne, they founde Saul and his thre sonnes lyinge in mount Gilboa. And they cut of his heed, and strepped him out of his harnesse, and sent into the lande of the Philistines on euery syde, that they shulde publyshe it in the temple of theyr ydoles, and among the people, and they layed vp his harnesse in the house of Ashtaroth, but they hanged vp his bodye on the wall of Bethsan. \* When

the inhabytours of Jabes in Gilead hearde thereof, what the Philistines hadde done to Saul, they arose (as many as were stronge men) and wēt at night and toke the bodye of

Saul, and the bodyes of his sonnes, from the wall of Bethsan, & came to Jabes, and burnt the there, and toke theyr bones & buried the vnder a tree at Jabes, and fasted seuen dayes.

The ende of the fyrst booke of Samuel: otherwyle called the fyrst of the kynges.

2. Sam. 1. 1. 2.

1. Sam. 31. 2.

1. Sam. 31. 11.

1. Sam. 31. 11.

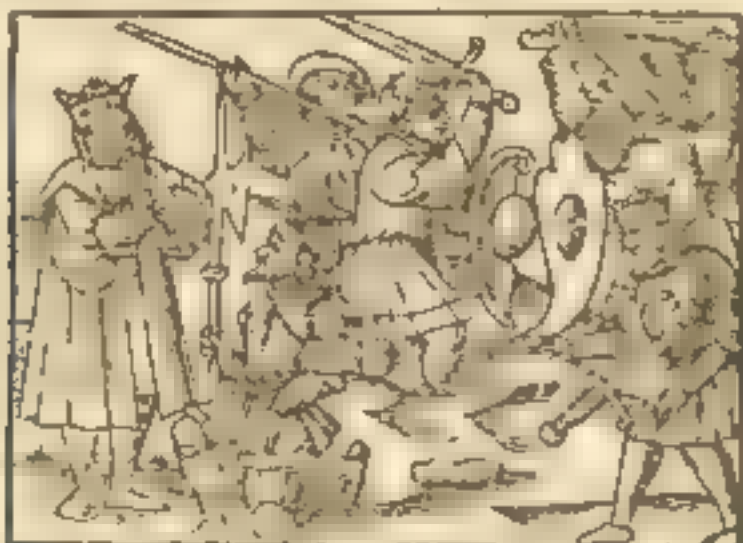


## The seconde booke of

Samuel: otherwyle called the se-  
conde booke of the kynges.

## The fyrst Chapter.

(The lamentacion of David for Saul and Jonathas.



**A**fter the death of Saul, when David was returned from the slaughter of the Amalekites, and had ben two dayes in ziklag. Behold, there came a man the thyrde day out of the host from Saul, with hys clothes rent, and earth upon his heed. And whē he cam to David, he fel to the earth, and byd obersaunce. David sayd vnto hym: whence comest thou? He sayd vnto hym: Out of the host of Israel I am escaped. And David sayd vnto hym: And what is chaunced? tell me. He sayde: the people is fled from the battayle, and manye of the people are overthowen, and deed, and Saul and Jonathas his sonne are deed also.

**A**nd David sayde vnto the ponge man, that tolde hym these tydynges: howe knowest thou that Saul and Jonathas his sonne be deed? The ponge man p tolde hym answered: I came by chaunce to mount Gilboa. And behold, Saul leaned vpon his speare. For the charrettes and companies of horsemen folowed hard after him. And whē he looked backe he sawe me, and called me. And I answered here am I. And he sayd vnto me: what art thou? I answered him: I am an Amalekite. He sayde vnto me: a lyne. Stande vpon me, and slay me. For anguysh he is come vpon me, though my lyfe be yett all in me. And so I stode vpon hym, and slue hym, for I was sure that he coulde not lyue, after that he had fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme and haue brought them byther vnto my lord.

**T**hen David toke holde on his clothes\* and rent them, and so byd al the men that were with hym. And they murned and wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, and for the people of the Lorde, and for the house of Israel, because they were overthowen with the swearde.

**A**nd David sayde vnto the ponge man that brought hym these tydynges: Whence art thou? And he answered: I am the sonne of an aleuant an Amalekite. And David said vnto him: how is it that thou wast not afrayed, to laye thynne hande on the Lordes annoynted, to destroy him

And David called one of his ponge men, & sayd: Go to, and runne vpon hym. And he smote hym that he dyed. Then sayde David vnto hym: thy bloude be vpon thynne owne heed. \* For thynne owne mouth hath testifed agaynst the, saying I haue slayne the Lordes annoynted.

And David mourned with this lamentation ouer Saul and ouer Jonathas his sonne, & bad teache the chyldren of Israel the vse of the bowe. And beholde, it is wyrtten in the booke of the ryghteous. (And he sayde: Confesse, O Israel: these that be deed and wounded vpon the hylles, O noble Israel the wounded are slayne vpon the hylles: Oh how are the myghtye overthowen? \* Tell it not in Gath, nor publysh it in the stretes of Ascalon: lest the daughters of the Philistines reioyse, and lest the daughters of the uncircumcised triumph. Ye mountaynes of Gilboa, vpon you be neyther dewe nor rayne, nor vpon the feldes of offrynges. For there the shilde of p myghtye is cast downe: the shilde of Saul, as though he had not ben annoynted with oyle. The bow of Jonathas and the swerd of Saul turned neuer backe agayne empty, from the bloude of the slayne, and fro p fat of the myghtye warriors.

Saul and Jonathas were lonelype and pleasure in the pylines, and in theyr deathes they were not decayed. They were swyfter then Eagles, and stronger then lions. Ye daughters of Israel wepe ouer Saul, whiche clothed you in purple, with pleasures, and hanged ornamētes of golde vpon your apparel. How were p myghtye slayne in battayle? Jonathas is deed on the hylles. Wo is me for the (my brother Jonathas) verrey kynde hast thou ben vnto me. Thy loue to me was wondrousfull, passyng the loue of women. (As a mother loueth her onely chylde, even so I do I loue the.) O howe are the myghtye overthowen, and the weapons of warre destroyed?

## The ij. Chapter.

(David is annoynted in Hebron. The battayle of the seruantes of Dauid and Achish.)



**A**fter this it fortuneth, that David asked counsaile at the Lorde, sayinge: Shall I go vnto any of the ctyes of Iuda? And the Lorde sayde vnto hym: go. And David sayd agayne: Whither shall I go? He answered: Vnto Hebron. And so David wēt byther with his two wyues, Abinoam the Jezrahelite, and Abigail Nabals wyfe the Carmelite. And the men that were with hym, byd Dauid carry vp also, euery man with his household. And they dwelt in the townes of Hebron. And the men of Iuda came, and there they annoynted David kyng ouer the house of Iuda. And they tolde David, saying: It is the men of Jabes in Gilead that buried Saul. And David sent messengers vnto the men of Jabes in Gilead, and sayd vnto them: blessed are ye vnto p Lorde, that ye haue the wede suche kyndnesse vnto your lord Saul, and haue buried hym. And now we the Lorde shewe mercy and truthe vnto you. And I wyll do you also suche kyndnesse as ye haue done in this thyng: Therefore now let your



your handes be stronge, and plape ye the men: for your master Saul is dead. And they that are of y<sup>e</sup> house of Juda haue anoynted me kyng ouer them. But Abner the sonne of Ner y<sup>e</sup> was captayne of Sauls host toke Ithobal y<sup>e</sup> sonne of Saul, and brought hym to Mahanaim, and made hym kyng ouer Gilead, and ouer the Asurites, and ouer Issachar, Ephraim, Ben Jamin, and ouer all Israel. And Ithobal Sauls sonne was fourtye yere olde when he began to raygne ouer Israel, and raygned two yere. But the house of Juda folowed Dauid. \* And y<sup>e</sup> time which Dauid raygned in Hebron ouer the house of Juda was sent yere and syxe monethes. And Abner the sonne of Ner, and the seruauntes of Ithobal the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Zeruia and the seruauntes of Dauid wente oute, and met them by the poole of Gibeon. And they late downe, the one on the one syde of the poole, and the other on the other syde. And Abner sayde to Joab: let the yonge men arysse, and plape befoze vs: And Joab sayd: Let them arysse. Then there arose and went ouer, twelue of Ben Jamin by nombre, which pertayned to Ithobal the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught his fellowe (that cam agaynst hym) by the heed, and thrust his swerde in his syde, and so they fell downe togyther. Wherefoze the place was called: The felde of the myghtye. And it is in Gibeon. And there began an exceedynge cruel battayle that same day. For Abner and the men of Israel, fell befoze the seruauntes of Dauid:

And there were thre sonnes of Zeruia there: Joab, Abisai, and Asahel. And Asahel was as lyght on fote as a wylderbeest, and Asahel folowed Abner and \* touchened neyther to the ryght hande nor to the left, from Abner: Then Abner looked behynde hym, and sayde: art thou Asahel? he answered: yea, that I am. Abner sayde: turne the eyther to the ryghte hande or to the left, and cathe one of the yonge men, & take the his weapons. But Asahel wolde not depart from hym. And Abner sayde agayne to Asahel: departe from me. Wherefoze shulde I smyte the to the grounde, and not be hable to holde vp my face to Joab thy brother? Howbeit, when he wolde in nowyse departe, Abner with the buttende of the speare smote hym vnder \* the wyte rybbes, that the speare came out behynde hym: that he fell downe in the same place, and dyed there. And as manye as came to the place where Asahel fell downe and dyed, stode still. Joab also and Abisai folowed Abner. And the sunne went downe, when they were come to y<sup>e</sup> hill Hima that lyeth befoze Giah, by the waye that goeth thorowe the wyldernes of Gibeon. And the chyldren of Ben Jamin gathered them selues togyther on an heape, to Abner, and stode on the toppe of an hill. Then Abner called to Joab, and sayde. Shall the swerde deuoure still for ever? knowest thou not, that it wyl be bytternesse in the latter ende? how longe shall it be, or thou byd the people retorne fro folowinge

they brethren? And Joab sayde: as trulye as God lyueth, yf thou haddest not spoken in the morning, the people had ben departed euery one from persecutynge his brother. And so \* Joab blew a trompet, and all the people stode still, and pursued after Israel no more, nether fought they any more. And Abner and his men walked all that nyght thorowe the playne: and wente ouer Jordan, and past thorowe all Berhazoron till they came to Mahanaim.

And Joab returned from persecutynge Abner. And when he had gathered all the people togyther, there lacked of Dauids seruauntes, nyntene men, and Asahel. But the seruauntes of Dauid had slayne of Ben Jamin, and of Abners men, thre hundred and threescore men. And they toke vp Asahel, and buried hym in the sepulchre of his father in Bethlehem. And Joab and his men went all nyght, vntil the dawning of the daye, and came to Hebron.

### The iij. Chapter.

Abner cometh to Dauid, and bringeth hym his wyfe Asahel Joab killeth Abner.

There was longe warre betwene the house of Saul, and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. \* And vnto Dauid were borne chyldren bozne in Hebron: his eldest sonne also was Amnon, of Abinoam the Jezrebelite: y<sup>e</sup> seconde Heliah of Abigail the wife of Nabal the Carmelite: the thyrde Absalom, y<sup>e</sup> sonne of Maachah the daughter of Thalmay, the kyng of Gessur: the fourth, Adonai the son of Hagith the syth, Sephania the sonne of Abital: the syth, Iethream, by Eglah Dauids wyfe. These were bozne to Dauid in Hebron. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubine named Rizpa, the daughter of Ahia. And Ithobal sayd to Abner: wherefore hast thou gone into my fathers concubines? Then was Abner verye wroth for the wordes of Ithobal, & sayd: Am I not a dogges heed, which agaynst Juda do the we merce this day vnto the house of Saul thy father, and to his brethren and frendes, and haue not deliuered the into the hande of Dauid? and thou fyndest a fault in me this daye for this woman? So and so doo God to Abner. For as the Lorde hath sworn to Dauid, so wyl I be on his syde, to bypunge the kyngdome from the house of Saul, that the throne of Dauid maye be stablyshed ouer Israel, and ouer Juda, enen from Dan to Beersaba. And he coulde geue Abner neuer a worde to answer, because he feared hym.

And Abner sent messengers to Dauid secretly, sayynge. Whose is the lanber? Make a bonde with me, and beholde, myne hande is with the, to bypunge all Israel vnto the. He sayde: It is good, that I make a bonde with the. But one thyng I requyre of the, that thou se not my face except thou syt bypunge Michol Sauls daughter when thou comest to se me.

And



**D** And David sente messengers to Ishbosheth Sauls sonne, saying: \* deliuer me my wife Michol, which I marryed with: an hundred foreskinsnes of the Philistines. And Ishbosheth sent, and toke her from her husbände: \* Paltiel þ son of Nais. And her husbände went with her, and came wepyng behynde her, tyl they came to Baithim. Then sayd Abner vnto hym: go and retorne. And he returned. And Abner had comunicacyon with the elders of Israel, sayinge: ye sought for David in tyn. \* past, that he myght be your kynge. Nowe then do it: for the Lorde hath sayde of David. By the hande of my seruauunt David I wyll saue my people Israel out of the handes of the Philistines, and out of the hande of all therr enemies. And Abner spake in the eares of Ben Jamin, and wente to tell in the eares of David in Hebron, all that Israel was content with, and the whole house of Ben Jamin. And so Abner came to David to Hebron haupnge twenty men with hym, and David made hym and the men that were with hym a feast. And Abner sayde vnto David: I wyll by and go gather all Israel vnto my lord þ kyng, that they maye make an appoyntement with the: and that thou mayest commaunde all, as thyne herte desireth. And when David had let Abner departe, he went in peace.

**E** And beholde, the seruantes of David and Joab came fro chasing the robbers & brought a great praye wth them. But Abner was not w David in Hebron: for he had lent hym away to departe in peace. When Joab and all the hooste that was with hym were come, men told Joab saying: Abner the sonne of Ner came to þ kyng and he hath sent hym awaye, that he is gone in peace. Then Joab came to the kyng, and sayde: what hast thou done? Beholde, Abner came vnto the & why hast thou lent hym away, that he shulde escape quytte? Thou knowest Abner the sonne of Ner, for he came to disceyue the, and to knowe thy outgoing & ingoinge, and to knowe al þ thou doest. And when Joab was come out fro David, he let messengers after Abner, which brought him agayne from þ wel of Siria vnknowynge to David. And when Abner was come agayne to Hebron, Joab toke him asyde in the gate \* to speake with hym secretly, & smote him vnder the throte rybbes, þ he dyed: for the bloude of Asahel his brother. And when afterwarde it came to Davids eare, he sayde. I & my kyngdom are gyltlesse before the Lorde for euery cōceitunge þ bloude of Abner the sonne of Ner. Let the bloude remayne on þ heed of Joab, & on all his fathers house, þ the house of Joab be neuer without one or other þ hat i ramping issues or lepre, and þ leaneth on a staffe, and þ doth sal on þ swerde, & lacketh breed. And the cause why Joab and Asahel slue Abner, was, that Abner had \* slayne they brother Asahel at Gibeon in battayle: And David sayde to Joab, and to all the people that were with hym. \* Rent youre clothes, and put on sackcloth, and mourne before Abner. And kyng David hym selfe followed the coorse. And when they buried Abner in

Hebron, the kynge left by his voyce, and wept besyde the sepulche of Abner, and so dyd all the people. And the kyng lamented ouer Abner, and sayd. dyed Abner as a foole. Byeth: thy handes were not bounde, nor thy fete brought into cheynes: but as a man falleth before wycked chyliden, so fallest thou. And all they that were of the people wept yet more ouer hym.

And when all the people came to eate meate w David whyle it was yet day, David sware, sayinge: So and so doo God to me, yf I taste breed, or ought els til the sunne be downe. And the people wyte it, and it pleased them. And whatsoeuer the kyng dyd, it pleased al the people. For all the people and al Israel vnderstode that daye, how that it was not the kinges dede that Abner the sonne of Ner was slayne. And the kyng sayde vnto his seruauunt: s: knowe ye not, how that there is a lorde and a greate man fallen this daye in Israel? And I am this daye tēdred & annoynted kyng. And these men the sonnes of Iarnia be to hard for me. The Lorde rewarde the doer of euill accordyng to his wyckednesse.

### The liij. Chapter

Jonah and Rechab slay Ishbosheth the sonne of Saul.

**W**hen Sauls sonne hearde that Abner was deed in Hebron, his handes were feble, and all the Israelites were afrayd: and Sauls son had twome that were captaynes ouer the souldyers: the one called Baanah, and the other Rechab, the sonnes of Rimmon a Berothite of the chyldren of Ben Jamin: for Beroth was reckened to Ben Jamin. And these Berothites fled to Gethai, and sojourned there vntyll the same tyme. \* And Jonathas Sauls sonne had a sonne that was lame on his fete. And he was yere yere olde when the tydynge came of Saul and Jonathas out of Israel. And his nurse toke hym vp, and fledde awaye. And as she made haste to fflye, the chyld fell, and began to hilt, and his name was Ishbosheth. And the sonnes of Rimmon the Berothite, Rechab and Baanah went, and came in the heate of the daye to the house of Ishbosheth, which slept on a bed at noone. on (And the woman that was the nurse of the dore, and cleant the bedste, was asseye:) And they cam into the myddes of þ house as though they wolde haue fetched wheate, and Rechab and Baanah his brother smote hym vnder the throte rybbes, and fled. For when they came into the house he slepte on his bed in his resting chamber, and they smote hym, and slue hym, and beheaded hym, and toke his heed, and gat them away thorowe the playne al þ nyght. And they broughte the heed of Ishbosheth vnto David, to Hebron, and sayde to the kyng: Beholde, there is the heed of Ishbosheth Sauls sonne, thyne enemye whiche sought after thy lyfe. And the Lord hath auenged my lord the kyng this daye, of Saul and of his seed.

And David answered Rechab and Baanah his brother, the sonnes of Rimmon the Berothite, and sayde vnto them: \* as surely as the Lorde lyueth, which hath deliuered my soule out of al aduersities:



ii. reg. i. c

aduerſities. When one \*tolde me, and ſayd that Saul was deſc, thynkyng to haue brought good tydynges, I caught hym, and ſlue hym in ſikleg: which thought that I wolde haue graue hym a rewarde for his tydynges byrnyng. How moche moze whē wicked men haue ſlayne a ryghtous perſon, in his owne houſe, and vpon his bedde. Shall I not requyre his bloude of your hande, and take you from the earth? And Dauid commaunded his yong men, and they ſlue them, and cut of theyr handes and fete, and hanged them vpon the poole in Hebron. But they toke the heed of Iſbolet, and buried it in the ſepulchre of Abner in Hebron.

ii. reg. ii. e

## The. v. Chapter.

Dauid is yet agayne annoynted kyng, and taketh the arke from Syon.

L. par. 7. a



Then came all the trybes of Iſrael \* to Dauid vnto Hebron, and ſayde: Beholde, we are of thy bone & of thy fleſh. And in tyme paſt wē Saul was our kyng, thou leddeſt Iſrael in and out. And the Lorde hath ſayde to the: thou ſhalt fede my people Iſrael, & thou ſhalte be a captayne ouer Iſrael. And ſo all the elders of Iſrael came to the \*kyng to Hebrō. And kyng Dauid made a couenaunte with them in Hebron be fore the Lorde. And they annoynted Dauid kyng ouer Iſrael. Dauid was thyrty yere olde when he began to raygne, and he raygned forty yere: In Hebrō he raygned ouer Iuda ſeven yere, and ſyre monethes. And in Ieruſalem he raygned thyrtye and thre yeres ouer all Iſrael and Iuda.

ii. reg. ii. c

The kyng alſo and his men went to Ieruſalem vnto the Jebuſites, the inhabitants of ſ lande. Which ſpake vnto Dauid, ſaying: except thou take awaye the blynde and the lame, thou ſhalt not come in hither. For they ſayde: Thou art not hable to come in hither. Neuertheleſſe, Dauid toke the bronze hold of Syon. The ſame is the cytie of Dauid. And Dauid ſayd: the ſame day: Whoſoever ſmiteth the Jebuſites, and getteth vnto the gutters of the houſes and ſmyteth the lame & blynde ſ hall hate Dauids ſoule. \*Wherfore, they ſayd: the blynde and the lame ſhall not come into the houſe. And ſo Dauid dwelt in the towre, & called it ſ cytie of Dauid, & buyit round about it fro Hilloinwarde. And Dauid proſpered & grew, & the Lord God of hoos was w hym.

L. par. 17. b

And Hiram kyng of Tyre ſent meſſengers to Dauid, & cedar trees, and carpeters, and materials for wallis: and they built Dauid an houſe. And Dauid perceyued, that the Lorde had ſtabliſhed hym kyng ouer Iſrael, and that he had exalted his kyngdom for his people Iſraels ſake. And Dauid toke hym mo concubynes and wyues out of Ieruſalem, after he was come from Hebron, and mo ſones and daughters were pet borne to Dauid. \* And theſe be the names of the ſones that were borne vnto hym in Ieruſalem: Samuia, Sobab, Nathan, and Salomō, Ithbar alſo and Eliſua, Repheg, and Iaphia, Eliſama, Eliada, and Eliaphel.

L. par. 18. b

But when ſ Philiftines herde that they had annoynted Dauid kyng ouer Iſrael, they came

all vnto ſeke Dauid. And as ſoone as Dauid hearde of it, he gat hym to an holde. And when the Philiftines came, they layed them alonge in the valleie of Raphaim. \* And Dauid asked counſaile of the Lorde, ſaying: Shall I go vnto the Philiftines? wyle thou deliuer them into myne handes? And the Lorde answered vnto Dauid: go vp, for I wyl do ableſſe deliuer the Philiftines into thyne handes. And Dauid came to the playne of Berazim, and ſmote them there and ſayde: the Lorde hath deuſed myne enemyes aſondre before me, as waters be deuſed aſondre. And therfore the name of ſ place was called: The playne of Berazim. And there they leſt theyr ymages, and Dauid & his men toke them vp. And the Philiftines came yet agayne, and layed them ſelues in the valleie of Raphaim. And when Dauid asked at ſ Lorde: Shall I go vnto the Philiftines? and ſhalt thou deliuer them into myne handes? He answered: Thou ſhalt not go vp, but compaſſe them on the backſyde, and come vpon them ouer agaynſt the peretrees. And when thou heareſt the noyſe of a thyng goinge in the toppe of the peretrees, thou remoue. For then ſhall the Lorde go out before thee, to ſmyte the hooste of the Philiftines. And Dauid dyd as the Lorde had commaunded him, and ſmote the Philiftines from Gibeā, vntill thou come to Gazer.

L. re. rreſſa  
ii. reg. ii. c

## The. vi. Chapter.

The arke is brought forth of the houſe of Abinadab, & is in Bethſan, and dyeth. Dauid buieth a houſe for it, and is therfore called of his people Agithoi.



Agayne, Dauid gathered together all the choſen men of Iſrael, euen thyrtye thouſande, & aroſe and went with al ſ folke that were with hym of the men of Iuda to ſet awaye from thence ſ arke of God whoſe name is called the name of the Lorde of hoos & dwelleth vpon it, betwene the cherubims. And they put the arke of God vpon a newe cart, and brought it out \* of the houſe of Abinadab that was at Gibeā. And Uza and Ahio the ſonnes of Abinadab dzawe ſ newe cart. And when they brought it out of the houſe of Abinadab ſ was at Gibeā with the arke of God: Ahio went before ſ arke. And Dauid and all ſ houſe of Iſrael played before ſ Lord in ſondry inſtrumentes made of Cedre wood, with harpes, of psalteres, tymbrels, fedles, and ſymbals.

ii. reg. vi. a

And when they came to Nachon the reſhyng flooze Uza put his hande to the arke of God, & helde it, for the oxen ſumbled. And the Lorde was wroth with Uza, and God ſmote hym in the ſame place for his faulte, and there he dyed before ſ arke of God: And Dauid was ſed, bycauſe the Lorde had ſmytten Uza. And the name of the place was called perez: The reſhyng of Uza vntill this daye. And Dauid was then afrayd of the Lorde, and ſayde: how ſhall the arke of the Lorde come to me? And ſo Dauid wolde not byrnyng the arke of the Lorde vnto hym into the cytie of Dauid. But Dauid carryed it into the houſe of Obeth Edom, a Gethite. And the arke of the Lorde continued in the houſe of \* Obeth Edom the Gethite, thre

L. par. 18. b

E. y. monethes



menethes, and the Lorde blessed Obeth Edom, and all his household. And one tolde kyng David how þe Lorde had blessed Obeth Edom & all that pertayned vnto hym, because of þe arke of God. And David went and brought the arke of God from the house of Obeth Edom, into the cytie of David with gladnesse. <sup>ca. And there were in David seven foster of daughters, & calves for sacrifice</sup> And when they that bare the arke of the Lorde had gone syre spaces, he offered an ox and a fat shepe. And David <sup>(played on harpe & cynges, and)</sup> daunced before the Lorde with all his myght, and was gvyded with a linnen Ephod. So David and all the house of Israel, brought the arke <sup>(of the covenante)</sup> of the Lorde with shoutynge and trompet blowynge.

And it fortuned, that as the arke of þe Lorde came into the cytie of David, Michol Saules daughter looked thorow a window, and sawe kyng David sprynge, and daunce before the Lorde and he despyed hym in her herte. And when they brought in the arke of the Lorde they set it in his place, euen in þe myddes of the tabernacle þe David had pitched for it. And David offered burnt offrynges & peace offrynges before þe Lorde. And as loone as David had made an end of offrynges burnt offrynges & peace offrynges he blessed the people in the name of þe Lorde of hostes, and gaue amonge all the folke, eue among the hole multitude of Israel, as well to the women as men, to euery one a cake of bred, and a pece of fleshe, and a flasket of dynke. And so all the people departed euery one to his house.

Then David returned to blesse his household and Michol the daughter of Saul came out to mete David, and sayde: O how glorious was the kyng of Israel this daye, which was vncouered to daye, in the eyes of the maydens of his seruantes, as yf it had bene a lyght brayned fellowe vncouered. And David sayde vnto Michol: I thought to daunce before the Lorde, which chose me rather then thy father, and all his kyn, and commaunded me to be ruler ouer all the people of the Lorde, euen ouer Israel. And therefore wyl I play before þe Lorde. And wil yet be more wycthen so, and wyl be meke in myne owne syght: and of the very same mayde seruantes, which thou hast spoken of, shall I be had in honour. Therfore Michol the daughter of Saul had no chyld, vnto the daye of her death.

### The viij. Chapter.

David wolde buyde God an house: but he is forbydden of God.

**I**t fortuned, that as the kyng sat in his house (after þe Lorde had gyuen him rest rounde about frō all his enemyes) he sayd vnto Natā a þe pro, bet behold. I dwell now in an house of Cedar trees: but þe arke of God dwelleth within þe curtayne. And Nathan sayd vnto the kyng: go, and do al that is in thyne herte, for the Lorde is with the.

And it fortuned the same nyght, that the worde of the Lorde came vnto Nathan, saying go, and tell my seruant David, thus sayth the Lorde: shalt thou buyde me an house to dwell in

for I haue not dwelt in any house syns þe tyme that I brought þe chyldre of Israel out of Egypt vnto this daye: but haue walked in a tent & tabernacle. In all the places wherin I haue walked with all the chyldren of Israel spake I one worde with any of the trybes of Israel (syns I commaunded the iudges to fede my people Israel) saying: why buyde ye not me an house of Cedar trees? Howe therefore, so saye vnto my seruant David, thus sayeth the Lorde of hostes. \* I toke the from the sheperde (as thou wast folowynge shepe) that thou myghtest be ruler ouer my people Israel. And I was with the in al that thou wentest to, & haue destroyed all thyne enemyes oute of thy syght, and haue made the a grete name, lyke vnto the name of the great men that are in the worlde. And therefore I wyl appoynte a place for my people Israel, and wyl plant it, that they may dwell in a place of theyr owne, and moue nomore, neyther shall wycked people trouble them any more as they dyd at the begynnynge: syns þe tyme that I set iudges ouer my people of Israel. And I wyl gyue the rest from all thyne enemyes. And the Lorde telleth the þe he wyl make þe an house.

And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I wyl set vp thy seed after the, which shall procede out of thy body and wyl stably in his kyngdome. \* He shall buyde an house for my name, and I wyl stablish the seate of his kyngdome for euer, & I wil be his father, and he shall be my sonne: \* yf he syn I wyl chasten hym with such a rodde as men be chastened with, and with such plagis as the chyldren of men be plagued with. But my mercy shall not departe awaye from him, as I toke it fro Saul, whom I put downe before the. And thyne house and thy kyngdome shall endure with out ende after the, \* and thy seate shall be stablished for euer. Accordynge to all these wordes, and accordynge to all this visyon, dyd Nathan speake vnto David. Then went David in, and set hym downe before the Lorde, and sayd: what am I, O Lorde God, and what is my house: that thou shouldest haue brought me this far forth? And this was yet a small thyng in thy syght, O Lorde God, but thou hast spoken also of thy seruantes house for a grete whyle to come: for this is the vse of man, O Lorde God, And what can David saye more vnto the: for thou, Lorde God knowest thy seruant. Euen for thy wordes sake, and according to thyne owne herte hast thou done all these great thynges, to make them knowne vnto thy seruant.

Wherefore thou art great, O Lorde God: for there is none lyke the: \* neyther is there any god saue thou, accordynge to all that we haue heard with our eares. \* And what one people in þe erth is like thy people Israel: whose God went & deliuered them, þe they myght be his people, and þe he myght make hym a name, & to thewe grete & terrible thynges in þe erth, for thy people \* which thou redeemedst to the out of Egypt: euen the people with theyr goddesses. For thou hast ordeyned thy people Israel to be thy people for euer.

And

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And thou Lorde arte become theyr God: And now (Lorde God) the worde that thou hast spoken concernynge thy seruaunte and his house, make it good for ever, and do as thou hast sayd. For so shall thy name be magnified for ever of men that shal say: the Lorde of hostes is the God of Israel: and the house of thy seruaunte shal be stablished before the. For thou O Lorde of hostes, God of Israel, hast tolde in the eare of thy seruaunt, sayinge: I wyll buylde the an house.

And therfore hath thy seruaunte founde in his hert, to praye this prayer vnto the. \* Therfore nowe Lorde God, thou art God, & thy wordes must be true, thou that hast tolde this goodnesse vnto thy seruaunt. And now go to & blesse the house of thy seruaunt, that it may continue for ever before the, for thou Lorde God hast spoken it: and with thy blessing shall the house of thy seruaunt be blessed for ever.

The viij. Chapter.

David ouercomyth the Philistines.



After this it fortuneth, & David smote the Philistines, and subdued them, & tooke the bydle of bondage oute of the hande of the Philistines. \* And he

smote the Moabites, and measured them with a lyne, and cast them downe to the grounde. Eue with two lynes measured he them wch he slue, and the length of one lyne laued he aloue. And so became the Moabites Davids seruautes, and payed tribute. David smote also Hadarezer the sonne of Rehob kyng of zoba as he went to receiue his boorde at the ryuer Pherar. And David toke a thousand and seven hundred horsmen, & cut of the hose of all his charrettes, reseruyng onely one hundred charrettes. And when the Syrians of Damascus came to succoure Hadarezer kyng of zoba, David slue of the Syrians two & twenty thousand men, and put souldiers in Siria Damascus. And the Syrians became seruautes to David, payinge tribute. And thus the Lorde saued David, in all that he went vnto. And David toke the sheldes of golde that belonged to the seruautes of Hadarezer, and brought them to Ierusalem. And out of Beta, and Berothai (citties of Hadarezer) did David bringe exceedynge moche brasce: wherof Salomon made all the brasen vessel in the temple, and the brasen natyue, and the pylers, and the anillare.

\* When Ehol kyng of Hamath herde how David had smytten all the host of Hadarezer, he sent Jozab his sonne vnto kyng David, to salute hym with peace, and to blesse hym because he had fought agayn Hadarezer, and beaten

hym: for Ehol had great war with Hadarezer: which (Jozab) brought with him vessels of siluer, vessels of golde, & vessels of brasce. Whiche brasce kyng David dyd dedicate vnto the Lorde with the syluer and golde that he had consecrated of all nations, whiche he subdued: of Siria, of the Moabites, and of the children of Ammon of the Philistines, and of Hamaleche, and of the spoyle of Hadarezer sonne of Rehob kyng of zoba. And David gat hym a name after that he returned, and had smytten of the Syrians in the valley of Salt. eyghthene thousand men. \* And he put keepers in Edom: euen thowout all Edom put he souldiers, and all they of Edom became Davids seruautes. And the Lorde kepte David whatsoeuer he toke in hande. And David raygned ouer all Israel, and executed right and iustyce vnto all his people. And \* Joab the sonne of zarua was ouer the host, and Jehosaphat the sonne of Ahub was recorder. And Sadok the sonne of Ahitob, and Ahimelech the sonne of Abiathar were the prestes, and Sarai was the scribe. And Hannan the sonne of Ichoiada was ouer the Gethites and the Iethites: and Davids sonnes were these rulers.

The ix. Chapter.

David receyved all the sides of Saul, to aspythareth the sonne of Jonathas.

And David sayde is there yet any man left of the house of Saul? For I will shewe hym merce for Jonathas sake. And there was of the house olde of Saul, a seruaunte whose name was ziba, and when they had called hym vnto David the kyng, sayde vnto hym arte thou ziba? he sayde: Thy seruaunt is he. And the kyng sayde: remaineth there yet any man of the house of Saul, whome I maye shewe the merce of God vnto? ziba answered the kyng: \* Jonathas hath yet a sonne whiche is lame of his fete. The kyng sayde vnto hym. where is he? ziba sayd vnto the kyng. beholde, he is in the house of Nahir the sonne of Amiel of Lodher. Then kyng David sent, and fet hym out of the house of Nahir the sonne of Amiel out of Lodher. Now when Niphiboseth the sonne of Jonathas, the sonne of Saul was come vnto David, he fell on his face, and dyd reuerence. And the kyng sayde: Niphiboseth? he answered. Beholde thy seruaunt. David sayde vnto hym: feare not, for I will surely shewe the kynnesse, for Jonathas thy fathers sake, and wyl restore the all the feldest of Saul thy father, and thou shalt eate bred on myne owne table continuallye. And he bowed hym selfe, and sayde: What is thy seruante that thou shouldest vouchesafe to loke vpon suche a deed dogge as I am?

The kyng called vnto ziba Davids pong man and sayde vnto hym: I haue gyuen vnto thy masters sonne, all that pertayned to Saul, and to all his house. Se therfore that thou and thy sonnes and thy seruautes tye the land, and bringe in, that \* thy masters sonne maye haue foode to eate. But Niphiboseth thy masters sonne shall eate bred alwaye vpon my table.

The xij. For ziba



**D** For ziba had fyfene sonnes, and twentire ser-  
uantes. Then sayd ziba vnto the kyng Accor-  
dyng to all þy my lord the kyng hath comaunded  
his seruaunt, so shal thy seruaunt do. Well sayd  
the kyng) Miphiboseth shall eat vpon my table,  
as one of the kynges sones. Miphiboseth had a  
sonne þy was yonge, named Micha and all that  
dwelled in þy house of ziba were seruautes vnto  
Miphiboseth. And Miphiboseth dwelt in Jeru-  
salem, for he dyd eate euer at the kynges table:  
¶ and was lame on both his feete.

11. re. 111. b

The x. Chapter

The messengers of David are by a messenger entered  
of the kyng of Moab.

**A** Happened after this, that þy kyng  
of the chyldren of Ammon dyed, and  
Hano his sonne reigned in his steede.  
Then sayd David I wyl shew kind-  
nesse vnto Hano þy sone of Nahas, as his father  
shewed kyndnesse vnto me. And David sent to  
comfort him by the hande of his seruautes ouer  
the death of his father. And Davids seruautes  
came into the lande of the chyldren of Ammon,  
and the lordes of the chyldren of Ammon sayde  
vnto Hano they lord: thyngest thou that Da-  
uid doth honour thy father, that he hath sent co-  
fortours to the: hath not David rather sent his  
seruautes vnto the, to searche the cytie, and to  
spyte it out, and to ouerthrowe it?

**B** Wherefore Hano toke Davids seruautes,  
and shaued of the halfe of euery mannes beere,  
and cut of theyr garmentes in the myddle, euen  
barde to the buttockes of them, and sente them  
a waye. When they tolde it vnto David, he sent  
to mete them (for they were men exceedyngly a-  
shamed) and the kyng sayde tarpe at Jericho  
vntyll your beeres be growen, & then retorne.  
And when the chyldren of Ammon sawe, that  
they stauke in the spght of David, they sent and  
hyred the Syrians of the house of Rehob, and  
the Syrians of zoba twenty thousande fotmen,  
and of kyng Maacha a thousande men, and of  
Isob twelve thousand men. And when David  
herde of it, he sent Joab & all the host of strong  
men. And the chyldren of Ammon came out, and  
waged battayle at the entrynge in of the gate,  
and the Syrians of zoba, of Rehob, Isob, &  
Maach were by them selues in the felde.

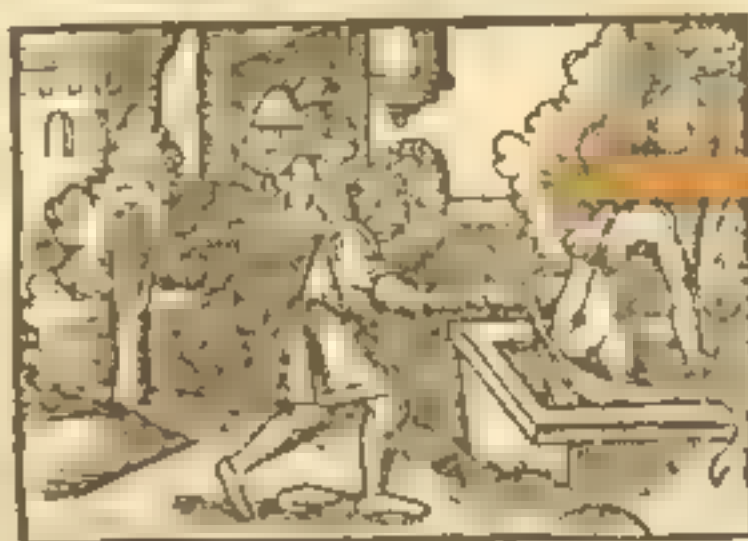
**C** When Joab sawe that the fronte of the bat-  
taye was agaynst hym, before & after, he chose  
out all the fresh yonge men of Israel, and put the  
in aray agaynst the Syrians. And the rest of þy  
people he deliuered into the hande of Abisai his  
brother, þy he myght put them in aray agaynst  
the chyldren of Ammon. And he sayd if the Sy-  
rians be stronger then I, thou shalte helpe me.  
But yf the chyldren of Ammon be to stronge  
for the, I wyl come and succoure the. Therefore  
quyte the lyke a man, and let vs stand styffe for  
our people, and for the cyties of our God. And  
the Lord doo that whiche is good in his owne  
eyes. And Joab proceded forth, and the people  
that was with hym to fyght with the Syrians.  
But they fled before hym. And whē the chyld-  
ren of Ammon sawe that þy Syrians were fled, then

fled they also before Abisai, and entred into the  
cytie. And so Joab returned from the chyldren  
of Ammon, and came to Jerusalem. And when þy  
Syrians sawe that they were put to the worle  
before Israel, they gathered them togyther.  
And Hadarezer sent, and brought out the Sy-  
rians that were beyonde the ryuer. And they  
came with theyr armpe, and zobah þy captayne  
of the host of Hadarezer went before them.

**D** And when it was the wether and, he gather-  
ed all Israel togyther, and passed ouer Jordan  
and came to Helam: And the Syrians set them  
selues in aray agaynst David, and fought with  
hym: & the Syrians fled before Israel. And Da-  
uid destroyed seuen hundred charrettes of the Sy-  
rians, & fourty thousande horsemen, and smote  
zobah the captayne of their host, whiche also  
dyed there. And when all þy kynges (þy wer ser-  
uautes to Hadarezer) saw þy they were put to þy  
worle before Israel, they made peace with them,  
and serued them. And so the Syrians feared to  
helpe the chyldren of Ammon any more.

The xi. Chapter.

The adventure of David with Bethsabe  
the wyfe of Urias.



**A** And it came to passe that (after the yere  
was expyred) in the tyme whē kynges  
were to go forth to battayle, David sent  
Joab and his seruautes with hym, &  
all Israel, which destroyed the chyldren of Am-  
mon, and besieged Raba. But David tarred  
styl at Jerusalem. And it chauced in a nyght  
that David arose out of his bed, & walkyd vpon  
the rooffe of the kynges palace, & from thence  
he sawe a woman walchynge her selfe: and the  
woman was very beautiful to loke vpon. And  
he sent to enquire what woman it shoulde be,  
sayinge is it not Bethsabe the daughter of Eli-  
am, and wyfe to Urias the Hethite: And Da-  
uid sent messengers, & fet her. And she came in vnto  
him: & he laye with her. And she was purged  
from her uncleynesse, and returned vnto  
her house. And þy woman conceyued, and sent &  
told David, & sayd: I am with chyld. And David  
sent to Joab sayyng: sende me Urias the He-  
thite. And Joab set Urias to David. And whē  
Urias was come vnto him, David demaunded  
of him, howe Joab dyd, and howe the people fa-  
red, & howe the me of warre prospered. And Da-  
uid sayde to Urias: goo downe to thyne house,  
and wash thy fete. And Urias departed out of  
the kynges palace, and there folowed him a ser-  
uaunt fro þy kynges table. But Urias slept at the  
dore of

1. par. 27. a

2. par. 11. a

2. par. 11. b

3



dore of þe kynges palace. w all the seruauntes of his lord, and went not downe to his house.

**C** Which when they had tolde Dauid (sayinge: *Urias* went not downe into his house) Dauid sayd vnto *Urias*: Camest thou not fro thy country? why dydest thou not go downe then vnto thyne house? *Urias* answered Dauid. The arke of *Israel* and *Juda* dwel in pauilions & my lord *Joab* and the seruauntes of my lord lye vpon þe flak earth, and shal I then go into myne house, to eate and drynke, and lye with my wyfe? \* Wylt thou lye, and by the lye of thy soule, I will not do this thyng. And Dauid sayde vnto *Urias*: \* tarpe here tois upghere also, and to morowe I wyl let the departe. And so *Urias* abode in *Jerusalem* that daye, and the morowe. And when Dauid had called hym, he dyd eate and drynke befoze him, & he made hym drynke. And at euen he went out to lye on his couch with the seruauntes of his lord, but wnt not downe to his house. On the morowe Dauid wrote a letter to *Joab* and sent it by the hande of *Urias*. And he wrote thus in the letter, sayinge: put *Urias* in the fore front of the sharpest battayle, and come ye to take from hym, that he may be smytten, and dye. So when *Joab* besieged the cite, he assigned *Urias* vnto a place, where he dwelt that stronge men were. And the men of the cite came oute, and fought with *Joab*. And ther were certayn overthowen of the people, and of the seruauntes of Dauid, and *Urias* the hethite dyed also.

**D** Then *Joab* sente, and tolde Dauid all the thynges concernyng the warre, and charged the messengers, sayinge: when thou haste made an ende of tellyng the matters of þe warre vnto the kyng, if he begynne to fume, and say vnto the: wherefore approached ye so nye vnto the cite, when ye dyd syght? wylt ye not that they wold hurle and shote from the wall? Who smote *Abimelech* sonne of *Jeroboam*? \* Dyed not a woman cast a peece of a mplystone vpo hym from of the wall, and he dyed in *Thebes*? Why went you nye the wall? Then saie thou: thy seruaunt *Urias* the hethite is deed also.

So the messenger went, & came and the word Dauid all þe *Joab* had sent hym for: and þe messenger sayde vnto Dauid: the men preyayled agaynst vs, & came out vnto vs into the felde, & we (sayd by the way) stakke vnto them, euen vnto the entering of þe gate. And the shoters shot fro þe walles vpo thy seruauntes, and some of þe kynges seruauntes be deed. And thy seruaunt *Urias* the hethite is deed also. And Dauid sayde vnto the messengers thus shalt thou saie vnto *Joab* let not þe thyng trouble the. For (the chaunce of warre is drynges, and) þe swerde deuoureth one as wel as an other: make thy battayle moze stronge agaynst the cite to overthrow it, and se þe thou courage *Joab*. And when þe wife of *Urias* herd that her husbnde was deed, she mourned for hym. And when the mourninge was past, Dauid sent & fet her to his house, and she became his wyfe, and bare hym a sonne. But this thyng that Dauid dyd, displeased the Lorde.

The .xii. Chapter.

Dauid is reioyced for the slaughter of *Urias*. The chyldre conceived in adulterie dyeth. After it is *Salomon* born.



And the Lorde sent *Nathan* vnto Dauid. And he came vnto him, and tolde hym: there were two women in one cite the one ryche and the other poore: the ryche man had cecedyng many shepe and oxen. But the poore had nothing, save one lytle shepe which he had bought, and nourished vp. And it grewe vp with hym and with his chyldren also and dyd eate of his owne meate, and dranke of his owne cuppe, and slept in his bosome, & was vnto hym as his daughter. And there came a stranger vnto þe ryche man. And he coude not fynde in his herd to take of his owne shepe, and of his owne oxen to dresse for the stranger that was come vnto hym. But toke the poore mans shepe, and dressed it for the man þe was come to hym. And Dauid was cecedyng wroth with the man, and sayde to *Nathan*: as surely as the Lorde lyueth, the man þe hath done this thyng is the chyldre of death. He shal restore þe lambe & foure folde, by cause he dyd this thyng, & had no pyrie. And *Nathan* sayd to Dauid: thou art the man. Thus saith the Lorde God of *Israel*: \* I appointed the kyng: ouer *Israel*, and ryd the out of the hand of *Saul*. I gaue the thy maners house, and thy masters wyues into thy house, and thou hast bene to lytle) haue gyven the so moche moze. Wherefore then haste thou despyd the commaundement of the Lorde to do wylkynesse in his syght: thou hast kylled *Urias* the hethite with the swerde, and hast taken his wyfe to thy wyfe, and hast slayne hym with the swerde of the chyldren of *Israel*.

Now therfore the swerde shall neuer departe fro thyne house, by cause thou hast despyed me, and taken þe wife of *Urias* the hethite to be thy wyfe. Wherefore thus saith the Lorde behold, I wyl styre vp euyl agaynst the, euen out of thyne owne house, & wyl take thy wyues befoze thyne eyes, & gyue the vnto thy neighbour: he shal lye with thy wyues in þe syght of the sunne. For þe dydest it secretly. But I wyl do this thyng before all *Israel*, & in the open sunne lyght.

And Dauid sayd vnto *Nathan*: \* I haue sinned agaynst the Lorde. And *Nathan* sayd vnto Dauid. þe Lorde also hath put a war thy synne, & shalt not dye. Howebeit, by cause in doinge this dede, thou hast gyue þe enemies of the Lorde a cause to rayle, the chyldre þe is borne vnto the shal surely dye. And *Nathan* departed vnto his house. And the Lorde stroke the chyldre þe *Urias* wyfe bare vnto Dauid, and it sickened sore. Dauid therfore besought God for the chyldre, and fasted and went in, and laye all nyght vpon the earth. And the elders of his house arose, and went to hym, to take him vp from þe earth. But he wold not, neyther dyd he eate meate with them.

And it happened the seventh daye, that the chyld dyed. And þe seruauntes of Dauid durst not tell hym þe chyldre was deed. For they sayde: behold, whyle þe chyldre was yet aliv, we spake vnto hym, and he wolde not hearken vnto our voyce.



voice. How will he then bere hym selfe, if we tell him that the chylde is deed? And David seeing his seruautes whysperpng, perceyued that the chylde was deed. And David sayd vnto his seruautes: is the chylde deed? They sayd yea. And David arose from the earth, and walshed and annoynted hym selfe, and chaunged his apparell, and came into the house of the Lord, and worshipped, and afterwarde came to his owne house, and had that they shoulde set bzed before hym, and he dyd eate. Then sayd his seruautes

¶ vnto hym: what thyng is this, that thou hast done. Thou dydest fast and wepe for þe chylde, whyle it was alive, and as soone as it was deed thou dydest eate vp, and eate meate. He sayde: whyle the chylde was yet alive, I fasted, and wept: for this I thought, who can tell whether God will haue mercey on me, that the chylde maye lyue. \* But now he is deed, wherefore shoulde I fast? can I brynge hym agayne any more? I shall go to hym, rather then he shal come agayne to me. And David comforted Bethsabe his wyfe, and wente in vnto her, and laye with her, & she bare a sonne, and called his name

\* Salomon, and the Lord loued hym. And he sent by the hande of Nathan the prophete, and callid his name \* Iedibia, of þe Lordes behalfe.

¶ Joab fought agaynst Raba the cytie of the chyldren of Ammon, and toke the cytie of the kyngdome. And Joab sent messengers to David saying: I haue made assaut at Raba, and haue taken the cytie with waters. Now therfore gather the rest of the people togyther, and besiege þe cytie, that thou mayest take it, lest I take it, & call it after my name. And David gathered all the people togyther, and went agaynst Raba, and belleged it, and gat it. \* And he toke there þe kynges crowne from of his heed, whiche waped an hui dred weyght of golde, and there were precious stones. And it was set vpon Davids heed. & he brought out the spoyle of the cytie in exceeding great aboundance. And he carped out þe people that was therein, and put them vpon sawes and vpon iron harnes, and vpon axes of yron, and set them into the tyle kel. Thus dyd he with all þe cyties of the chyldren of Ammon. And so David & all the people returned vnto Ierusalem.

### The xxiij Chapter.

¶ Ammon Davids sonne defiled his sister Tamar, Absalom therfore spured Ammon.

¶ After this, chaunced, that Absalom the sonne of David had a fayre syster, named Tamar, whom Ammon the son of David loued: And he was so sore bereft þe fell sycke for the loue of his syster Tamar: for she was a virgin, & he thought it harde for him, to haue his purpose of her. But Ammon had a frende called Jonadab, the sonne of Simenah Davids brother, and Jonadab was a very wyse man. And he sayd vnto hym how cometh it, that thou beinge the kynges sonne art thus consumed euery daye? Wyle thou not tell me? Ammon answered hym: I loue Tamar my brother Absaloms syster. Jonadab sayd vnto hym: laye the downe on thy bedde, and make

thy selfe sycke. And when thy father is come to se the, saye vnto hym: Oh, let my syster Tamar come, and gyue me meate, & dresse it in my syght, that I may se it, and eate it of her hand.

And so Ammon laye downe, and made hym selfe sycke. And when the kyng was come to se hym, Ammon sayde vnto hym: Oh let Tamar my syster come, and make me a couple of scytters in my syght, that I maye eate of her hande. Then David sent home to Tamar, sayinge: go now to thy brother Ammons house, & dresse hym meate. So Tamar went to her brother Ammons house, and he was layed downe. And she toke flour, and made paste, and drest scytters in his syght, and dyd bake them, & toke a platter, and poured them out before hym: but he wold not eate. And Ammon sayd: haue out all men frome. And they went al out from hym. And Ammon sayde vnto Tamar: brynge the meate into the chabze, that I maye eate of thyne hande. And Tamar toke the scytters, whiche she had made, and brought them into the chabze to Ammon her brother: And when she had set them before hym to eate, he toke her, & sayde vnto her: come lye with me my syster. And he answered hym: naye my brother, doo not force me, for there hath no suche thyng be done in Israel: do not thou this abhominacyon. For whither shal I be able to go w my shame. And thou shalt be as one of þe soles in Israel. O speake vnto the kyng, and he shal not denye me vnto the.

Howbeit, he wolde not hearken vnto her voyce, but toke her, and forced her, & lay with her. And then Ammon hated her exceedingly. so that the hate wherewith he hated her, was greater then the loue, with which he before loued her. And Ammon sayde vnto her: vp, and get the hence. So he answered hym: thou hast no cause. This eny that thou puttest me awaye, is greater then the other, that thou dydest vnto me. Nevertheless, he wolde not heare her, but called his hope that serued hym, and sayde: put awaye this woman frome, and bolt the doze after her. And she had a kyttle of dyuers colours vpon her: for with such were the kynges doughters (that were virgins, appareld. Then his seruante brought her out, & locked the doze after her. And Tamar toke, & put asbes on her heed, and rente her gaye kyttle that was on her, and layed her hand on her heed, & so went. and as she went, cryed. And Absolom her brother sayd vnto her: hath Ammon thy brother bene w the? Now yet he styll my syster he is thy brother. Let not this thinge greue thyne herte. And so Tamar remayned desolate in her brother Absoloms house. But when kyng David herde of al these thynges, he was very wroth. ¶ And he wold not bere the sytter of Ammon his sonne: for he loued hym, because he was his synners sonne. And Absolom sayde vnto his brother Ammon: neyther good nor bad. Howbeit, Absolom hated Ammon, because he had forced his syster Tamar.

¶ And it happened after two yere, that Absolom had shepherders in þe playne of Bazor besyde the trybe of Ephraim, & had all the kynges sonnes,

ec. xxxviii

¶ accable  
par. 1. a  
1. par. 11. b  
\* se. 11. d  
or 1. 1. 1. 1.

cap. xij. b

ec. xxxviii a  
Le. xlii. a

Gen. xxi. 2  
Le. xlii. c



nes, and came to the kyng & sayde: beholde, thy seruaunt hath chepererers, let the kyng & his seruauntes come to thy seruaunt: The kyng answered Absolom: naye my sonne. We wyll not go all, nor be chargeable vnto the. And Absolom laye soze vpon hym: howbeit, he wolde not go, but blessed hym. Then sayde Absolom: If thou wyle not come, then let my brother Ammon go with vs. And the kyng answered hym: What nedeth it, that he goo with the? But Absolom made such instance, that he let Ammon and all the kynges chyldren go with hym.

Now had Absolom comaunded his pongme saying: marke when Ammons herte is mery w wyne, & when I byd you synpte Ammon, then kpl him: and feare not: haue not I bydden you? be holde therfore, & play the men. And the pong men of Absolom byd vnto Ammon, euen as Absolom had comaunded. And all the kynges sonnes arose, and euery man gat hym vp vpon his mule, & fled: And it fortunied, & while they were yet in y way, tpydnges came to Dauid, saying Absolom hath slayne all the kynges sonnes, & there is none left aloue. The Dauid arose, and tare his garmetes, & lay alonge on the earth, and all his seruantes stode by w their clothes rent. And Jonadab the son of Simeach Dauids brother answered and sayde: let not my lord be suppoise & they haue slayne all the pongemen the kynges sonnes, saue Ammon onely is deed. For & hath ben determynd in Absoloms mynde, spys he forced his syster Thamar. Now therfore let not my lord the kyng take the thyng so greuouse, to thynke that all the kynges sonnes are deed, saue Ammon onely is deed.

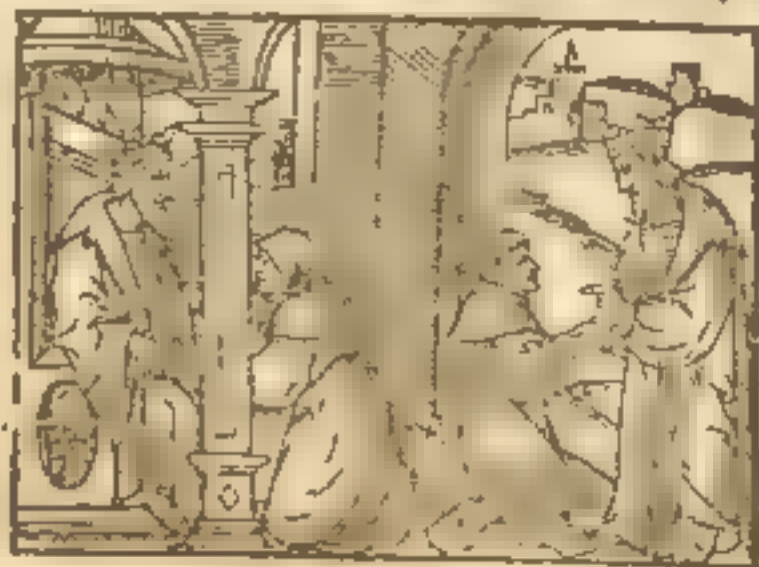
But Absolom fled. And the pongeman that kept the watche lyte vphys eyes. And beholde, there came moche troupe by a waye, alonge by the bynder part on arbilles spde. And Jonadab sayd vnto the kyng: beholde, & kynges sonnes come. As thy seruait sayde, so it is. And as soone as he had left speapynge, beholde, the kynges sonnes came, and lyft vp theyr voyces, and wept. The kyng also and all his seruantes wept exceedingly. But Absolom escaped & wnt to Thalmay the sonne of Amhur kyng of Gessur. And Dauid mourned for his son euery day. And so Absolom escaped and went to Gessur, & was there the yeres. And kyng Dauid desyred to go forth vnto Absolom. For where as Ammon was dead, he was comforted ouer hym.

Le xiiij. Chapter.  
The wisdom of the woman of Tekoa, & Absolom is called agayne.

**T**he sonne of Zaria perceyued, & thys was her name: & she was a wyde Absolom, and he ser, to Tekoa, and sette there a wyse woman, and sayde vnto her: sayne thys to be a maner, and put on mourninge as Iacill. And sayd not thy self with oyle. As it be as a woman that had longe tyme mourne for some deubody. And come to the kyng, and speake of this maner vnto hym. And so Iacob taught her what she shoulde saye.

And when the woman of Tekoa had fallen

on her face to the grounde, and done obeysaunce she sayde vnto the kyng: helpe me, O kyng.



The kyng sayde vnto her: what ayleth the? She answered: I am a wyddowe, and my husbande is deed. And thy handmayde hadt two sonnes, and they two fought together in the felde (where was nouman to go betwene them) but the one smote the other, and slue hym. And beholde, the hole kynged is rylen agaynst thyne handmayde, and they sayde: & delpuer vs hym, that smote his brother: that we maye kpl hym, for the soule of his brother whome he slue. We wyll destroye the beyre also. And so they shall queuche my sparkle whiche is left, that he shall styre vp (to my husbande) neither name nor issue vpon the earth. And the kyng sayd vnto the woman go home to thyne house, I wyl geue a charge for the. And the woman of Tekoa sayd vnto the kyng. My lord, O kyng, this shall passe be on me, and on my fathers house, and & kyng and his seate be gylelesse. And the kyng sayde: If a yman saye ought vnto the, bringe hym to me, and he shall hurt the nomore. Then sayde she: Let the kyng remembze his Lorde God, that the auenger of the bloude gather not on heapes together to destroye, and that they slaye not my sonne. And he answered: as sure as the Lorde lyueth, there shall not one heere of thy sonne fall to the earth.

The woman sayde: let thyne handmayde speake one worde more with my Lord the kyng. And he sayd: saye on. The woman sayd: wherfore then hast thou determynde such a thyng agaynst the people of God? For the kyng doth speake this thyng as one which is fawtye, that he shoulde not let home agayne his banished. For we must nedes dye, and persyshe as water spilt on the grounde, which cannot be gathered vp agayne. Neether doth God spare any soule. Let the kyng therfore fynde the meanes, that his banished be not vterly expelled from him. Now therfore am I come, to speake of it to thyng vnto the kyng my lord. For they that be of y people wyll feare me. And thy handmayd sayd: Now wyl I speake vnto the kyng, peraduenture the kyng wyl performe the request of his handmayde. And the kyng shal heare his handmayde, to delpuer her out of the hande of y man that wolde haue destroyed me, and also my son out of y inheritaunce of God. And thyne handmayde sayde: the worde of my Lorde the kyng shall nowe be comfortable. For my lord the kyng is as an angel of God in hearyng of good & bad:



and bad: therfore the Lorde thy God be w<sup>th</sup> the.

11. ue. 31. b

Then the kynge answered, and sayde vnto the woman: hyde not frome ( I praye the ) the thyng that I shall aske the: And the woman sayde: let my lord the kynge now saye on. And the kynge sayde: Is not the hande of Joab with the in all this matter? The woman answered, & sayde: as sure as thy soul lyueth my lord kynge there is els noman ( on the ryght hande nor on y<sup>e</sup> left ) but as my lord the kynge hath spoken, thy seruante Joab he bad me, and he put all these wordes in the mouth of thyne handmayde. For to the intent that I shoulde alter my communicacion, hath thy seruant Joab done this thing. And my lord is wylle euen as an Angel of God to vnderstande all thynges that are in the erth. And the kynge sayde vnto Joab: beholde: I am content to do this thyng. Go and fet home the chyldre Absalom agayne. And Joab fell to the grounde on his face, and bowed hym selfe, and blessed the kynge. And Joab sayd. now thy seruant knoweth, that I haue found grace in thy syght ( my lord, & kynge ) in that the kynge hath fulfilled the request of his seruant. And so Joab arose, and went to Gesur, and broughte Absalom to Ierusalem. And the kynge sayde: let him turne to his owne house, and not se my face. And so Absalom retourned to his owne house, and sawe not the kynges face.

But in all Israel there was not so goodly a man as Absalom, for he was verie beautifull: in someche that from the sole of his foote to the toppe of his heed, there was no blemish in him. And when he shewed his heed, for at euery p<sup>er</sup>es ende he shaued it, bycause the heed was heuy on hym, and must needes shaued it ) the heed of his heed wyped two hundred cycles after the kynges weyght. And this Absalom had thre sonnes borne hym, and one daughter named Thamari: whiche was a fayre woman to loke vpon. So Absalom dwelt two yere in Ierusalem, & sawe not the kynges face. Therfore Absalom sent for Joab, to haue sente hym to the kynge. But he wold not come to hym. And when he set agayne he wolde not come. Therfore he sayde vnto his seruantes beholde, Joab hath a parcel of lade fast by my place, & hath barley therein. So, & set it on fyre. And Absaloms seruantes set it on fyre.

(And Joabs seruantes came to the place wher the lade was, and set it on fyre: Absaloms seruantes haue burnt the pece of lade wher it was.)

Then Joab arose, and came to Absalom vnto his house, and sayde vnto hym: wherfore haue thy seruantes burnt my felde with fyre? And absalom answered Joab: beholde, I sente for the, desyryng the to come, bycause I wolde haue sent the to the kynge, for to saye: wherfore am I come from Gesur? It had bene better for me to haue ben there w<sup>th</sup> the. For we therfore wold I se the kynges face. And yf there be anye trespass in me, kyll thou me. And so Joab came to the kynge, and tolde hym: whiche when he had sent for Absalom, he came to the kynge, and fell to the grounde on his face before hym. And the kynge kyssed Absalom.

The xv. Chapter.

¶ Absalom maketh insurrection agaynst his father. David is fayne to fflye for feare of hym.

After this it fortuneth, that Absalom gat hym charettes and horses, and fiftie men to runne before hym. And he arose vpearly in the mornynge, and stode in the place of the entrynge in of the gate. And euery man that had any matter, and came to the kynge for iudgement, hym dyd Absalom call vnto hym, and sayd: of what cite art thou? He answered: thy seruante is of one of the tribes of Israel. And Absalom sayd vnto hym se, thy matter is good and ryghteous, but there is noman deputed of the kynge to heare the. Absalom sayd mozeoner. Oh that I were made iudge in the lande, that euery man which hath any ple and matter in the lawe, myght come to me, and that I myght do hym iustice? And when anye man came vnto hym, and dyd hym obeysaunce, he put forth his hand and took hym to hym and kyssed hym. And on this maner dyd Absalom to all Israel, that came to the kynge for iudgement: and he stole the hertes of the mē of Israel. And after foure yeres it fortuneth, that Absalom sayd vnto the kynge. let me go now to Hebron, and paye my vowe which I haue vowed vnto the Lorde, for thy seruant vowed a vow (when I was in Gesur, in the lande of Siria) sayinge: If the Lorde shall bypynge me agayne from Ierusalem, I wylle serue the Lorde. And the kynge sayd vnto hym: go in peace. And so he arose, and went to Hebron.

But Absalom sent spyes thorowout all the tribes of Israel, sayinge: as soone as ye heare the voyce of the trumpet blowe, ye shall saye: Absalom raygueth kynge in Hebron. And with Absalom went two hundred men out of Ierusalem, that were called. And they wente w<sup>th</sup> pure hertes, not knowynge of any thyng. And Absalom sent also for Ahithophel the Gilonite Davids counsayler, that he shoulde come out of his cytie Gilo, whyle he offered sacrifices. And there was wrought stronge treason. For the people wente, and increased w<sup>th</sup> Absalom in multitude. And there came a messenger to David, and sayd: the hertes of the mē of Israel are turned after Absalom. And David sayde vnto all his seruantes that were w<sup>th</sup> hym at Ierusalem: vp, that we maye be gone, for we shall not els escape from Absalom. Make spede, to departe, lest he come todaynly & catche vs, & bying some mischefe vpon vs, & smyte the ryghte with y<sup>e</sup> edge of the sword. And y<sup>e</sup> kinges seruantes sayd vnto him. beholde, thy seruantes are redy to do whatsoeuer my lord the kynge shall appoynte.

And the kynge and all his housholde, departed on fote, and left behynde hym \* his concubines to kepe the house. And so the kynge and all the people went out on fote, & taried in a place that was farre of. And all his seruantes went aboute hym. And all the Gethites and all the phelethites and al the Gethites (men of warre) (euen fyre hundred men which were come on fote from Geth) went before the kyng. The sayd the kynge to \* Ittai the Gethite: wherfore

11. ue. 31. b  
12. ue. 1. a

12. ue. 1. b

12. ue. 1. b

owne selfe



commest thou with vs? Returne & abyde with the kyng, for thou art a straunger, and art removed from thyne owne place. Thou camest but yesterdaye, and shouldest thou disquyte the to-daye to go with vs? I wyll go whither I can. Therefore retourne thou, and carpe agayne thy brethren. Hecce and truthe.

And that answered the kyng, & sayd: as truly as God liueth, and as my lord the king lyueth, in what place my lord the kyng shal be whether in death or lyfe, euen there also wil thy seruant be. And Dauid the kyng sayde to that: come then, and goo forewarde. And that the Sethite went forth, and all his men, and all the chyldren that were with hym. And all the countrey wepte with a loude voyce, and so dyd all the people that went forth. The kyng also hym selfe passed ouer the brooke Kydon. And all the people went towarde the waye that leadeth to the wylbernesse. And Sadok and al the Leuytes were with hym, and bare the arke of the appoyntement of God. And there they set downe the arke of God. And Abiathar wet vp, buttill the people were all come once, out of the ctye. And the kyng sayde vnto Sadok: Carpe the arke of God agayne into the ctye. For I shal fynde fauoure in the eyes of the Lorde, he wyll bring me agayne, and shewe me both it and the tabernacle therof. But if the Lorde thus saye: I haue no lust vnto the, beholde, here am I: let hym do with me, what semeth good in his eyes.

The kyng sayd also vnto Sadok the priest: Art not thou a \*sear? Returne into the ctye in peace: and take pour two sonnes with you, Abimaz thy sonne, and Jonathas the sonne of Abiathar. Beholde, I wyll carpe in the feldest of wylbernesse, buttill there come some worde fro pou to be tolde me. Sadok therfore and Abiathar carped the arke of God agayne to Ierusalem, and they tarped there. And Dauid wente vpon mount Oliuete, and wept as he wet, and had his heed couered, and went barefoote. And all the people that was with hym had euery man his heed couered, and as they wente vp, they wept also. And one tolde Dauid, sayinge: Abithophel is one of them that haue conspyred with Absalom. And Dauid sayd: O Lorde turne the consayle of Abithophel into foolysnesse.

When Dauid was come to the toppe of the mount he worshypped God: and behold, Husai the Arachite came agaynst hym with his coote ronne, and haupinge earth vpon his heed. Vnto whome Dauid sayde: if thou go with me, thou shalt be a burthen vnto me. But if thou returne to the ctye, and saye vnto Absalom: I wyll be thy seruante, O kyng: (as I haue this longe ben thy fathers seruant, so am I now thy seruante) thou mayest for my sake destroye the counsaile of \* Abithophel. And thou hast there with the Sadok and Abiathar the prestes, vnto whom thou shalt shewe all that thou canst heare out of the kynges house. And behold, they haue there with them their two sonnes: Abimaz Sadoks sonne, and Jonathas Abiathars son: by them also shalt thou sende me all that ye can heare

And so \* Husai Dauids frende gat hym to the ctye. And Absalom also entred into Ierusalem.

### The xviij Chapter

ziba bringynge shewes to Dauid how he hath beene abused by Absalom. And how he hath beene abused by the counsaile of Abithophel.



And when Dauid was a litle past the toppe of the hyll: beholde, ziba the seruant of Abithophel came to mete hym, with a couple of asses saddled, and vpon them two hundred loaves, and one hundred benches of reysynges, and an hundred frages of dyed fygges, and a vottell of wyne. And the kyng sayd vnto ziba: what meanest thou with theser? And ziba sayd: They be asses for the kynges household to ryde on, and bread and frate for the yonge men to eate, and wyne, that suche as be saynt in the wylbernesse may drynke. And the kyng sayd: where is thy masters sonne? ziba answered vnto the kyng: beholde, he is still at Ierusalem. For he sayd: tis vaine for me to go to the house of Israel: restore me the kyngdome of my father: then sayd the kyng to ziba: beholde, thyne are all that pertayned vnto \* Abithophel. And ziba sayde: I do homage to the king. And the kyng sayd: what I maye fynde grace in thy sight, my lord, O kyng.

And when kyng Dauid came to Mahanaim beholde, then came out a man of the kynges house of the house of Saul, named \* Semei the sonne of Gera, and he came out cursyng. And he cast stones at Dauid, and at all the seruantes of kyng Dauid. And all the people also, and all the men of warre were on his ryghte hande, and on his left. And thus sayde \* Semei when he cursed: come forth, come forth thou bloudy boder: and thou man of Belial. The Lorde hath broughte vpon the all the bloude of the house of Saul, in whose steade thou hast raygned, and the Lorde hath deliuered the kyngdome into the hande of Absalom thy sonne. And behold, thou art come to thy myschefe, because thou art a bloudy redder.

Then sayde Abisai the sonne of Zama vnto the kyng: why doeth this deed dogge curse my lord the kyng? let me go now and take of the heed of hym. And the kyng sayd: what haue I to do with you, ye sonnes of Zama? let hym curse: for the Lorde hath bydden hym curse Dauid. Whodarre then saye: wherfore hast thou done so? And Dauid sayd to Abisai, and to all his seruantes: beholde, my sonne which came of myne owne bodye, seeketh my lyfe. Howe moche more then maye this sonne of Zama doo it? Suffre hym to curse, \* for the Lorde hath bydden hym: happely the Lorde wyll loke on my wepyng eyes and wretchednesse, and do me good for his cursyng this daye. And as Dauid and his men went by the waye, Semei went alonge on the hylls syde ouer agaynst hym, and cursed as he went, and threwe stones at hym, and cast dust. And the kyng and all that were with hym came weyre, and refresched them selues \* there.

And Absalom and all the people of the me of Israel came to Ierusalem, and Abithophel was with him.



with hym. And as soone as Husai the Archite Dauids frend was come vnto Absalom, he sayd vnto hym: God saue the kynge, God saue the kynge. And Absalom sayd agayne to Husai is this the kynednesse thou owest to thy frende? Why wentest thou not with hym? Husai answered vnto Absalom, naye not so: but whom the Lorde & this people and all the men of Israel chose, hye wyl I be, and with hym wyl I dwell. Moreover, vnto who shall I do seruice, but euen to his sonne? And as I was seruaunt before to thy father, euen so shall I be with the. The spake Absalom to Abithophel, gyue counsaile what is best for vs to do. And Abithophel sayd vnto Absalom, get the in vnto thy fathers concubines, which he hath left to kepe for hys house. And all Israel shall heare, that thou arte cast out of thy father: then shall the handes of al that are with the be ströged. And so they pyched Absalom a tente vpon the toppes of the house. And he went in vnto his fathers concubines in the sight of all Israel.

And the counsaile of Abithophel which he counsailed in those dayes, was as a man had asked counsaile of God: euen so was all the counsaile of Abithophel, both with David and with Absalom.

### The xviij. Chapter.

*Abithophel seinet hys counsaile to Absalom of Husai, and forsaiken, hanged hym selfe.*

**A**bithophel sayde to Absalom, let me chose out nowe twelue thousande men. And I wyl vpon a folow after David this night. And I wil come vpon hym whyle he is weyre and weake hāded, and wyl feare him.

And all the people shal be with him wyl for. And so I wyl synge for kynge onely, and wyl bring agayne all the people vnto the, euen as easely as yf I wolde bring any other thyng. And when I haue slayne the man whom thou sekest, al the people shall haue rest. And the sayinge pleased Absalom wel, and all the elders of Israel. The sayd Absalom: call also Husai the Archite, and let vs heare his counsaile. When Husai was come to Absalom, Absalom spake vnto hym, saying: Abithophel hath gyuen suche counsaile: Shall we do after his saying, or no? tell thou.

Husai answered vnto Absalom, the counsaile that Abithophel hath gyuen, is not good at this tyme. For, sayde Husai, thou knowest thy father, and his men, how that they be strong. And they be chased in theyr mynde, and are euen as a beere robbed of her whelpes in the feld. Thy father is a man also prynced in the warre, and maketh no taryinge with the people. Beholde, he lurketh now in some caue, or in some other, (stronge place. And though some of his men be ouerthrowen at the fyrste brunt: yet they that heare it wyl saye: The people that folowe Absalom be put to the worse. And the best men thou hast, whose vertes are as the hertes of lions, shall synke thereat. For all Israel knoweth, that thy father is a myghty man, and they which be with hym, are all men of warre.

Therefore my counsaile is, that all Israel be gathered vnto the, fro Dan to Beerseba (which

are as the sande of the see in nomibre) and that thou go to battayle in thyne owne person. For so shall we come vpon him in one place or other, where we shal fynde him, and we wyl vpon hym such as thicke as the dewe falleth on the ground. And of all the men that are with hym, we shall not leaue hym one. Moreover, yf he be gotten in to a towne, then shall all the men of Israel bring ropes to that cite, & we wyl drawe it into the ryuer, vntill there be not one stone found there. And Absalom and all the men of Israel sayd the counsaile of Husai the Archite is better, then the counsaile of Abithophel. For it was euen the Lordes determinaciō to destroy the good counsaile of Abithophel. The Lorde myght bringe euill vpon Absalom. The sayd Husai vnto David & Abiathar the preestes: of this and of maner dyd Abithophel and the elders of Israel counsaile Absalom. And thus & thus haue I counsailed. Now therefore send quickly, and shew David, sayinge: tary not all nyght in the feldes of the wyldernes, but get the ouer, lest the kynge be deuoured and all the people that are with him. Now Jonathas and Ahimaaz abode by the well of Rogel: (for they myght not be sene to come into the cite.) And a wenche wente, and tolde them, And they wēt and shewed kynge David.

Nevertheless, a lad sawe them, and tolde it to Absalom. But they went both of them a waye quickly, and came to a mans house in Bahuri, which had a well in his yarde, into the which they went downe. And a woman toke and spred a couerlet ouer the welles mouthe and strowed furmentye corne thereon. And the thyng was not clyped. And whē Absaloms seruantes came to the wyke to the house, they sayde: Where is Ahimaaz & Jonathas? The woman answered them: they be gone ouer the lytle brooke of water. And when they had sought them, and could not fynde them, they returned to Jerusalem. And as soone as they were departed, the other came out of the well, and went and told kynge David, and sayde vnto hym: vp, and get you quickly ouer the water, for suche counsaile hath Abithophel gyuen agaynst you: Then David arose, and all the people that were with hym, & they were come ouer Jordan by that it was daye: so that there lacked not one of them, that was not come ouer Jordan. And when Abithophel sawe, that his counsaile was not folowed, he saddled his asse, and arose, and gat him home to his owne house, and to his owne cite, & put his household in orde, and hanged hym selfe, & dyed, & was buryed in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed ouer Jordan, he and all the men of Israel with hym. And Absalom made Amasa captayne of the host in the steede of Joab, which Amasa was a mannes sonne named Jethra, an Israelite, that went into Abigail the daughter of Nabal, sister to Jeremia, Joabs mother. So Israel and Absalom pyched in the land of Gilead. And when David was come to Mahanaim, Sobai the sonne of Nabal out of the cite of the chyldre of Ammon, and Ithai

the



chis the sonne of Ammiel out of Lodeber, and  
 11. reg. xix. f. \* Berzelai & Gileadite out of Roglim brought  
 4. reg. ii. b. beddes, basens, erthen vessels, wheat and barley  
 floure, and parched corne, beanes, ryce, otemele  
 hony butter, shepe and chese of kyne, for Dauid  
 and all the people that were with hym, to cate.  
 For they sayde: the people is hungry, wepe and  
 theyr ioye in the wyldernesse.

**The xxix. Chapter.**

¶ Absalom is ouertome in battayle. He hangeth by the  
 beere in an oke. He is killeth and put in a pyll. He Dauid  
 is so ioyful for the death of Absalom that he wepe h.

**A**nd Dauid nombred the people that  
 were with hym, and set captaynes of  
 thousandes & of hundredes ouer them.  
 And Dauid sent forth the thyrde part  
 of the people vnder the hande of Joab, and an  
 other parte vnder the hande of Abisai the sonne  
 of Nerai Joabs brother, and the other thyrde  
 parte vnder the hand of Ittai the Gethite. And  
 the kyng sayd vnto the people: I wyl go with  
 you also. And the people answered: Thou shalt  
 not goo for the: for yf we slye, our aduersaries  
 wyl not care for vs: neyther shall they regarde  
 vs though halfe of vs were slayne: but thou art  
 worth ten thousande of vs: Wherefore it is bet-  
 ter, that thou succoure vs out of the cytie. And  
 the kyng sayde vnto them: What semeth you  
 best, that I wyl do.

¶ And the kyng stode by the gate syde, and all  
 the people came out by hundredes and by thou-  
 sandes, and the kyng commaunded Joab and  
 Abisai, and Ittai, sayinge: entreate the ponge  
 man Absalom gently for my sake. And al þe peo-  
 ple herde that the kyng gaue all the captaynes  
 charge concernyng Absalom. And so the people  
 went oute in the felde agaynst Israel, and the  
 battayle was in the wood of Ephraim: Where  
 the people of Israel were put to the worse be-  
 fore the seruantes of Dauid, and there was a  
 great slaughter that daye, euen of twenty thou-  
 sande men. For the felde was fowle there in  
 dyuers places, all abrode vpon the trees. And  
 the wood deuoured mo people that dyed by  
 the swerde. And Absalom came before the ser-  
 uantes of Dauid, rydyng vpon a mule, which  
 caried hym vnder the chyeke bowes of a grea-  
 te oke. And his heed was caught of the oke, and he  
 was lyfte vp betwene heauen and earth: and  
 the mule that was vnder hym went his waye.  
 And one that sawe it tolde Joab, sayinge: Be-  
 holde, I sawe Absalom hange in an oke, and  
 Joab sayde vnto the man that tolde hym: Yf  
 thou dydest se him, why dydest not thou there  
 smyte hym to the grounde, and I wold haue gy-  
 uen the ten sylles of syluer, and a gyrdle.

**E** The man sayd vnto Joab: though thou wol-  
 dest lape a thousande sylles of syluer in myne  
 hande, yet wold I not stretch out myne hand  
 agaynst the kynges sonne. For we herde with  
 our eares, when the kyng charged the, and A-  
 bisai, and Ittai, sayinge: Beware, that none  
 touch the ponge man Absalom. Moreover,  
 yf I had done it, I shoulde haue done agaynst  
 myne owne lyfe: for there is no matter yd frō  
 the kyng: yea, and thou thy self wouldest haue

bene agaynst me. Then sayd Joab: I maye not  
 stande thus taryng with the.

¶ And he toke thre speares in his hande, and  
 thrust them thorowe Absalom, whyle he was  
 yet alpye on the body of þe trees. And ten serua-  
 ntes that bare Joabs weapons, turned & smote  
 Absalom, and slue hym. And when Joab blew  
 the tropet, the people returned from folowynge  
 Israel. For Joab spared the people. And they  
 toke Absalom, and cast him into a great pyll in  
 the wood, and layed a mighty great hepe of sto-  
 nes vpon hym. And all Israel fled to the yrtetes.  
 And this Absalom yet in his lyfe tyme toke coun-  
 saile: & reared vp a pyll, whiche is in kynges  
 dale. For he sayd: I haue no son. And therfore,  
 to kepe my name in remembrance do I it. And  
 he called the pyll after his owne name. And  
 it is called vnto this daye: Absaloms pyll. 1. reg. xv. c.

¶ Then sayde Abimaaz the sonne of Sadok: **E**  
 let me runne now, and beare the kyng tydings  
 howe that the Lorde hath iudged hym quyte of  
 the hande of his enemyes. And Joab sayd vnto  
 hym: thou art no man to beare good tydynge  
 today: thou shalt beare tydynge an other time  
 but todaye thou shalt beare none: because the  
 kynges sonne is ded. Then sayd Joab to Chusi:  
 goo, and tell the kyng, what thou hast sene.  
 And Chusi bowed hym selfe vnto Joab, and  
 canne. Then sayd Abimaaz the sonne of Sadok  
 agayne to Joab: come what come wyl, let me  
 also runne after Chusi. And Joab sayd: Where-  
 fore wylt thou runne my sonner seing that for þe  
 tydynge thou shalt haue no reward: wel (sayd  
 he) come what wyl, let me runne. He sayd vnto  
 him: runne. Then Abimaaz ranne by the playne  
 waye, and came before Chusi.

¶ And Dauid sat betwene the two gates. And **H**  
 the watchman wente vp to the roofe ouer the  
 gate vnto the wall, and lyfte vp his eyes, and  
 sawe, and beholde, there came o man runnyng  
 alone. And the watchman cryed, and tolde the  
 kyng. And the kyng sayd yf he be alone, there  
 is good tydynge in his mouth. And he came, &  
 bywe nye. And the watchman sawe another  
 man runnyng, and he tolde vnto the poster,  
 and sayde: beholde, there cometh another  
 man runnyng alone. And the kyng sayd: he is also  
 a tydynge bringer. And the watchman tolde  
 me thynketh the runnyng of the foremost is lyke  
 the runnyng of Abimaaz the sonne of Sadok.  
 The kyng sayd: he is a good man, and cometh  
 with good tydynge. And Abimaaz called, and  
 sayd vnto the kyng: good tydynge, and he fel  
 downe flat to the earth vpon his face before the  
 kyng, and sayde: blessed be the Lorde thy God,  
 which hath shut vp the men that isse by the  
 handes agaynst my lord the kyng. And the  
 kyng sayde: is the ponge man Absalom safe?  
 Abimaaz answered: when Joab sent (Chusi)  
 the kynges seruante, and me thy seruante, I  
 sawe moche ado: But I wot not what it was.  
 And the kyng sayd vnto hym: turne, and stand  
 here. And he turned, and stode still.

¶ And beholde, Chusi came also, and sayde: **G**  
 Good tydynge my lord the kyng, for þe Lorde  
 hath quyte



hath quyte the this daye out of the hande of all them that rose agaynst the. And the kyng sayd vnto Chusi: Is the younge man Absalom safe? Chusi answered: The enemyes of my lord the kyng, and all that ryle agaynst the to doo the hurt, be as that yonge man is. And the kyng was moued, and wet vp to a chamber ouer the gate, and wept. And as he went thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absalom my sonne, my sonne.

### The xix. Chapter

David is restored to his kyngdome and brought agayne to Jerusalem.

**A**nd it was tolde Joab: Beholde, the kyng mouereth and wepeth for Absalom. And the vyctorye of that daye was turned into mourninge vnto all the people. For the people hearde saye that daye howe the kyng sorowed for his sonne. And the people stode a waye that daye from goinge into the cite, as people confounded to steale a waye when they sle in battayle. But the kyng hyd his face, and cryed with a loude voyce. O my sonne Absalom, O Absalom my sonne, my sonne.

**A**nd Joab came into the house to the kyng, and sayd: thou hast shamed this daye the faces of all thy seruantes, which this daye haue saued thy lyfe, & the lyues of thy lones & of thy doughters, & the lyues of thy wyues, & of thy concubines, in þ thou louest thyne enemyes, & hatst thy frendes. For thou hast declared this day, þ thou regardest neither thy lordes nor seruantes. And this daye I perceyue, þ of Absalom had I yud, & all we had dyed this daye, þ had pleased the wel. Now therefore vp, & come out and speake kyndly vnto thy seruantes. For I sweare by þ Lord, except thou come out, there wyl not sarue one man with the this night. And what wil be worse vnto the, then all the cupyl þ sell on the from thy pouth vnto this hoare. Then the kyng arose, & sat downe in the gate. And they tolde vnto all the people, saying. Beholde, the kyng doeth sit in the gate. And all the people came before the kyng. As & Iuraciōe euery man to his tent.

**A**nd it fortuned, that all the people were asfryte & horowe out all the trybes of Israel, saying. the kyng saued vs out of the hande of our enemyes, he deliuered vs out of the hand of the Philistines, and now he is fled out of the lande for Absalom. But Absalom whom we anoynted ouer vs is deed in battayle. Therefore why are ye so still, þ ye bringe not the kyng agayne? And kyng David sent to Zadok & Abiathar þ prestes, saying. speake vnto the elders of Juda and saye. why are ye behynde to bring the kyng agayne to his house, seeing that suche rebuynges is come from all Israel vnto the kyng, euen to his house? (For the kyng had sayde: It was shall ye saye vnto the people of Juda:) Ye are my brethren, my bones and my flesh: wherfore then are ye the last þ bringe the kyng home agayne? And saye ye to Amasa art thou not of my bone & of my flesh? God do so & so to me, if thou be not captayne of the hooft to me for euer in the roume of Joab.

And he bowed þ hertes of al þ men of Juda, eue as the hert of one man: so þ they sent this worde to þ kyng: Returne thou w all thy seruantes. So the kyng returned, & came to Jordan. And Juda came to Gilgal, for to go downe to mete the kyng, & to conuey hym ouer Jordan. And Simi the sonne of Gera, þ son of Jemini, which was of Bahurim, hasted and came with þ men of Juda to mete kyng David and there were a thousand men of Ben Jamin w him, and Ziba the seruant of þ house of Saul, and his. x. shenes and twente seruantes with hym. And they went quychly ouer Jordan before þ kyng. And there went ouer a boote that caryed ouer þ kynges household, and they dyd hym pleasure.

**A**nd Simi the sonne of Gera fell before the kyng (as he was come ouer Jordan) and sayd vnto hym let not my lord impute wyckednesse vnto me, nor remembre the thynges that thy seruant dyd wyckedly when my lord the kyng departed out of Jerusalem that the kyng shuld take it to hert. For thy seruant doeth knowe, how that I haue done amysse. And therefore beholde, I am the fyrst this daye of all the house of Joseph, that am come to go downe, to mete my lord the kyng. But Abisai the sonne of Neria answered, and sayde: Shall not Simi dye for this, bycause he cursed the Lordes annoynted? And David sayde: what matter is betwene you and me, ye sonnes of zerna? For this daye ye be aduersaries vnto me. Shall there any man dye this daye in Israel? Doo not I knowe, that I am this daye kyng ouer Israel? And therefore the kyng layd vnto Simi: thou shalt not dye and the kyng swore vnto hym.

**A**nd Niphiboseth the sonne of Saul came also to mete the kyng, and had neither washed his feet, nor shauen his beirde, nor washed his clothes from the tyme the kyng departed, vntill he came agayne in peace. And it fortuned, þ when he was come to Jerusalem, and met þ kyng the kyng sayd vnto him: wherfore wentest thou with me Niphiboseth? he answered: my lord, O kyng, my seruant disceyued me. For thy seruant sayd: I wold haue myne asse saddled to ryde theron, for to go to the kyng, bycause thy seruant is lame. And ziba hath falsly reported of thy seruant vnto my lord the kyng. And my lord the kyng is as an angel of God: do therefore what semeth good in thyne eyes. For al my fathers house were but deed men before my lord þ kyng, and yet dyddest thou put thy seruant among them þ did eat at thyne owne table. What ryght therefore haue I yet, to crye any more vnto the kyng. And the kyng sayde vnto him: why speakest thou yet in thyne owne cause? (He is determyned, & dat) I haue sayd: thou & ziba deuyde the landes betwene you. And Niphiboseth sayd vnto the kyng: yea, let him take all: for so moche as my lord the kyng is come agayne in peace vnto his owne house.

**A**nd Bersai the Giliadite came downe fro Roglim, and went ouer Jordan w the kyng, to conuey him ouer Jordan. Bersai was a very aged man, euen foure score yere olde, & prouided the kyng



**I**f the kyng of sustenance, whole he laye at Mahanaim: for he was a man of verpe great substance. And the kyng sayd vnto Berselai: come thou with me, and I wyll feede the with me in Jerusalem. And \* Berselai sayd vnto the kyng: I am thus olde, and how am I hable to go vp with the kyng vnto Jerusalem: I am this day four score yere olde: and can I decerne betwene good or euill? Hath thy seruant any taste in that he eateth or drynketh? Can he heare any more the voyce of synngynge men and women? Wherefore then shulde thy seruant be yet a burthen vnto my lord the kyng? Thy seruante wyll go a lytle waye ouer Jordan with þ kyng and why wyll the kyng recompence it me with such a rewarde? Let thy seruante turne backe agayne, that I maye dye in myne owne cytie, and be buried in the graue of my father and of my mother. Beholde, here is thy seruante Chimiam, let hym go with my lord the kyng, and do to hym what shall please the.

**A**nd the kyng answered Chimiam shall go with me. And I wyll do to hym that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same wyll I do for the. And all the people went ouer Jordan. And when þ kyng was come ouer Jordan, he kyssed Berselai, and blessed hym, and he went back agayne vnto his owne place. And then þ kyng went to Gilgal, and Chimiam went with hym, and so dyd all the people of Juda, and brought ouer the kyng and there were but halfe the men of Israel.

And beholde, all the men of Israel came to þ kyng, and sayd vnto him: why haue our brethren the men of Juda stolen the away, & haue brought the kyng & his household, and all Dauids men with hym ouer Jordan? And all the men of Juda answered þ men of Israel the kyng is here of kyn to vs: wherfore be ye angry for þ matters? thinke ye þ we eate of the kynges cost, or þ we take vs any gyftes? And þ men of Israel answered the men of Juda, & sayde: we haue ten partes in the kyng, & haue therto moze ryght to Dauid then ye. Why the dyd ye dispyse vs, that our aduysle shuld not be fyrst had, in restoring our kyng agayne? And the wordes of þ men of Juda were fearcer then the wordes of the men of Israel.

### The xx Chapter.

**T**he thirde churche of Bichri capeth Israel agaynst Dauid: Joab kyleth Amasa captain: The herd of Seba is destroyed to Joab: Dauids respyce are nombred.



**W**hen there came thither a certayne man of Belial (named Seba, the sonne of Bichri, a man of Gemin) he blew a

trumpet, & sayd: we haue no part in Dauid, neither haue we inheritaunce in the sonne of Isai, let the men of Israel departe vnto theyr tentes. And so euery man of Israel wen from Dauid and folowed Seba the sonne of Bichri. But the men of Juda claued fast vnto theyr kyng, from Jordan to Jerusalem.

And Dauid came to his house to Jerusalem, and toke the ten women his concubines, that he had lefte behynde hym to kepe the house, and put them in warde, and fedde them: but laye no moze with them. And so they were enclosed vnto the day of their death, lyuing in wydowhod.

Then sayd the kyng to Amasa: call me the men of Juda together agaynst the thirde daye, and be thou here also. And so Amasa wet to gather the men of Juda together: but tarped longer the tyme which he had appoynted him. And Dauid sayd to Abisai: now shall Seba the sonne of Bichri do vs moze harme, the dyd Abisai. Take thou therfore thy lordes seruantes and folowe after hym, lest he get hym walled cyties, and escape vs. And there went out after hym Joabs men, and the Cherhites & the Phelethites, and all the myghtyest men. And they departed out of Jerusalem, to folowe after Seba the sonne of Bichri. And whē they were at the great stone in Sibeon, Amasa went befoze the. And Joabs garmente (that he had about hym) was gyrded vnto hym, and he had gyrded thereon a knyfe, which was gyrded fast to his loynes in such a wyse, that (as he went) it fel sometimes out. And Joab said to Amasa: art thou in helth in þ brother? And Joab toke Amasa by the cheyn with the ryght hand to kille hym. But Amasa toke no heed to the knyfe that was in Joabs hande, for therwith he smote hym in the throte rybbes, and shed out his bowels to the ground, and thrust at hym no moze, and he dyed.

And Joab & Abisai his brother folowed after Seba þ son of Bichri: & one of Joabs men stode by him, & sayd: he þ beareth any fauour to Joab or good wyll to Dauid, let hym go after Joab. And Amasa laye wallowed in bloude in þ myddes of þ way. And there was a mā, which when he sawe \* þ all the people stode still, he rowled Amasa out of þ way into the feld, & cast a cloth vpo hym, because he sawe that euery one þ came stode still by hym. And as soone as he was tumbled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri.

And he went thorow al the tribes of Israel vnto Abel, and Bethmaacha and al the places of Barim. And they gathered together, & went after hym. And they came, and besieged hym in Abel and Bethmaacha. And they caste vp a banke agaynst the cytie that stode in the valley. All the people that was with Joab, thrust at the wall to ouerthrowe it. Then cryed a wyse woman out of the cytie, heare, heare, vnto Joab come hyther that I may speake with hym. Whē Joab was come vnto her, the woman sayd vnto hym: heare the wordes of thyne handmayde. And he answered: I do heare: & she sayd agayne: They spake in the olde tyme, sayng: men must aske peace



like (peace fynd, how moche rather shulde they so do to) Abel: For so haue they continued (hitherto:) I am one of them, that are peaceable and fapthfull in Israel: and thou goest about to destroy a cytie and a mother in Israel. Why wilt thou deuoure the inheritaunce of the Lorde?

**G** And Joab answered, and sayd: God forbid, God forbid it me, that I shulde eyther deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba the sonne of Bichai by name) hath lyfe vpon his hād agaynst þe kyng, euē agaynst Dauid. Deliuere vs him onely, & I wyl depart from the cytie. And þe woman sayd vnto Joab: Beholde, his heed shalbe throwen to the ouer the wall. And then the woman went vnto all þe people to her wylsome. And they smote of the heed of Seba the son of Bichai, and cast it out to Joab. \* And he blew a trumpet, and they scattered fro the cytie, euery mā to his tent. And Joab returned to Ierusalem vnto the kyng.

Joab was ouer all the hoste of Israel. And Banai the son of Jehoiada was ouer the Erethites and Philistines. And Iuram was ouer the tribute. And Jehoshaphat the sonne of Ahud was recorder. Seua was scribe. And Sadock and Abiathar were the priestes. And Ira the Isaitte was Dauids priest.

#### The xxi. Chapter.

**The beare peres. The vengeance of the spirit of Saul lighteth on his. his sonnes, which are hanged. Four great battayles which Dauid had agaynst the Philistines.**



**A** When there fell an hungre in the dayes of Dauid thre yeres together. And Dauid enquired of the Lorde. And the Lorde answered: it is for Saul, and for house of bloud, because he slue the \* Gibaonites. And the kyng called the Gibaonites, and sayde vnto the: (Now þe Gibaonites were not of the \* chyldren of Israel, but a remnant of þe Amorites, and the child.ē of Israel swore vnto them: And Saul sought to slaye the. for a zeile that he had to the chyldren of Israel & of Iuda.) Wherefore Dauid sayd vnto them: what shal I do for you, & wherewith shal I make the atonement þe maye blesse the inheritaunce of the Lorde?

The Gibaonites answered hym: We wyl haue no syluer nor golde, if Saul, nor of his house: neyther is it our mynde that thou shouldest kyl any mā in Israel. He sayd: what saie ye then þe I shal do for you? They answered þe kyng the man þe consumed vs & imagined to bring vs to nought, him wyl we destroy, that nought of him continue in any of the costes of Israel. Let seven men of his sonnes be deliuered vnto vs, and we wyl hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kyng sayde: I wyl gyue them you.

**B** But the kyng had compassion on Miphiboseth the sonne of Jonathan the sonne of Saul, because of the Lordes othe, that was betwene them: euen betwene Dauid and Jonathan the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whom she bare vnto Saul) euen Armoni and Miphiboseth, and the foure sonnes of Michol (þe daughter of Saul) whom she bare to Adriel the sonne of Barzilai,

the Bethleahite. And he deliuered them vnto the hādes of the Gibeonites, which hanged the in the hyll before the Lorde. And they sell all seven togyther, and were slayne in the dayes of haruest: euē in the fyfth dayes, and in the begynnyng of barlye haruest.

And Rizpa the daughter of Aia toke sackcloth & and hanged it vp for them vpon the rocke, euen from the begynnyng of haruest, vntill rayne dropped vpon them out of heauen: and suffered neyther the byrdes of the ayre to fall on them by daye, nor bestes of the felde by nyght. And it was tolde Dauid what Rizpa the daughter of Aia the concubine of Saul had done: and Dauid went and toke the bones of Saul and of Jonathan his sonne from the men of Jaies in Geth (whiche had stolen them from the strete of Bethlan where the Philistines had hanged the when the Philistines had slayne Saul in Gilboa) And he brought thence the bones of Saul and the bones of Jonathan his sonne, and they toke vp the bones of them that were hanged. And the bones of Saul and Jonathan his sonne buried they in the countrey of Beniamin in zela, in the sepulchre of Cis his father. And when they had perfourmed all that the kyng commaunded, God was then at one with the lande.

It fortuned, that the Philistines had yet war agayne with Israel. And Dauid went downe, and his seruantes with hym, and fought agaynst the Philistines. And Dauid waxed fayne, and Isby of Nob one of the ioncs of the gyantes (the prion of whose speare wayed thre hū died cycles, and he bringe gyrded with a newe swerde) thought to haue slayne Dauid. \* But Abisai the sonne of Neri succoured hym, and smote the Philistine, and kylled hym. Then the seruantes of Dauid swore vnto him, layinge: Thou shalt go no more out with vs to battayl that thou quenche not the lyght of Israel. And yet after this, there was a battayle with the Philistines at Nob, and then Sibbechai the Gushathite slue Haph, whiche was one of the sonnes of the Gyantes.

And there was yet another battayl in Nob with the Philistines, where Sibbechai the sonne of Jaere Orgim, a Bethlehemite slue one Goliath a Gethite: the staffe of whose speare was as greete as a weauers cloth beame.

And there was yet another battayl in Geth where was a man of a great stature, and had on euery hand vi fingers, & on euery fote. vi. toes, xiiii. in all. And was borne also of þe gyantes of the grautes in Geth. And when he defied Israel, Jonathan the sonne of Simea the brother of Dauid slue him. These foure gyantes were borne in Geth, and fel into the hande of Dauid, and into the handes of his seruantes.

#### The xxij. Chapter.

**The song of Dauid for his deliuerance from his enemies.**



**A** And Dauid spake the wordes of this song vnto þe Lorde, what tyme þe Lorde had deliuered him out of þe hand of all his enemies, & out of the hād of Saul. And he sayde: the Lorde is my rocke and my castle,



risel and my deliuerer. God is my strength, in hym wyll I trust he is my shylde, and the horne of my saluacion my wyrt, my refuge my saluacion, thou shalt save me from wronge.

*psa lvi. 1. a* \* I wyll call on the Lord which is prayse woz thy, and so shall I be saved from myne enemyes for the corrupcions of death closed me aboute: the floudes of death put me in feare. The sorowes of hell compassed me aboute: the snares of death ouertoke me. In my tribulation wyll I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of hys temple, and my crye shall enter into hys eares. The earth trembled and quaked, the foundations of heauen moued and quake, when he was angry.

*28* Smoke went vp in hys wrath, & consuming fyre out of hys mouth, cooles were kindled therof. And he bowed heauen, & came downe, & there was darkenes vnder hys fete. And he sat vpon Cherub & dyd flye, he was sene carryed vpon the wynges, & he wynde. He made darkenes a tabernacle rounde about hym, w<sup>ch</sup> waters gathered together in thicke cloudes. Thynges of hys prynces were the fyre cooles kindled

God thondred from heuen, & he that is mooste hye, dothe put out his voyce. He shot arrowes, & scattered them he hurled lightning, & ouerthrew them. The howynges of the see appeared, & the foundations of the worlde were sene, by reason of the rebukinge of the Lorde, & thorow the blastynge of the breath of hys noyestrelles. He shall sende fro heauen, & fet me, he shall plucke me out of many waters. He shall deliuer me from my myghtye aduersary, & from myne enemyes, for they are to shynge for me. When they had ouertaken me in the daye of my calamitie the Lorde rescued me vp. For he brought me out into rough he deliuered me, because he had a loue vnto me.

*100 ma 11. b* \* The Lorde wyll rewarde me accordyng to my ryghte wysenesse accordyng to the purenes of my handes wil he recouere me. For I haue kept the wyres of the Lord, & done no wyckednes agaynst my God. For all hys lawes are in my syght, and his statutes wyll not I put away fro me. In hys syght also haue I bene vndefyled, & haue kepte me from myne owne iniquite.

And the Lorde dyd to me agayne, accordyng to my ryghteousnes, euen after my purenes in hys eyesyght. Althowgh the godlye thou shalt be godly, and wyth the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure and wyth the frowarde thou shalt be frowarde. And the poore people that are in aduersite, thou shalt helpe. And on the proude shalt thou cast thyne eyes. Thou arte my lyght O Lorde the Lorde shall lyght my darkenes.

For wyth thy helpe I wyll ryme thorowe an host of men, and in my God wyll I sprynge ouer a wall. God is vncorrupte in his waye the worde of the Lorde is tryed in the fyre, he is the defender of all them that trust in hym.

For who is a God save the Lorde, and who is myghtye, save our God? God strengetheth me w<sup>th</sup> power, & ryddeth my waye in battayle cleare before me. He maketh my fete lyk hartes fete,

and setteth me fast vpon my bre holde.

\* He teacheth my handes to fyght, that euen a bowe of stele is to weake for myne armes. *pl. lvi. 1. a.*

Thou hast geuen me the shylde of thy saluacion, and wyth thy louynge mekenes thou doest multiplie me. Thou shalt make me space to walke in, & my legges shall not faile me. I wyll followe vpon myne enemyes & destroye them, & turne not agayne vntyl I haue consumed them.

I wyll waste them and smyte them, that they shall not be able to aryse: yea, they shall fall vnder my fete.

Thou hast gyrded me aboute wyth myghte to battayle, and the that arose agaynst me, haste thou subdued vnder me.

And thou madest myne enemyes (and them that hated me to turne theyr backs to me that I myght destroye them. They loke for helpe, but there is none to save them. Yea, euen vnto the Lorde do they crye, but he heareth them not.

I wyll beate them as smale as the dust of the earth: I wyll stamp them as the dytt of y<sup>e</sup> strete and wyll sprede them abroad.

Thou shalt deliuer me from the dissension of my people thou shalt kepe me to be an heade ouer nacions the people whiche I knewe not, shall serue me.

Strange chyldren dissemble wyth me. At the hearynge of the eare they obeye me:

Strange chyldren wyll synche awaye, & they shall be smytten wyth feare in theyr pryue chamber. God is almyghty, & blessed be my maker: magnyfyed be God, my mooste stronge saluacion. It is God that auengereth me, & bringeth downe the people vnder me he deliuereth me from myne enemyes, thou also shalt lyfte me vp on hye fro them that crye agaynst me, thou shalt deliuer me from the wycked men.

And therefore I wyll prayse the (O Lorde) amonge y<sup>e</sup> nacions, & wyll sprynge vnto thy name. Althowgh theweth great saluacion for his kyng & dealeth mercifully wyth hys anoynted. euen wyth David, and wyth hys seede for euermore.

### The xxiii. Chapter.

The last communication of David, and the description of the ierusalemite hymn of hymne.

*1* These be the last sayenges of David, David the sonne of Isay sayd. And the man whiche was made, the anoynted of the God of Jacob, and y<sup>e</sup> noble Psalmist of Israel sayde: the spere of the Lorde spake by me and hys worde was in my tonge. The God of Israel, ake of me, euen the mooste myghty of Israel, sayde he that beareth rule ouer men, ought to rule vntyl in the feare of God. And as the morninge lyght when the Sonne is vp, a morninge in which are no cloudes to let the byghtnes, & as the grasse of the earth is by the vertue of the rayne shall not my house be so with god. \* For he hath made wyth me an euertlastyng couenant, paynte & sure in all poyntes and thyng is truly all my health and all my desyre that it growe but not as grasse. But y<sup>e</sup> vngodly man of which shall walke as a thorne cleane pluckte vp, which



which can not be taken w<sup>th</sup> handes: But the man that shall touche them, must haue p<sup>ro</sup>n, or a longe helue. \* Or elles must they be burnt w<sup>th</sup> fyre in the same place.

1. par. cii. b.

These be the names of the myghty men wh<sup>o</sup> David had: one that sat in the seate of w<sup>is</sup>dom, beyng cheifest amonge the, pleasaunte was he and stronge he slue, viii hundred at one tyme. After hym was Eliazar the sonne of Doi the sonne of Ahob, one of the thre worthyes w<sup>th</sup> David, which defyed the Philistines that were there gathered together to battel whē the men of Israel were gone vp. he arose and layed on the Philistines vntill hys hand was wet, & claue vnto the swerde. And y<sup>e</sup> Lord gaue great victorie p<sup>ro</sup> same day. And y<sup>e</sup> people wh<sup>o</sup> he had led returned, & went after him to r<sup>u</sup>ne to the spocie. After hym was Samma the sonne of Age the Hararite: and y<sup>e</sup> Philistines gathered together besyde a towne. (Where was a parcell of lande full of r<sup>ice</sup>, and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the Lord gaue great victorie.

\* These thre, wh<sup>o</sup>ch were of the thyrty ch<sup>o</sup> captaynes, went downe to David in y<sup>e</sup> hartest tyme vnto the caue of Achis, and the host of the Philistines abode in the valey of grauntes. And David was then in an holde. And the soundours of the Philistines were in Bethleem. And David longed and sayd: Oh, that I had of the water that is in the well by the gate of Bethleem, for to drinke. And the thre myghty brake thozowe the host of the Philistines, and fet water out of the well of Bethleem that was by the gate, and toke & brought it to David. He uerhelcs he wolde not drinke therof, but offered it vnto the Lord, and sayd. the Lord forbidd y<sup>e</sup> I shoulde do so. Is not this the bloude of y<sup>e</sup> men that wente in jeopardy of theyr lyues: and therfore he wolde not drinke it. And these thynge dyd these thre myghty men. \* Abiath the brother of Joab, y<sup>e</sup> sonne of Achis, was cheife amonge the thre, & he lyfte vp hys speare agaynst the hundred, and slue them, & had the name amonge the thre. For he was nobler man then the thre, now was theyr captayne. Howbeit he attayned not vnto the thre.

1. par. cii. b.

And Banaiab y<sup>e</sup> sonne of Jehoiada (y<sup>e</sup> sonne of a myghty man) valpant in actes, of Achis slue two stronge lyons, ene lyon of Achis. he wēt downe also, & slue a lyon in a p<sup>ar</sup>t in tyme of snow. And he slue an Egypcian a goodly bygge mā, wh<sup>o</sup>ch had a speare in hys hāde. But he wente downe to hym w<sup>th</sup> a staffe, & plucked y<sup>e</sup> speare out of the Egypciā's hāde, & slue hym w<sup>th</sup> hys owne speare. These thynge dyd Banaiab y<sup>e</sup> sonne of Jehoiada, & had y<sup>e</sup> name amonge y<sup>e</sup> thre worthyes. He was honorable amonge thyrty, but he attayned not to the fyrst thre. And David made hym of his counsell. Abiath y<sup>e</sup> brother of Joab also was one of the thyrty. Elihanā the sonne of Dodo of Bethleem. Sama y<sup>e</sup> Haronite. Elia y<sup>e</sup> Harodite. Helez y<sup>e</sup> Paltite. Ira the sonne of Akis y<sup>e</sup> Gethite. Abiezer of Anathoth

Meobai y<sup>e</sup> Hulathite: Zelmō an Ahohite: Ma harai y<sup>e</sup> Actophatite: Heleb y<sup>e</sup> sonne of Baan: Han Actophatite: Ithai y<sup>e</sup> sonne of Ribai out of a hyl of y<sup>e</sup> childre of Benjamin. Banaiab y<sup>e</sup> Phira tonite. Hcdai of y<sup>e</sup> ryuer of Gaas. Abiath y<sup>e</sup> Ac bathite: Asmanetha a Harumite. Elhaba a Saalbonite: & the sonnes of Jalen, Jonathas, Sama y<sup>e</sup> Hararite. Abiath the sonne of Sarar an Hararite. Elphelet y<sup>e</sup> sonne of Aakai y<sup>e</sup> ionne of a Maachathite. Elam the sonne of Arhophel y<sup>e</sup> Silonite. Hezrai y<sup>e</sup> Carm-lite: Paarai y<sup>e</sup> Arbite: Jgal the sonne of Nathā of soba. Dami the Gadite. Zeter an Amonite: Raharai a Wero thite, wh<sup>o</sup>ch was the harnesbearer of Joab the sonne of Zuria. Ira y<sup>e</sup> Jethite. Gareb y<sup>e</sup> Jethite. Uria the Hethite, thyrty and tenen in all.

### The xxiii. Chapter.

David caused the people to be nombred, & therefore in Israel plagued w<sup>th</sup> pestilence, so that in thre dayes there dyed thre thowsande.



Agayne, the Lord was wroth agaynst Israel, and he moued David agaynst them, in that he sayde: go and nombre Israel & Juda. For the kyng

exo. xxx. b.

sayd to Joab the captayne of hys host go thou abrode now, thozowe out all the trybes of Israel, euen from Dan to Beer Seba, & nombre y<sup>e</sup> people, that I may knowe the nombre of them. And Joab sayd vnto the kyng. I beseech the Lord by God, to make thy people as many mo as they be: yea and an hundred tymes so many mo, and that the eyes of my lord y<sup>e</sup> kyng may se them. And what is the cause that my lord the kyng hath a lust to this thynge? Not w<sup>th</sup>standyng the kynges worde prenyed agaynst Joab & agaynst y<sup>e</sup> captaynes of the host.

And Joab & the captaynes of the host went out from the p<sup>re</sup>sence of the kyng, to nombre y<sup>e</sup> people of Israel. And they passed ouer Jordan, and pyched in Aroer on the ryght syde of the eyte that lyeth in the myddes of the valey of Gad ouer agaynst Jazer. And then they came to Gilead, & to the netherlande, where was a new habitation, & from thence they came to Dan. Jaan about to Sidon, & came to the stronge helde of Tyre & to all the cyties of the Hittites & of the Canaanites, & then went out to the South of Juda euen to Beer Seba. And so, when they had ben abrode thozowe out all the lande, they returned to Ierusalem agayne, after y<sup>e</sup> ende of nyne monethes & twenty dayes. And Joab deliuered vp the nombre & summe of y<sup>e</sup> people vnto y<sup>e</sup> kyng. And there were in Israel cyght hundred thousand men of myght that drewe swerdes. And the men of Juda were syue hundred thousand men.

And Davids herte smote hym, after that he had nombred the people. And David sayd vnto the Lord: I haue synned exceedingly in that I haue done. And now Lord take awaye the trespace of thy seruaunt, for I haue done verye foolyschly. And when David was vp in a mourninge, the worde of the Lord came vnto y<sup>e</sup> prophete Gad Davids sear, sayeng go and say vnto David, thus sayeth y<sup>e</sup> Lord: I offere the thre thynge, chose y<sup>e</sup> wh<sup>o</sup>ch of the I shall do vnto y<sup>e</sup>.

So Gad came to David, and shewed hym, & sayd

sayd



sayd vnto hym. Wylte thou haue seuen yeares  
honger to come in thy lande, or wylte thou flee  
iii. monethes before thyne enemyes, they folow  
ynge the, or that there be thre dayes pestilence  
in thy lande? Howe therfore aduple the, and se,  
what answere I shall gyue to hym that sente  
me. And David sayde vnto Gad: I am in ex-  
treme trouble. \*We wyl fall nowe into y<sup>e</sup> hāde  
of the Lorde, for muche is hys mercy, and let me  
not fall into the hande of man.

Ecce sic.

And so the Lorde sent a pestilence in Israel  
from the mornynge vnto the tyme appoynted.  
And there dyed of the people frō Dan to Beer-  
seba seuentie thousande men. And when the an-  
gell stretched out his hande vpon Ierusalem to  
destroy it, the Lorde had compassion to do that  
euell and sayde to the angell that destroyed the  
people: it is nowe sufficient: holde thyne hande.  
And the angell of the Lorde was by the thresh-  
ynge place of Arefna the Jebusite. And David  
spake vnto the Lorde (when he sawe the angell  
that smote y<sup>e</sup> people) & sayd: lo, it is I that haue  
sinned, and I that haue done wyckedly. But  
these shepe, what haue they done? let thine hāde  
(I praye the) be agaynst me and agaynst my fa-  
thers house.

And Gad came the same daye to David, and  
sayd vnto hym: go vp and reare an aultare vn-  
to the Lorde in the threshynge flowre of Arefna  
the Jebusite. And David (accoydynge to the  
sayeng of Gad) wente vp, as the Lorde commaū-  
ded. And Arefna looked, and sawe the kynge and  
hys seruantes commynge towarde hym. And  
Arefna went out: and bowed hym selfe before  
the kynge that on his face vpon the grounde, and  
Arefna sayde: wherfore is my lord the kynge  
come to hys seruants? David answered: to bye  
the threshynge flowre of the, and to make an aul-  
tare vnto the Lorde, that the plage maye cease  
from the people.

And Arefna sayd vnto David: let my lord  
the kynge take & offre what semeth hym good  
in hys eyes: Beholde here be oxen for burnt sa-  
crifice, and steades & the other instrumentes of  
the oxen for wood. All these thynges dyd Aref-  
na geue vnto the kynge, and sayd morouer vn-  
to the kynge: the Lord thy God accept the. And  
the kynge sayd vnto Arefna. not so but I wyl  
bye it of the at a pryncer, and wyl not offre sacri-  
fyce vnto the Lord my God of that which doth  
cost me nothyng. And so David bought the  
threshynge floure, and the oxen for fyfene speies  
of syluer. And David buyt there an aultare vn-

to the Lorde, and offered burnt sacrifices  
and peace offerpnyes. And so the

Lorde was intreated for

the lande. And the

plage ceased

from

Israel.

✠

¶ The ende of the seconde boke of Samuel:  
otherwyle called the seconde boke  
of the kynges.

## The thyrd boke of the

kynges after the rekenynge of the La-  
mistes: whych thyrd boke and  
the fourth also, is but one  
wyth the hebrues.

### The fyrst Chapter.

¶ The Ponge byrgyne Abisag kepte David in his extreme  
age. Adonia occupieth the realme but pnynged to hys fa-  
ther. Salomon is anoynted kynge, and so Adonia getteth  
hym a wyfe.



And kynge David was olde &  
streken in yeares so that when  
they covered hym with clothes  
he caught no heate: wherfore  
hys seruantes sayd vnto him:  
let there be sought for my lord  
the kynge a ponge mayden, to  
stande before the kynge and to cheryshe hym.  
And let her lye in thy bosome, that my lord the  
kynge maye get heate. And so they sought for  
a fayre damosell thowowe out all the coastes of  
Israel, and founde one Abisag a Sunamite, &  
brought her to the kynge. And the damosell was  
exceedynge fayre, and cheryshed the kynge, and  
ministered to him. But the kynge knew her not.

And Adonia the sonne of Hagith exalted hym  
selfe, sayenge. I wyl be kynge. And he gat hym  
charrettes & horsemen, & fystymē to rāne before  
hym. And hys father wolde not displease hym  
at any tyme, nor sayd so muche to hym, as, why  
doest thou so? And he was a goodly man, & hys  
mother bare hym nexte after Absalom. And he  
toke counsell at Joab the sonne of zacaria, and at  
Abiathar the prest. And they helped Adonia. B  
But Sadock the prest, Banaiah y<sup>e</sup> sonne of Je-  
hoiada, Nathan the prophete, Semel and Re-  
bi, and all the men of myght whych were wyth Da-  
uid, fauoured not Adonia. And Adonia sacrificy-  
ced shepe and oxen, and fat catell, by the stōne of  
zohelerh, whych is fast \* by the well of Rogel, &  
called all hys bretherne the kynges sonnes, and Jo. iii. 2.  
the men of Iuda the kynges seruantes. But  
Nathan the prophete and Banaiah, and  
the other myghtye men, and Salomon hys  
brother he called not.

Wherfore Nathan spake vnto Bathshebe the  
mother of Salomō, sayeng hast thou not herd  
howe y<sup>e</sup> Adonia y<sup>e</sup> sonne of Hagith doth raigne,  
and David our lord knoweth it not? Nowe ther-  
fore come, & I wyl gyue y<sup>e</sup> counsell, how to saue

¶ u thyne



thyne owne lyfe, and the lyfe of thy sonne Salomon. Go and get the in vnto kyng David, & saye vnto hym: dydest not thou my lord? O kyng sweare vnto thy handmayde, sayenge: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate, whyle is then Adonia kyng? Behold, whyle y yet talkest there w the kyng I wyll come in after the, & cōfyrme thy wordes.

**E** And Bethsabe went in vnto the kyng into the chamber. And the kyng was very olde, & Abisag the Sunamite mynistered vnto y kyng. And Bethsabe stouped & made obersaunce vnto the kyng. And the kyng sayd what is the matter? She answered him my lord, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate. And beholde, now is Adonia, kyng, and my lord the kyng woteth not of it. And he hath offered oren, fat catel, and many shepe, and hath called al the sonnes of the kyng, & Abiathar y prest, & Joab the captayne of the host. But Salomon thy seruante hath he not bydden. And nowe my lord (O kyng) the eyes of all Israell wayte on the, that thou wouldest tell them, who ought to sit on the seate of my lord the kyng after hym. For els when my lord the kyng shall slepe wth his fathers, I and my sonne Salomon shall be synners.

**D** And whyle she yet talked wth y kyng, Nathan the prophete came also. And they told the kyng sayenge: behold, here cometh Nathan y prophete. And when he was come in to the kyng he made obersaunce before the kyng vpon his face on the grounde, & Nathan sayd. My lord, O kyng, hast thou sayd: Adonia shall raygne after me, & shall sit vpon my seate? For he is gone downe thys daye, & hath slayne many oren, and fat shepe & hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the prest. And beholde they eate & drinke before him, and saye: God saue kyng Adonia. But me thy seruante, and Sadock the prest, and Banaiahu the sonne of Iehoiada, and thy seruante Salomon hath he not called. Is thys thyng done of my lord the kyng, and thou hast not shewed it vnto thy seruante, who shuld sit on the seate of my lord the kyng after hym?

**E** Then kyng David answered, and sayde: call me Bethsabe. And she came into y kynges presence, and stode before hym. And the kyng swaure, sayenge: As truly as the Lorde lyueth (that hath ryd my soule out of all aduersite) euē as I swaie vnto the by the Lorde God of Israel sayenge: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate for me, so wyll I do thys day. Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the kyng, & sayd: I praye God that my lord kyng David maye lyue euer. And kyng David sayd call me Sadock the prest, & Nathan the prophete, and Banaiahu y sonne of Iehoiada. And they came before y kyng. The kyng also laid vnto them take w you the seruantes of your lord, & let Salomon my sonne vpon myne owne mule, & carry hym downe to Gihon. And let Sadock y prest,

& Nathan the prophete anoynte him there, kyng ouer Israel. And blowe ye wth trompettes, & saye: God saue kyng Salomon. And the come vp after hym, & he may come & sit vpon my seate. For he shall be kyng in my steade. And I wyll cōmaunde hym to be captayne ouer Israel & Iuda. And Banaiahu y sonne of Iehoiada answered the kyng, & sayd: Amen. I praye God y the Lorde God of my lord the kyng say so to. And as God hath ben w my lord y kyng, euē so be he w Salomon also, & make his seate greater, the y seate of my lord kyng David hath bene.

**E** And so Sadock the prest, and Nathan the prophete, & Banaiahu the sonne of Iehoiada, & the Gethites and Phelthites wente downe, & set Salomon vpon kyng Davids mule, and brought hym to Gihon. And Sadock the prest toke an horne of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blew trompettes, and sayd: God saue kyng Salomon. And al the people came vp after him, ppyng wth pypes and reioysyng greatly, so that the earth rang wth y sounde of them.

**E** And Adonia & all the gesses that he had called vnto hym, herd it, euē as they had made an ende of eatyng. And when Joab herde the sōnd of the trumpet, he sayd howe happeneth it that there is suche a noyse in the cytie? And as he yet spake: behold, Jonathas the sonne of Abiathar y prest came. And Adonia sayd vnto hym: come in, for thou arte a valyaunt man, and byngest good tydings. And Jonathas answered & said to Adonia: Verely our lord kyng David hath made Salomon kyng. And y kyng hath sente wth hym, Sadock y prest, & Nathan y prophete & Banaiahu the sonne of Iehoiada & the Gethites, & the Phelthites, & they haue set hym vpon the kynges mule. And Sadock the prest, & Nathan the prophete, haue anoynted hym kyng in Gihon. And they came vp agayne, & reioysed, & the cytie dyd soude agayne. And that is y noyse that ye haue herde. And Salomon syteth on the seate of the kyngdome. And mozeouer the kynges seruantes came to blesse our lord kyng David, sayenge: thy God make the name of Salomon moze honozable then thy seate. And the kyng bowed hun selfe vpon the bedde. And thus sayd the kyng: Blessed be the Lorde God of Israel, wbych hath made one to sytte on my seate thys daye, myne eye seynge it.

**E** And all the gesses that were wth Adonia were afrayed, and rose vp, and went euery man his waye. And Adonia fearyng the presence of Salomon, arose, and wente, <sup>into the tabernacle of the Lorde</sup> and caught hold on the hornes of the altare. And one tolde Salomon, saynge: Beholde, Adonia doth feare kyng Salomon: for he hath caught holde on the hornes of the altare, sayenge. let kyng Salomon sweare vnto me thys daye that he wyll not slaye his seruante wth the swerde.

**E** And Salomon sayd, yf he wyll be a chyld of vertue, there shall not an heer of hym fall to the earth. But y yf wyckednes be founde in him, he shall dye. And so kyng Salomon sent, and they brought



thyne owne lyfe, and the lyfe of thy sonne Salomon. Go and get the in vnto kyng David, & saye vnto hym: dydest thou my lord O kyng sweare vnto thy handmayde, sayeng: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate, why is then Adonia kyng? Behold, whyle þy yet talkest there w<sup>th</sup> the kyng I wyll come in after the, & cōfyrme thy wordes.

**E** And Bethsabe went in vnto the kyng into the chamber. And the kyng was very olde, & Abisag the Sunamite mynistered vnto þe kyng. And Bethsabe stouped & made obersaunce vnto the kyng. And the kyng sayd what is the matter? She answered him my lord, thou swarest by the Lorde thy God vnto thyne handmayde: Salomon thy sonne shall raygne after me, and he shall sit vpon my seate. And beholde, now is Adonia kyng, and my lord the kyng woteth not of it. And he hath offered oren, fat catel, and many shepe, and hath called al the sonnes of the kyng, & Abiathar þe prest, & Joab the captayne of the host. But Salomon thy seruante hath he not bydden. And now my lord (O kyng) the eyes of all Israell wayte on the, that thou wyldest tell them, who ought to sit on the seate of my lord the kyng after hym. For els when my lord the kyng shall slepe w<sup>th</sup> his fathers, I and my sonne Salomon shall be synners.

**D** And whyle she yet talked w<sup>th</sup> þe kyng, Nathan the prophete came also. And they told the kyng sayeng: behold, here cometh Nathan þe prophete. And when he was come in to the kyng he made obersaunce before the kyng vpon his face on the grounde, & Nathan sayd: My lord, O kyng, hast thou sayd: Adonia shall raygne after me, & shall sit vpon my seate? For he is gone downe this daye, & hath slayne many oren, and fat shepe & hath called all the kynges sonnes, & the captaynes of the host, & Abiathar the prest. And beholde they eate & drinke before him, and saye: God saue kyng Adonia. But me thy seruante, and Sadock the prest, and Banaiahu the sonne of Iehoiada, and thy seruante Salomon hath he not called. Is this thyng done of my lord the kyng, and thou hast not shewed it vnto thy seruante, who should sit on the seate of my lord the kyng after hym?

**E** Then kyng David answered, and sayde: call me Bethsabe. And she came into þe kynges presence, and stode before hym. And the kyng swaie, sayenge: As truly as the Lorde lyueth (that hath ryd my soule out of all aduersite) euē as I swaie vnto the by the Lord God of Israel sayenge: Salomon thy sonne shall raygne after me, & he shall sit vpon my seate for me, so wyll I do this day. Then Bethsabe bowed on her face to the earth, and dyd reuerence vnto the kyng, & sayd: I praye God that my lord kyng David maye lyue euer. And kyng David sayd call me Sadock the prest, & Nathan the prophete, and Banaiahu þe sonne of Iehoiada. And they came before þe kyng. The kyng also said vnto them take w<sup>th</sup> you the seruantes of your lord, & let Salomon my sonne vpon myne owne mule, & carry hym downe to Gihon. And let Sadock þe prest,

& Nathan the prophete anoynte him there, kyng ouer Israel. And blowe ye w<sup>th</sup> trompettes, & saye: God saue kyng Salomon. And the come vp after hym, & he may come & sit vpon my seate. For he shall be kyng in my steade. And I wyll cōmaunde hym to be captayne ouer Israel & Iuda. And Banaiahu þe sonne of Iehoiada answered the kyng, & sayd: Amen. I praye God þe Lorde God of my lord the kyng say so to. And as God hath ben w<sup>th</sup> my lord þe kyng, euē so be he w<sup>th</sup> Salomon also, & make his seate greater, the þe seate of my lord kyng David hath bene.

**E** And so Sadock the prest, and Nathan the prophete, & Banaiahu the sonne of Iehoiada, & the Gethites and Phelthites wente downe, & set Salomon vpon kyng Davids mule, and brought hym to Gihon. And Sadock the prest toke an horne of oyle out of the tabernacle, and anoynted Salomon. And all they of the people blew trompettes, and sayd: God saue kyng Salomon. And al the people came vp after him, ppyng w<sup>th</sup> pypes and reioysyng greatly, so that the earth rang w<sup>th</sup> þe sounde of them.

**E** And Adonia & all the gesses that he had called vnto hym, herd it, euē as they had made an ende of eatyng. And when Joab herde the sounde of the trumpet, he sayd howe happeneth it that there is suche a noyse in the cite? And as he yet spake: behold, Jonathas the sonne of Abiathar þe prest came. And Adonia sayd vnto hym: come in, for thou arte a valyaunt man, and byngest good tydings. And Jonathas answered & said to Adonia: Verely our lord kyng David hath made Salomon kyng. And þe kyng hath sente w<sup>th</sup> hym, Sadock þe prest, & Nathan þe prophete & Banaiahu the sonne of Iehoiada & the Gethites, & the Phelthites, & they haue set hym vpon the kynges mule. And Sadock the prest, & Nathan the prophete, haue anoynted hym kyng in Gihon. And they came vp agayne, & reioysed, & the cite dyd soude agayne. And that is þe noyse that ye haue herde. And Salomon syteth on the seate of the kyngdome. And mozeouer the kynges seruantes came to blesse our lord kyng David, sayenge: thy God make the name of Salomon moze honozable then thy seate. And the kyng bowed hun selfe vpon the bedde. And thus sayd the kyng: Blessed be the Lorde God of Israel, whych hath made one to sytte on my seate this daye, myne eye seynge it.

**E** And all the gesses that were w<sup>th</sup> Adonia were afrayed, and rose vp, and went euery man his waye. And Adonia fearyng the presence of Salomon, arose, and wente, <sup>into the tabernacle of the Lorde</sup> and caught hold on the hornes of the altare. And one tolde Salomon, sayenge: Beholde, Adonia doth feare kyng Salomon: for he hath caught holde on the hornes of the altare, sayenge: let kyng Salomon sweare vnto me this daye that he wyll not slaye his seruante w<sup>th</sup> the swerde.

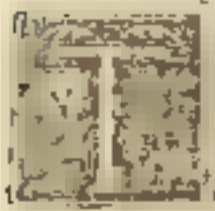
**E** And Salomon sayd, if he wylbe a chyld of vertue, there shall not an heer of hym fall to the earth. But if wyckednes be founde in him, he shall dye. And so kyng Salomon sent, and they brought



brought hym from the altare. And he came and  
dyd obeyssaunce vnto kyng Salomon. And Sa-  
lomon sayd vnto hym get the to thyne house.

**The. ii. Chapter.**

**E** Danto spech. Adonia requyret to haue Abisag to hys  
concubine, and therfore Salomon commaundeth to slaye  
hym. Abisag is put from hys piershede. Semei and Jo-  
ab are slayne.



**H**e dayes of Dauid drew nye that he  
shulde dye and he charged Salomon  
hys sonne, sayenge: I go the waye of  
al the worlde, \* be thou stronge ther-  
fore, and shewe thy selfe a man. Repethou the  
watch of the Lorde thy God, that thou walke  
in hys wayes, and kepe his statutes, and his pre-  
ceptes, hys iudgements, and hys testimonyes,  
euen as it is wrytten in the lawe of Moyses: that  
thou mayest prosper in all that thou doest, and  
in euery thyng that thou meddest wythall.

That the Lorde also maye make good hys  
worde whych he spake vnto me, saynge: of thy  
chyldezen take hede to theyr waye & they walke  
before me in trueth, wyth all theyr hertes, and  
wyth all theyr soules, \* then shalt thou not be  
wythout a man on the seate of Israel.

\* Moreover, thou wotest, how Joab & sone  
of Zaruia turned me, & what he dyd to that two  
captaynes of the hostes of Israel vnto Abner  
the sonne of Ner, and vnto Amasa & sone of Je-  
ther: who he slue, & shed bloude in tyme of peace  
(euen as it had ben in warre) and put the bloud  
of warre vpon hys gyrdle that was aboute his  
loynes, and in hys shoes that were on hys fete.

Deale wyth hym therfore accordynge to thy  
wysedome, & bypunge not hys boode dead downe  
to the graue in peace. \* But shewe kyndnes vnto  
the ionnes of Berselai the Gileadite, & they  
maye cate at thy table. For they came to me,  
when I fled from Absalom thy brother.

\* And beholde, thou haste wyth the Semei  
the sonne of Gera, the sonne of Gemin, of Ba-  
hurim, whych cursed me wyth an horrible curse  
in the daye when I went to Mahanaim. But  
he came to mete me at Iordane, and I sware to  
hym by the Lorde sayenge: I wyll not slaye the  
wyth the sweade: but thou shalt not count hym  
as vngylty. For thou arte a man of wysedome,  
and knowest what thou oughtest to do vnto  
hym. Hys boode heade shalt thou bypunge to the  
graue wyth bloude.

And so \* Dauid slept wyth hys fathers, and  
was buryed in the cytie of Dauid. And the dayes  
whych Dauid raygned vpon Israel, were four-  
tye yeares: scue yeares raygned he in hebron: &  
thyrty & thre yeares raygned he in Ierusalem.

\* Then sat Salomon vpon the seate of Dauid  
hys father, and hys kyngdome was stablyshed  
myghtely. And Adonia & sone of Hagith came  
to Bethsabe the mother of Salomon. And she  
sayd: \* Comest thou peaceably? And he said pra-  
ceably. He sayd, moreover: I haue somwhat to  
saye vnto the. She sayd: saye on. And he sayd, &  
knowest that the kyngdome was myne, & that  
al Israel set theyr faces on me, & I wold raigne  
howbeit, the kyngdome is turned awaye, and ge-  
uen to my brother: for it is apoynted hym of the

Lorde: & nowe I aske a petition of the: deny me  
not. And she sayd vnto hym: Saye on. And he  
sayd: Speake, I praye the, vnto Salomon the  
kyng, for he wyll not saye & naye, that he geue  
me Abisag & Sunamite to wyfe. And Bethsabe  
he sayd: well, I wyll speake for & vnto & kyng.

Bethsabe therfore wente vnto kyng Salo-  
mon, to speake vnto hym for Adonia. And the  
kyng rose to mete her & bowed hym selfe vnto  
her, and sat hym downe on hys seate. And there  
was a seate set for the kynges mother, & she sat  
on hys ryght syde. Then she sayd: I desyre a ly-  
tell petition of the, I praye the saye me not nay-  
And the kyng sayd vnto her: Aske on my mo-  
ther, for I wyll not saye the naye. She sayd let  
Abisag the Sunamite be geuen to Adonia thy  
brother to wyfe. And kyng Salomon answe-  
red and sayd vnto hys mother: why doest thou  
aske Abisag & Sunamite for Adonia: aske for  
hym th: kyngdome also: for he is myne elder bro-  
ther, and hath for hym Abiathar the prest, and  
Joab the sonne of Zaruia. Then kyng Salo-  
mon sware by the Lorde, sayenge: God do so,  
and so to me, of Adonia hath not spoken thys  
worde agaynst hys owne lyfe. Now therfore as  
truly as the Lord lyueth, whych hath ordeyned  
me, and set me on the seate of Dauid my father,  
and made me an house, as he promysed, Adonia  
shall dye thys daye. And kyng Salomon sent  
by the hande of Banaiah the sonne of Jehoi-  
ada, and he smote hym that he dyed.

And vnto Abiathar the prest, sayd & kyng: **E**  
get the to Anatoth vnto thyne owne felde: for  
thou arte worthy of deathe: but I wyll not at-  
tystyme kyll the, because thou barest the arke  
of the Lorde God before Dauid my father, and  
because thou hast suffred wyth my father in all  
hys afflictions. And so Salomon put a way A-  
biathar from bepyng prest vnto the Lorde that  
he myght fulfill the wordes of the Lord whych  
he spake ouer the house of Eli in Silo. Then the  
dayes came also to Joab: for Joab had turned  
after Adonia though he turned not after Absa-  
lom. And Joab fled vnto the tabernacle of the  
Lorde and caught holde on the hornes of the al-  
tare. And it was tolde kyng Salomon, how &  
Joab fled vnto the tabernacle of the Lord & stode  
by the altare. The Salomon sent Banaiah the  
sone of Jehoiada, sayenge go & fall vpon hym.

And Banaiah came to the Tabernacle of  
the Lorde, and sayde vnto hym. Thus sayeth  
the kyng: come out. And he sayde: naye, but I  
wyll dye euen here. And Banaiah brought the  
kyng worde agayne, sayeng thus sayd Joab,  
and thus he answered me.

And the kyng sayd. Do euen as he hath said  
smyte hym, and burye hym, that thou mayest  
take awaye the bloude whych Joab shed cause-  
les, from me, and from the house of my father.  
And the Lorde shall bypunge hys bloude vpon his  
owne head, for he smote two men ryght wyser &  
better the he, & slue them wyth the sweade, my  
father Dauid not knowyng therof euen Abner  
the sonne of Ner, captayn of the host of Israel, &  
Amasa the sonne of Jether captayn of the host



of Iuda. Theye bloude shal therfore retorne vpon the heade of Iobab, & on the heade of hys seide for euer. But vpon Dauid, & vpon hys seide, & vpon hys house, & vpon hys seate shall there be peace for euer of the Lorde. So Banaiabu the sonne of Iehoiada went vp, & smote hym, & slue hym, & buryed hym in his owne house in þe wyldernes. And the kyng put Banaiabu the sonne of Iehoiada in hys rowme ouer the hoost & put Sadock the prest in the rowme of Abiathar.

And the kyng sente and called Semel, and sayde vnto hym. buyld the an house in Ierusalem, and dwell there: and se that thou go not for the thence any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalt dye that daye, & thy bloude shalbe vpon thyne owne heade. And Semel sayd vnto þe kyng. This is a good thyng as my lord the kyng hath sayd so wyl hys seruauit do. And Semel dwelt in Ierusalem many a daye. And it chauced after thre yeres, that two of the seruantes of Semel ranne awaye vnto Achis, sonne of Maacha kyng of Geth. And they tolde Semel, sayeng: beholde, thy seruantes be in Geth. And Semel stode vp, and saddled hys Asse, and gat hym to Geth to Achis, to seke his seruantes, and returned, & brought hys seruantes agayne from Geth.

**G** And it was tolde Salomon, howe that Semel had gone fro Ierusalem to Geth, and was come agayne. And the kyng sent & called Semel, and sayd vnto hym: Wyd I not charge the by the Lorde wyth an othe, and testifyed vnto the, sayng: be sure, that when soeuer thou goest out, & walkest abroad any whether, thou shalt dye the death? And thou saydest vnto me: it is good thynges that I haue herd. Why the hast thou not kept the othe of the Lorde and the commaundement that I charged the wythall?

**The kyng sayd moreouer to Semel** \* thou remembrest all the wyckednes whych thyne bert knoweth, that thou dydest to Dauid my father. The Lorde also shall byngne thy wyckednesse vpon thyne owne heade: and kyng Salomon shalbe blessed, and the scate of Dauid stablished before þe Lorde for euer. So þe kyng commaunded Banaiabu þe sonne of Iehoiada whych went out & smote hym that he dyed. And þe kyngs dome was stablished in the hede of Salomon.

#### The. iii. Chapter.

¶ Salomon leueth Pharaos daughter to wyfe. The Lorde appeareth to hym and giveth hym wysdome. The pleasyng of the two harlottes who shoulde stwe the spynge chyld: and Salomons sentence thereon.

**S**alomon made affinite with Pharaos kyng of Egypte, and toke Pharaos daughter, and brought her into the cite of Dauid, vntyll he had made an ende of buyldynge hys owne house, & the house of the Lorde, & the wall of Ierusalem rounde about. Only þe people sacrificed in altars made on hylls, because ther was no house buylt vnto the name of the Lorde, vntyll those dayes. And Salomon loued þe Lorde, & walked in þe ordinaunces of Dauid hys father, save only that he sacrificed & offered incense vpon altars in hylls.

\* And the kyng wet to Sibeon, to offer there for þe was a special offryng place. And a thousand burnt offrynges dyd Salomon offre vpon that altare: & in Sibeon the Lorde appeared to Salomon in a dreame by nyght. And God said a lke what thou wylt that I maye geue it the. And Salomon sayd: thou hast shewed vnto thy seruaut Dauid my father great mercy, whē he walked before the in tructh, in ryghteousnes, & in playnes of herte wyth þe. And thou hast kept for hym thys great mercy, that thou hast gyuen hym a sonne, to syt on hys scat: as it is come to passe thys daye. \* And now, O Lorde my God, it is thou that hast made thy seruaut kyng in stead of Dauid my father. \* And I am but yonge and wote not howe to go out & in. And thy seruaut is in the myddelt of thy people, whych thou hast chosen. And verely þe people are so many that they can not be told nor nombred for multitude. \* Geue therfore vnto thy seruaut an vnderstandynge herte, to iudge the people, that I maye decrene betwene good and bad: for who is able to iudge thys, thy so myghty a people?

And thys pleased the Lorde wel, that Salomon had desired thys thyng. And God sayde vnto hym because thou hast asked thys thyng, & hast not asked longe lyfe, nether hast asked ryches, nor the soule of thyne enemyes, but hast asked vnderstandynge & discrecion in iudgement.

Beholde, I haue done accordynge to thy petition. For I haue geuen the a wyse & an vnderstandynge hert, so that there was none lyke the before the, neither after the. Shall any arysc lyke vnto the. And I haue also geue the, that whych thou hast not asked, euen ryches and honoure. so that there shalbe no kyng lyke vnto the all thy dayes. And if thou wilt walke in my wayes, to kepe myne ordynaunces and my commaundementes, \* as thy father Dauid dyd walke, I wyl lengthen thy dayes. When Salomon awoke, behold it was a dreame. \* And he came to Ierusalem and stode before the arke of the testamēte of the Lorde, & offered burnt offrynges & peace of frynges: and made a feast to all his seruantes.

\* Then came there two women, that were harlottes, vnto the kyng, and stode before him. And the one womā sayd: Oh my lord: I & this woman dwel in one house. And I was deliuered of a chyld wyth her in þe house. And þe thrid daye after that I was deliuered, she was deliuered also: and we were together, and no stranger wyth vs in the house, save we two.

And this wyues chyld dyed in þe night, for she smothered it. And she rose at mydnyght, & toke my sonne fro my syde, whyle thyne handmayde slept, & layde it in her bosome and put her deade chyld in my bosome. And whē I rose vp to geue my chyld sucke, beholde, it was dead. But whē I had looked vpon it in the mornynge, behold, it was not my sonne, whych I dyd beare.

The other woman sayd: it is not so: but my sonne lyueth, & thy sonne is deade. And she sayd agayne: No, but thy sonne is dead and myne is alue. And thus they pleated before the kyng. Then sayde the kyng: the one sayeth, thys

that

11. par. 1. a

11. par. 1. b

28

1. par. 1. a

1. par. 1. a

C

11. par. 1. a

1. par. 1. b

D



that is alwe is my sonne and the deade is thyne And þ other sayeth, naye: but thy sonne is dead and the lyuyng chylde is myne. And the kyngge sayd: brynge me a swearde. And they broughte out a swearde before the kyngge. And the kyngge sayd. Deuyde the lyuyng chylde in two, & gyue the one halfe to the one, and the other to þ other

Then spake the woman whose the lyuyng chylde was, vnto the kyngge, for her bowels peneo vpon her sonne, and sayde: I beseeche the my lord, gyue her the lyuyng chylde, & in no wyse slaye it. But the other said, let it be nether myne nor thyne, but deuyde it. Then the kyngge answered and sayd \* gyue her the lyuyng chylde, and slaye it not for she is the mother therof. And all they of Israel herd of the iudgement, which the kyngge hadde iudged, and feared the kyngge: for they sawe that the wysedome of God was in hym to do iustice. **I**

#### The. iiii. Chapter.

**The pynces and rulers vnder Salomon. The pynces, for hys brayles. The number of hys horses and of hys charrettes.**

**A**nd so kyngge Salomon was kyngge ouer all Israel. And these were his lordes. Azariah the sonne of Sadocke the preste Elihozeoph & Ahiah the sonnes of Sila, scribes. Jehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Jehoiada was ouer the hoost. Sadock and Abiathar were the prestes. And Azariah the sonne of Nathan was ouer the offycers. And zabud the sonne of Nathan was a preste, the kynges companon. And Abiathar steward of household. And Adoniram the sonne of Abda was ouer the tributes. **I**

iii. i. c. v. d

**B** And Salomon had twelue offycers ouer all Israel, whych prouyded vnto the kyngge and hys household: ech man hys moneth in a peere, made prouision for necessary thynges.

And these are they: names: the sonne of hat in moit Ephraim the sonne of Dekar in Mahaz and in Saalbiu and Bethsames, Elon & Bethhanan: the sonne of Heled in Aruboth, to whom perteyned Socho and al the lade of Ghepher: the sonne of Abinadab in al þ region of Dor, which had Tapheth the doughter of Salomon to wyfe. Baane the sonne of Ahilud was ouer Chaauach and Magiddo, and ouer all Bethsan, whych is by zarthana beneth Israel, fro Bethsan, to the playne of Michola, euen vnto the place that is ouer agaynst Tachmea: the sonne of Gaber had Ramoth Gilead, and hys were the townes of Jair: the sonne of Manasse, which are in Gilead, and vnder him was the region of Argob which is in Basan thre score great ctyes wyth walles and barres of brasse.

**C** Ahinadab the sonne of Biddo had Mahenaim. Ahimaaz was in Nephtalim, and he toke Basmath the doughter of Salomon to wyfe. Baana the sonne of Husai was in Aser and in Alorh. Jehosaphat the sonne of Baruah was in Isachar. Semer the sonne of Ela was in Beniamin. Gaber the sonne of Ury was in the countrey of Gilead, the lande of Sehon kyngge of the Amozites, and of Og kyngge of Basan, & was offycer alone in the lande. And Juda & Israel

were many, euen as the sande of the see in nōbre catynge, drynkynge and makynge mery. \* And Salomon raygned ouer al kyngdomes, fro the ruer vnto the lande of the Philistines eue vnto the border of Egypte and they broughte presents, & serued Salomon all þ dayes of hys lyfe.

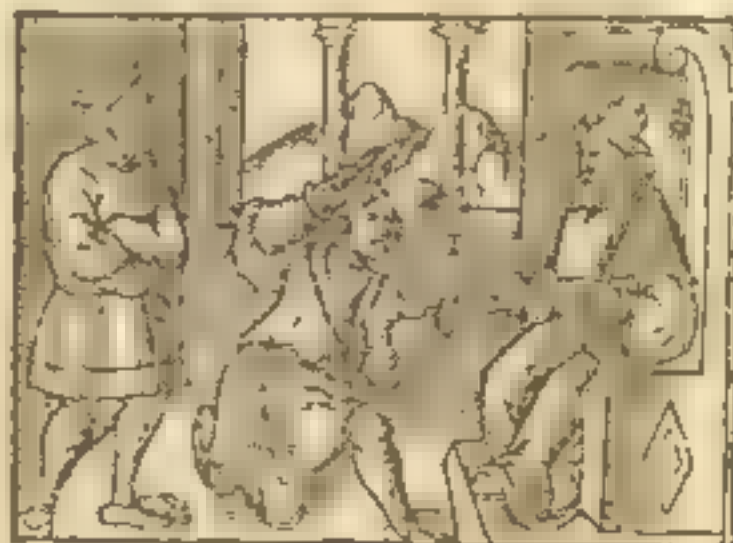
And Salomons brade for one daye was **D** xxx quarters of manchet floare, and thre score quarters of meale ten stalled oxen, and xx oute of the pastures, and an hundred shepe, besyde hertes buckes, and wyld goats, and capons. For he ruled in all the region on the other syde Euphrates, from Thiblah to Asa, ouer al þ kynges on the other syde þ ruer. And he had peace wyth all hys seruantes on euery syde. And Juda and Israel dwelt wythout feare, euery man vnder hys vyne and vnder hys figge tree, from Dan to Beersaba, al the dayes of Salomon.

And Salomon had **xl.** stallies of horses for charrettes, and **xli.** horsemen. And the offycers prouyded vnto the kyngge Salomon & for all þ came out of any place to kyngge Salomons table, euery man his moneth so that they lacked nothyng. Barly also & strawe for þ horses & mules, brought they vnto the place where the offycers were, euery man in hys office.

\* And God gaue Salomon wysedome and vnderstandynge creadyng much, and a large herte, euen as the lande that is on the see shore: and Salomons wysedome excelled the wysedome of all the chyldren of the Este countreye and all the wysedome of Egypte. For he was wyser then all men, pecthen, Ethan the Ezrahite, and Heman, Chalcol, & Darda the sonnes of Mahol. And his name was spokē of thowow out al nacions on euery side. And Salomon spake thre thousand prouerbes. And hys songes were a thousande & syue. And he spake of trees, euen from the Cedar tree that groweth in Libanon, vnto the Ilope that spryngeth out of the wal. He spake also of beastes, of fowles, of wormes, & of ffishes. And there came of all nacions to heare the wysedome of Salomon, & fro all kynges of the earth, whych had herde of hys wysedome.

#### The. v. Chapter.

**The kyngge Damiar sendeth & brat tymbre to the buildinge of the temple. The offycer papon of the woikes.**



**A**nd hysam kyngge of Tyre sente hys seruantes vnto Salomon, for he hadde hearde, that they hadde anoynted hym kyngge in the rowme of hys father. \* For hysam was euer a loue of Dauid. \* And Salomon sent **ii.** **iii.** sent

ii. i. c. v. d



**I**pc. 111. a sente to Hiram, sayenge thou knowest \* howe that Dauid my father could not buyld an house vnto the name of the Lorde hys God. for þe warres which were about him on euery syde, vntyl the Lorde put them vnder the soles of hys fete. But now the Lorde my God hath gyue me rest on euery syde, so that there is nether aduersary, nor any euill plage. And beholde, \* I am determined to buyld an house vnto the name of the Lorde my God, as the Lord spake vnto Dauid my father, sayenge thy sonne whom I wyl set vpon thy seat for the, he shal buyld an house vnto thy name. Now therefore comaunde thou that they hew me Cedar trees out of Libanon. And my seruantes shalbe with thine, & vnto the wil I geue the hyre for thy seruantes, accordyng to al such thynges as thou shalt apoynte, for thou knowest that ther are not amonge vs, that can skyll to hewe tymber, lyke vnto the Sidones.

**W**hen Hiram herde the wordes of Salomō, he reioysed greatly, and said Blessed be þe Lord this daye which hath geue vnto Dauid a wyse sonne ouer this myghty people. And Hiram sente to Salomon, sayenge I haue considered the thynges whych thou sentest to me for, and wyl accomplishe all thy desyre, concernyng tymber of Cedar trees and fyre. & thy seruantes shal bypnye them from Libanon to the see. And I wyl conuey them by rhypp vnto the place that thou shalt shewe me, and wyl cause them to be discharged there, and thou shalt receaue them. And thou shalt do me a pleasure agayn, yf thou minister fode for myne house. And so Hiram gaue Salomon Cedar trees & fyre trees a. cordyng to all hys desyre. And Salomon gaue Hiram .xx. thousand quarters of wheate for fode to hys housholde, & twenty buttes of pure oyle. Thus much gaue Salomon to Hiram yere by yere.

And the Lorde gaue Salomon wysedome as he promised him. And ther was peace betwene Hiram and Salomon, and they two were confederat together. And kyng Salomon raysed a summe out of Israel out of all Israel. And the summe was thyrty thousand men, whom he sent to Libanon, ten thousande a moneth by course, so that when they had ben one moneth in Libanon, they abode two monethes at home.

**W**hen Adoniram was ouer the summe. And Salomon had thre score and ten thousand that bare burthens, & foure score thousande masons in the mountaynes, besydes the Lordes, whom Salomon appoynted to ouerse the worke, euen thre thousande and thre hundred, whych ruled the people, & and them that wrought in the worke. And the kyng comaunded the to bypnye great stones, fre stones, and hewed stones for the foundation of the house. And Salomons masons & the masons of Hiram dyd heve the with þe workmen of the corners. And so they prepared bothe tymber and stones for the buyldyng of þe house.

#### The vi Chapter.

¶ Some also when the temple was buylded.

**A**nd it came to passe that in the four hundred & foure score yere (after the chyldre of Israel were come oute of the lande of

Egypte land) in the fourth yere of the raygne of Salomon vpon Israel, and in the moneth ziffē, whych is the seconde moneth \* he beganne to buyld the house of the Lorde. And the house whych Salomon buylt for the Lorde, was thre score cubytes longe and twenty cubytes broad and thyrty cubytes hie. And he made a porche before the bodye of the temple, whych was twety cubytes longe after the bredth of the house, and ten cubytes broad, euen in the forefront of the house. And in the house he made wyndowes broad without, and narrowe wythin.

And in the wall of the house, he made chambers rounde about, (eue in the walles of þe house) rounde about the temple & the queer, & made sydes rounde about. The nethermost chāber was fye cubytes broad, & the thyrde was seuen cubytes broad. For wythout in the wall of the house he layed beames rounde about, that the beames of the chambers shulde not be fastened in the walles of þe house. And þe house was buylt of stone, made perfyte alreedy before it was brought thither, so that there was nether hammer nor axe, ether any tole of yron herde in the house, whyle it was in buyldyng.

The doore of the myddel chamber was in the thyrgh syde of the house: & he went vp with wyndyng staires into the myddel chāber, & oute of the myddel, into the thyrde. And so he buylt the house & finished it & rouft it with beames of Cedar tymber. And the he buylt chābers to al the temple of fye cubytes heygth, and they were ioyned to the house, wyth beames of Cedar.

And the worde of the Lord came to Salomō sayenge: concernyng the house whych thou art in buyldyng, yf thou wylt walke in myne ordynances, & execute my lawes, & kepe al my commaundementes, to walke in them: then wyl I make good vnto the, my promys \* which I promysed Dauid thy father: & And I wyl dwell amonge the chyldren of Israel, & wyl not forsake my people Israel. Salomon threfoze buylt the house, & finished it, & syled the walles of þe house within with bordes of Cedar tre: euen from the panement of the house vnto þe roofe dyd he syle the walles of it wythin, with Cedar tre, & boarded the floore of þe house with planches of fyre.

And he syled twenty cubytes in the spyes of the queer of the temple, both floore & walles, with bordes of Cedar, & dyssed it within in the secret place of the temple, euen in the moost holy. And the fyrst house, that is to saye, þe body of the temple without was forty cubytes longe. And the Cedar of the house wythin, was kerued wyth knoppes & grauen with floures, and al was Cedar tymber, so þe no stone was sene. And þe queer that was wythin the temple, he prepared to set there the Arke of the appoyntement of the Lord. And the queer before, was twenty cubytes longe, and twenty cubytes in bredth, and twety cubytes in heygth. And he syled it with pure golde, and boarded the altare wyth Cedar.

And Salomō also syled þe house within with pure gold. And he made golden barres runne alonge þe queer, whych he had couered with golde.



And the whole house, he overlaid w<sup>th</sup> golde, buttill he hadde ended it. And the altare that was in the quere he overlaid w<sup>th</sup> golde also.

And within the quere he made two \* Cherubims of olivie tree, ten cubytes hie. *Exo. xxv. b* Every cubyte longe was a wyng of the other Cherub: so that from the uttermost parte of one wyng unto the uttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hie also: so that bothe the Cherubs were of one measure and one lyse: For the length of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubs within the inner house. \* And the Cherubs stretched out their wynges, so that the one wyng of the one touched the one wal, and the one wyng of the other touched the other wall. And the other two wynges of them touched one another in the myddes of the house. And he overlaid the Cherubs w<sup>th</sup> gold. *Exo. xxv. b*

And in all the walles of the house round aboute, he made figures of carved & fyled worke: as namely pictures of Cherubs & paulme trees and grauen flowers, both within in the quere and without in the temple. And the floore of the house he covered with golde, bothe within in the quere, and also without in the temple. And in the entring of the quere he made two doores of olivie tree: And bothe the upper and two lyde postes were square. The two doores also were of olivie tree, and he graued them with grauing of Cherubs and paulme trees and grauen flowers and covered them with golde, and laid thynne plates of golde upon the Cherubs and paulme trees. And in lyke maner did he in the doore of the temple, sayng that the postes were of olivie tree, four square. The two doores were of fyre tree, and ether doore with two foldynge leues, he graued thereon Cherubs, paulme trees and flowers, and covered them with golde, which was laped thynne upon the carved worke.

And he buylt the inner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundation of the house of the Lorde layde: even in the moneth zif: And in the leventh yere, in the moneth Sull (which is the egypt moneth) was the house full finished thowowout all the partes thereof, accordyng to all the fasson of it, and so was he leuen yere in buyldynge it.

#### The vii. Chapter.

The buyldynge of the house of Salomon. The house of Pharaos daughter. The fourme of the pylers of brasse of the brasse see etc.

**B**ut Salomon was buyldynge his owne house thyrtyene yere, and finished it all. And he buylt the house in the wood of Libanon, an hundred cubytes longe, and fyfte cubytes brode, and thyrtye cubytes hie. And it stode, upon foure rowes of Cedar pylers, and cedar beames, were laped upon the pylers. And the roofe was Cedar above upon the beames that laye on the pylers, even xlv beames in fyfteen rowes. And there were wyndowes in thre rowes, and the wyndowes were one agaynst another thre fold. And the doores with the lyde postes, and the upper

post, were foure square, and had wyndowes one agaynst another thre fold.

And he made a porche by the pylers (the bare by the house, fyfte cubytes longe, and xlv cubytes brode, and the porche was before those, & the other pylers. For there was a thicke tre set before them. Then he made a porche to sit and iudge in, fyled with Cedar thowowout all the pamentes. And his owne house (that he kept residence in and that was in an other court without the porche) was made of the same worke. And then Salomon made an house for Pharaos daughter \* (whome he had taken to wyfe) *1 Ki. vii. a.* lyke unto the fasson of the porche.

And all these were of the best stones, hewed after a measure, and sawed with sawes, within and without, from the foundation unto the beames (that laye above, after the measure) and ended so on the outsyde toward the great court. And the foundation was laped upon the stones, and that very great stones, wher of some were ten cubytes, and some eght cubytes. And above were good stones, squared after a certayn rule, and covered with Cedar. And the great court round about was w<sup>th</sup> thre rowes of hewed stones, and one rowe of Cedar planks, after the maner of the inner court of the house of the Lord, & of the porche of the temple. \* And kyng Salomon sente, and let one Hiram out of Tyre, a wyndowes sonne of the tribu of Naphtalim, his father being a man of Tyre. Which Hiram was a craftsman in brasse \* full of wisdom, understanding and compynge to worke all maner of worke in brasse. And he came to kyng Salomon, and wrought all his worke. For he cast two pylers of brasse, of xlv cubytes hie a pece, and a length of twelve cubytes byd compasser of them aboute. And he made two heeded peeces of molten brasse (after the fasson of a crowne) to set on the toppes of the pylers. The length of the one heed pece containyd fyve cubytes, and the length of the other heed pece containyd fyve cubytes also: he made also net worke & garlandes of chapne worke upon the heed peeces that were on the toppe of the pylers even seven (rowes) upon the one heed pece, and seven on the other. And so he made the pylers, and two rowes round about, in the one wythe worke to cover the heed peeces that were upon the pointing nates. And thus dyd he also for the other heed pece. And the heed peeces that were on the toppes of the pylers covered he above, with a curyous worke of roses toward the palace by the space of foure cubytes. Lyke wyse under the heed peeces in those two pylers beneath, over agaynst the myddes, and before the net worke: And upon the seconde heed pece were there two hundred pointing nates in two rowes round about. And he set up the pylers in the porche of the temple. And when he had set up the ryght piler, he called the name thereof. \* Jachin: & when he had set up the left piler, he called the name thereof. \* Boaz. And in the toppe of the pylers was a worke of roses, and so was the workman thyrtye of the pylers finished.

And



**D** And he made a molten lauatory, ten cubites wyde from brym to brym, rounde in compasse, & fyue cubites hie. And a strynge of thyrty cubites byd compasse it aboute, and vnder the brym of it there were knoppes round about, ten in one cubite: and they compassed the lauatory rounde aboute. And the knoppes were caste wyth it, in two rowes, when it was caste. And it stode on twelue oren: of whiche thre looked towarde the north thre towarde the weste, thre towarde the south and thre towarde the easie, and the lauatory stode vpon them, and all theyr hynderpartes were inward. It was an hande breadeth thicke, and the brym wrought lyke the brym of a cup with flowres of lyllys. And it conteyned two thousande bates.

And he made ten sockettes of brasle, foure cubites longe, and foure cubites broade a pece, and thre cubites hie. And the worke of the sockettes was on this maner. They had sydes, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oren and Cherubs. And lyke wyse vpon the ledges yere were aboute: and beneth y lyons and oren, were certayne addicions made of thynne worke. And vnder euery socket were foure brasle wheles, and bordes of brasle. And in the foure corners thereof, were vnder setters (vnder the lauatory cast eche ouer agaynst his felowe.

And the stalke of the lauatory was in the myddle of it. *where it is sent on the out syde* one cubite hie, and a cubite and an halfe rounde, and in the heygth of it were grauen workes whose sydes were made foure square, and not rounde. And vnder the sydes were foure wheles, and the axtrees ioynd faste to the bottome. And the heigth of euery whele was a cubite and an halfe. And the workmanshipp of the wheles was lyke the worke of a charret whele. And the axtrees, the nauelles, spones and shaftes were all molte. And there were foure vnder setters in foure corners of one socket: and the vnder setters were of the very bottome selle.

And in the heygth of the botome was there a rounde compasse of halfe a cubite hie and in that heygth of the botome, there proceeded bothe ledges and sydes out of the name. For in the bordes of the ledges and on the sydes he had grauen pictures of Cherubins, lyons and palmietrees, one by another round about. Thus made he the ten sockettes after this maner. And they had al one kashyon of cassynge, one nicasure, and one syde. Cha made he ten lauers of brasle, one lauer contaynyng fourty bates: and one lauer was foure cubites, and vpon euery one of the ten sockettes he put one lauer. And he put fyue of those sockettes on the right syde of the house, and other fyue on y left. And he set the lauatory on y right syde of y house eastwarde & towarde the south.

And Hiram made pottes, shouelles and basens, and so finished all the worke that he made kyng Salomon for the house of the Lord: that is to saye, two pylers and two rounde headpecces that were to be set on the toppes of the two pylers, and foure hundred pomegranates for

the two net workes, euen two rowes of pomegranates in one net worke to couer y two headpecces that were to be set on the toppes of the pylers. And the ten sockettes, and ten lauers on the sockettes. The lauatory, and twelue oren vnder it, and pottes, shouelles and basens. And all these vesselles which Hiram made to kyng Salomon for the house of the Lord, were of bryght brasle. In the playne of Jordan dyd the kyng cast the, euen in the thicke claye betwene Socoh & Bethā. And Salomon lefte all the vesselles vniwaped, because they were so exceeding many, neyther founde they out the weygth of the brasle.

And so Salomon made all the vesselles that perteyned vnto the house of the Lord: the golden altare, and the golden table whereon the shewbread was. And fyue candelstickes, for the right syde, and fyue for the left, before y queer of pure golde: with flowres, lampes, & shroffers of golde: and boules fiat pecces, basens, spones and masours of pure golde. & hyndges made he of gold both for the dores of the queer, the place most holy, and for the dores of the temple also.

And so was ended all the worke that kyng Salomon made for the house of the Lord. And Salomon brought in the thynges which Dauid his father had dedicated eue the syluer, gold and vesselles, and layed them vp amonge y treasures of the house of the Lord.

#### The viij. Chapter.

*The arke is borne into the temple. A cloud speeched for temple. The temple is blessed.*

**W**hen Salomon gathered together the elders of Israel, all the heddes of the tribes, (and them that were captaynes amonge the fathers of the chyldre of Israel vnto him in Ierusalem y they myght bring vp the arke of the appoyntement of the Lord out of the cytie of Dauid, which is Sion. And all the men of Israel assembled vnto kyng Salomon to the feast that falleth in the month Ethanim, which is the seuenth moneth. And all the elders of Israel were come and the preastes toke vp the arke. They bare y arke of the Lord, into the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle: those dyd the preastes and Leuytes bere. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym and went with hym before the arke dyd offre shepe and oren, that coude not be tolde nor numbred for multitude.

And so the preastes brought the arke of the appoyntment of the Lord vnto his place: euen in the queer of the temple and place most holy, vnder the wynges of the Cherubs. For the Cherubs stretched out theyr wynges ouer the place of the arke, and couered both it and also the staues therof a hie vpon it. And they drew out the staues, that the endes of the myght appeare out of the holy place within the queer, but they were not sene without. And ther they haue bene vnto this daye, and there was no hyge in the arke, save the two tables of stone which Moyses put there at Horeb, in y which tables y Lord made an appoyntment w the chyldren of Israel, when he

ii. pa. iii. a

ii. par. b. a

ii. reg. vii

Deut. x. a



he brought them out of the lande of Egypte.

And it fortuneth that when the prestes were come out of the holy place, the cloude fylled the house of the Lorde, that the prestes coude not stande and mynister, because of the cloude for the glory of the Lorde had fylled þe house of þe Lorde.

2. re. xvi. a.

Then spake Salomon. the Lorde \* said that he wolde dwel in the darcke cloude. I haue buylte the an house to dwel in, an habitation for the to abyde in for ever. And þe kyng turned his face, & blessed al the congregacion of Israel, & al þe congregacion of Israel stode still, and he sayde:

11 re. 11 c  
1. par. vi. a

11 re. xvi. a.

Blessed be the Lorde God of Israel, whych spake wyth þys mouth vnto Dauid my father, \* and hath wyth þys hande fulfilled it, sayeng: Sence the daye that I brought my people Israel out of Egypte. I chose no cytie of al the trybes of Israel, to buylde an house that my name myght be therein: But I haue chosen \* Dauid, to be ruler ouer my people of Israel.

And it was in the herte of Dauid my father to buylde an house for þe name of the Lorde God of Israel. And the Lorde sayde vnto Dauid my father: Where as it was in thy herte to buylde an house vnto my name, thou dydest wel, that thou wast so mynded. Neuer thelesse thou shalt not buylde the house, but thy sonne þe whiche shall come out of thy loynes, he shall buylde the house vnto my name. And the Lorde hath made good þys worde that he spake. And I am risen vpon the rowme of Dauid my father, and sate on the seat of Israel, as the Lorde promysed, & haue buylte an house for the name of the Lorde God of Israel. And I haue prepared therein a place for the Arke, where in is the couenaunt of the Lord whych he made wth our fathers, whiche he brought them out of the lande of Egypte. Salomon stode before the altare of the Lorde in the syght of all the congregacion of Israel, and stretchyd oute þys handes toward heauen, and sayd. \* Lorde God of Israel, there is no God lyke the in heuē aboue, or in the earth beneth, thou that kepest couenaunt & mercy for thy seruantes that walke before the wyth all they herte: thou that hast kepte wyth thy seruāt Dauid my father, that thou promysedst hym. Thou spakest also wyth thy mouth and hast fulfilled it with thyne hāde as it is come to passe this daye. Therefore, now Lord God of Israel, kepe with thy seruāt Dauid my father, that thou promysedst hym, sayenge: \* Thou shalt not be wythout a mā in my syght to syt on the seate of Israel. So that thy chyldren take heed to they wape, & they walke before me, as thou hast walked in my syght. And now (O God of Israel, let thy worde be verifed, whych thou spakest vnto thy seruāt Dauid my father.

11. par. vi. b

11. re. xvi. c

11. re. xvi. a  
1. par. vi. f

Wyll God in dede dwell on the earth? Beholde the heuēns, and heuēns of all heuēns are not able to contayne the: And howe shulde the this house do it that I haue buylde? Haue thou therefore respecte vnto the prayer of thy seruāt, & to his supplicacion (O Lord my God) to heare the voyce and prayer before the this daye that thyne eyes may be open toward this

house, nyght and daye, euen toward this place (of whych thou hast sayde, \* thy name shall be there.) That thou mayest herken vnto þe prayer whych thy seruāt prayeth in this place. And regarde thou the supplicacion of thy seruante and of thy people Israel when they pray in this place. And heare thou in heauen thy dwellinge place, and when thou hearest, haue mercy. \* Þe any man trespass agaynst his neyghbour, and there go an oth betwene them, and the one compell the other, and come swearing before thyne altare in this house, the herken thou in heauen & worke & iudge thy seruantes, that þe condemne the vngodly to byngge þys wape vpon his head, and iustifye the ryghteous to geue hym accordyng to his ryghteousnesse. \* When thy people Israel be put to the worlde before the enemye, because they haue synned agaynst the, and afterward turne agayne to the, and knowledge vnto thy name, and praye and make supplicacion vnto the in this house then heare thou in heauen to be mercifull vnto the synne of thy people Israel and byngge them agayne vnto the lande, whych thou gauest vnto they fathers.

Deu. xlii. a.

11. par. vi. b

Deu. xlii. a

11. re. xvi. a

11. re. xvi. a

11. re. xvi. a

11. re. xvi. a

John xlii. c

11. re. xvi. a

\* Þe heuē be shut vp, and there be no rayne because they haue synned agaynst þe yet þe they praye in this place, & knowledge vnto thy name, and turne from they synne, & knowe thy scourgyng of them: then heare thou in heauen, and be mercifull (vnto the synne) of thy seruantes and of thy people Israel, & thou shewe them a good waye to walke in & geue rayne vpon the lade þe thou hast geuen to thy people to inherite.

Þe there be in the lande dearth, or pestilence, drouth, blastynge, grethopper, or caterpyller, or þe enemye besedge them in the lade of they cyties, or what so euer plage or synne chaunce: \* then what prayers and supplicacion so euer be made of any man of al thy people Israel, which shall knowlege every man þe plage of his owne herte, and stretch forth his handes toward this house heare thou then in heauen, euen in thy dwellinge place, and be mercifull, and worke, & geue every man accordyng to his wayes. (euen as þe that only knowest his herte, for þe only knowest the hertes of all the chyldren of men.) that they maye feare the as long as they lyue in þe lande, whych thou gauest vnto our fathers. And lyke wyse, þe a straunger that is not of thy people Israel, \* come out of a farre countrey for thy names sake, for they shall heare of thy great name, and of thy myghty hande and of thy stretched out arme, and shall come and pray in this house. Therefore, heare thou in heauen thy dwellinge place, and do all that þe straunger calleth to the for: that all nations of the earth may know thy name and feare the, as do thy people Israel and that they maye knowe that thy name is called vpon in this house that I haue buylte.

Þe the people go out to batayle agaynst they enemye, whether so euer thou shalt sende them, and shall praye vnto the (O Lorde) \* toward the wape of the cytie whych thou hast chosen, & toward the house þe I haue buylt for thy name: (heare thou in heauen they prayer and supplicacion

11. re. xvi. a



cacion, and indge theyr cause.)

1. Job. 1. 1. 1.

¶ If they synne agaynst the\* (for ther is no mā that synneth not) and thou be angry wyth the, and deliuer them into the hande of theyr enemyes, so that they carry them awaye prisoners vnto the lande of theyr enemyes, eyther farre or neare, yet if they turne agayne vnto theyr hertes in the lande (to the whych they be carryed awaye captiue,) and retorne and praye vnto þ in the lande of theyr enemyes, sayeng: we haue synned, we haue done wyckedly, and haue committed vngodlynes, and so turne agayne vnto the wyth all theyr herte, and all theyr soule, in þ lande of theyr enemyes (whyche led them awaye captiue) and praye vnto the, towarde the waye of theyr lande, which thou gauest vnto theyr fathers, & towarde the cytie whych thou hast chosen, and towarde the house whych I haue built for thy name: the heare thou theyr prayer and supplicacion in heauen thy dwelling place, and iudge theyr cause: and be merciful vnto thy people that haue synned agaynst the, and vnto all theyr iniquities (wherby they haue done wyckedlye agaynst the) & get thou them the fauour of those whych led them awaye captiue, & they may haue compassion on them. For they be thy people, & thy inheritaunce, whych thou broughtest out of Egypt, euen from the myddest of the fornaice of yron. And let thyne eyes be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel\* to herken vnto them, in al that they call for vnto the. For thou dydest seperate them from amonge al nacions of þ erth, (to be thyne owne inheritaunce) as thou saydest by þ hode of Moyses thy seruaunt, whē þ broughtest out fathers\* out of Egypte O Lorde God.

Amos. 1. 1. 1.

1. Cor. 1. 1. 1.

1. Cor. 1. 1. 1.

1. Cor. 1. 1. 1.

1. Cor. 1. 1. 1.

\* And when Salomon had made an ende of prayenge al thys prayer and supplicacion vnto the Lorde, he arose from before the altare of the Lorde, and from knelynge on hys knees, & from stretchyng of hys handes vp to heauen, & stode and blessed all the congregacion of Israel with a loude voyce, sayenge: Blessed be the Lorde þ hath geuen rest vnto hys people Israel, accordyng to all that he promysed. \* there hath not fayled one worde of al the good promyse which he promysed by the hande of Moyses his seruaunt. The Lorde our God be w vs, as he was wyth our fathers, and forsake vs not, neyther leaue vs: but that he maye bowe our hertes vnto him that we maye walke in all his wayes, and kepe hys commaundementes, hys statutes and hys lawes, whych he commaunded our fathers. And these my wordes whyche I haue prayed before the Lorde, be nye vnto the Lorde our God daye & nyght that he defende because of hys seruaunt & the cause of hys people Israel (what thyng so euer chaunce at any tyme) that al nacions of þ erth maye knowe that the Lorde is God, and none but he. Let your herte therfore be perspyte wyth the Lorde our God, that ye walke in hys statutes, & kepe hys commaundementes, as this daye.

¶ And the kyng and all Israel wyth hym, offered offerynges before the Lorde. \* And Salomon offered a sacrifice of peace offerynges vnto

the Lorde, and he offered vnto the Lorde .xxiiij. thousande oren, and an hundred & twenty thousande shepe: And so the kyng and all the chyldren of Israel dedicated the house of the Lorde. The same day dyd the kyng halowe the mydle of the courte, that was before the house of the Lorde for there he offered burnt offerynges meat offerynges and the fat of the peace offerynges: because the brasen altare that was before þ Lorde was to lytle to receyue þ burnt offerynges, meat offerynges, and the fat of the peace offerynges.

¶ And Salomon helde that same tyme an hye feast and all Israel wyth hym, a very great congregacion, euen fro the entryng in of themath vnto the ryuer of Egypte, before the Lorde our God, \* seuen dayes and seuen dayes, euen .xiiij. dayes. And the .viii. day he sent þ people away. And they blessed þ kyng and wente vnto theyr tentes ioyous and with glad herte, because of al the goodnesse that the Lorde had done for Dauid hys seruaunt, and for Israel hys people.

The ix. Chapter.

The Lorde appeared the seconde tyme to Salomon. Salomon greth to wite to God. The Cananites become tributaries to Israel for gold. He buyeth many cyties.



¶ And when Salomon had synysed the buyldyng of the house of the Lorde and the kynges palace, and all that he had in hys mynde, and was appoynted to make: the Lorde appeared vnto him agayne as he appeared vnto hym at Gibeon. And the Lorde said vnto hym: I haue herde thy prayer and thy intercession, that thou hast made before me: For I haue halowed thys house (whyche thou hast built,) to put my name there for ever and in nyne eyes and in nyne herte shalbe there perpetually. And if thou wilt walke before me, as Dauid thy father walked, in purenes of herte & in ryghteousnes (to do all that I haue comaunded the, and wilt kepe my statutes, & my lawes then wilt I stablysh the seate of thy kyngdom vpon Israel for ever, as I promysed to Dauid thy father, sayenge: \* Thou shalt not be wythout a man vpon the seate of Israel.

¶ But and if ye and your chyldre turne away from me, and wilt not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other goddes, & worshipp them then wilt I wede Israel out of the lande, which I haue gyue the. And this house which I haue halowed\* for my name, wilt I cast out of my sight. And Israel shalbe a prouerbe & a fable amonge all nacions. And thys house shalbe taken awaye: so that every one that passeth by it, shalbe astonyed, and shall hyse, and they shall saye: \* why hath the Lorde done thus vnto this lande and to thys house? And they shal answer because they forsoke þ Lorde theyr God, which brought theyr fathers out of the lande of Egypt and haue taken holde vpon other Goddes, and haue worshipped them, and serued them: therfore hath the Lorde brought vpon them al thys euil. \* And it fortuneth, that at the ende of twen

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Lorde



Lozde and the kynges palace. And Hiram the kyng of Tyre broughte Salomon tymber of Cedar, and fyre trees, golde, and whatsoeuer he desyred. And Salomon againe gaue Hiram. *cc. ctyes in the lande of Salile.* And \* Hiram came out from Tyre to se the ctyes whych Salomon had geuen him, and they pleased him not. And he sayd what ctyes are these, whych thou hast geuen me, my brother: & he called the the lande of Sabul vnto this daye. And Hiram sent the kyng vi. score hundred weyght of gold. And this is the summe, whych kyng Salomon rayled for a trybute when he buylded the house of the Lozde and his owne house, and Willo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gazar.

**C** For Pharaos kyng of Egypt went vp, and toke Gazar, and burnt it wth fyre, & flue the Canaanites that dwelte in the ctye, and gaue it for a preynte vnto his doughter, Salomons wyfe. And Salomon buylt Gazer and Serphoron & neher: and Maath and Thamar in the wylderneesse and in the lade and all the treasure ctyes that Salomon had, *and wch were vnto this daye:* those he made stronge and ctyes for his charrettes, and ctyes for his horsemen, and all that Salomon desyred and wolde buyld in Jerusalem, in Libanon and in all the lande of his dominion.

**D** And all the people that were left of the Amozites, Hetites, Perethites, Heuites and Jebusites, (whych were not of the chyldren of Israel) they & chyldren that were left after them in the lande, whome the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to bypge trybute vnto this daye. But of the chyldren of Israel dyd Salomon make no bondme. But they were me of warre his ministers, his lordes, his captaynes, & rulers of his charrettes & his horsme. And these were the lordes, that were set ouer Salomons worke: euerye hundred were they and tyfity, & they ruled the people that wrought the worke.

And Pharaos doughter came out of the cite of Danid vnto the house whych Salomon had buylt for her. And then dyd he also buyld Willo. And thys a praye dyd Salomon offer vnto offerynges and peaceofferynges vpon the altare whych he buylt vnto the Lozde. And he burnt incense vpon the altare that was before the Lozde and so he fynished the house.

And kyng Salomon made a nauy of Shyppes in Azio Gaber which is beside Eloth, & the bypche of the red see in the lade of Edom. And Hiram sent by Shypp also of his seruautes, that were Shyppmen, and had knowl-dge of the see, wth the seruautes of Salomon. And they came to Ophir and fet from thence one & twentye score hundred weyght of golde, and brought it to kyng Salomon.

#### The x. Chapter.

*The queene of Saba cometh to heare the wysdom of Salomon, whose royalte is here des. rybed.*

**A** And the queene of Saba hearyng the fame of Salomon concernynge the name of the Lozde, came to proue him with hard

questions. And she came to Jerusalem wth a very great trayne: wth camels & bare swete odoures, and golde exceedynge much, and precious stones. And she came to Salomon, and communed wth hym of all that was in her heart. And Salomon declared vnto her all her questions, so that there was not one thyng she asked from the kyng, whych he expounded not vnto her.

And the queene of Saba consydered al Salomons wysdom, and the house that he had buylded, and the meate of his table, and the setting of his seruautes, the ordie of his ministers, & the apparel of his dynke & his vnted sacrifices that he offered in the house of the Lozde, & she was astonysed. And she sayd vnto the kyng. It was a true worde that I herde in myne owne lade of thy saynges & of thy wysdom. Howbeit I beleued it not tyl I came, & sawe it with myne eyes. And beholde the one halfe was not to de me for thy wysdom & prosperite exceedeth the fame whych I herde of the. Happy are thy men: & happy are these thy seruautes, which stande euer before the, & heare thy wysdom. Blessed be the Lozde thy God, which loued the, to set the on the seat of Israel, because the Lozde loued Israel for euer & made the kyng, to do requite & ryghteousnes.

And she gaue the kyng fyre score hundredth weyght of golde, & of swete odoures exceedynge much, and precious stones. There came nomore suche aboundaunce of swete odoures, as the queene of Saba gaue to kyng Salomon. The nauy also of the Shyppes of Hiram that caryed gold from Ophir, brought likewise great plenty of Almugetrees and precious stones. And the kyng made of the Almugetrees, pillars for the house of the Lozde and for the kynges palace, & made harpes & psalteries for synners. There came no more suche Almugetrees, nor were any more sene vnto this daye. And kyng Salomon gaue vnto the Queene of Saba accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a free wyll wth his owne hande. And so she returned vnto her owne countrey: both she, and her seruautes.

The weyght of golde that came to Salomon in one yere, was fyre hundred thre score & fyre talentes of gold, besydes that he had of chappine and of marynyntes & of Poticarries, & of all the kynges of Arabye, & of the lordes of the countrey. And kyng Salomon made two hundred bouckelers of beaten golde, fyre hundred speles of golde went to a bouckeler. And he made thre hundred Shyldes of beaten golde, thre ponde of golde went to one Shyld, & the kyng put them in the house of the wood of Libanon.

And the kyng made a great seate of puerp, and couered it wth the best golde. And the seate had fyre steppes. And the toppe of the seate was rounde beynde, & there were pomeles on eether syde on the place of the seate, & two Lyons stode besyde the pomeles. And there stode. xii. Lions on the steppes vi. on a syde. There was none lyke worke, sene in any kyngdome. \* And all kyng Salomons dynkynge vessels were of golde, and lyke wyse al the vessels of the house of the



of the wood of Liban were of pure golde. And as for syluer, it was nothyng worth in y dayes of Salomon. For the kynges naup of thyppe wente on the see vnto Charis with the naup of Hiram's shippes: euen ones in thre yere wet the naup to Charis, and brought gold and syluer, Elephantes teth, apes and percockes. And so kyng Salomon excelled all the kynges of the earth both in ryches and in wysedome. And all the worlde resorted to Salomon, to heare his wysedome, which God had put in his hert. And brought hym euery man hys present, vessels of syluer, and vessels of golde, rayment, harnesse, and swete odoures, and horses and mules, yere by yere. And Salomon gathered together charrettes and horsemen: and he hadde a thousande and foure hundred charrettes, and .xii. thousande horsemen whom he bestowed in the charret cyties, and with the kyng at Ierusalem.

\* And the kyng made syluer in Ierusalem as plenteous as stoncs, and Cedar as plenteous as the wold fyg tre trees that growe aboutauntly in the felde. The bryngynge of horses also out of Egypt: and the colleccio of the warres: byd the kynges marchauntes take agayne, & solde the stuffe for a pryce. A charret came out of Egypte for .vi. hundred pecies of syluer: that is, one horse for an hundred and fiftye. And euen so for al the kynges of the Hethites and for the kynges of Siria, byd they bryng them out, thowse they handes.

#### The .xj. Chapter.

Salomon had .vii. hundred Quenes and .viii. hundred concubynes, whiche byngge hym to phylastre. Hys aduersaryes rebul. agaynst hym. For apoth

**A**l kyng Salomon loued many onelandyng women and the doughter of Pharao: and women of the Moabites, Ammonites, Edomites, ydonites and Hethites. Where as yet (concernynge these nacions) the Lorde sayd vnto the chyldre of Israel: \* come not ye at them, nor let them come at you: Elles wyl they turne your hertes after theyr goddes. Neuertheles, Salomon claue vnto them in loue. \* And he had .vii. hundred Quenes, and .viii. hundred concubynes, & hys wyues turned away his herte. For it came to passe, when Salomon was olde, hys wyues turned hys herte after other gods: and his herte was not persyte wth the Lorde hys God, as was the herte of Dauid hys father: for Salomon folowed Astaroth the God of the ydons, and Melon the abhominacion of the Ammonites. And Salomon wrought wyckednes in the syght of the Lorde, and folowed not the Lorde perfittly, as byd Dauid hys father. For the byd Salomon buylde an hys place for Chamus the abhominacion of Moab, in the hyll that is before Ierusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And lykewyle byd he for al his outlandish wyues which burnt cense and offered vnto theyr goddes. And the Lorde was angry wth Salomon, because hys herte was turned fro the Lorde God of Israel: whiche had appeared vnto him twyse and gaue hym a charge, concernynge thys thyng

that he shulde not folowe other goddes. But he kepte not that, whiche the Lorde commaunded hym: wherfore the Lorde sayd vnto Salomon for as much as this is done of the, and thou hast not kept myne appoyntment, and my statutes (whiche I commaunded the, I wyl rent y kyngdome from the, and wyl geue it to thy seruauit. Notwithstandynge in thy dayes, I wyl not do it, because of Dauid thy father but wyl take it from the hande of thy sonne. Howbeit I wyl not take awaye all the kyngdome: But wyl geue one trybe to thy sonne, because of Dauid my seruauit, & because of Ierusalem which I haue chose.

And the Lorde stered vp an aduersary vnto Salomon: euen one Hadad an Edomite, of the kynges seide, whiche was in Edom. For when Dauid was in Edom, and Joab the captayne of y host was gone vp to bury them that were slayne, he smote all the men chyldren in Edom. For .vi. monethes byd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren of Edom. And thys Hadad fled and cecien other Edomites of hys seruantes wth hym, to come into Egypte. Hadad byngge yet a lytle chyld. And they arose out of Madia, and came to Paran, and toke men wth them out of Paran, and came to Egypte vnto Pharaos kyng of Egypte. whiche gaue hym an house, and appoynted hym vntayles, and gaue hym lande.

And he had gat great fauoure in the syghte of Pharaos, so that he gaue hym to wyfe the syster of hys owne wyfe, euen the syster of Chabpeus the quene. And the syster of Chabpeus bare hym Genubath hys sonne, whom Chabpeus nozished in Pharaos house. And Genubath was at Pharaos household amonge y sonnes of Pharaos. And when Hadad herde in Egypte, that Dauid was layde to slepe with his fathers and that Joab the captayne of y host was dead also, he sayd to Pharaos: let me depart, & I may go to myne owne countrey. Pharaos sayd vnto hym. What hast thou lacked here wth me, that thou woldest thus go to thyne owne countrey? He answered nothyng: howbeit let me go.

And God stered him vp another aduersary, one Rezon the sonne of Eliada, whiche fled fro hys lord Hadadezer kyng of zoba. And he gathered men vnto hym, and became captayne ouer the company, when Dauid slue them. And they went to Damasco, and dwelte there, & raygned in Damasco. Therfore was he an aduersary to Israel all the dayes of Salomon. And thys was the myshete, in that Hadad byd abhorre Israel, and raygned ouer Siria.

And Jeroboam the sonne of Nebat an Ebraite of zareda (whose mother was called zernah, whiche was a wyddowe, and he Salomons seruauit) lyfte vp hys hande agaynst y kyng. But thys was the cause, that he lyfte vp hys hande agaynst the kyng: Salomon buylde Melol, and mended the broken places of the ctye of Dauid hys father. And thys fellow Jeroboam was a man of warre. And Salomon sawe the ponge man that he was able to do the worke, he made hym ruler ouer al y charges of the house of Joseph

ii. par. ix. f.

ii. par. i. b.

iii. re. iii. a.

iv. re. iii. b.

v. re. iii. b.

vi. re. iii. a. and. ix. a.



Joseph. And it chanced at that season, that Jeroboam wente out of Ierusalem, and the prophet Ahiah the Silonite met hym by the waye, ha-  
upnge a newe mantell on hym, & they two were alone in the felde. Ahiah caught the newe man-  
tell that was on hym, and rent it in twelke peces  
and sayd to Jeroboam take the ten peces. For  
thys sayeth the Lorde God of Israel behold, I  
wyl rent the kyngdome out of the handes of Sa-  
lomon, and wyl gyue ten trybes to the \* and he  
shall haue one, for my seruaunte Dauids sake &  
for Ierusalem the cytie whych I haue chosen oute  
of all the tribes of Israel because they haue for-  
sake me, and haue worshypped vnto Astaroth  
the God of the yidons, and Chemosh the God of  
the Moabites, and Milcom the God of the chy-  
dren of Ammon & haue not walked in my wayes  
(to fulfill my pleasure, my statutes and my  
lawes) as dyd Dauid hys father.

II. pa. 107. c

II. reg. 11. c  
II. c. 11. b

**I** wyl not take the whole kyngdome out of  
hys hande: but I wyl make hym chiefe all hys  
lyfe longe, for Dauid my seruautes sake, wyl  
I chole: because he kepte my commandemen-  
tes and my statutes. \* But I wyl take y<sup>e</sup> kyng-  
dome out of hys sonnes hande, and wyl gyue it  
vnto the, euen ten trybes of it, & vnto hys sonne  
wyl I geue one trybe that Dauid my seruaunt  
myght haue a lyght alwaye before me in Ierusa-  
lem, the cytie whych I haue chose me, to put my  
name there. And I wyl take the, and thou shalt  
raygne accordyng to al that thy soule desyret,  
and shalt be kyng ouer Israel. And yf thou hee-  
ken vnto all that I comaunde the, & wyl walke  
in my wayes and do that is ryght in my syght,  
that thou kepe my statutes & my comaundemen-  
tes (as Dauid my seruaunt dyd) then wyl I be  
with the, and buylde the a sure house that shall  
continue, as I buylde for my seruaunt Dauid, &  
wyl geue Israel vnto the. And I wyl for thys  
offence (whych Salomon hath comytted) be the  
sede of Dauid, but not for euer.

**S**alomon sought therfore to kyll Jeroboam,  
and Jeroboam arose, and fled into Egypte vnto  
hisak kyng of Egypte, and continued there  
in Egypte vntill the death of Salomon. The  
rest of the wordes that concerne Salomon, and  
all that he dyd, and hys wysdome: are they not  
wrytten in the booke of the wordes of Salomon.  
The tyme that Salomon raygned in Ierusa-  
lem vpon all Israel, was fourtye yere. And  
Salomon slepte & he layd hym with hys father &  
was buryed in the cytie of Dauid hys father, &  
Rehoboam hys sonne raygned in hys steade.

## The. xii. Chapter.

The kyngdome is dvided, Rehoboam raygneth ouer  
the xij. tribes, and Jeroboam ouer ten, Auarim is donch.  
Jeroboam maketh golden calves.

II. pa. 107. a

III. reg. 11. b

**A**nd Rehoboam went to Sichem for al  
Israel w<sup>ch</sup> come to Sichem, to make  
hym kyng. And Jeroboam y<sup>e</sup> sonne of A-  
bat whych was yet in Egypte herde of it & for  
he fledde to Egypte from the presence of kyng  
Salomon, and dwelt in Egypte So they sent  
and called hym: and Jeroboam and al the cōgre-  
gacion of Israel came, and spake vnto Rehobo-  
am, sayeng: thy father made our pocke greuous

nowe therfore, make thou the greuouser serapce  
of thy father and hys sore pocke whych he put  
vpon vs, lyghter, and we wyl serue the. And  
he sayde vnto them: departe yet for the space of  
thre dayes, and then come agayne to me. And  
the people departed.

And kyng Rehoboam toke counsell with  
the olde men that stode before Salomon hys fa-  
ther, whyle he yet lyued, and sayd: what counsell  
geue ye, that I maye haue matter to answer  
thys people? And they sayd vnto hym: Yf thou  
be a seruaunte vnto thys people thys daye, and  
folowe theyr myndes and answer them, and  
speake kynde wordes to them: they wyl be thy  
seruautes for euer. But he forsoke the counsell  
that the olde men had geuen hym, and called vnto  
hys counsell yonge men, that were growen  
vp with hym, and wayted on hym.

And he sayd vnto them: what counsell geue  
ye, that we maye answer thys people: for they  
haue communed with me, sayeng make y<sup>e</sup> pocke  
whych thy father dyd put vpon vs, lyghter:  
And the yonge men that were growe vp with  
hym spake vnto hym sayenge. Thus shalt thou  
speake vnto thys people (that haue sayde vnto  
the: thy father made our pocke heuye, but make  
thou it vs lyghter.) Euen thus shalt thou saye  
vnto them: My lytle spynget shall be wayghtyer  
then my father was in the loynes. And nowe  
wene as my father dyd lade you and put a gre-  
uous pocke vpon you, I wyl make it heuyer,  
My father also corrected you with scourges,  
but I wyl chastyce you with scorpions. And  
so Jeroboam and all the people came to Reho-  
boam the thyrde daye, as the kyng had appoin-  
ted, sayenge come to me agayne the thyrde daye.  
And the kyng answered the people chastyllly,  
and lette the olde mens counsell that they gaue  
hym and spake to them after the counsell of the  
yonge men, sayeng: My father made your pocke  
greuous, and I wyl make it greuouser. My fa-  
ther also chastised you with whypes, but I  
wyl chastise you with scorpions. And y<sup>e</sup> kyng  
hekened not vnto the people: for it was the or-  
d. naunce of God, that he myght \* perfourme his  
sayenge, whych the Lorde spake by Ahia y<sup>e</sup> Si-  
lonite vnto Jeroboam the sonne of Abat.

III. reg. 11. c

II. reg. 11. a.

II. pa. 107. b.

And so when al Israel saw that the kyng re-  
garded them not, the people answered the kyng  
with these wordes, sayenge: \* what porciō haue  
we in Dauid: we haue no inheritaunce in y<sup>e</sup> sonne  
of Isai. \* To your tentes, O Israel, nowe se to  
thyne owne house Dauid. And so Israel depar-  
ted vnto theyr tentes. Howbeit, ouer the chyldre  
of Israel whych dwelt in the cytie of Iuda, dyd  
Rehoboam raygne still. The kyng Rehoboam  
sent Auarim preceptuer of the trybute. And all  
they of Israel stoned hym to death. But kyng  
Rehoboam made spede to get hym vp to hys char-  
ret, & to fflye to Ierusalem. And they of Israel re-  
belled agaynst y<sup>e</sup> house of Dauid, vnto this day  
And whē al Israel hearde that Jeroboam was  
come agayne, they sent & called hym vnto y<sup>e</sup> mul-  
titude, & made hym kyng ouer al Israel: & there  
was no tribe y<sup>e</sup> folowed the house of Dauid, but  
Iuda



**ii par. 1. a.** **J**uda only. \* And when Rehoboam was come to Jerusalem, he gathered all the house of Juda wyth the trybe of Ben Jamin an hundred & foure score thousande of cholen me (which were good warriours) to fyght agaynst þ house of Israel and to byngne the kyngdome agayne to Rehoboam the sonne of Salomon.

**I** And the worde of God came vnto Semaia the man of God, sayenge: speake vnto Rehoboam the sonne of Salomon kyng of Juda, and vnto all the house of Juda & Ben Jamin, and to the remnant of the people, sayenge: Thus sayeth the Lorde. Ye shall not go vp, nor yet fyght agaynst your brethren the chyldren of Israel, retorne euery man to his house, for this thyng is my doyng. They hearkened therfore to the worde of the Lorde & returned to departe, accordyng to þ worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, & dwelt therein. And went from thence, & and buylt Penuel.

And Jeroboam thought in hys herte: nowe shall the kyngdome retorne to the house of Dauid. For if this people go vp & do sacrifice in þ house of the Lorde at Jerusalem the shall the heart of this people turne agayne vnto theyr lorde Rehoboam kyng of Juda: & so shall they kyl me and go agayne to Rehoboam kyng of Juda.

\* Whereupon þ kyng toke conseil, & made two calves of golde, & sayd vnto them. It is muche for you to go vp to Jerusalem. \* Beholde, O Israel. these are thy goddesses, which broughte you out of the lande of Egypte. And he set the one in Bethel, and the other set he in Dan. And this thyng turned to synne, for the people wente, because of the one, as farre as Dan. And he made an house of hyl aultares, & and made prestes of the lowest of the people, which were not of the sonnes of Levi. And Jeroboam made a feast þ xv. daye of the eyght moneth, lyke vnto þ feast that is in Juda, & offered on the aultare. And so ded he in Bethel, to offere vnto the calves þ he had made. And he put in Bethel the prestes of the hyl aultares, which he had made. And he offered burnt offrynges vpon the aultare, whiche he had made in Bethel, the xv. daye of the eyght moneth euen in the moneth wher þ he had ymagined of hys owne herte: and made a solempne feast vnto the chyldren of Israel, and offered vpon the aultare, and burnt incense.

**The xlii. Chapter.**

**E** Jeroboam broughte sacrifice vnto the calves, so reprobated of the prophete. Wher he dyeth by, whyle he putteth it out agaynst the prophete. The prophete is kyled, & buried

**I** And behold, there came a man of God out of Juda (by the word of the Lorde) vnto Bethel, & Jeroboam stode by the aultare to put incense. And he cryed agaynst the aultare in the worde of the Lorde & sayd. O aultare, aultare, thus sayeth the Lorde: Beholde, a chyld shall be borne vnto the house of Dauid, (Josiah by name) & vpon the wall he offere the prestes of the hyl aultares that burnt incense vpon the, and mennes bones shall be brent vpon the. And he gaue a token the same tyme, sayenge: this is the token, that the Lorde hath spokē it. Behold

the aultare shall rente, and the ashes that are vpon it, shall fall out.

And when the kyng herd the sayenge of the man of God, whych had cryed agayn. I the aultare in Bethel, he stretched out hys hande from the aultare, sayenge holde hym. And hys hande whych he put forth agaynst hym, dyed vp, and he coulde not pul it in agayne to hym the aultare also claued asunder, & the ashes fell out from the aultare, accordyng to the toke whych the man of God had geuen by the worde of the Lorde. And the kyng answered, & sayd vnto the man of God. \* Oh praye vnto the Lorde thy God, & make intercession for me, that my hande may be restored me agayne. And the man of God besought the Lorde, and the kynges hande was restored agayne, and became as it was afore.

And the kyng sayd vnto the man of God, come home with me, that thou mayst dyne, and I will geue thee a rewarde. And the man of God sayd vnto the kyng: if thou woldest geue me lalfe thyne house, I wyl not go in wyth the, nei ther wyl I eate breade or drynke water in this place. For so was it charged me, thow the worde of the Lorde, sayenge: eate no breade nor drynke water, nor turne agayne by þ same way that thou camest. And so he went another way & returned not by the waye that he came to Bethel. And there dwelt an olde prophete in Bethel and hys sonnes came, and tolde hym all the wordes, that the man of God had done that daye in Bethel, and the wordes whiche he had spoken vnto the kyng tolde they theyr father also. And theyr father sayd vnto them what waye wente he? And hys sonnes shewed hym what waye the man of God wente, whych came from Juda. And he sayd vnto hys sonnes saddle me the asse. Whiche when they had saddled, he gat hym vpon theron, and wente after the man of God, and founde hym syttinge vnder a tre. And he sayde vnto hym: arte thou the man of God that camest from Juda? And he sayd: I am.

He sayd vnto hym: come home wyth me, and eate breade. He answered: I maye not retorne wyth the, to go in wyth the, neyther wyl I eate breade or drynke water wyth the in this place. For it was sayd to me in the worde of the Lorde. Thou shalt eate no breade, nor drynke water there, nor turne agayne to go by the waye that thou camest. He sayd vnto him: I am a prophete also as well as thou, & an angel spake vnto me in the name of the Lorde, sayeng: byngne hym agayne & the into thyne owne house, þ he maye eate breade & drynke water. And he layd vnto hym. And so he wente agayne wyth hym, & dyd eate breade in hys house and dranke water.

And it fortuneth, þ as they sat at the table, þ worde of the Lorde came vnto the prophete, that brought him agayne. And he cryed vnto þ man of God þ came from Juda, sayeng thus sayeth the Lorde. because thou hast disobeyed þ mouth of the Lorde, & hast not kepte the comaundment which the Lorde thy God comaunded the: but camest backe agayne, & hast eaten breade & dranke water, in the place (concernyng the whych the Lorde

eph. 6. 6. b  
2. 1. 1. b  
2. 1. 1. 2

2. 1. 1. a  
2. 1. 1. b  
2. 1. 1. c  
2. 1. 1. d

2. 1. 1. e  
2. 1. 1. f



Lord dyd saye vnto the. Thou shalt eat no bred nor drynke anye water ) thy carkasse shall not come vnto the sepulchre of thy fathers.

**I**t And so it came to passe, & when he had eaten bred and dronke, the prophet whiche brought him agayne, saddled him an asse. And when he was gone, \* a lyon met hym by the way, & slue him, and his carkasse was cast in the waye, and the asse stode therby, and the lyon stode by the coorse also. And men & passed by, sawe the carkasse cast in the way, and the lyon standing therby: and they came & tolde it in the towne where the olde prophet dwelt. And when the prophete that brought hym backe agayne from the waye hearde therof he sayde: it is the man of God: he was disobedient vnto & word of the Lorde, and therfore the Lorde hath deliuered him vnto the lyon, whiche hath rent him and slayne hym, according to the worde of & Lord, which despake vnto hym. And he spake to his sonnes, sayinge: saddle me an asse: and so they dyd. And he went and found his body cast in the waye, and & asse and the lyon stode by the coorse. And the lyon had not eaten the carkasse nor hurt the asse. And the prophet toke vp the body of the mā of God and laye d it vpon the asse, and brought it agayne and the olde prophete came to the cpye, to lament, and to bury hym. And he layed his bodye in his owne graue, and they lamented ouer him (Alas, my brother.)

**S** And when he had buried him, he spake to his sonnes, sayinge: When I am deed, let that ye bury me in the sepulchre wherein the man of God is buried: laye my bones besydes his bones. \* For the saying which he cryed at & word of & Lord agaynst the altar in Bethel (and agaynst all the houses of hyllaters which are in the cyties of Samarie) shall come to passe.

Robert, for al that, Jeroboam conuerted not from his wycked waye: but turned backe & made of & lowest of the people prestes of & hyllaters. And w<sup>h</sup> also pleased hym, he fylled hys hande, and became prest of the hyllaters. And this thyng turned to syn vnto the house of Jeroboam, euen to destroye hym, and to bynne hym to nought from the face of the earth.

The xliij. Chapter.

Jeroboams wyfe asketh counsaile of Abia the prophet. Jeroboam dyeth. Shish kynges of Egypt com: berch the house of the Lorde. Jeroboam dyeth, and Abia succedeth hym.



**A**t that tyme Abia the sonne of Jeroboā fel speke. And Jeroboam sayde vnto hys wyfe: vp (I praye the) and disguise thy

selfe, & thou be not knowen to be & wyfe of Jeroboā, & get the to Silo. For there is Abia & prophet which told me \* & I should be king ouer this people. And take w<sup>h</sup> the ten lours & cracknels, & a cruse of honp, and go to hym, & he may tell the what shall become of the chyld. And Jeroboā's wyfe dyd so: and arose, and went to Silo, and came to the house of Abia. But Abia could not se, for his eyes were wahren dynne for age.

And the Lorde sayde vnto Abia beholde, the wyfe of Jeroboā cometh to aske a thyng of the for her son, for he is speke. But thus walte thou saye vnto her: And when she came in, she feyned her selfe to be an other woman. But w<sup>h</sup> Abia herde the sounde of her feet as she came in at the doze, he sayd come in thou wyfe of Jeroboam, whp feynest thou thy selfe to be an other? I am sent to the to shewe the heuere thynges.

So tel Jeroboam, thus sayth the Lord God of Israel. (It repēteth me) forasmuch as \* Jeroboam altered the fro amonge the people, and made the prince ouer my people Israel: I dyd rēt the king dom away fro the house of Dauid & gaue it the: Acuer thelesse, thou hast not ben as my seruaut Dauid, whiche kept my comāndementes, and folowed me w<sup>h</sup> all his bert, to do that whiche is right in myne eyes: but hast done euyl aboue all that were befoze the: for thou hast gone and made the other goddes, and molten ymages, to prouoke me, and hast cast me behynde thy back: therfore beholde, I wyll bynne euyl vpon the house of Jeroboam, and wyll roote out from Jeroboam euen hym that \* pisseth agaynst the wall, and hym that is in prison and forsaken in Israel, and wyll take awaye the remnaunte of the house of Jeroboam, as a man taketh awaye donge, tyll he hath carped out all.

\* (Whoso euer of Jeroboā's house) dye in the towne, hym shall the dogges cate: and he & dyeth in the felde w<sup>h</sup> the soales of the ayre eat: for the Lorde hath sayde it. Up therfore, and get the to thyne house. Behold, w<sup>h</sup> thy fote entreteth into the cytie the chyld shall dye. And all they of Israel shall mourne for hym, and bury hym: for he only of Jeroboam shall come to the sepulchre, bycause in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam. Moreouer, the Lorde shall styre hym vp a kynges ouer Israel which shall destroye the house of Jeroboam in that daye. But what is it now? For the Lorde shall smyte Israel, as when a reed is shaken in the water, and he shall weede Israel out of this good lande (whiche he gaue to theyr fathers) and shall scattre them beyonde the ryuer, bycause they haue made them groues, and angered the Lorde. And he shall gyue Israel vp, bycause of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

And Jeroboams wyfe arose, and departed, and came to Thirzah, and when she came to the thresholde of the doze, the chyld was deed. And all Israel buried hym, and lamented hym, according to the word of the Lorde which he spake by the hand of his seruaut Abia the prophet. And the rest of & wordes that cocerne Jeroboā howe



\* And Baasa kynge of Israel went vp agaynst Iuda, and buylt Rama, so þ he wold let no re go out or in, to Asa kynge of Iuda. Then Asa take all the golde & syluer þ was left in the treasures of þ house of þ Lorde, & the treasures of the kynges house, & deliuered them into the handes of his seruautes, and Asa sent them to Benhadad the sonne of Tabrimon the sonne of Hezion kynge of Syria (that dwelte at Damascus) saying: there is a bonde betwene the and me, betwene my father and thy father. And behold, I haue sent vnto the a present of syluer, and gold, þ thou come & breake the bond þ thou hast w Baasa king of Israel þ he may depart fro me. So Benhadad heikened vnto kyng Asa, & sent the captaynes of the hoostes which he had agaynst the cyties of Israel, and smote Hion & Dan, & Abel Beth Aacha, & all the regyon of Gengeroth, with all the londe of Nephtali. And when Baasa herde therof he left buyldynge of Rama, and dwelte in Tirza. Then kyng Asa made a proclamacion thorowout al Iuda, that none shoulde be excused. And so they toke þ stones of Ramah, and the ryuer (wherwith Baasa had buylded) & kyng Asa burst with the the hyl of Ben Iamin and Mizpa. The remaunt of all the wordes þ concerne Asa, and all his might and all that he dyd, & the cyties whiche he buylded, are they not wyrtten in the booke of þ chronycles of the kynges of Iuda? Neuerthelesse, in his old age he was diseased in his fete. And Asa slept with his fathers, and was buried wth his fathers in the cypse of Dauid bys father. And Jehosaphat his son raygned in his stede. And Nadab the sonne of Jeroboam beganne to raygne vpo Israel the seconde yere of Asa kyng of Iuda, and raygned vpon Israel two yere. And he dyd euill in the syght of the Lorde, wal- kyng in the waye of his father, and in his synne wherwith he made Israel syn. And Baasa þ sen of Asa



of Ahia (which was of þ house of Isachar, conspyred agaynst hym, and Baasa smote hym at Gibbethon which is a cytie of þ Philistines, for Nadab and all Israel layed siege to Gibbethon. Euen in the thyrde yere of Asa kyng of Iuda, dyd Baasa slaye hym, and raygned in his stede.

III. re. xiiij.

\* And it fortuneth, that when he was kyng he smote all the house of Jeroboam, and lefte hym nought that breathed, vntyll he had put hym cleane out, accordyng to the saying of þ Lorde which he spake by his seruauit Ahia the Selo-nite: bycause of the synnes of Jeroboam wher-with he synned, and made Israel syn, wher he w his prouocaciō angred þ Lorde God of Israel.

The rest of the wordes that concerne Nadab and all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Israel: And there was warre betwene Asa and Baasa kyng of Israel all theyr dayes.

So in the thyrde yere of Asa kyng of Iuda, began Baasa the sonne of Ahia to raygne ouer all Israel in Thirza. xxiij. yere. And he dyd that whiche is euyl in the syghte of the Lorde, walkyng in the waye of Jeroboam, and in his synne, which made Israel to synne.

#### The. xvi. Chapter

Jehu propheseth agaynst Baasa, whom Ela succeedeth. Zimri killeth his master Ela, and destroyeth the house of Baasa. Zhab succeedeth Zimri, and taketh to wife wyched Jezabel.

¶ When the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, sayinge: for as moche as I exalted the out of the dust, and made the captayne ouer my people Israel, and þ hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me w theyr synnes: Beholde, I wyl roote out the posteritie of Baasa, and the posteritie of his house, & wyl make his house lyke the house of Jeroboam the sonne of Nabat. \* That man of Baasa whiche dyeth in the cytie, hym shall the dogges eat: and that man of hym whiche dyeth in the felde, shall the foules of the ayre eat.

III. re. xviij.  
4. 2. 1. 1.

The rest of the wordes that concerne Baasa and what he dyd, and his power, are they not wyrtten in the booke of the Chronicles of the kynges of Israel: And so Baasa slept with his fathers, and was buryed in Thirza. And Ela his sonne raygned in his stede. And by the hand of the prophet Jehu the sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, and agaynst all the wyckednesse that he dyd in the syght of the Lorde (in angrynge hym with the worke of his owne handes) that he shoulde be lyke the house of Jeroboam, and bycause he kylled hym: *or* (that is to saye: Jehu the sonne of Hanani the prophete.)

The. xvi. yere of Asa kyng of Iuda began Ela, the sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruauit zimri, (whiche was captayne of halfe his charettes) conspyred agaynst hym, as he was in Thirza drynking, and was dronke in the house of Arza stuarde of his house in Thirza. And zimri came and smote hym, and kylled hym in þ. xviij. yere

of Asa kyng of Iuda, and raygned in his stede. And it fortuneth that when he was kyng, \* and late on his late, he slue all the house of Baasa, not leauyng thereof one to pylle agaynst a wal. Yea, he slue his kynsfolkes and frendes also. And thus dyd zimri destroye all the house of Baasa, accordyng to the worde of the Lorde which he spake agaynst Baasa by the hande of Jehu the prophet, for al the synnes of Baasa and synnes of Ela his sonne, whiche they synned and made Israel to synne, and angre the Lorde God of Israel with theyr vanities. The rest of the wordes that concerne Ela, and all he dyd: are they not wyrtten in the booke of the Chronicles of the kynges of Israel?

II. re. xvi. b.  
I. re. II. b.

In the. xviij. yere of Asa kyng of Iuda dyd zimri raygne. vij. dayes in Thirza, and þ people was then in the hoost belleging Sebbethon a cytie of the Philistines. And the people of the hoost herde one saye: zimri hath conspyred, and slayne the kyng: wherfore all they of Israel made Amri (the captayne of the hooste) kyng ouer Israel that same daye, euen in the hooste. And Amri departed by from Sebbethon, and all Israel with hym, and they belleged Thirza. And when zimri sawe, that þ cytie must nedes be taken, he went into the palace of the kynges house, and burnt hym selfe and the kynges house with fyre, and so dyed for his synnes which he synned, in doing that whiche is euyl in the syght of the Lorde, and in walkyng in the waye of Jeroboam and his synnes which he dyd, and in that he made Israel to synne.

The rest of the wordes that concerne zimri, and the treason that he wroughte, are they not wyrtten in þ booke of the Chronicles of þ kynges of Israel: Then were the people of Israel denyed into two partes, for halfe þ people folowed Tibni the sonne of Ginath makyng him king and the other halfe folowed Amri. But the people that folowed Amri preuayld agaynst the people that folowed Tibni the sonne of Ginath. And so Tibni dyed, and Amri raygned.

In the. xxi. yere of Asa kyng of Iuda began Amri to raygne ouer Israel twelue yere. Syre yere raygned he in Thirza. He bought the byll Schomron of one Schemar for two talentes of syluer, and buyt in the byll, and called the name of the cite which he buyt after þ name of Schemar whiche had ben owner of the byll Schomron. But Amri wrought that whiche was euyl in the eyes of the Lorde, and dyd worse then all that were befoze hym. For he walked in all the way of Jeroboam the sonne of Nabat, and in his synnes that made Israel synne: to angre þ Lorde God of Israel with theyr vanities. The rest of the wordes that concerne Amri, and all that he dyd, and his strength that he shewed: are they not wyrtten in the booke of the Chronicles of the kynges of Israel: And so Amri slept with his fathers, and was buryed in Schomron, and Zhab his sonne raygned in his stede.

In the. xxviij. yere of Asa kyng of Iuda began Zhab þ sonne of Amri to raygne ouer Israel, & the same Zhab the sonne of Amri raygned ouer Israel.

6. 1. 1. Israel



Israel in Samaria. xxi. peere. And Ahab the sonne of Amri dyd eny in the syght of the Lord aboue all that were before hym. For it semed vnto him but a lyght thing to walke in the synnes of Jeroboam the sonne of Nabat. He toke Jezabel also the daughter of Ethbaall kyng of the Sidonites to wyfe, and \* went and serued Baal, and worshypped hym. And he reared vp an auter of Baal in the temple of Baal, which he had buylded in Schomron. And Ahab made groues, and proceeded further in angeringe the Lord God of Israel, then all the kynges of Israel that were before hym.

In his dayes dyd Hiel of Bethel buylde Jericho. And it \* cost him Abiram his eldest sonne when he layed the foundation, and his yongest sonne Segub, when he set vp the gates, accordyng vnto the worde of the Lord \* whiche he spake by Josua the sonne of Nun.

#### The. xviij. Chapter.

Elia is no prophete end les of rauens, and after he sent to zaphath (otherwyse called Zarephath) to a woman whose childe he caried to lyfe.

**A**nd Elia the Thesbite (whiche was of the enhabytours of Gilead), sayde vnto Ahab: \* as trulye as the Lord God of Israel lyueth, before whome I stande \* there shall be neyther dewe nor rayne these peres, but accordyng to my worde.

And the worde of the Lord came vnto hym saying get the hence, & turne the east ward, and hyde thy selfe in the brooke Cherith, for is it that lyeth before Iordā: Thou shalt drynke of it & thy uer: & I haue comaunded the rauens to fede the there. And so he wēt, & dyd accordyng vnto the worde of the Lord. For he went, and dwelt by the broke Cherith which is before Iordan. And the rauens brought him breed & flesch in the morning, and lyk wyse breed and flesch in the evening, and he dranke of the brooke. And it chauced after a whyle, that the brooke dyed vp, because there fell no rayne vpon the earth. \* And the worde of the Lord came vnto hym, saying: \* vp, and get the to zaphath, which is in Siddo, and dwell there.

Beholde, I haue comaunded a wyddowe there to sustayne the. So he arose: & wēt to zaphath. And when he came to the gate of the citye the wyddowe was there gathering stokes. And he called to her, and sayd: \* set me I praye the a lytle water in a vessell, for I maye drynke. And as she was going to fet it, he cryed after her, and sayd: brynge me I praye the, a morsell of breed also in thyne hande. She sayde: As truly as the Lord thy God lyueth, I haue no breed ready buteue an handefull of meale in a barell, and a lytle oyle in a cruse. And beholde, I am gathering two stokes for to go in, and dresse it for me and my sonne that we maye eate, and not dye.

**C** And Elia sayd vnto her: feare not, come, and do as thou hast sayde, but make me therof a lytle cake first of all: and brynge it vnto me, and afterwarde make for the, and thy sonne. For thus saureth the Lord God of Israel: the meale in the barell shal not be wasted, neyther shall the oyle in the cruse be diminished, vntill the Lord haue sent rayne vpon the earth. And she went,

and dyd as Elia sayde. And she and her house dyd eate a good space, and the meale wasted not out of the barell, neyther was the oyle spent out of the cruse, accordyng to the word of the Lord, which he spake by the hande of Elia. \*

**A**nd after these thinges it hapened, that the sonne of the wyfe of the house fell sycke. And his sykenesse was so sore, that there was no bryeth left in hym. And she sayd vnto Elia: what haue I to do with the, O thou man of God: art thou come vnto me to call my synne agayne to remembraunce, and to slaye my sonne? He sayde vnto her: gyue me thy sonne, and he toke hym out of her lappe, and caried him vp into a losse, where he abode, and layd hym vp in his owne bed, & called vnto the Lord, and sayd: O Lord my God, hast thou punished also this wyddowe (with whom I dwell as a straunger) and hast slayne her son? \* And he stretched him selfe vpon the childe thre tymes, & called vnto the Lord, & sayde: O Lord my God, let this chyldes soule come into him agayne. And the Lord herde the voyce of Elia, and the soule of the childe came in to hym agayne, and he reuyned. And Elia toke the boye and brought hym ddwne out of the chaire into the house, and deliuered hym vnto his mother, and Elia sayd. beholde, thy son lyueth. And the woman sayd vnto Elia: now I knowe that thou art a man of God, and that the word of the Lord in thy mouth is true. \*

#### The. xviij. Chapter.

Elia is sent to Ahab Obadiah (otherwyse called Abdia) by both an hundred prophetes. Elia spyleth all Baals prophetes: and afterwarde obteyneth rayne.



**A**fter proccesse of many dayes the word of the Lord came to Elia in the thirde yere, sayinge go the we thy selfe vnto Ahab, and I \* will sende rayne vpon the earth. And Elia went to the we hym self vnto Ahab, and there was a great famishment in Schomron. And Ahab called Obadiah, whiche was his gouernour of his house: and Obadiah feared God greatly: for when Jerobabel destroyed the prophetes of the Lord, he toke an hundred prophetes and hyd them, syttinge men in one caue and syttinge in an other, and prouyded breed and water for them. And Ahab sayde vnto Obadiah: go into the lande, vnto all the fountaynes of water, & vnto all the brookes, for happily we may fynde grasse to saue the horses and the mules, & that we destroye not some of the bestes. And so they deuyded the lande betwene the to walke towarde it. Ahab went one waye by hym selfe, and Obadiah went an other waye by hym selfe.

And it



**25** And it chaunted, that as Obadia was in the waye, Elia met hym. And Obadia knewe hym: and fell on his face, and sayde: arte not thou my lord Elia? And he answered hym: I am he. So and tel thy lord: beholde, Elia is here: he sayd: what haue I synned, that thou woldest deliuer thy seruaunt into þe hād of Ahab, to slaye me? As truly as the Lord thy God liueth, there is no nation or kyngdom, whither my lord hath not set to seke the. And when they sayd: he is not there, he toke an oth of the kyngdom and nacion, whē he founde the not. And now thou sayest: go and tell thy lord, that Elia is here. And as soone as I am gone from the, the spyte of the Lord shall cary the into some place þe I do not knowe, and so when I come, and tell Ahab, and he can not fynde the, he shall slaye me. But I thy seruante feare the Lord from my youth vp. Was it not tolde my lord, what I dyd when Jezabel slue the Prophetes of the Lord, howe I dyd an hundred men of the Lordes Prophetes, fyftee men in onecase, and fyftee in an other, and prouyded them of bredd and water? And now thou sayest: go thou now and shewe thy lord, behold Elia is here, that he maye slaye me?

**E** And Elia sayde: as truly as the Lord of hostes lyueth, before whom I stande, I wyll shewe my selfe vnto hym this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuneth, that when Ahab sawe Elia, he sayde vnto hym: arte thou he that troubleth Israel? He answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the comaundementes of the Lord, & thou hast folowed Baal. Now therfore sende, and gather to ge all Israel, vnto mount Carmel, & the prophetes of Baal: foure hundred and fyftee, and the prophetes of the groves foure hundred, whiche eate of Jezabels table. So Ahab sente vnto all the chyldren of Israel: and gathered the prophetes together vnto mount Carmel.

**26** And Elia came vnto all the people, and sayd howe longe halte ye betwene two opinions? If the Lord be God, folowe hym: but if Baal be he, then go after hym. And the people answered hym not a worde. Then sayd Elia vnto the people agayne: I onely remayne a Prophete of the Lord: But Baals prophetes are foure hundred and fyftee. Let them therfore geue vs two oxen and let them chose the one, and cut hym in peces, and laye hym on wood, and put no fyre vnder, and I wyll dresse the other ox and laye hym on wood, and wyll put no fyre vnder. And call ye on the name of your god, and I wyll call on the name of the Lord: and then the God that answereth by fyre, let hym be God.

**E** \* And all the people answered, and sayd: It is wel spoken. And Elia sayd vnto the prophetes of Baal: chose you an ox, and dresse hym fyrt, (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one ox that he did geue them, and they dresed it, \* and called on the name of Baal, from mornynge to noone: saying: O Baal heare vs.

But there was no voyce, nor one to answer. And they lept vpo the alter that they had made And at noone it fortuneth, that Elia mocked them, and sayd crye loude, for he is a god peraduenture he is talking or occupped (in folowing of his enemyes, or is in his iourneye, or happily he slepeth), and must be awaked with your crye: And they cryed loude, and cutte them selues as theyr maner was, with knyues and launcers, tyll the bloude folowed on them. And it chaunced, that when myddaye was passed, they prophcyed vntyll the tyme of the euenynge sacrifice. But there was neyther voyce nor one to answer, nor any that regarded them.

And Elia sayd vnto all the folke: come to me. And all the people came to hym. \* And he repared the altare of the Lord that was broken. \* And Elia toke xij stones, a corrdynge to the nombze of the xij. tribes of the sones of Jacob, (vnto whom the word of the Lord came saying \* Israel shall be thy name. And with the stones he made an alter in þe name of the Lord. And he made a dytche round about the alter, as bzyde as two fozowes of the corne feld. And he put þe wood in ordze, and he wed the ore in peces, and layed hym on the wood, & sayd: fyl foure barels with water, and poure it on the burnt sacrifice, and on þe wood. And he sayd do so agayne. And they dyd so the second tyme. And he sayd agayn doo it the thyrde tyme. And they dyd it yet the thyrde tyme. And the water ranne round about the altare: & he fylled the pyt with water also.

And it fortuneth, whē the tyme came, wherin the burnt sacrifice of þe euening used to be offered) Elia the prophet came, & sayd: Lord God of Abraham, Isahac & of Israel, it shall be knownen this daye, that thou art the God of Israel, and that I am thy seruante, and that I haue done all these thynges at thy comaundement. Heare me (O Lord) heare me, þe this people may knowe that thou art the Lord God, and that thou hast turned theyr heart agayn now at the last. \* And the fyre of the Lord fell, and consumed the burnt sacrifice, the wood, the stones and the dust, and lycked vpo the water that was in the pyt. And when all the people sawe it, they fell on theyr faces, and sayde: The Lord, he is God the Lord he is God. And Elia sayd vnto them: Take the prophetes of Baal, & let not one of them escape. And they toke them, & Elia broughte them to the brooke Kishon, and slue them there. And Elia sayde vnto Ahab. Get the vp, and eate & drinke for there is a sounde of moche rayne. And so Ahab wente vp to eate and to drinke, and Elia went vnto the toppe of Carmel. And he layed hym selfe flatte vpon the earthe, and put his face betwene his knees, and sayd to his seruante go vp (I praye the) and loke towarde the waye of the see. And he went vp and looked, and sayd: there is nothyng. And he sayd: go agayne seuen tymes. And it fortuneth, that at the seuenth tyme, he sayde: behold, here aryseth a lytle cloude of the see lyke a mans hande. He sayde: Go, and sape vnto Ahab: Make fast thy charrette, and get the downe, that the rayne stoppe the not.

G. 13. — And



And it came to passe, that in the meane whyle, that heauen was blacke with cloudes & wynde and there was a great rayne. And Ahab gat vp and came to Jezrael. And the hand of the Lord was on Elia, and he gyrded vp his loynes, and ranne before Ahab tyll he came to Jezrael.

**The xix. Chapter.**

*Elia flynge from Jezebel, is nourysshed of the angel of God, and is commaunded to annoynt Aziel, Jehu and Eliseus, whom the Hebrews call Elisa.*



And Ahab told Jezebel, al þ Elia had done, and howe he had slayne all the prophetes w<sup>th</sup> the swearde. The Jezebel sent a messenger vnto Elia, saying: \* so & so let þ goddes doo to me, yf I make not thy soule lyke one of theys by tomozow this tyme. When he sawe that, he arose, and went for his life, and came to Beerseba in Iuda, and left his seruante there. But he him self went a dayes Iourney into the wildernesse, and came, and sat downe vnder a Juniper tree, and desyzed for his soule, that he myghte dye, and sayde: \* it is nowe ynough. O Lorde take my soule, for I am not better then my fathers.

And as he lay and slepte vnder the Juniper-tree: beholde, an aungel touched hym, and sayde vnto hym: vp, and eate. And when he looked about hym, beholde, there was a lofe of bryed bread & a vessel of water at his heed. And he dyd eate and drynke, and layde hym downe agayne to slepe. And the Aungell of the Lorde came agayne the seconde tyme, and touched hym, and sayd. vp and eate, for thou hast yet a great Iourneye. And he arose, and dyd eate and drynke, and walked in the strength of that meate \* foure dayes and fouretye nyghtes, euen vnto the mount of God. When he came thither into a caue, he lodged therein all nyght.

And beholde, the worde of the Lorde came to hym & sayde vnto him what doest þ here Elia? And he answered. I haue ben gelous for þ Lorde God of hostes sake. For the chyldren of Israel haue forsaken thy couenaunt, \* broken downe thyne alters, & slayne thy prophetes with the sweerde, & I only am left, & they seke my lyfe to take it away. And he sayd, come out, and stande vpon þ mount before the Lorde. And beholde, \* the Lorde went by a myghty strong wynde þ rent þ mountaynes, & brake þ rockes before the Lorde. But þ Lorde was not in þ wynde. And after the wynde came an earthquake. But the Lorde was not in the earthquake. And after the earthquake came fyre. but the Lorde was not in þ fyre. And after þ fyre came a small still voyce. And when Elia herd it, he covered his face w<sup>th</sup> his mantel, & wet out, & stode in þ entring in of the caue. And beholde, there came a voyce vnto hym, and sayd: what doest thou here Elia? And he answered: I haue ben gelous for the Lorde God of hostes sake, because þ chyldren of Israel haue forsaken thy couenaunt, cast downe thyne alters & slayne thy prophetes w<sup>th</sup> the sweerde, & I only am left, and they seke my lyfe to take it away. And the Lorde sayd vnto hym: go & turne thy way to the wyldernesse vnto Damascus, þ thou mayest

annoynt & Hazael kyng ouer Siria. And Jehu the sonne of Nimshi shalt thou annoynt kyng ouer Israel. And Elisa þ son of Saphat of Abel Beholoh shalt þ annoynt to be prophete in thy couene. And it shal come to passe, þ whoso escape þ sword of Hazael, him shal Jehu slay: & yf any mā escape þ sword of Jehu, him shal Elisa put to death. And thereto \* I haue left me vij. xij. in Israel, of which neuer man bowed his knees vnto Baal, nor kyssed him with his mouth.

So he departed thence, & founde Elisa þ son of Saphat plowynge & harynge twelue yoke of oren before him, and he w<sup>th</sup> the twelue. And Elia wet by hym, and cast his mantel vpon him. And he left þ oren, & ran after Elia, & sayd \* let me I pray the, kyss my father & my mother, & then I wyl folowe the. He sayde vnto him: go backe agayne, for what is it þ I haue done to the? And when he went backe agayne from him he toke a couple of oren, & slayd them, and dresed the flesh w<sup>th</sup> the instrumentes of the oren, and gaue vnto the people, and they dyd eate. And then he arose and went after Elia, and mynistred vnto hym.

**The xx. Chapter.**

*The first and seconde tyme that Samaria was besieged of Benhadad kyng of Siria.*



And Benhadad the kyng of Siria gathered all the host together, haryng xxiij. kynges with him, and horses, & charettes and went vp, and besieged Samaria, & warred agaynst it. And he set messengers to Ahab kyng of Israel, into þ cytie & sayd vnto him. thus sayth Benhadad: Thy siluer & thy golde is myne, & the fayrest of thy wyues & of thy chyldren be myne. And the kyng of Israel answered, & sayd. My lord kyng accordyng to thy saying, I am thyne, & all þ I haue.

And when the messengers came agayne, they sayd. thus sayeth Benhadad: For as moche as I haue sent vnto the, saying: thou shalt deliuer me thy syluer and thy golde, and thy wyues and thy chyldren: I wyl therfore sende my seruantes vnto the tomozowe this tyme: and they shal searche thyne house, and the houses of thy seruantes. And what soeuer is pleasaut in thyne eyes, they shal take it in theyr handes, and bring it away. When the kyng of Israel sent for all the elders of the lande, & sayd: take hede I pray you, and se how this felow goeth about mischefe. For he sent vnto me for my wyues, for my chyldren, for my syluer and for my golde: and I denyed hym not. And all the elders and all the people sayde: heken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tel my lord the kyng, all that thou dyddest send for to thy seruant at þ first tyme that I wil do, but this thing I may not do. And the messengers departed and brought answere agayne. And Benhadad set vnto hym agayne and sayde: thus and thus do the goddes to me, yf the dust of Samaria be ynough for al þ people that folowe me, to take euery man an har d full. And the kyng of Israel answered, and sayd: tell hym: Let not hym that putteth on his harness boost him selfe, as he that putteth it off. And it



And it fortuneth, that when Benhadad hearde, that the kynges as he was with the kynges duryn kyng within the pavillions, he sayd vnto his seruantes: put on your harnesse, and they set them selues in aray agaynst the cite.

**E** And beholde, there came a prophete vnto Ahab sayng of Israel, saying: thus sayth the Lord hast thou sene all this greete multitude? Behold, I wyl deliuer it into thyne hand this day and thou shalt knowe, that I am the Lord.

And Ahab sayd: by whom? He sayde thus sayth the Lord: even by the seruantes of the gouernours of the syres. He sayd agayne: Who shall orde the battayle? And he answered: thou. And he nombred the seruantes of the gouernours of the syres, and they were two hundred & xxxii. And after them also he nombred all the people, all the chyldren of Israel euen seven thousande. And they wente oute at noone: but Benhadad dyd dyspale till he was drunken in the pavillions, bothe he and the kynges: euen. xxxii. kynges, that helpe hym. And the seruantes of the gouernours of the syres went out first.

**D** And Benhadad set out, and they shewed him sayng: there are men come oute of Samaria. He sayde: Whether they be come oute for peace, take the alyue: or whether they be come oute to fight, take them yet alyue. And so those pounge men of the gouernours of the syres came out of the cite, & the host after them, and they slue euery one his enemye that came in his waye. And the Syrians fled, and they of Israel folowed after the. And Benhadad the kyng of Siria escaped on an horse with his bozemen. And the kyng of Israel went out, and smote the horses & charettes, and was a great slaughter slue he the Syrians.

And there came a prophete to the kyng of Israel, and sayde vnto hym: go forth, and playe the man, be wyse and take hede what thou dost: for when the yere is gone aboute, the kyng of Siria wyl come vp agaynst the. And the seruantes of the kyng of Siria sayd vnto hym: The goddesses of the hylls are they goddesses, and therfore they had the better of vs: but let vs fyghte agaynst them in the playne, and for what ye wyl we shall haue the better of them. And this doo: take the kynges awaye euery man out of his place, and put dukes in thei rounies. And doo thou nombe the an host, lyke the host that thou hast lost suche horses and suche charettes, & we wyl fyght agaynst the in the playne, and thou shalt se vs get the better of them. And he hearkeneth vnto thei voyce, and dyd euen so.

**E** And it fortuneth, that after the yere was gone about, Benhadad nombred the Syrians, & went vp to Aphek to fyght agaynst Israel. And the chyldren of Israel were nombred, and was thei holc nombre went they agaynst them, and the chyldren of Israel pitched before them, lyke two lytle flockes of kyddes: but the Syrians fylled the countrey. And there came a man of God, and sayde vnto the kyng of Israel: thus sayeth the Lord: Because the Syrians haue sayde: the Lord is but God of the hylls, & not God of the valleyes: therfore wyl I deliuer all this greete

multitude into thyne hande, and ye shall knowe that I am the Lord. And they pitched one oner agaynst the other seven dayes & it came to passe that in the seventh daye the battayle was stoped. And the chyldren of Israel slue of the Syrians an hundred thousande fowmen in one daye. But the rest fled to Aphek into the cite. And there fell a wall vpon. xxvii. thousande of the men that were left. And Benhadad fled, and came into the cite, from chambze to chambze.

And his seruantes sayd vnto hym. Beholde we haue herd saye: the kynges of the house of Israel are mercifull kynges. We wyl therfore let a sackcloth about our loynes and ropes about our neckes, & go out to the kyng of Israel: if happily he wyl saue thy lyfe. And so they girded a sackcloth about thei loynes, and put ropes aboute thei hedes, & came to the kyng of Israel, & sayd: Thy seruant Benhadad sayth: I praye the let me lyue. He sayde: Is he yet alyue? he is my brother. And they toke that word for good lucke, & hastily caught it out of his mouth, and sayd: yea thy brother Benhadad. He sayd: go, bring him hyther. And Benhadad came ouer vnto hym & he caused hym to come vp into the charret. And he sayd vnto him. the cities which my father toke fro thy father I wyl restore agayne. And thou shalt make stretes for me in Damasco, as my father dyd in Samaria. And I wyl make an appoyntment with the, & sende the away. And so he made an appoyntment with him, & sent him away.

And there was a certayne man of the chyldren of the prophetes, which sayd vnto his neyghboure in the worde of the Lord: smite me I praye the. And the man wold not smyte him. The sayd he wnto him because thou hast not hearkened vnto the voyce of the Lord: behold, as soone as thou art departed from me I wyl slaye the. And it came to passe, as soone as he was departed fro hym a lyon found him & slue him. Then he found another man, & sayd. smyte me I praye the. And the man smote him, so that in smyting he wold not smyte him. So the prophete went forth, & wayted for the kyng by the way, & put him selfe out of knowlodge was a whyle which he layed vnder his face. And when the kyng came by, he cryed vnto the kyng, & sayd thy seruant went out in the myddes of the battayle: & beholde, there went away a man, who an other man brought vnto me, and sayd: kepe this man. And if he be miste or lost, thy lyfe shall goe for his or els thou shalt paye a talent of syluer. And as the seruant had here & there to do, he was gone. And the kyng of Israel sayd vnto him: enen so shall thy iudgement be, as thou hast defined it thy selfe.

And he hastened, and toke the ashes awaye fro his face: and the kyng of Israel knewe him that he was of the prophetes: And he sayde vnto hym: thus sayth the Lord: because thou hast let go a man that is in my curse, thy lyfe shall goe for his lyfe: and thy people for his people. And the kyng of Israel went to his house, wayward and in displeasure, and came to Samaria.

#### The cxi. Chapter.

¶ Hazael commaundeth to kille Hazael, for the kynge sayde that he refused to let go Hazael. Hazael wept: with Hazael: and he repented.

G. liij. After



1. reg. 6. 11. b



After these thynges it chaunced that Naboth & Jezabelite had a vyneparde in Jezabel, harde by the palace of Ahab kyng of Samaria. And Ahab spake vnto Naboth, saying: \* Gyue me thy vyneparde, that I maye make me a garden of herbes thereof, because it lyeth so nye myne house: and I wyll gyue the for it a better vyneparde then it is: or rather if it please the, I wyll gyue the, & worth of it in monye. And Naboth sayd to Ahab: the Lord forbidd that frome, & I shuld gyue & enheritaunce of my father vnto the.

And Ahab came into his house beny and euil apayed, because of the worde whiche Naboth the Jezabelite had spoken to hym, for he had sayd I wyll not gyue the the enheritaunce of my fathers. And he layed him downe vpon his bed and turned awaye his face <sup>to the wall</sup> & wolde rate nobred. But Jezabel his wyfe came to him and sayde vnto hym why is thy spyrite so waywarde, that thou eatest no bred? And he sayde vnto her: For I spake vnto Naboth the Jezabelite, and sayd vnto hym Gyue me thy vyneparde for monye, or els if it please the, I wyll gyue the an other vyneparde for it. And he answered: I wyll not gyue the my vyneparde.

And Jezabel his wyfe sayd vnto hym: Wost thou this gouernie the kyngdome of Israel: vp, & cat bred, and set thyne hert at rest, I wyll gyue the the vyneparde of Naboth the Jezabelite. And so she wrote a letter in Ahab's name, and sealed it with his scale, and sent the letter vnto the elders, and to the nobles that were in his cite dwellynge with Naboth. And they wrote in a letter, sayinge: Proclapme a fast, and set Naboth on hye amonge the people, and set two vnthyftes besyde hym, to beare <sup>false</sup> wytnesse agaynst hym, saying thou dydest blasphemie God and the kyng. And then carpe hym oute, and ston him to death.

And the men of bys cite, that is to saye: whiche dwelte in his cite, dyd as Jezabel had sent vnto them as it was wyrtten in the letter whiche she had sent vnto them. They proclapmed fast ynge, and set Naboth amonge the cheefe of the people, and there came in two men (the chyldren of Belial, and sat before him. And the two vnthyfte personnes wytnessed agaynst Naboth in the pience of the people, sayinge: Naboth dyd blasphemie God and the kyng. \* And they carped hym out of the cite, and stoned him with stones, that he dyed. And the they sente to Jezabel, sayinge: Naboth is stoned to death. And it fortunied, when Jezabel herd that Naboth was stoned to death she sayd to Ahab vp, and take possession of the vyneparde of Naboth the Jezabelite, whiche he denyed to gyue the for monye, for Naboth is not aloue, but deed. And when Ahab herde that Naboth was deed, he stode vp to go downe to his vyneyard of Naboth the Jezabelite, & to take possession of it.

And the worde of the Lord came vnto Elia the Cheibite, sayinge: vp, and goo downe, to meete Ahab kyng of Israel, whiche is in Sa-

maria. For lo, he is goone downe to the vyneparde of Naboth: to take possession of it. And therfore shalt thou saye vnto hym: thus sayeth the Lord: hast thou kyllid, and gotten possession? And thou shalt speake vnto hym, sayinge: thus sayeth the Lord: \* in the place where dogges lycked the bloude of Naboth, shall dogges lycke euen thy bloude also. And Ahab sayde to Elia: Hast thou founde me, O thou myne enemye? He answered: I haue founde the: for thou art euen sold to worke wyckednesse in the sight of the Lord. Beholde I wyll brynge euyl vpon the, and wyll make cleane thyddauce of thy posterite. and wyll \* destroye from Ahab, euen him & maketh water agaynst the wal, and hym that is shut vp and left behynde in Israel, and wyll make thyne house lyke the house of Jeroboam the sonne of Ahab: and lyke the house of Baasa & sonne of Ahia, for & pzonocacio wherewith thou hast pzonoked, & made Israel to syn.

And of Jezabel spake the Lord, sayinge: \* dogges shall cate Jezabel, in the possession of Jezrael. \* And he that dyeth of Ahab in the towne, hym shall dogges cate. and he that dieth in the feldes, hym shall the foules of the ayre cate. But there was none lyke Ahab, whiche dyd euen sell hym selfe, to worke wyckednesse in the syght of the Lord: and that because Jezabel his wyfe prycked hym forwarde. he dyd excreadyng abheminably, in folowynge foule pdoles, accordynge to all thynges as dyd the Ammorites, \* whome the Lord cast oute before the chyldren of Israel.

And it fortunied, that when Ahab herde those wordes, \* he rent his clothes, and put sackcloth about his fleshe, and fasted, and lay in sackcloth and went barefoote. And the worde of the Lord came to Elia the Cheibite, sayinge: seest thou howe Ahab humbleth hym selfe before me? because he subyncteth hym selfe before me, I wyll not brynge that euyl in his dayes: but in his sonnes dayes, wyll I brynge euyl vpon his house. And they contynued thre yere withoute warre betwene Syria and Israel.

### The xxij. Chapter.

Four hundred falsch prophetes soo counsaile Ahab and Jehosaphat to warre agaynst Ramoth: wherby whiche prophetes the rent he for whiche he is smitten and put in prison. Of Ahab's other wyfe called Jehosabe.



And \* in the thyrde yere dyd Jehosaphat the kyng of Iuda, come downe to the kyng of Israel. And the kyng of Israel sayde vnto his seruautes: knowe ye not, that Ramoth in Gilead is ours: and we syt byll, and take it not out of the hande of the kyng of Syria. And he sayde vnto Jehosaphat: wylte thou come with me to battayle agaynst Ramoth in Gilead? And Jehosaphat sayde vnto the kyng of Israel: \* I wyll be as thou arte, and my people shalbe as thyne, and my horses as thyne.

And Jehosaphat sayd vnto the kyng of Israel: \* as he counsaile. I praye the, at the word of the Lord todaye. And then the kyng of Israel

1. reg. 11. a



16. xx. xviii. rael gathered the Prophetes together vpon \* a  
 6 foure hundred men and sayde vnto them: Shall  
 I goo agaynst Ramoth in Gilead to battayle,  
 or shall I let it alone? And they sayde go vp: for  
 the Lorde shall deliuer it into the handes of the  
 kyng. And Jeholaphat sayde: is there here ne-  
 uer a prophet of the Lorde more, & we myght en-  
 quyre of hym? And the kyng of Israel sayd vn-  
 to Jeholaphat. there is yet one man (Michea &  
 sonne of Jimia) by whom we maye aske coun-  
 sayle of the Lorde. But I hate him, for he doeth  
 not prophete good vnto me, but euyl. And Je-  
 holaphat sayd: let not the kyng say so. Then the  
 kyng of Israel called a chambrelayne, and sayd  
 fet Michea the sonne of Jimia hyther a to nes.

And the kyng of Israel and Jeholaphat the  
 kyng of Iuda let either in his seate, and they  
 apparell on them in a voyde place besyde & en-  
 tryng in o. the gate of Samaria, and all & Pro-  
 phetes propheted before them. And zedekia the  
 sonne of Canaana made hornes of yron, & sayd:  
 thus sayeth the Lorde: with these hornes shalt  
 thou push the Syrians, vntyll thou haue made  
 an ende of them. And all the prophetes prophe-  
 cyed euen so: sayinge: Go vp to Ramoth in Gi-  
 lead, and prosper, for the Lorde shall deliuer it  
 into the kynges hande.

And the messenger that was gone to cal Mi-  
 chea, spake vnto hym, saying: beholde, the wo-  
 des of the prophetes speake good vnto the king  
 with one mouth: let thy word therfore (I pray  
 the) be lyke the worde of euery one of them, to  
 speake that which is good. And Michea sayde:  
 as truly as the Lorde liueth, whatsoeuer & Lorde  
 sayeth vnto me, that wyll I speake. And so he  
 came to the kyng: and the kyng sayd vnto him  
 Michea, ought we to goo agaynst Ramoth in  
 Gilead to battayle: or to be styll? He answered  
 vnto hym: Go and prosper, the Lorde shal de-  
 liuer it into the hande of the kyng. And & kyng  
 sayde vnto hym: So and so many tymes do I  
 charge the, that thou tell me nothyng, but that  
 which is true in the name of the Lorde. He sayd:  
 I sawe all them of Israel scatted vpon the vil-  
 les, as shepe that haue not a shepheard. And the  
 Lorde sayd: these haue no master, let euery man  
 retorne vnto his house in peace. And the kyng  
 of Israel sayd vnto Jeholaphat: dyd I not tell  
 the, that he wolde prophete no good vnto me,  
 but euyl? And he sayd agayne: heare thou ther-  
 fore the worde of the Lorde. I sawe the Lorde sit  
 on his seate, and all the host of heauen stode a-  
 bout hym on his ryght hand & on his left. And &  
 Lorde sayd: \* Who shal persuaide Ahab that he  
 maye go and fall at Ramoth in Gilead? And  
 one sayde on this maner, and an other on that.  
 And there came forth a certayne spryte, & stode  
 before & Lorde, and sayde: I wyll persuaide hym.  
 And the Lorde sayde vnto hym where with?

And he sayd: I wyll go out, and be a false spi-  
 rit in the mouth of all his prophetes. He sayde:  
 thou shalt persuaide him, and preuaile, go forth  
 then, and doo euen so. Nowe therfore holde,  
 \* the Lorde hath put a lyinge spryte in the  
 mouth of all thes thy Prophetes, and the

Lorde hath spoken euyl towarde the.

But zedekia the sonne of Canaana went to  
 and smote Michea on the cheke, and sayd: when  
 went the spryte of the Lorde frome, to speake  
 vnto the? And Michea sayd: behold, & shalt se in  
 & day, when thou shalt go from chabze to cham-  
 bre to hyde the. And the kyng of Israel sayde:  
 Take Michea, and carpe him vnto Ammon the go-  
 uernour of the citie, and vnto Joab the kynges  
 sonne, and say, thus sayeth the kyng: But this fe-  
 lowe in & prison house, and fede him with breeb  
 of affliction, and with water of trouble, vntyll  
 I retorne in peace. And Michea sayd: pf thou re-  
 turne in peace, the Lorde hath not spoken by me.  
 And he sayd: herken ye people euery one of you.

And so the kyng of Israel and Jeholaphat  
 the kyng of Iuda went vp to Ramoth in Gi-  
 lead, and the king of Israel sayd to Jeholaphat  
 chaunge the when thou goest to warre: and put  
 on thyne apparel. And the kyng of Israel chaū-  
 ged hym selfe, and went to battayle. But the  
 kyng of Syria commaunded the. xxiii. capitay-  
 nes (that had rule ouer his charrettes) sayinge:  
 fyght neyther with small nor greute, saue onely  
 agaynst the kyng of Israel. And when the  
 capitaynes of the charrettes sawe Jeholaphat,  
 they sayd: surely it is the kyng of Israel, & they  
 turned to fyght agaynst hym. And Jeholaphat  
 cryed. And so it came to passe, that when the ca-  
 pitaynes of the charrettes sawe that he was not  
 the king of Israel, they turned backe from him.

And a certayne man dzue a bowe ignorantly  
 and (by chaunce) smote the kyng of Israel be-  
 twene the rybbes and his harnesse. Wherefore  
 he sayde vnto the dyuer of his charrettes: turne  
 thy hande, & carpe me out of the hooft, for I am  
 hurt. And the battayle increased & daye,  
 and the kyng stode styll in his charret agaynst the  
 Syrians, & dyed at euen. And the blond ran out  
 of the wounde into the myddest of the charret.  
 And there went a proclamation thorowout the  
 hooft, about the going downe of the same, say-  
 ing: euery man to his cytie, & to his owne coun-  
 trey. And so the kyng of Israel dyed: and they  
 came to Samaria, and buryed hym there. And  
 one walshed the charret in the pole of Samaria  
 \* and the dogges lycked vp his bloude and har-  
 lottes walshed by the pooles (yde) accordynge  
 vnto the worde of the Lorde which he spake.

The rest of the wordes that concerne Ahab,  
 and all that he dyd, and the wyse house which  
 he made and al the cyties & he buylded are they  
 not writte in the booke of the Chronicles of the  
 kynges of Israel: And so Ahab slepte with his  
 fathers: and Ahazias his son reigned in his stede.

\* Jeholaphat & son of Aza began to raygne  
 vpon Iuda in the fourth yere of Ahab kyng of  
 Israel: and Jeholaphat was. xxxv. yere olde,  
 whē he began to raygne, and raygned. xxv. yere  
 in Jerusalem. His mothers name was Azuba  
 the daughter of Shibi. And he walked in all the  
 wayes of Aza his father, and bowed not there-  
 from but dyd that which was right in the eyes  
 of the Lorde. Neuerthelesse, the bylalters were  
 not rased out of the waye. for the people offed

G. v. and

11 ps. xviii.  
 a b. c. d.

11 ps. xviii.

Jer. xlii. c

111 re. xxxi. f

11 ps. xxxi. f



16. xx. xlviii. rael gathered the Prophetes together vpon \* a  
 6 foure hundred men and sayde vnto them: Shall  
 I goo agaynst Ramoth in Gilead to battayle,  
 or shall I let it alone? And they sayde go vp: for  
 the Lorde shall deliuer it into the handes of the  
 kyng. And Jeholaphat sayde: is there here ne-  
 uer a prophet of the Lorde more, & we myght en-  
 quyre of hym? And the kyng of Israel sayd vn-  
 to Jeholaphat: there is yet one man (Michea &  
 sonne of Jimia) by whom we maye aske coun-  
 sayle of the Lorde. But I hate him, for he doeth  
 not prophete good vnto me, but euyl. And Je-  
 holaphat sayd: let not the kyng say so. Then the  
 kyng of Israel called a chambrelayne, and sayd  
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And the kyng of Israel and Jeholaphat the  
 kyng of Iuda let either in his seate, and they  
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 Michea, ought we to goo agaynst Ramoth in  
 Gilead to battayle: or to be styll? He answered  
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 liuer it into the hande of the kyng. And & kyng  
 sayde vnto hym: So and so many tymes do I  
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 fore the worde of the Lorde. I sawe the Lorde sit  
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 and smote Michea on the cheke, and sayd: when  
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 & day, when thou shalt go from chabze to cham-  
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 uernour of the citie, and vnto Joab the kynges  
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 of affliction, and with water of trouble, vntyll  
 I retorne in peace. And Michea sayd: pf thou re-  
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 the kyng of Iuda went vp to Ramoth in Gi-  
 lead, and the king of Israel sayd to Jeholaphat  
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 and (by chaunce) smote the kyng of Israel be-  
 twene the rybbes and his harnesse. Wherefore  
 he sayde vnto the dyuer of his charrettes: turne  
 thy hande, & carpe me out of the hooft, for I am  
 hurt. And the battayle increased & dawe, and  
 the kyng stode styll in his charret agaynst the  
 Syrians, & dyed at euen. And the blond ran out  
 of the wounde into the myddest of the charret.  
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 hooft, about the going downe of the same, say-  
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 the daughter of Shibi. And he walked in all the  
 wayes of Aza his father, and bowed not there-  
 from but dyd that which was right in the eyes  
 of the Lorde. Neuerthelesse, the bylalters were  
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G. v. and

11 ps. cxviii.  
 a b. c. d.

11 ps. cxviii.

Jed. iii. c.

11 ps. cxviii.

11 ps. cxviii.



and burnt incense yet in the high places. And Jehosaphat made peace with the king of Israel.

**G** \* The rest of the wordes that concerne Jehosaphat, and the myght that he vsed, and how he warred: are they not wrytten in the booke of the Chronicles of the kynges of Iuda? And the remnant of the stues of the males, which remayned in the dapes of his father, he put cleane out of y lande. There was the no kyng in Edom. And Jehosaphat made .x. shippes in the see, to come thowhe Tharhis to Ophir for golde, but they went not, for the shippes brake at Ozion Gaber. Then sayd Ahazia the sonne of Ahab vnto Jehosaphat: let my seruantes go with thy seruantes in shippes. But Jehosaphat wolde not. And Jehosaphat dyd as he was his fathers, & was buried w his father in the cite of David his father. And Jehoia his son reigned in his stede.

Ahazia the sonne of Ahab began to raygne ouer Israel in Samaria, the seuententh yere of Jehosaphat kyng of Iuda, and raygned two yeres ouer Israel. But he dyd euyl in the syght of the Lorde, and walked in the waye of his father, and in the way of his mother, and in the waye of Jeroboam the sonne of Nabat, which made Israel to syn. For he serued Baal, and worshipped hym: and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

**C** The ende of the thyrde booke of the Kynges, after the rekenyng of the Latynistes: whiche the hebrues call the fyrst booke of the Kynges.

## The fourth booke of

the kynges after the Latynistes: which booke and the thyrde together, is but one with the hebrues.

### The fyrst Chapter

**C** The captaynes ouer syre with there: founden are borne w fyre from heauen, by the prayer of Elia Ahazia is reposed of Elia, proph: and Jehoazam his brother succeedeth him.

**A** And Moab dyd wyckedlye agaynst Israel after the death of Ahab. And Ahazia fell thowhe a lattel wyndowe of his upper chambret hat he had in Samaria: & whyle he was in his sicknesse, he sent messengers, and sayde vnto them: goo, and enquire of Belzebub the god of Ekron, whether I shal recover of this my discaie. But the aungell of the Lorde spake to Elia the Thesbite: Arise, and go vpagaynst the messengers of the kyng of Samaria, and saye vnto them: Is there not a God in Israel, that ye goo to aske counsaile at Belzebub the god of Ekron? Wherefore, thus sayth the Lorde: thou shalt not come downe fro the bedde on which thou art gone vp, but shalt dye the death. And Elia departed.

And when the messengers touned backe agayne vnto him, he sayd vnto them: why are ye nowe come? They answered hym: there came a man vpagaynst vs, and sayd vnto vs: go, and turne agayne vnto the kyng that sent you, and saye vnto hym: Thus sayth the Lorde: Is there not a God in Israel, that thou sedest to enquire of Belzebub the god of Ekron? Wherefore thou shalt not come downe fro the bed on which thou arte gone vp, but shalt dye the death. And he sayd vnto them: what maner of man was that which came vpin your way, and tolde you these wordes? And they answered hym: it was an heere man, & and gyrded w a gyrdle of lether about his loynes. And he sayd: it is Elia the Thesbite.

**C** The king sent vnto him a captayne ouer fyfthe (with his fyfthe men) and beholde, he sat on the toppe of an hyll. And he spake vnto him: Thou man of God, the kyng hath sayde: come downe. Elia answered, and sayd to the captayne ouer the fyfthe: If I be a man of God, fyre come downe from heauen, and consume the and thy fyfthe. \* And there came fyre of God, and consumed hym and his fyfthe: And the kyng went agayne, and sent an other captayne ouer fyfthe, with his fyfthe. And he answered, and sayd vnto him: O man of God, thus hath the kyng sayd make haste, and come downe: Elia answered and sayd vnto them: If I be a man of God fyre come downe fro heauen, and consume the and thy fyfthe. And there came fyre of God downe from heauen, and consumed hym and his fyfthe.

**D** And the kyng wente agayne, and sent the thyrde captayne ouer fyfthe with his fyfthe men. And the thyrde captayne ouer fyfthe woe vp and came, and fell on his knees before Elia, and besought hym, and sayd vnto hym: O man of God let my lyfe and the lyfe of the fyfthe, thy seruantes be precious in thy sight. Behold, there came fyre downe from heauen, and burnt vp y two fore captaynes ouer fyfthe with there fyfthes. therefore let my lyfe now be precious in thy sight. And an angel of the Lorde sayd vnto Elia: goo downe w him, & be not afrayed of him. And he arose, and went downe with him vnto the kyng.

**E** And he sayd vnto hym: thus sayth the Lorde: for as moche, as thou hast sente messengers to aske counsaile at Belzebub the god of Ekron, as though there had bene no God in Israel, whose word thou mightest like after: therefore thou shalt not come downe of the bed on whiche thou art gone vp, but shalt dye the death. And so he dyed accordyng to the worde of the Lorde which Elia had spoken. And Jehoazam (his brother) began to raygne in his stede, in the seconde yere of Jehoazam the sonne of Jehosaphat kyng of Iuda, bycause he had no sonne. The reste of the wordes that concerne Ahazia, what thynges that he dyd: are they not wrytten in the boke of the Chronicles of the kynges of Israel?

### The ii. Chapter

**C** Elia depareth the waters with a mantell. He is taken vp into heauen. The dyrtre and bearmets waters are healed. The chyldren that mouke Elia (otherwise called Eliza) are resurres.

And it



Gene b.c.

s. lxxviii.  
xxviii. d

And it chaunced, that when the  
\*Lorde wolde take vp Elia into  
heauen by a whylewynde: Elia  
wene with Elisa from Gilgal, &  
Elia sayd to Elisa: tarye here, I  
praye the, for the Lorde hath sent  
me to Bethel. Elisa sayd vnto hym: \*as surely  
as the Lorde lyueth, and as thy soule lyueth: I  
wyl not leaue the. And they came downe to  
Bethel, and the chyldren of the prophetes that  
were at Bethel, came out to Elisa, & sayd vnto  
hym: knowest thou not, how that the Lorde wyl  
take awaye thy master fro thyne heed this day?  
He sayde: I knowe it also: holde ye your peace.



And Elia sayd vnto hym: Elisa: tarye here,  
I praye the, for the Lorde hath sent me to Jeri-  
cho. He sayd: as surely as the Lorde lyueth, and as  
thy soule lyueth I wyl not leaue the, and so they  
came to Jericho. And the chyldren of the prophe-  
tes that were at Jericho came to Elisa, & sayde  
vnto hym: knowest thou not, that the Lorde wyl  
take awaye thy master fro thyne heed this day?  
He answered: I knowe it also: holde ye your  
peace. And Elia sayde vnto hym: tarye I praye  
the here, for the Lorde hath sent me to Jordan.  
He sayde: as surely as the Lorde lyueth, and as  
thy soule lyueth, I wil not leaue the. And so they  
two went togyther. And fyftre men of the son-  
nes of the prophetes came and stode on the other  
syde a farre of, and they two stode by Jordan.

Ecd. viii. a

And Elia toke his mantell, and wrapte it to-  
gyther, and smote the waters, and they were de-  
uided, parte the one waye, and parte the other:  
so that they two wente ouer thozowe the dyde  
lande. And it fortuneth, that as sone as they were  
ouer, Elia sayd vnto Elisa: aske what I shal do  
for the, yet I be taken awaye from the. And E-  
lisa sayde: I praye the, let thy spryte be double  
vpon me. And he sayd: thou hast asked an harde  
thyng. Neuerthelesse, yf thou se me when I am  
taken awaye from the, thou shalt haue it so: yf  
thou do not, it shal not be. And it fortuneth that  
as they went walkyng and talkyng, beholde,  
there appeared a charrete of fyre, and horses of  
fyre: and parted them both asondre. \* And Elia  
went by thozow the whylewynde into heauen.  
And Elisa saw, and cryed: O my father, O my  
father, the charrete of Israel, and the horsemen  
therof, and he sawe him nomore: and he toke his  
owne clothes, and rent them in two peces.

He toke vp also the mantell of Elia that fell  
from hym, and went backe agayne, and stode  
by Jordans syde, and toke the mantell of Elia

(that fell fro hym,) and smote the waters: (and so  
they parted not asondre,) and he sayd: where is the Lorde  
God of Elia, and he hym selfe: And wen he had  
smptten the waters, they parted this waye and  
that waye: and Elisa went ouer. And when the  
chyldren of the prophetes which were at Jeri-  
cho sawe hym from a farre, they sayde: the spy-  
rite of Elia doth rest on Elisa, and they came to  
mete hym, and fell to the grounde before hym,  
and sayde vnto hym: Se, there be with thy ser-  
uauntes fyfte stronge men, let them goo, and  
seke thy master. happely the spryte of the Lorde  
hath taken hym vp, & cast hym vpon some mou-  
taine, or into some valley. And he sayd: ye shal  
sende none. And when they lay vpo him tyll he  
was ashamed, he said: Send. They set therfore  
fyfte men, whiche sought hym thre dayes, but  
found him not. And when they came agayne to  
hym, which tarped at Jericho, he sayd vnto the:  
dyd not I saye vnto you, that ye shulde not go?

And the men of the ctye sayde vnto Elisa:  
beholde: Sye, the dwelling of this ctye is plea-  
saunte, as thou thy selfe seest: But the water is  
nought, and the grounde barren. He sayde:  
Dryuge me a newe cruse: and put salte therein.  
And they brought it to hym. And he went vnto  
the springe of the waters, and cast the salte in  
therther, and sayd: thus sayeth the Lorde: I haue  
healed this water: there shal not com hēceforth  
eyther deathe, or barrenesse. So the waters  
were healed vntyll this daye, accordyng to the  
sayyng of Eliseus which he spake.

And he went vp from thence vnto Bethel.  
And as he was going vp the waye, there came  
lytle chyldren out of the ctye, and mocked hym,  
and sayde vnto hym: Go vp thou balde heed, go  
vp thou balde heed. And he turned backe, and lo-  
ked on them, and cursed them in the name of the  
Lorde. And there came to the beeres out of that  
wood, and tare xliij. chyldren of them. And he  
went from thence to mounte Carmel, and from  
thence he turned agayne to Samaria.

### The. iii. Chapter.

The kynges of Israel, Iuda and Edom lacke water,  
whi. d they obayne through the prayer of Eliseus.  
The kyng of Moab fighteth against Israel.

**I**ehoram the sonne of Ahab began to  
raygne vpon Israel in Samaria, &  
xviij. yere of Iehosaphat kyng of Ju-  
da, and raygned twelue yeres. And  
he wrought euyl in the sight of the Lorde, but  
not lyke his father & lyke his mother: for he put  
awaye the ymages of Baal that his father had  
made. Neuerthelesse, he cleued vnto the synnes  
of Ieroboam, the sonne of Nabat (which made  
Israel to synne) and departed not therefrom.

And Mesa kyng of Moab was a lorde of  
shepe, and rendered vnto the kyng of Israel an  
hundred thousand lambes, and an hundred thou-  
sande rammes with the woll. But when Ahab  
was deed, it fortuneth, that the kyng of Moab  
rebelled agaynst the kyng of Israel. And king  
Jehoram wente out of Samaria the same sea-  
son, and nombred all Israel, and went, and set  
to Iehosaphat the kyng of Iuda, sayyng: the  
kyng of



kyng of Moab hath offended agaynst me, wilt thou come with me agaynst Moab to battayle? he answered: I wyl come vp, for as I am, so art thou: and as my people be so are thy people: and thy hozels as myne. And he sayde: What waye shall we goo vp? And he answered: The waye thowowe the wyldernesse of Edom.

**A** And so the kyng of Israel toke his tournepe and the kyng of Iuda, and the kyng of Edom. And when they had compassed the waye seven dayes, they had no water for the hooft, and for the cattell that folowed them. And the kyng of Israel sayde: Alas, the Lorde hath called the se thre kynges togyther, to delouer them ouer into the hande of Moab. But Jeholaphat sayde:

**II. cc. xlii. a** \*is there not here a Prophte of the Lorde, that we maye enuyse of the Lorde by hym? And one of the kynges of Israel's seruantes answered, and sayde: Here is Elisa the sonne of Saphat, whiche poured water on the handes of Elia. And Jeholaphat sayd: Is not the worde of the Lorde with hym? And so the kynges of Israel, and Jeholaphat, and the kyng of Edom went downe to hym.

**C** And Elisa sayde vnto the kynges of Israel: what haue I to do with the? Get the to the prophetes of thy father and to the prophetes of thy mother. And the kyng of Israel sayd vnto him: Oh, naye. For the Lorde hath called these thre kynges togyther to delouer them into the hand of Moab. And Elisa sayde as sure as the Lorde of hostes lyueth (in whose syght I stande) and it were not, that I regarde the presence of Jeholaphat the kyng of Iuda, I wolde not loke towarde the, nor yet se the.

But nowe byng me a mynstrel. And when the mynstrell played, the hande of the Lorde cam vpon hym. And he sayde: thus sayth the Lorde: Make this playne grounde full of dyches. For thus sayth the Lorde: ye shall se neyther wynde nor rayne, and yet the broke shall be fylled with water, that ye maye drynke: both ye and poure bestes, and poure cattell. And this is yet but a small thyng in the syghte of the Lorde, for as moche as he wyl gyue ouer the Moabites also into your hands. And ye shall smyte euery stronge towne and euery goodly cytie, and shall felle euery pleasant tre, and stoppe euery well of water, and marre euery good plot of ground with stoones. And in the moynyng when the meate offryng was offred, it fortuned, that there came water by the way from Edom: and the countrey was fylled with water.

**D** And when all the Moabites herde that the kynges were come vp to syght agaynst them, they gathered all togyther, from the yongest that was bable to put on harnesse, and so vppwarde, and stode in the bozde of the lande.

And they were vpearly in the moynyng and the sunne shone vpon the water, that the Moabites sawe the water as farre of, as red as bloud and they sayde: this is the bloude of slaughter: the kynges are slayne, and one hath smytten another. Now therefore Moab get the to the spyle. And when they came to the hooft of Israel, the

Israelites stode vp, and smote the Moabites, so that they fledde before them, but they folowed vpon them, and smote Moab. And they ouerthrew the cyties: and on euery good parcel of lande cast euery man his stone, and fylled it, and they stopte all the welles of water, and felled all the good trees. Onely in the cytie of byzke left they the stoncs thereof howbeit they went about it with synges, and smote it.

And when the kyng of Moab sawe that the battayle was sore agaynst hym, he toke with hym seven hundred men that dyne the swearde to haue goone thowowe, euen vnto the kyng of Edom: but they could not. And then he toke his eldest sonne (that shoulde haue raygned in his stede) and offred hym for a burnt offryng vpon the wall. And there was greete indignacion agaynst Israel, and they departed from him, and returned to theyr owne lande.

#### The. iiii. Chapter.

**C** God gyueth a certayne poore woman oyle and sheweth by heliseus, heliseus (whom the sette calleth Elisa) at teryng of Moab a chyld for his hostelle: which dyeth, and is after rapsh to lyfe. He maketh swete the pottage: and multiplieth the loues.



**A**nd there cryed a certayne woman of the wyues of the prophetes vnto Elisa saying: thy seruante my husbnde is deed, and thou knowest, that thy seruant dyd feare the Lorde.

And yf creditour is come to set my two sonnes to be his bondmen. Elisa sayd vnto her: tell me what I shal do for the? what hast thou in thyne house? She sayd: thyne handmayd hath nothing at all in the house, save a pytche of oyle. He sayd vnto her: Go, and bozow vessel for the: of them that are withoute, euen of all thy neyghbours, empty vessels and that not a fewe. And when thou arte come in, thou shalt shut the doze after the and a ter thy sonnes, and poure out into all those vessels, and let asyde that which is full.

And so the woman went from hym, and shut the doze after her and after her sonnes. And they brought to her, and she poured out. And it came to passe, yf when the vessels were full, she sayde vnto her son: bring me yet a vessel. And he sayd vnto her: I haue no mo. And yf oyle ceased. The she came and told the man of God. And he sayd go, & sell the oyle, & paye them yf thou arte in det vnto, but lyeue thou and thy chyldre of yf rest.

And it fel on a daye, that Elisa came to Sunem, where was a great woman that toke him in for to eate bread. And so it came to passe, that fro that tyme forth as oft as he cam that way) he turned in thither to eate bread. And she sayd vnto her husbnde: Beholde, I perceyue, that this is an holpe man of God that cometh so ofte by our place. Let vs make him a chambze (I pray the) with walles, and let vs set hym there a bed and a table and a stole, and a candlestpycke. that he may turne in thither when he cometh to vs.

And it fortuned on a day, yf he came thither, and turned into the chambze, & laye therein, and sayd to Gehazi his seruant: call this Sunamite. And when he called her, she presented her selfe before hym.



fore him. And agayne he sayd vnto him: Tel her  
Beholde, thou hast ben carefull for vs, and hast  
made all this prouidid. What shall we nowe do  
for the? woldest thou be spoken for to the kynge,  
or to the captayne of the host? She answered: I  
dwell amonge myne owne people. And he sayd  
agayne: what is to be done for her? Sehezi answered  
Clerely she hath no childe, & her husbände is  
olde. And he sayd: call her. And whē he had cal-  
led her, she stode in þe doore. And he sayd \* by such  
a tyme, and as soone as the frute can lyue, thou  
shalt embrace a sonne. And she sayd: Oh naye,  
my lord, thou man of God, do not lye vnto thy  
handmayde. And the wyfe conceyued, and bare  
a sonne that same season that Eliseus had sayd  
vnto her, as soone as the frute coulde haue lyfe.

gen. 38. 13  
roma. 17. b

**D** And when the chylde was growen, it sel on  
a day, that he went out to his father, and to the  
reapers. And he sayd to his father. my herd, my  
herd. And he sayd to a lad: Carry hym to his mo-  
ther. And when he had carryed hym and brought  
him to his mother, he sat on her knees tyl none,  
and then dyed. And she went vp, and layed hym  
on the bed of the man of God, and shut the doore  
aboute hym, and went out, and called vnto her  
husbände, and sayd sende with me (I pray the)  
one of the yonge men and one of the asses. For  
I wyll runne to the man of God, and come a-  
gayne. And he sayde: wherfore wylt thou go to  
hun, seinge that todaye is neyther newe moone  
nor Sabbath daye? She answered for health.  
The he sadled an asse, and sayd to her seruant  
leade a way þe asse, and make her not go slowly,  
(bycause I ryde vpon her, but when I byd the.

**E** And so she went, and came vnto the man  
of God to mount Carmel. And it fortunied, that  
when the man of God saw her farre of, he sayd  
to Sehezi his seruant: Beholde, ponder is the  
Sunamite. Run therfore to mete her, and saye  
vnto her: Is all wel with the and with thy hus-  
bände, & with the lad? And she answered: All is  
well. And when she came to the man of God vp  
to the hyll, she caughte hym by the feet. But Se-  
hezi went to her, to thrust her awaye. And the  
man of God sayd: let her aloone, for her soule is  
vered within her, and the Lorde hath byd it fro  
me, and hath not tolde it me. Then she sayd: dyd  
I desyre a sonne of my lord? dyd I not requyre  
the, that thou shouldest not discreue me?

111. re. 17. a.

luka. 7. a.

1. re. 17. b.

Then he sayd to Sehezi. \* gyde vp thy lop-  
nes, and take my staffe in thyne hande, and go  
thy waye. \* If thou mete any man salute hym  
not. And if any salute the, answer hym not a  
guyne. And lay my staffe vpo þe face of the childe  
And the mother of þe childe sayd: \* as sure as the  
Lorde lyueth, & as thy soule lyueth, I wyll not  
leave the. And he arose, & folowed her. Sehezi  
went before them, & layed the staffe vpo þe face  
of the childe. But there was neyther voyce nor  
any feling: wherfore he wēt agayne to mete hym  
and tolde hym, saying: þe childe is not awaked.

**F** And when Elisa was come into the house,  
beholde, the chylde was deed, and layed vpon  
his bed. He went in therfore, and shut the doore  
to the lad and him, and prayed vnto the Lorde.

\* And went vp, and lape vpon the lad, and put  
his mouth on his mouth, and his eyes vpon his  
eyes, and his handes vpon his hādes, and whē  
he so lape vpon the chylde, the flesch of the childe  
warmed warme. And he went agayne, & walked  
ones vp and downe in the house, and then wēt  
vp and layed hym selfe vpon hym agayne. And  
then the chylde gasped seuentymes, and opened  
his eyes. And he called Sehezi, and sayde: Call  
for this Sunamite. So he called her, whiche  
when she was come in vnto hym, he sayde vnto  
her: \* Take thy sonne. Therfore she wente in,  
and fell at his feete, and bowed her selfe to the  
ground, and toke vp her sonne, and went out. **F**  
Elisa came agayne to Silgal, and there was a  
dearth in the lande, and the chylde of the pro-  
phetes dwelt with hym. And he sayde vnto his  
seruaunte: Set a greete potte on the fyre, and  
make pottage for the children of the prophetes,  
and one went oute into the felde, to gather he-  
bes, and founde (as it were) a wylde vyne, and  
gathered thereof wylde Coloquintidas his lap  
full, and came and byed them into the potte of  
pottage: for they knewe it not. So they poured  
oute for the men to eate. And it fortunied, that  
whē they tasted of the pottage, they cryed oute,  
and sayd: O thou man of God, there is death in  
the pot, and they coulde not eate therof. Wat he  
sayde: bynge mele. And he cast it into the pot,  
and sayde: It shal be for the people, that they maye  
eate, and there was nomore harme in the potte.

luka. 7. c

16

There came a man from Baal Salisa, and  
brought the man of God breed of the fyrst frui-  
tes, euen twety loues of barley, and newe corne,  
which was pet in his bagges, and sayde: Gyue  
vnto the people, that they maye eate. And bys  
mynistre answered: why, shall I set this before  
an hundred men? he sayd agayne: gyue it vnto  
the people þe they maye eate. For thus sauyth the  
Lorde: \* they shal eate, and there shal be left ouer  
And so he dyd set it before them, & they dyd eate,  
and left ouer: accordyng to the word of þe Lorde.

John. 6. a

### The v. Chapter.

Naaman the syrian is healed of his leprosie. Sehezi  
is taken in the crosse, bycause he toke moneye and  
captment of Naaman.

**N**aamcaptayne of the hoste of  
the kynge of Siria, was a greete  
man, and honourable in the syght  
of his master: bycause that by him  
the Lorde had gyuen healeth vnto  
Siria. he also was a myghty mā  
and experie in warre, but he was a lepre. And  
the Sirians had gone oute by companyes, and  
had brought out of the countrey of Israel a w-  
le mayde, and she was with Naamans wyfe.  
And she sayd vnto her lady: I wolde to God my  
lorde were with the prophete that is in Sama-  
ria: for he wold delouer him of his leprosie. And  
he went in, and tolde his lord, saying: thus and  
thus sayde the mayde that is of the lande of Is-  
rael. And the kynge of Siria sayde Come, and  
entre in, and I wyl sende a letter vnto the kynge  
of Israel: And he came, and toke with hym ten  
talentes of syluer, and syre thousande peces of  
golde, and ten chaunge of raynetes: & brought  
the letter

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the letter to the kyng of Israel conteyning this tenour: Now when this letter is come vnto the beholde, I haue therewith sent Naaman my seruant to the, that thou mayest tryd him of his leprosie. And it fortuneth, that when the kyng of Israel had red the letter, he rēd his clothes, and

De. viii. c.

sayd: \*am I God, that shoulde slaye and make alyue? Noz he doeth sende to me, that I shoulde deliuer a man from his leprosie: Wherefore conlyde (I praye you) and se how he seeketh a quarrell agaynst me. Whiche when Elisa the man of God had hearde howe that the kyng of Israel had rent his clothes, he sent vnto the kyng saying: wherfore hast thou rente thy clothes? Let hym come now to me, and he shall knowe, that there is a Prophete in Israel.

And so Naaman came with his horses and with his charettes, and stode at the doore of the house of Elisa. And Elisa sent a messenger vnto him, saying: go & wash the in Jordā. vii. tymes and thy flesh shal come agayne to the, and thou shalt be cleansed. But Naaman was wroth and went away, & sayd: Beholde, I thought w my selfe: he wolde surely come out, & stand, & call on the name of y Lord his God, and put his hande on the place, that he myght heale the leprosie. Are not Abana & Parphar ryuers of Damascus, better then all the waters of Israel? If I wash me also in them, shall I not be cleansed? And so he turned hym, and departed with displeasure. And his seruantes came, and communed with hym, and sayde: Father yf the Prophet had bidden the do some great thyng, oughtest thou not to haue done it? How moche rather then, when he sayth to the: wash, and be cleansed? Then went he downe, and washed hym selfe seuen tymes in Jordā, accordyng to the saying of the man of God: and his fleshe chaunged, lyke vnto the flesh of a lytle chyld, \* and he was cleansed.

Luc. xiii. c.

And he turned agayne to the man of God, he and all his company, and stode before him & sayd: Beholde, I know now y there is no God in all the worlde, but in Israel. Now therfore take a blessing of thy seruānt. But he sayd: \*as surely as the Lorde lyueth (before whom I stand) I wyl receyue none. And when the other wolde haue cōstrayned hym to receyue it, he wold not.

iii. re. p. b. i. a

And Naaman sayd: \*as thou wilt: but I desire the. Shal there not be gyuen to thy seruānt, as moche of this earth as two mules maye beare? Noz thy seruānt wyl henceforth offer neyther burnt sacrifice noz offering vnto any other god, save vnto y Lorde. But heerein the Lorde be merciful vnto thy seruānt, y when my master goeth into the house of Rimmon, and doeth worshyppe there, and leaneth on myne hand, and I also worshyp in the house of Rimmon. (When I do worshyp, I saye:) in the house of Rimmon the Lorde be merciful vnto thy seruānt bycause of this thing. Vnto whom he sayd: go in peace. And whē he was departed from him as it were a forlonge of grounde, Gehazi the seruānt of Elisa the man of God sayd: beholde, my master hath spared Naaman this Syrian, y he wolde not receyue of his hande those thynges, that he

offred. As surely as the Lorde lyueth, I wil run after hym, and take somewhat of hym. And so Gehazi folowed Naaman. And when Naaman sawe hym runnyng after hym, he light downe from the charette to mete hym, and sayde: \* is all well? he answered: All is wel. Beholde, my master hath sent me, sayinge: Se, there be come to me, euen now from mounte Ephraim two younge men of the chyldren of the Prophetes: gyue them I praye the, one talent of syluer, and twochaunge of garmentes. And Naama sayd: with a good wyll. Take two talentes: & he compelled him to bynde two talētes of siluer in two bagges, w twochaunge of garmentes, & layed them vpon two of his seruāntes, to beare them before hym. And when he came into a secrete place, he toke the frō their hād, & bestowed it in the house, & the wē were let go: & they departed.

But he went in, and stode before his master. And Elisa sayd vnto him: whence comest thou Gehazi? he sayd: thy seruānt went no whither. But he sayd vnto him: wēt not myne hert to the when the man touched agayne from his charette to mete the? Is it nowe a tyme to receyue moneye, to receyue garmentes, olyue trees, vyneyardes, Weepe and oxen, men seruāntes, and mayde seruāntes? The leprosie therfore of Naaman shall cleaue vnto the, and thy seed for euer. \* And he wēt out from his presence a lepre as whyte as snowe.

iii. re. p. b. i. a  
ii. pa. p. b. i. a

#### ¶ The vi. Chapter.

Elisus maketh prou to synnime aboute the water. The Syrians besiege Israel, so that thre women agree together to eate theyr owne chyldren.

The chyldren of the prophetes sayd vnto Elisa: Beholde, the place where we dwell with the is to lytle for vs. We will therfore go vnto Jordā, and take thēce euery mā a beime, and buylde vs a place to dwell in. And he answered: go. And one said: be content (I praye the) & com w thy seruāntes. And he answered: I wil come, and so he wēt w them. And whē they came to Jordā they cut downe wood. But it fortuneth, that as one was felling downe of a tree, the axe heed fell into the water. And he cryed, and sayd: alas master, it was lent me. And the man of God sayd: wher felst it? And he shewed hym the place. And he cut downe a speke, and cast it in thither, and immediatlye the prou dyd swym. Therfore sayde he: take it vp. And he stretched out his hand, & toke it vp.

But y kyng of Siria warred agaynst Israel and toke cōsail w his seruāntes, and sayd: In yondre secrete place shalbe my remayning. And the man of God sent vnto the kyng of Israel, sayinge: Beware that thou go not ouer to suche a place, for there the Syrians are lurking. Therfore the kyng of Israel sent to the place which y man of God told him, and warned hym of, and saued hym selfe from it, not ones, noz twyse.

And the bert of the kyng of Siria was troubled for this thing & he called for his seruāntes and sayd vnto them: wyl ye not shew me which of our men shal betraye me to the kyng of Israel? And one of his seruāntes sayde: none my lord, O kyng, but Elisa y prophet that is in Israel telleth the



telletb the kyng of Israel: yea, euen the wordes þ thou spakest in the pꝛeup chābre. He sayd: go, and e. pꝛe where he is, þ I may send and fet him. And one told him, sayng: beholde, he is in Dothaim. Therefore sent he thither horses and charettes, and a myghty hoost. And they came by nyght, and compassed the cite about.

**D** And whē þ seruaunt of the mā of God arose vpearly to go out, beholde, there was an hoost rōde about the towne with horses & charettes. And his seruaunt sayde vnto hym: Alas master what shall we do? He answered: \* feare not, for they þ be with vs are mo the they þ be with the. And Elisa prayed, and sayd: Lord (I beseech the) open his eyes. þ he may se. And the Lorde opened the eyes of the yongeman. And beholde, the moūtaine was full of horses & charettes of fyre round about Elisa. And whē they came downe to hym, Elisa prayed vnto the Lord, and sayde: Smyte this people, I praye the with \* blyndnesse. And he smote them with blyndnesse, accozdyng to the desyre of Elisa. And Elisa sayd vnto them: this is not the way, neyther is this the towne: folow me, and I wyl byng you to the mā whō ye seke. But he led them to Samaria.

**E** And it fortuned, that when they were come to Samaria, Elisa sayd: Lord, open theyꝛ eyes that they maye se. And the Lorde opened theyꝛ eyes, and they sawe. And beholde, they were in the myddell of Samaria. And the kyng of Israel sayd vnto Elisa whē he sawe them: Wyf ather, hal I smyte them? And he answered: thou shalt not smyte the: But smyte them that thou hast taken with thyne owne swerde, and with thyne owne bowe. But rather set breed and water before them, that they maye eate and drynke and go to theyꝛ master. And he prepared a great refection for them. And when they had eate and dronken, he sent them away: and they went to theyꝛ master. And so the souldyers of Syria came nomore into the lande of Israel.

**F** After this it chanced, that Benhadad kyng of Siria gathered all his hoost, and went vp, & besieged Samaria. But there was a greaue deth in Samaria: and behold, they besieged it, vntyll an asses heed (was solde) for foure scoze syluer pence, and the fourth parte of a cab of dones donge, for fyue syces. And as the kyng of Israel was goinge vpon the wal, there cryed a woman vnto him, sayng: helpe, my Lorde. He sayd: yf the Lorde do not succour the, wherwith can I helpe the: with the barne oz w the vynepresser? And the kyng sayde vnto her: what wilt thou? She answered: ponder womā sayd vnto me: byng thy son, that we maye eate hym today, and we wyl eate myne tomoꝛowe.

**G** \* And so we dressed my sonne, and dyd eat him. And I sayd to her this other day: byng thy son that we maye eate him, and she hath byd her son. And it came to passe, that when the kyng herde the wordes of the woman, he rent his clothes, & went vp on the wall. And the people looked and beholde, he had sackloth vnder, vpon his fleithe. Then he sayde: \* God do so and so to me, yf the heed of Elisa th: sonne of Dayhat shal stand on

hym this daye. But Elisa sat in his house, and the elders sat by hym, and the kyng sent a man before hym: But yet the messenger came to him he sayd to the elders: haue ye not sene how that the sonne of this mā murderer hath sent to take away myne heed? be circumspect when the messenger cometh, and shut the doze, and hold hym at the doze: is not the sound of his masters feete behynde hym? Whyle he yet talked with them: beholde, the messenger came downe vnto hym, and sayd: beholde, this euill is of the Lord, and what moze shall I loke for of the Lorde?

#### The vii. Chapter.

Elisa prophesied plentifully of bꝛeade and other thynges to Samaria. The Syrians ran away, and haue noman folowynge them. The lorde that would not be, leue the wordes of Elisa is troden to death.

**H**en Elisa sayd heare ye the word of the Lord: thus sayth þ Lord: \* tomoꝛowe this tyme shal a buschel of fine flour be sold for a sicke, & two buschels of barley for a sicke in þ gate of Samaria. The a certayne lorde (on whose hande þ kyng leaned, answered þ mā of God, & sayd: beholde, yf þ Lord wold make windowes in heuē might this saying come to passe he sayd: behold, thou shalt se it w thyne eyes, but shalt not eat therof.

And there were foure leperous men at the entryng in of the gate. And they sayd one to another: whysyt we here vntyll we dye? Pf we say we wyl entre into the cite: beholde, the deth is in the cite. & we shal dye therein. And yf we syt styll here, we dye also. Now therefore come, & let vs fall vpon the hoost of the Syrians: Pf they saue our lyues we shal lyue: Pf they kyll vs, the are we deed. And so they arose in the nyghte, to go to the hoost of the Syrians. And when they were come to the vtmost parte of the hooste of Siria, beholde, there was noman there.

For the Lorde had made the hoost of the Syrians \* to heare a noyse of charettes, & a noyse of horses, & the noyse of a great host. In somoch that they sayd one to another: lo, þ kyng of Israel hath byred agaynst vs þ kynges of the heathenes, & the kynges of the Egyptians to come vpo vs. Therefore they arose, & fled in the nyght and left theyꝛ tentes, theyꝛ horses & theyꝛ asses, & the felde which they had pyched, eue as it was and fled for theyꝛ lyues. And whē these lepers came to the edge of the hooste, they went into a tent, and dyd eate and drynke, and carped chēce syluer and golde, and raymente, and went and hyd it, came agayne, and entered into an other tent, and carped thence also, and went & hyd it.

Then sayd one to an other: We do not well this day, for asmoch as it is a day to bring good tydings, & we holde our peace. Pf we tary tyll the day light, som mischefe wyl come vpon vs. Now therefore come, that we may go, and tel þ kynges household. And so they came, and called vnto the porter of the cite, and tolde them, sayng: we came to the pauplyngs of the Syrians: and se, there was noman there, neither voyce of man, but horses and asses tyed: and the tentes were euen as they were wont to be.

And so the man called vnto the porters, and they tolde

t. ps. lxxv. a.

se. r. c. sapl. xlv. c.

dnt. res. d. 1 ch. d.

asach b. b. c. la. p. m. d.

zen r. b. d. de r. b. d. d. ch. x. m. b.

m. r. d. p. c.



¶ They told the kynges house within. And þe kyng arose in the night, and sayd vnto his seruantes: I wyll see we pon now, what the Siriāns haue done vnto vs. They knowe þe we be hungrye, & therefore are they gone oute of the panyons, to hyde them selues in the felde, sayinge: whē they come out of the cytie, we shal catche the alpue, & get into the cite. And one of his seruantes answered, and sayde: Let men take (I praye you) fyue of the hoxles that remaine, and are left in the multitude. Beholde, they are euen as all the multitude of Israhel that are left in the cytie: beholde (I saye) they are euen as the multitude of the Israhelites that are consumed, and we wyll sende, and se. They toke therefore the hoxles of two charrettes, and the kyng sent after the host of the Siriāns, sayinge: goo, and se. And they went after them euen vnto Iordā, and lo, all þe waye was full of clothes and vessels which the Siriāns had cast from them in theyr haste.

¶ And the messengers returned, and told þe kyng. And the people went out, & spoyled the tētes of the Siriāns. And so it came to passe, þe a bushel of fyne flour was solde for a sicle, and two bushels of barley for a sicle: according to þe word of the Lord. And the kyng appointed þe lord (on whose hand he leaned to be at þe gate). And þe people trode vpon him in the gate, & he dyed: according to the worde of the man of God, which he sayd: when the kyng came downe to hym. And so came the thing to passe, þe the mā of God had spoken to the kyng, sayinge: two bushels of barley for a sicle, and a bushell of fyne flour for an other, shal be: to morowe this tyme in the gate of Samaria. Where vnto that lord answered þe man of God, and sayde: Yea, and yf the Lord made wyndowes in heauen, myght it come to passe. And he sayde: Beholde, thou shalt see it with thine eyes, and shalt not eate thereof. And euen so chaunced it vnto hym: for the people trode vpon him in the gate: and he dyed.

¶ The viij. Chapter.

¶ Elisa prophesied vnto the Sunamite the death of Ierem. After the death of Benhadad rayner of Israhel in Syria. Jehoazam the sonne of Jehosaphat rayner in Iuda. And failed from Iuda. Whosē sūdererth Jehoazam.

¶ Then spake \* Elisa vnto the woman, whose sonne he had restored to lyfe agayne: sayinge: vp, & go, thou, & thine house, & sojourne wheresoeuer þe canst, for the Lord hath called for a death, and þe same shall come vpon the lande seven yeres. And the woman arose, and dyd after the sayinge of the man of God, and wēt both she and her household and sojourned in the lande of the Philistines seven yere. And at the seven yeres ende, it fortunēd, that the woman came agayne out of þe land of the Philistines, and went out to cal vpon the kyng for her house & for her lande. And the kyng talked with Gebezi the seruāt of þe mā of God sayinge: tell me (I praye) all the greates dedes, that Elisa hath done. He tolde the kyng, how he had restored a deed man to lyfe agayne: but in þe meane tyme the woman (whose chyld he had rayled vp agayne) cryed to þe kyng for her house and for her lande. And Gebezi sayde: Aylorde

O kyng, this is the woman, and this is her sonne whom Elisa rayled vp agayne. And when the kyng asked the woman, she told him. And so the kyng deliuered her a chambrelayne sayinge: restore thou vnto her, all that are hers: and all the frutes of the felde syng the daye that she left the lande, vntill this tyme.

¶ And \* Elisa came to Damascus, and Benhadad the kyng of Syria was sycke. And one told him, sayinge: The mā of God is com byther. And the kyng sayd vnto Hazael: take a present in thine hande, and go mete the man of God, & thou mayst aske the Lord by hym, whether I shal recouer of this disaile. And so Hazael went to mete him, and toke the present with hym, and of euery good thinge of Damascus, eue as moche as fouretye camelles coulde beare, and came and presented hym selfe before hym, and sayd: Thy sonne Benhadad kyng of Syria hath sent me to the, sayinge: shal I recouer of this disaile?

¶ And Elisa sayde to hym: goo, and saye vnto hym: thou shalt recouer, howbeit, the Lord hath shewed me, that he shal surely dye. And he looked asyde, and was ashyamed, and the man of God wepte. And Hazael sayd: why wepest thou lord? He answered, for I knowe the euyl thynges that thou shalt do vnto the chyldren of Israhel: for theyr stronge cyties shalt thou set on fyre, and theyr yonge men shalt thou slaye with the swerde, and shalt cast out the braynes of theyr luckynge chyldren, and all to teare theyr women with chyldre.

¶ But Hazael sayd: what is thy seruāt a dog that I shoulde do this greates thyng? And Elisa answered: þe Lord hath shewed me, & thou shalt be kyng of Syria. And so he departed fro Elisa and came to his master, whiche sayde to hym: What sayde Elisa to the? he answered, he tolde me that thou shouldest recouer. And on the morowe it fortunēd, that he tooke a thicke cloth, and dypt it in water, and sprede it on his face, and he dyed: and Hazael raygned in his stede.

¶ The xij. yere of Jehoazam the sonne of Ahab kyng of Israhel, Jehosaphat being also kyng of Iuda, Jehoazam the son of Jehosaphat kyng of Iuda began to raygne. .xxiiij. yere olde was he, when he beganne to raygne: and he raygned egypte yere in Jerusalem. And he walked in the wayes of the kynges of Israhel, as they þe were of the house of Ahab, for the daughter of Ahab was his wyfe, and he dyd euill in the syght of the Lord. And the Lord wolde not destroye Iuda: and that bycause of Dauid his seruāt: as he promysed him to geue him alway a light amonge his chyldren.

¶ In those dayes Edd dyd wyckedly when he was vnder þe hand of Iuda. For they made the a kyng of their owne. So Jehoazā wēt to zair, he & al his charrettes with him. And he arose by nyght, and smote the Edomites whiche copasied him in with the captaynes of his charrettes, and the people fled into theyr tentes. But Edd rebelled, so that he wolde not be vnder the hand of Iuda vnto this daye. And when Lobnah began to be disobedient euen that same tyme.

¶ The rest



**J** The rest of the wordes that concerne Joram  
 & all that he dyd, are they not wyrtten in þe boke  
 of the chronicles of the kynges of Juda: And Jo-  
 ram rested with his fathers, and was buryed be-  
 syde hys fathers in the cite of David. And \* A-  
 haziab hys son raygned in hys stede. In the xij.  
 yere of Joram the son of Ahab kyng of Israel,  
 dyd Ahaziab the son of Jehoram kyng of Ju-  
 da begin to raigne. Two & twenty yere old was  
 Ahaziab when he began to raigne, and he ray-  
 gned one yere in Jerusalem, & his mothers name  
 Athaliah the daughter of Omri kyng of Is-  
 rael. But he walked in the waye of the house of  
 Ahab, and dyd euyl in the syght of the Lord, euē  
 as dyd the house of Ahab. For he was the sonne  
 in lawe of the house of Ahab.

**A**nd he went with Joram the sonne of Ahab  
 to war agaynst Hazael kyng of Siria in Ra-  
 moth Gilead, & the Sirians wounded Jorā. And  
 \* kyng Jorā went bakke againe to be healed in  
 Jezrael of þe woundes which þe Sirians had gauen  
 him at Ramoth whē he fought agaynst Hazael  
 kyng of Siria. And Ahaziab the son of Jehorā  
 kyng of Juda went downe to se Joram the sonne  
 of Ahab in Jezrael, because he was sycke there.

#### The .ix. Chapter.

*Jehu is made kyng of Israel, and killeth Jehoram  
 the kyng thereof, and Ahaziab; otherwise called Mocha-  
 zias & the kyng of Juda also: & causeth Jezabelles be-  
 cast downe out of a wyndow & the dogges eateth her.*



**A**nd Elisa the prophet called one of þe  
 children of the prophetes, and sayde  
 vnto him. \* gyde vp thy loines and  
 take this bore of oyle in thy hand, &  
 get the to Ramoth in Gilead. And  
 whē þe comyst thither, loke where is Jehu þe son  
 of Jehosaphat, the sonne of Nimsi, & go to hym, &  
 & make him arysle vp from amonge his bretthren,  
 and carry hym to a secreete chābre. Then take the  
 bore of oyle, and poure it on hys heede, and saye:  
 thus sayeth the Lorde: I haue annoynted the to  
 be kyng ouer Israel. And then open the doze, &  
 fflye wythout any tarping. And so the seruaunte  
 of the prophet gat hym to Ramoth Gilead, and  
 when he came in, beholde, the captaynes of the  
 hoost were spetpunge together. And he sayde: I  
 haue an errande to the, O captayne. And Jehu  
 sayde: vnto whiche of all vs? he sayde: to the, O  
 captayne. And he arose, and went into þe house.

**A**nd he poured the oyle on his heede, and sayd  
 vnto hym: thus sayeth the Lorde God of Israel:  
 \* I haue annoynted the to be kyng ouer the peo-  
 ple of the Lorde, euē ouer Israel. Thou shalt  
 smyte þe house of Ahab thy nygster, that I may  
 auenge þe bloude of my seruautes the prophetes  
 and the bloude of all the seruautes of the Lorde  
 of the hande of Jezabell, for the whole house of  
 Ahab shalbe destroyed, and \* I wyl destroye fro  
 Ahab, euē hym þe maketh water agaynst the  
 wall, and hym that is pylsoned and forsaken in  
 Israel: and I wyl make the house of Ahab lyke  
 the house of Jeroboam the son of Nabat, & lyke  
 the house of Baasa the son of Ahia. And as for  
 Jezabell, \* the dogges shall eat her in the felde  
 of Jezrael, and there shalbe none to burye her.  
 And he opened the doze, and fled.

Jehu came out to the seruantes of his lord  
 and one sayde vnto hym: is all well? Wherefore  
 came this mad felow to the? And he sayde vnto  
 them: ye know what maner of mā it is, & what  
 his comunicacyon is. They sayde vnto hym: a-  
 gayne: is it not so, tell vs? he sayde: thus & thus  
 spake he to me, saying: Thus sayeth the Lorde:  
 I haue annoynted the to be kyng ouer Israel.  
 Then they besyde the horologe halted, & toke  
 euery man hys garment, and put it vnder hym,  
 and blew wyth trumpettes, sayinge: Jehu is  
 kyng. And so Jehu the sonne of Jehosaphat the  
 sonne of Nimsi conspyred agaynst Joram. Jo-  
 ram kept Ramoth Gilead, he and al Israel by-  
 cause of Hazael kyng of Siria. and \* kyng Jo-  
 ram returned to be healed in Jezrael of the woun-  
 des whych the Sirians had gauen hym, whē he  
 fought with Hazael kyng of Siria.

And Jehu sayd: yf it be your myndes, then let  
 noman departe & escape out of the cite, to go &  
 tell in Jezrael. So Jehu gat vp into a charet, &  
 went to Jezrael where Joram laye, and Aha-  
 ziab kyng of Juda was come downe thither  
 to se Joram. And the watchman that stode in  
 the towne in Jezrael, spyed the company of Je-  
 hu as he came, and sayde: I se a company. And  
 Jehorā sayd: take a horseman and send to mete  
 them, þe may aske whether it be peace. And so  
 there wēt one on horsebacke to mete hym & sayd  
 thus sayth þe kyng: is it peace? and Jehu sayde:  
 what hast thou to do w peace? turne the behynd  
 me. And the watchman tolde, saying: the mes-  
 senger cam to them, but he cometh not agayne.

Then he sent ouer an other on horse backe,  
 which came to them and sayd: thus saith þe kyng  
 is it peace? Jehu answered: what hast thou to do  
 wyth peace? turne the behynd me. And þe watch-  
 man tolde, saying: he cam to them also and com-  
 meth not agayne, & the dyspung is lyke the dys-  
 punge of Jehu the son of Nimsi. for he dyspueth þe  
 charet as he were mad. And Jehorā sayd: make  
 ready, and the charet was made ready. And Je-  
 horam kyng of Israel & Ahaziab kyng of Ju-  
 da wēt out cytber of them in hys charet agaynst  
 Jehu, & mete hym in the forlonge of Naboth the  
 Jezraelite. And it fortuneth, that whē Jehoram  
 sawe Jehu: he sayd: is it peace Jehu? he answe-  
 red. What peace shulde there be, so longe as the  
 whoredomes of thy mother Jezabell & her witch-  
 craftes are so greete? And Jehoram turned hys  
 handes, and fled, and sayd to Ahaziab: there is  
 falschod, O Ahaziab. And Jehu toke a bowe in  
 hys handes, and smote Jehorā betwene the ac-  
 mes, and the arrowe went thorow his heart. And  
 he fell downe flat in his charet. Then said Jehu  
 to Bpdkar a captayne take hym and caste hym  
 in the plot of grounde of Naboth the Jezraelite  
 for I remember that when I and thou rode to-  
 gether in a charet after Ahab his father, þe Lord  
 layd hys heuye burthen vpon hym. I haue sene  
 pesterdaye þe bloude of Naboth, & the bloude of  
 hys sones, sayd the Lord and I wyl quyte it the  
 in this grounde: sayth the Lorde. Now therfore  
 take hym & cast him in the plot of the ground, ac-  
 cordinge to the worde of the Lorde. But when

h Ahaziab



Ahaziah the kyng of Iuda sawe this, he fled by the way of the garden house. And Jehu folowed after hym, and sayd: Smyte hym also in the charet: <sup>or</sup> And they smote hym in his charet at the goyng up to Gur by Ibleam, and he fled to Megiddo, and there dyed. And his seruantes carped hym in a charet to Ierusalem, and buried hym there in his sepulchre w<sup>th</sup> his fathers, in the ctye of David. And in the xi. yere of Ioram s<sup>on</sup> of Ahab, begā Ahaziah to raigne ouer Iuda. And when Jehu was come to Jezrael, Jezabel herde of it, and starched her face, & tyed her heed, and looked out at a wyndowe. And as Jehu entred at the gate, she sayd: had zimet peace whiche slewe his mayster: And he lyfte vp his eyes to the wyndowe, & sayd who is of my lyde, who? And there looked out to hym two of thre chamberlaines, & he sayd. throwe her downe. So they threwe her downe, & her bloude dashed toward the wall, & toward the horses, & he trode her under fote.

And when he was come in, he dyd eat & drinke and sayd go & visyte I praye you, ponder cursed creature, & bury her: \* for she is a kynges doughter. And so when they cam to bury her, they found no more of her then the skull & the feet: & the palmes of her handes. Wherefore they came agayne and tolde hym. And he sayd. thus is the worde of the Lord, which he spake by the hande of his seruaunt Elisha the Thesbite, sayunge: \* in the felde of Jezrael shall the dogges cate the flesh of Jezabel. And so the carkas of Jezabel was enen as dunge vpon the earth in the felde of Jezrael: so that no man myght saye: This was Jezabel.

**E. E. Chapter.**

*Jehu cankerd the lxx. sonnes of Ahab to be slayne, & after that all of his brethren. He synneth & meane also to kille all the pretyes of Baal. After this death bys comyn pagyneth in bys deede.*

*Not. b. l. s.*



Ahab had lxx. sonnes in Samaria. And Jehu wrote letters and sent to Samaria vnto the rulers of Jezrael, to the elders, and to them that brought vp Ahab's chyldren, sayung: Now when this letter commeth to you, ye that haue with you your maisters sonnes, ye haue w<sup>th</sup> you bothe charettes and horses: a stronge cytye haue ye also, and harnesse, loke whiche of your maisters sonnes is best & moost mete, & set hym on his fathers sence, and fyght for your lordes house. But they were exceedyngly afrayde, and sayd: se, two kynges were not able to stande before hym, howe shall we then be able to stande? And he that was gouernour of Ahab's house, & he that ruled the ctye, the elders also, and the tutors sent to Jehu, sayung: we are thy seruantes and wyl do all that thou shalt byd vs we wyl make no man kyng: therefore do thou what seemeth good in thine eyes. Then he wrote another letter to them, sayung: yf ye be myne, & wyl hearken vnto my voyce, then take the heades of the men that are your maisters sonnes, and come to me to Jezrael by to morowe this tyme. And the kynges sonnes were lxx persons, and they were with the great men of the ctye, whiche brought them vp, and when the letter came to them: they take the kynges chyldren, & slewe them, euen lxx

persons, and layde their heades in baskettes, and sent them vnto hym to Jezrael: And there came a messenger and tolde hym, sayunge: they haue brought the heades of the kynges sonnes. And he sayd: let them lay them on two heapes in the entrynge in of the gate, vntill the morynge.

And when it was day he went out, and stode & sayd to all the folke: ye be ryghtuous. Beholde I conspired agaynst my maister, & slue hym. But who slue al these? Learne here, that ther shal fall vnto the earth nothyng of the worde of s<sup>on</sup> the Lord whiche he spake concernynge the house of Ahab. For s<sup>on</sup> the Lord hath brought to passe the thynges s<sup>on</sup> he spake by the hande of his seruaunt \* Elisha. And so Jehu slue all s<sup>on</sup> remayned of the house of Ahab in Jezrael, & all that were great with hym, & his knylfolkes & preastes, so y<sup>et</sup> he let nothing of him remayne. And he arose & departed, & came to Samaria. And when Jehu was in the waye to the house where s<sup>on</sup> shepherdes dyd there they: there, he met w<sup>th</sup> the brethren of Ahaziah kyng of Iuda, & sayd what are ye? They answered, the brethren of Ahaziah are we: & go downe to salute the chyldren of s<sup>on</sup> kyng & the quene. And he sayd: take them alyue. Whome when they had taken them alyue, they slewe them at the well whiche was besyde the house where s<sup>on</sup> shepe are shosen, euen lxx. men, nryt her left he any of them.

And when he was departed thence, he met w<sup>th</sup> Jehonadab the son of \* Rechab comyn agaynst hym. And he blessed hym, & sayd to hym: is thynne hert ryght, as my herte is true with thynne? And Jehonadab answered: y<sup>et</sup> it is: \* (yf it be, sayd he) then gyue me thynne hande. And when he had gyuen hym his hande, he toke hym vp to hym in the charet, & sayd: come with me, and se s<sup>on</sup> zeale that I haue for the Lord: & so they made hun ryde in his charet. And whē he came to Samaria, he slue al that remayned vnto Ahab in Samaria, tyl he had wryte hym out, accordyng to the sayng of the Lord whiche he spake to Elisha. And Jehu gathered al the people togther, & sayd vnto them: \* Ahab serued Baal a lytle: but Jehu shall serue hym more. Now therefore call vnto me al the prophetes of Baal, all suche as serue hym, & all his prestes & let none be lacking. For I haue a great sacrifice to do to Baal: & therefore who so euer is mysted, he shall not lyue. But Jehu dyd it for a subtyltye, to thynke y<sup>et</sup> he myght destroy the seruantes of Baal. And Jehu sayd proclayme an holy conuocation for Baal, & Jehu sent vnto all Irael. And al the seruantes of Baal came, that there was not a man left behynd that came not. And they came into s<sup>on</sup> house of Baal, & the house of Baal was full from one ende to another.

And he sayd vnto hym that was the keyer of the vestre: brynge forth garmentes for all the seruantes of Baal. And he brought them out garmentes. And when Jehu wente with Jehonadab the son of Rechab into the house of Baal he sayde vnto the seruantes of Baal: seache and loke, that there be here with you none of the seruantes of the Lord, but the seruantes of Baal onely. And when they wente in to offre sacrifice and burnt offering, Jehu appoynted epyghte



lxxx. men without, and sayde: If any of the men who I haue brought vnder your handes, escape he that letteth go, shall dye for hym.

**I** And it fortuned, þe assone as he had made an ende of offeryng the burnt sacrifice, Jehu sayde to the men of warre, and to the captaynes: go in and slep the, let none come out. And they smote them with þe edge of the swerde. And the men of warre and the captaynes cast them out, & wet vnto the cite of the temple of Baal, & fet the ymages out of the temple of Baal & burnt them. And they brake þe ymage of Baal, & brake þe house of Baal, & made a draft house of it vnto this day. And so Jehu destroyed Baal out of Israel. But fro the synnes of Jeroboam the sonne of Nabat which made Israel to synne, Jehu departed not neither fro folowynge of them <sup>neither for to take he</sup> the golde calves that were in Bethel and in Dan.

**III. xx. 25-6** And the Lord sayde vnto Jehu: because thou hast done ryght well in bypnyngye to passe the thyng that is right in myne eyes, and hast done vnto the house of Ahab accordyng to all thynges that are in myne heart, therfore shall thy children vnto the fourth generacion syt on the seate of Israel. But Jehu cared not for this, to walk in the lawe of the Lord God of Israel with all his herte, for he departed not from the synnes of Jeroboam, which made Israel to synne.

**III. xx. 25-6** In those dayes the Lord began to cut Israel wythe: \* and Hazael smote the in all the coastes of Israel, fro Jordan eastwarde, euen all þe land of Silad, the Gadites, þe Rubenites, and the þe were of Manasses, from Aroer vnto the ryuer Arnon: euen Silad and Basan. The rest of the wordes that concerne Jehu, and all that he dyd, and all his power, are they not wyrtten in the booke of Chronicles of þe kynges of Israel? And Jehu slepte with his fathers, and they buried hym in Samaria, and Jehoahaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria is. xxviii. yeres.

#### The. xi. Chapter.

**A**thalia putted to death all the kynges sonnes except Jehoas the sonne of Hosiah, which is bydorn and after her death is made kyng.

**A** And Athalia þe mother of Ahaziah when she saw þe her son was deed she arose, and destroyed all the kynges seed. But Jehoab the daughter of king Joas, & syster to Ahaziah toke Joas þe son of Ahaziah, & slede hym fro among þe kynges sonnes þe were slayne, & his nource wth him, out of a sleppynge chābre, and hyd hym from Athalia þe he was not slayne. And he was wth her hyd in the house of the Lord lxx. yere. An Athalia dyd raygne ouer the lande.

And the. vii. yere Jehoiaada sent and fet the rulers ouer the hundredes, wth the captaynes, & the of the garde, & toke the to hym into the house of the Lord, & made a bonde wth them, & toke an oth of them in the house of þe Lord & shewed them þe kynges sonne. And he comaunded them, saynge: this is it þe ye must doo: one thyrde parte of you, whose outye is to come on the Sabbath daye, shall kepe the watche of þe kynges house: And an other thyrde parte shall kepe the gate of Sur & an other thyrde parte shall kepe the gate whiche

is behynde them of the garde: and so shall ye kepe the watch of the house of the Lord, and two partes of you, that is all that go out on the Sabbath daye shall kepe the watche of the house of the Lord aboute the kyng, and ye shall compass the kyng round about, and euery man shall haue his weapon in his hande, and whosoever cometh within þe ranges, let hym be slayne. And se þe ye be with the kyng, as he goeth out and in.

And the captaynes ouer the hundredes dyd accordyng to all thynges þe \* Jehoiaada the prest comaunded, & they toke euery man his men that were to come in on the Sabbath daye wth them þe shulde go out on þe Sabbath, and came to Jehoiaada the prest. And to the captaynes ouer hundredes dyd the prest geue kynges Dauids speares and shylde that were in the temple. And they of the garde stode, and euery man had his weapon in his hande rounde about the kyng, from the ryght corner of the temple to þe left, alonge by the alter and the temple. And he brought out the kynges sonne, and put the crowne vpon him and deliuered hym \* the wytnesse, and made hym kyng, and annoynted hym. And they clapt theyr handes, and sayde. God saue the kyng.



\* And whē Athalia hearde the noyse of þe running of the people, she came to þe people into the temple of the Lord. And whē she looked, beholde, the kyng stode by a pylle, as the maner was, & the syngers & the trumpeters vpon the kyng, and all the people of the lande reioysed, and blew wth trumpettes. And Athalia rent her clothes, and cried treaso, treason. But Jehoiaada þe prest comaunded the captaynes of the hundredes that had þe rule of þe host, & sayd vnto the haue her out without þe temple, þe may be within the ranges, and if any folow her, kyll hym wth the swerde for the prest had sayd she may not be slayne in þe house of the Lord. And they layed handes on her tyl she came into þe wape, by the which the horses went into the kynges palace, & there was she slayne.

\* And Jehoiaada made a bonde betwene the Lord and þe kyng, and the people, þe they shulde be the Lordes people. & also betwene the kyng and the people. And all þe people of the land wet into þe house of Baal, and destroyed it, his high alters also & his ymages brake they downe lustely, and slue Mathan þe prest of Baal before the alters. And the prest set a watche ouer the house of þe Lord: and toke the rulers ouer hundredes the captaynes, & them of the garde, and all the people of the land. And they brought þe king fro the house of the Lord: & came by the wape of the gate



the gate of them of the garde to the kynges palace. And he sat hym downe on the seat of þe kynges. And al the people of the lāde reioysed, and the cytie was in quiet. And they flue Athalia the swearde besyde the kynges palace. Seuen yere olde was Jehoas whē he began to raygne.

The xii. Chapter.

*Jehoas maketh prynces for the repayre of the temple, he is killed by two of hym seruantes & Amaziaburayneth in his stede.*

**I**n the xii. yere of Jehoas the sonne of Jehoiada the kyng began to raygne in þe seventh yere of Jehu. xi. yere raygned he in Jerusalem. And his mothers name was Zebiah of Beer Laba. And he dyd that whiche was good in the syght of Lorde, as longe as Jehoiada the prest enfourmed him. But the bylalters were not taken awaye for the people offered & burnt incense yet vpon þe bylalters. And Jehoas sayd to the prestes: al the syluer of dedicate thynge that be brought to the house of the Lord in euery moneth, that is to say, the money that euery man is set at, & al the money þe euery man wyth a wpl-lynge herre gyueth & byngeth into the house of the Lorde let the prestes take it to them, euery man of hym acquaintance to repaire the broke places of the house: wheresoeuer any decaye is founde. And so it came to passe, that vnto. xxiij. yere of kynges Jehoas, the prestes had mended no thynge that was decayed in the temple. Then kynges Jehoas called for Jehoiada the byshop & the prestes, & sayde vnto them: why repaire ye not the broken places of the temple? Now therfore se that ye receiue nomore money of your acquaintance, excepte ye deliuer it to repaire the temple wythal. And the prestes consented to receiue nomore money of the people: except to repaire the decayed places of the temple.

But Jehoiada the prest toke a chest & bored an hole in the lyd of it, & let it besyde the aultare on þe ryght syde, as euery man cometh into þe temple of the Lorde. And þe prestes that kept the vessels, put therein al the money þe was brought into the house of the Lorde. And it fortuned þe whē they sawe there was muche money in the chest, & the kynges scribe & the hye prest came vp, and tolde the money þe was founde in the house of the Lorde, & put it into a bagge. And they gaue the money lealed into þe handes of them þe executed the worke, and þe had the ouersyght of the house of the Lorde: & they brought it out to þe carpenters & bylders (þe wrought vpon þe house of the Lorde) & to masons & hewers of stone. And they brought tymbre & freestone, to repaire the decay in the house of the Lorde, & to all þe wente out to mende þe temple howbeit there was not made for the house of þe Lorde, bowles of syluer: instrumentes of musike, basons, troyettes: or any vessels of golde, or vessels of syluer, of the money that was brought into the house of the Lorde. But they gaue that to the workemen, and repayed there wyth the house of the Lorde. Moreover, they rekened not wyth the men, into whose handes they deliuered that money to be bestowed on workmen: for they dyd thei bulnes sayth fully. Howbeit trespasse money and synne money was not brought into the house of þe Lorde,

for it was the prestes.

Then came Hazael kyng of Syria vp, and fought agaynst Geth and toke it, & Hazael set his face to go vnto Jerusalem. And Jehoas kyng of Juda toke all the hallowed thynge þe Jeholaphat: Jehoazam & Haziabu his fathers kynges of Juda, had dedycate, and that he hym selfe had dedycated and all the golde that was founde in the treasures of the house of the Lord: & in the kynges house, & sent it to Hazael kyng of Syria and so he departed from Jerusalem.

The remnaunt of the wordes þe concerne Jehoas & all that he dyd, are they not wyrtten in the booke of the Chronicles of the kynges of Juda? And his owne seruantes arose & wrought treason, & flue Jehoas in the house of Hillo, whē he came downe to Silla. Jozaber the sonne of Semath & Jehoabab þe sonne of Somer his seruantes smote hym, & he dyed. And they buried hym wyth his fathers in the cytie of Dauid. And Amaziabu his sonne raygned in his stede.

The xiii. Chapter.

*Jehoas the sonne of Jehu is captured into the handes of the Syrians, and breth. Joas his sonne rayneth in his stede.*

**I**n the xxiiij. yere of Joas the sonne of Jehoabab kyng of Juda, Jehoabab þe sonne of Jehu began to raygne ouer Israel in Samaria. xviij. yere. And he wrought that whiche was euell in the syghte of the Lorde, & folowed þe synnes of Jeroboam the sonne of Nabat, whiche made Israel to synne, & departed not therefrom. And the Lorde was angry wyth Israel, & deliuered them into þe hande of Hazael kyng of Syria, and into þe hande of Benhadad the sonne of Hazael all they dayes. And Jehoabab besought þe Lorde, & the Lorde hearde hym. For he considered the trouble of Israel, where wyth þe kynges of Syria troubled them. And þe Lorde gaue Israel a deliuerer, so that they went out fro vnder the subiection of þe Syrians. And þe children of Israel dwelt in theyi tentes as before tyme. Neuertheles they departed not from the synnes of the house of Jeroboam whiche made Israel synne, but walked therein.

And there remayned a groue of sykes also in Samaria. Nepther dyd he leaue of the people to Jehoabab, but sykes of holme trencharettes, & ten thousande totemen for the kynges of Syria destroyed them, & made them lyke chesed out. The rest of the wordes that concerne Jehoabab and all that he dyd, and his power are they not wyrtten in the booke of the Chronicles of the kynges of Israel? And Jehoabab slept wyth his fathers, & they buried hym in Samaria, & Joas his sonne raygned in his stede. In the xxxviij. yere of Joas kyng of Juda, began Jehoas þe sonne of Jehoabab to raygne ouer Israel in Samaria syxtene yere, and dyd that whiche is euell in the syghte of the Lorde, and departed not fro all the synnes of Jeroboam the sonne of Nabat (that made Israel synne) for he walked therein.

The remnaunt of the wordes þe concerne Joas & all that he dyd, & his power wherwyth he fought agaynst Amaziaburayneth in his stede. The remnaunt of the wordes þe concerne Joas & all that he dyd, & his power wherwyth he fought agaynst Amaziaburayneth in his stede. The remnaunt of the wordes þe concerne Joas & all that he dyd, & his power wherwyth he fought agaynst Amaziaburayneth in his stede.

111. 112. 113.

111. 112. 113.



ges of Israel. And Joas slept with his fathers, & Jeroboam sat upon his seate. And Joas was buried in Samaria among the kynges of Israel.

**D** When Elisa was fallen speke of his synne (whereof he dyed) Joas the kyng of Israel came downe vnto hym, and wept before him and sayd: \* O my father, my father. the charret of Israel, & the horsemen of the same. Elisa said vnto hym. take bowe & arrowes. And he toke vnto hym bowe & arrowes. And he sayde to the kyng of Israel. put thyn hande vpon þ bow, & he put his hande vpon it. And Elisa put his handes vpon the kynges handes, and sayde: open a wyndowe eastwarde & when he had opened it, Elisa sayd mote, & he shot. And he sayde the arrowe of helth of the Lorde & the arrowe of helth agaynst Syria. for thou shalt synne Syria in Aphek, tyll thou haue made an ende of them.

And he sayde: take the arrowes. and he toke them. And he sayde vnto the kyng of Israel: synne the grounde. and he smote thysle and cressed. And the man of God was angry w him, and sayd: thou shouldest haue synned tyll thou haddest synned Syria, tyll þ haddest made an ende of the where now þ shalt synne Syria, but thysle. And also Elisa dyed, & they buried hym. & the soudyers of the Moabites came into the lande the same yere. And it chaunced as some of them were buryng a man & spied the soudyers they cast the man into the sepulchre of Elisa. And when the man was rolled downe, and touched the bodie of Elisa. he reuived and stode vpon his feete.

**E** But Hazael bered Israel, all the dayes of Jehoahaz. And the Lorde had mercy on them, & pytyed them: and had respecte vnto the because of his appoyntment made wth Abraham, Isaac, and Jacob: & wold not destroye them, neyther cast he them fro hym as yet. So Hazael þ kyng of Syria dyed & Zebadad his sonne reigned in his steade. And Jehoahaz the sonne of Jehoahaz went agayne & toke out of the hande of Zebadad the sonne of Hazael, the cyties whych he had taken away out of the hande of Jehoahaz his father in war for thre tymes dyd Joas beat hym, & restored the cyties vnto Israel agayne.

#### The xiiij. Chapter.

Amaziah the kyng of Juda possesse to death the man quellers of his father: and after synneth Edom. Joas dyed and Jeroboam his sonne sat roch in his rowme & after he synneth & Haziah. Amaziah is killed by Zacharia, and Zacharia synneth in his reue.

**I** The seconde yere of Joas: sonne of Jehoahaz kyng of Israel raygned Amaziah the sonne of Joas kyng of Juda: \* he was xvj. yere olde when he began to raygne, & reigned xiiij. yere in Jerusalem, and his mothers name was Jehodan: of Jerusalem. And he dyd that whych is good in the syght of þ Lorde. pet not lyke Dauid his father, but dyd accordyng to all thynges as Joas his father dyd. Neither were the hylaulters taken awaye: for as yet the people dyd sacrifice and burnt incense on þ hylaulters. And as soon as the kyngdome was settled in his hande. \* it came to passe þ he slue his seruants whych had killed þ kyng his father

But the chyldren of those murtherers he slue not, accordyng vnto it that is wyrtten in the booke of the lawe of Moses wherem the Lorde commaunded, sayeng. \* let not the fathers dye for the chyldren, nor let the chyldren be slayne for the father. But let every man be put to death for his owne synne. he slue of Edom in the salt valeye \* ten thousande and toke the castell on the rocke in the same battell, and called þ name of it Joktheel vnto this daye.

**3** Then Amaziah sent messengers to Jehoas the sonne of Jehoahaz sonne of Jehu kyng of Israel, sayenge come, let vs se eche other. And Jehoas the kyng of Israel sent to Amaziah kyng of Juda, sayenge \* dyd not a thistle that is in Libanon, sende to a Cedre tre that is in Libanon, sayenge gyne thy daughter to my sonne to wyfe: And the wyde beast that was in Libanon, wente & troade downe the thistle. Thou hast synneth Edom, thyn harte hath made the proude: Emoye thys glorie. and tary at home. Why dost thou prouoke to my schewe, that thou shouldest be ouerthrowen, and Juda wyth the.

**C** But Amaziah wolde not heare And Jehoas kyng of Israel went by and he and Amaziah kyng of Juda sawe eche other at Bethsames whych is in Juda. And Juda was put to þ worse before Israel, and they fled every man to their tentes. And Jehoas kyng of Israel toke Amaziah kyng of Juda, the sonne of Jehoas the sonne of Abaziah: at Bethsames, and came to Jerusalem & brake downe the wall of Jerusalem fro the gate of Ephraim to the corner gate, foure hundred cubytes. And he toke all the golde & syluer & all the vessels that were founde in the house of the Lorde, and in the treasures of þ kynges house, & the chyldren toke he to be his warres: and returned to Samaria agayne.

The rest of þ actes of Jehoas whych he dyd, and his power, & how he fought wth Amaziah kyng of Juda, are they not wyrtten in the Chronycle booke of the kynges of Israel: And Jehoas slept wth his fathers and was buried at Samaria, amonge the kynges of Israel: and Jeroboam his sonne raygned in his steade.

**E** Amaziah the sonne of Joas kyng of Juda, lyued after the death of Jehoas sonne of Jehoahaz kyng of Israel xlvij. yere. And the remnant of the wordes þ concerne Amaziah, are they not wyrtten in the booke of the chronicles of the kynges of Juda: But they conspyred treason agaynst him in Jerusalem & when he fled to Lachis, they sent after hym to Lachis, and slue him there. And they brought hym on horses, & he was buried at Jerusalem. with his fathers, in the cytie of Dauid. \* And al þ people of Juda toke Azaria, whych was xvi. yere olde, & made hym kyng for his father Amaziah. He buyle \* Elath, & brought it agayn to Juda, after that the kyng was layde to rest wth his fathers.

**3** In the xv. yere of Amaziah the sonne of Joas kyng of Juda, was Jeroboam the sonne of Joas made kyng ouer Israel in Samaria, & reigned xli. yere: & wrought þ wyppch was euell in the syght of the Lorde. Neither turned he away from



Jonas. l. a.

III. re. vii. a  
Olee. l. c.

from all the synnes of Jeroboam the sonne of Nabat, whych made Israel to synne. He restored þe coast of Israel from the entreng of hemath, vnto the see of the wyldernes, accordyng to þe word of the Lorde God of Israel, whych he spake by the hande of hys seruauit \* Jonas the sonne of Amithai the prophete: whych was of Seth hether. For the Lorde sawe howe that the affliction of Israel was exceeding bytter, in so much that the prysoned and the forsaken were at an ende. And ther was none to helpe Israel. \* And the Lorde sayde not, that he wolde put out the name of Israel from vnder heuen, but he helped them by þe hande of Jeroboam the sonne of Joas.

The rest of the wordes that concerne Jeroboam, and al that he dyd: & his strength, which he executed in the warres: and how he restored Damasco, and hemath to Juda in Israel: are they not wyrtten in the boke of the Chronicles of the kynges of Israel: And Jeroboam slepte wpyth hys fathers, euen wpyth the kynges of Israel. \* Zacharia hys sonne raygned in hys steade.

#### The xv. Chapter.

*¶ Azaria the kyng of Iuda becommeth a leper.  
Of Iothan, Shallum, & Menahem, Pekahia, Jothan, and Ahas.*

**I**n the xxv. yere of Jeroboam kyng of Israel began Azaria, sonne of Amazia kyng of Iuda to raygne. Sprtene yere olde was he when he was made kyng: and he raygned two and fyfthe yere in Jerusalem, & hys mothers name was Iecholiahu of Jerusalem. And he dyd that whych was ryght in the syght of the Lorde, accordyng to all thynges as dyd hys father Amaziah: save that the hylaulterys were not put away: for the people offered, and burned incense uppon þe hylaulterys. And the Lorde smote the kyng: and he was a leper vnto the daye of hys death, \* and dwelte in a seuerall house at Iherusalem, & Iothan the kynges sonne gouerned the palace, & iudged the people of the lande. The rest of the wordes þe concerne Azaria & al þe dyd are they not wyrtten in the boke of the Chronicles of the kynges of Iuda: And so Azaria slepte wpyth hys fathers: & they buryed hym wpyth hys fathers in the cytie of Dauid, & Iothan hys sonne raygned in his steade.

Eru. viii. a  
b. l. d.

**I**n the xxxviii. yere of Azaria kyng of Iuda dyd zacharia the sonne of Jeroboam raygne vpon Israel in Samaria. vi. monethes: and brought þe whych was euell in the syght of the Lorde, as dyd his fathers: & turned not away fro the synnes of Jeroboam þe sonne of Nabat, which made Israel to synne. And Shallum the sonne of Iabes conspyred agaynst hym, and smote hym in the syght of the people, & kylled hym & raygned in hys steade. The rest of the wordes that concerne zacharia, beholde, they are wyrtten in the boke of þe Chronicles of the kynges of Israel. These be also the wordes of the Lorde, whych he spake vnto Iehu, sayenge: thy sonnes shall syt on the seat of Israel in the fourth generacion after the. And it came so to passe.

**S**hallum the sonne of Iabes began to raygne in the xxxix. yere of Azaria kyng of Iuda: and he raygned a moneth in Samaria. For Menahem the sonne of Gadi went by from Thirza, &

came to Samaria, & smote Shallum the sonne of Iabes in Samaria, & slue hym and raygned in hys steade. The rest of the wordes þe concerne Shallum, & the treason whych he conspyred, beholde: they are wyrtten in the boke of the Chronicles of the kynges of Israel. The same tyme Menahem destroyed Tiphlah, & al þe were ther in, & the coastes therof from Tharsah. And because they opened not to hym, he smote it & cyppe al the wyemen wpyth chylde. The xxxix. yere of Azaria kyng of Iuda began Menahem þe sonne of Gadi to raygne vpon Israel ten yere in Samaria. And he dyd euell in the syght of the Lorde, & turned not away al hys dayes fro the synne of Jeroboam the sonne of Nabat, whych made Israel to synne. And Phul the kyng of Assyria came vpon the lande. And Menahem gaue Phul a .x. talentes of syluer, & hys hande myght be wpyth hym & stablysh the kyngdome in his hande. And Menahem made a proclamacion for þe money in Israel, þe al men of substance shuld geue þe kyng of Assyria fyfthe syluer of syluer a yere. And so þe kyng of Assyria turned backe agayne & tarped not there in the lande: The rest of the wordes that concerne Menahem, and al that he dyd, are they not wyrtten in the boke of þe Chronicles of the kynges of Israel: And Menahem slepte wpyth hys fathers, & Pekahia hys sonne dyd in hys steade succede hym in the kyngdome.

**I**n the fyfthe yere of Azaria kyng of Iuda, began Pekahia þe sonne of Menahem to raygne ouer Israel in Samaria two yere & dyd that whych was euell in the syght of the Lorde: & left not of fro the synnes of Jeroboam þe sonne of Nabat, whych made Israel synne. But Pekah the sonne of Remaliahu whych was a captayne of hys, conspyred agaynst hym, & smote hym in Samaria: euen in the place of þe kynges house wpyth Argob & Aris: & wpyth hym were fyfthe men of þe Gileadites & he kylled hym, and rayghed in his rowme. The rest of the wordes þe concerne Pekahia, & al þe dyd, beholde they are wyrtten in the boke of the Chronicles of the kynges of Israel.

**I**n the lii. yere of Azaria kyng of Iuda began Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria. xx. yere, & dyd euell in the syght of the Lorde: & turned not away from the synnes of Jeroboam the sonne of Nabat, that made Israel synne. In þe dayes of Pekah kyng of Israel, came Tiglath Pileser kyng of Assyria, & toke Iion, Abel Bethmaacha, Janoah, Kedesh, Hazor, Gilead Galile, & all the lande of Rephath, & carped the away to Assyria. And Holca the sonne of Ela conspyred treason agaynst Pekah the sonne of Remaliahu: & smote hym, & slue hym & raygned in hys steade in the twenty yere of Iotham the sonne of Azziah. The reste of the wordes that concerne Pekah and al that he dyd, beholde, they are wyrtten in the boke of the Chronicles of the kynges of Israel.

**T**he seconde yere of Pekah the sonne of Remaliahu kyng of Israel, began Iotham þe sonne of Azziah kyng of Iuda to raygne. Fyue and twenty yere olde was he when he beganne to raygne



ragne: and he ragged sytene peare in Jerusalem. His mothers name was Jerusa þ daughter of Zadock. And he dyd that whiche is ryght in the syght of the Lorde: euen accordynge to all as dyd hys father Eliahu, so dyd he. But þ hylaulters were not put away: for the people offered and burnt incense still in the hylaulters he buylt the hygher dore of the house of the Lorde. The rest of the wordes that concerne Jotham, & all that he dyd, are they not wrytten in the booke of the chronicles of þ kynges of Juda? In those dayes the Lorde began to sende into Juda Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slept wyth hys fathers, and was buryed wyth hys fathers in the cytie of Dauid hys father, and Ahas hys sonne ragged in hys steade.

The. xvi. Chapter.

Ahas kyng of Juda consecrateth hys sonne in syerant hath many haters in the house of Israel. In the Reade of Ahas ragged Hezekia hys sonne.



11. Mat. 21. 17. 18.

neu. 15. 11. b. 111. 20. 22. 11

2. 12. 11. 11. 11.

11. 11. 11. 11. 11.

11. 11. 11. 11. 11.

**I**n the xvi. peare of Pekah the sonne of Remaliahu kyng of Israel, \* Ahas the sonne of Jotham kyng of Juda, began to ragne. Twenty peare olde was he, whē he was made kyng & ragged sytene yere in Jerusalem, & dyd not that which was ryght in the eyes of þ Lorde hys God: lyke Dauid hys father: But walked in the waye of the kynges of Israel, yea, & made \* hys sonne to go thow the syer, after the abhominacions of the heythē, whome the Lorde cast out before the chyldre of Israel. And he offered & burnt incense in the hylaulters & on the hyls, and vnder euery thycke tree. \* Then Rezin kyng of Siria and Pekah sone of Remaliahu kyng of Israel came vnto Jerusalem to fyght. And they fought agaynst Ahas, but coude not overcome hym. At the same tyme Rezin kyng of Siria broughte Elath agayne to Syria, and rpd the Jewes thence. And the Sirians came to Elath, and dwell therein vnto this daye.

**S**o Ahas sent messengers to Thiglath Pileser kyng of Assyria, sayeng. I am thy seruant and thy sonne, come vp & deliuer me out of the hande of the kyng of Syria, & out of the hande of the kyng of Israel whiche ryle vp agaynst me. And Ahas toke the syluer & the golde that was foude in the house of the Lorde, & in þ treasures of þ kynges house, & sente a rewarde vnto the kyng of Assyria. \* And the kyng of Assyria consented vnto hym. For þ kyng of Assyria wēt vp agaynst Damasco. And whē he had takē it: he carped the people away to Assyria, & Ahas Rezin

And kyng Ahas wente vnto Damasco to mete Thiglath Pileser kyng of Assyria. And when kyng Ahas sawe an aulter that was at Damasco, he sent to Elia the prest the paterne of the aulter, and the fashon of it, and all the workemanship therof. And Elia þ prest made an aulter in al poyntes lyke to þ paterne which kyng Ahas had sent from Damasco: Euen so dyd Elia the prest make it, agaynst kyng Ahas came from Damasco. And so when the kyng was come from Damasco, he sawe the aulter, & the kyng wente to it, & offered thereon. And he burnt hys burnt offryng, and hys meat offryng, and powred his drynk offryng, & spryngled the bloude of hys peace offrynges besyde the aulter that was by þ brassen aulter whiche was before the Lorde, and set it wythout the temple betwene the aulter and the temple of the Lorde: and put it on the north syde of the aulter.

And kyng Ahas commaunded Elia þ prest and said: vpon the great aulter set on fyre in the morninge the burnt offryng, and in þ euen the meat offryng, and the kynges burnt sacrifice & hys meat offryng, wyth the burnt offryng of all the people of the lande, & the paterne meat offryng, & the drynk offrynges: and powre therby, all the bloude of the sacrifice offrynges. But þ brassen aulter wyl I come and se. And Elia þ prest dyd accordyng to all thynges as kyng Ahas commaunded hym. \* And kyng Ahas brake the sydes of the hotomes, and toke the lauer from of them, and toke downe the lauatoz from þ brassen oren that were vnder it and put it vpo a pavement of stones. And the people for þ Sabbath (that they had made in the house) and the kynges entyre wythout touned he to the house of the Lorde, for feare of the kyng of Assyria. The rest of the wordes þ concerne Ahas, what he dyd are they nat wrytten in the booke of þ chronicles of the kynges of Juda? And Ahas slepte wyth hys fathers: and was buryed wyth hys fathers in the cytie of Dauid: and Hezekia hys sonne ragged in hys steade.

The. xvii. Chapter.

Ahas kyng of Israel is taken. And he and all hys re: aine broughte to the Assyrians.

**I**n the. xii. peare of Ahas kyng of Juda, began Hosea the sonne of Elia to ragne in Samaria vpo Israel. ix. yere, & dyd that whiche was euell in the syght of the Lorde, but not as the kynges of Israel, that were before hym. And Salmansar kyng of Assyria came vp agaynst him, and Hosea became hys seruant & gaue hym presentes. And the kyng of Assyria founde treason in Hosea for he had sent messengers to So, kyng of Egypt, & broughte no present vnto þ kyng of Assyria, from yere to yere: & therfore the kyng of Assyria toke hym: and put hym in prison.

\* And the kyng of Assyria came vp thow rowe out all the lande, and gat vp agaynst Samaria, and beleaged it thre yere. In the nyth peare of Hosea, the kyng of Assyria, toke Samaria, & carped Israel away vnto Assyria, & put the in Gala, in Habor by þ ruer of goza. & in the



the cyties of *Medes* for it came to passe, that the chyldren of *Israel* synned agaynst the Lord theyr God, whiche had brought them out of the lande of *Egypte*: from vnder the hāde of *Pharaoh* kyng of *Egypt* & feared other gods. And they walked in the ceremonies of the hepten, whom the Lord cast out before the chyldren of *Israel* & in the ceremonies, which the kynges of *Israel* had made. And *ychyldren* of *Israel* went about to hyde thole thynges that were not wel, from the Lord theyr God. And they buylt them pylalters in all the cyties, both in the towres where they kepte watche, and also in the strong townes. And they made them ymages and groues in euery hye hyl, & vnder euery thycke tree. And there they burnt incense in all the pylalters, as dyd the heptē whom *the Lord* carped awaye before them) and wrought wicked thynges to angre the Lord withall. For they serued most vyle ydolles: wherof the Lord had sayde vnto them: \* *Ye shall do no suche thyng.*

Deut. 10. 1

And the Lord testified in *Israel* and in *Juda*

Jer. 17. 1

by all the prophetes, and by al the sears sayeng: \* *Turne from your wicked wayes, and kepe my commaundementes and my statutes: accordyng to all *the lawe* which I commaunded your fathers, and which I sente to you by my seruantes the prophetes.* Notwithstandyng, they wolde not heare, \* but rather hardened theyr neckes, lyke to the stubburnes of theyr fathers, that dyd not beleue in the Lord theyr God. For they refused his statutes and his appoyntment that he made with theyr fathers, and *the witnesses*, wherwith he witnessed vnto them) and they folowed vanitie, and became vayne, and went after *hepten* that were rounde aboute them: concerning whom, the Lord had charged them, that they shoulde not do lyke them. But they left the commaundementes of the Lord theyr God: & made them ymages of metall, \* euen two calves and made groues, and worshipped all the hoste of heauen and serued Baal. \* And they sacrificed theyr sonnes and theyr daughters in fyre, & vsed wycheecraft and enchauntementes: euen sellynge themselves to worke wickednesse in the syght of the Lord, and to angre hym.

New Test. male 111. 6

11. reg. 11. 1

De. 17. 1

11. reg. 1. 1

And the Lord was exceeding wroth with *Israel* & put them out of his syght, \* that there was left but the trybe of *Juda* only. Neuerthelesse, *Juda* also kepte not the commaundementes of the Lord theyr God, but walked in *the ceremonies* of *Israel* which they made. And the Lord cast vp all the sede of *Israel*, and vered the, and deliuered the into the handes of *spoylers*, vntill he had cast the out of his syght. For *Israel* deuised to themselves from *the house* of *Dauid*, & made them a kyng, euen *Jeroboam* the sonne of *Nabat*. And *Jeroboam* drew *Israel* awaye (that they woulde not folowe the Lord, and made the same a great syn: for *ychyldren* of *Israel* walked in al the synnes of *Jeroboam* which he dyd, and departed not therefro, vntill *the Lord* put *Israel* awaye out of his syght, as he had sayde by all his seruantes the prophetes.

And so was *Israel* carped away out of theyr

owne lande, to *Assyria*, euen vnto this daye.

And the kyng of *Assyria* brought men from *Babylon*, fro *Cutha*, fro *Aua*, from *Hanath*, & from *Sepharuaim*, and put the in the cyties of *Samaria*, in stede of *ychyldren* of *Israel*. And they possessed *Samaria*, & dwelte in the cyties therof. And it fortuneth, that *the beginning* of their dwelling there they feared not the Lord. And the Lord sent Lyons amonge the, wherby sheweth the wherefore, men sayde to the kyng of *Assyria*. The nations which thou hast translated, & put in the cyties of *Samaria*, knowe not *the lawe* of *the god* of *the lande*, therfore he hath sent Lyons vpon the, & behold, they slepe the. because they knowe not *the maner* of worshipping of *the god* of *the land*.

Then the kyng of *Assyria* commaunded sayeng: carie thither one or twayne of the prestes whom ye brought thence, and let the go & dwell there, and teache them the fashyon how to serue the god of the countrey. And thā one of the prestes which they had carped thence came & dwelt in *Bethel*, and taught them howe they shoulde feare *the Lord*. Howbeit, euery nacion made the goddes of theyr owne, and put them in the houses of *the pylalters*, which *the Samaritans* had made. *every nation* in theyr cyties, wherin they dwelt. The men of *Babylon* made *Socoth Benoth*: and the men of *Cuth* made *Mergal*: and the men of *Hanath* made *Asima*. The *Anites* made *Abibaz*, & *Ephraim*: And the *Sapharmites* burnt theyr chyldren in fyre for *Adramelech*, & *Anamelech* *the goddes* of *Sepharuaim*. And so they feared *the Lord* & made the prestes of the pylalters, which sacrificed for them in the houses of *the pylalters*. And so they feared *the Lord*, & serued their owne gods after *the maner* of the people: whom they carped thence.

And vnto this day they do after the olde maner: neyther feare God, neyther do after theyr ordinaunces and customes, & alter the lawe and commaundement which the Lord commaunded the chyldren of *Jacob*, & whom he called *Israel*. And the Lord made an appoyntment with them, and charged them, sayeng: \* *feare none other gods, nor bowe your selues to them, nor serue the, nor sacrifice to the. but feare the Lord which brought you out of the lande of Egypte with greate power, and a stretched out arme: hym feare, and to hym bowe, and to hym do sacrifice.* The statutes ordynaunces, lawe, and commaundement whiche he wrote for you, le that ye be diligent to do for euermore: and feare not any other goddes. And the appoyntment that I haue made wth you, le ye forget not & feare none other goddes: but the Lord your God ye shall feare, & he shal deliuer you out of the handes of al your enemyes. Howbeit, they dyd not hearken, but dyd after their old custome. And so these nations feared theyr Lord and serued theyr ymages also: lyke as dyd theyr chyldren, and theyr chyldrens chyldren. Euen as dyd theyr fathers so do they vnto this daye.

The xviii. Chapter.

The kyng of *Juda* putteth downe the dyaken serpent, and destroyeth the ydolles. *Salmansar* bringeth *Israel* to the *Assyrians*. The blasphemous of *Sennacherib*: or *Sancherib*.

In the





**I**n the thyrde yere of Hosea, sonne of  
Ela kyng of Israel, it came to passe,  
that Hezekia the sonne of Adaz kyng  
of Iuda reygned. \* Twenty and fyue  
yere olde was he when he began to reygne, and  
reygned. xxi. yere in Ierusalem. His mothers  
name also was Abi the daughter of zacharia, &  
he dyd that whych is ryght in the syghte of the  
Lorde, accordynge to all as dyd Dauid hys fa-  
ther. \* He put awaye the hylalters, and brake  
the ymagis, and cut downe the groues, and all  
to brake the bzalen serpent that Moyses hadde  
made. For vnto those dayes the children of Is-  
rael did burne sacrifice to it, & he called it Nehu-  
stan. He trusted in the Lorde God of Israel: so  
that after hym was none lyke hym amonge all  
the kynges of Iuda, nether were there any such  
before hym. For he claued to the Lorde and de-  
parted not from hym, but kepte hys commaun-  
dementes, whych the Lorde commaunded Mo-  
ses. And the Lorde was wth hym: so that he  
prospered in all thynges, whych he toke in hãde.  
And he rebelled agaynst the kyng of Assyria,  
and serued hym not. He smote the Philistines  
euen vnto Gaza, and the coastes therof, both ca-  
stles where they kept watches: & stronge cyties.  
\* And in the fourth yere of kyng Hezekia  
(whiche was the senenth yere of Hosea, sonne  
of Ela kyng of Israel, it fortuneth, that Sal-  
manazar kyng of Assyria, cam vp agaynst Sa-  
maria, and besieged it. And after thre yeres,  
they toke it: euen in the sytte yere of Hezekia:  
that is to saye, the nynt yere of Hosea kyng  
of Israel. And Samaria was wonne. And the  
kyng of Assyria dyd carie awaye Israel vnto  
Assyria, and put them in Halah and in Habor  
by the ryuer of Golan, and in the cyties of the  
Medes: because they wolde not hearken vnto þe  
voyce of the Lorde theyr God: but transgressed  
hys appoyntment, and al that Moyses þe seruant  
of the Lorde commaunded, and wolde neyther  
heare them nor do them.

\* Therefore, in the. xiii. yere of kyng Heze-  
kia dyd Sennacherib kyng of Assyria come vp  
agaynst all the stronge cyties of Iuda, and toke  
them. And Hezekia kyng of Iuda sente to the  
kyng of Assyria to Lachis, sayenge: I haue of-  
fended: departe from me and all that thou put-  
test on me, that will I beare. And the kyng of  
Assyria appoynted vnto Hezekia kyng of Ju-  
da thre hundred talentes of syluer, and xxx. ta-  
lentes of golde. \* And Hezekia gaue hym al the  
syluer that was founde in the house of þe Lorde,

and in the treasures of the kynges house. At the  
same season dyd Hezekia rent of the dores of the  
temple of the Lorde, and the pylers, whych  
the sayd Hezekia kyng of Iuda had couered o-  
uer, and gaue them to the kyng of Assyria.

And the kyng of Assyria sent Tharthan & D-  
Rabaris, and Rablake from Lachis to kyng  
Hezekia wth a great host, agaynst Ierusalem.  
And they went vp, and cam to Ierusalem, and  
gat them vp, and stode by the condyte of the up-  
per poole, whych is in the wape of the fullers  
felde. And when they had called to the kyng,  
there came out to them, \* Eliakim the sonne of  
Eliakim whych was the warde of houlholde, and  
Sobna the scribe, and Ioah the sene of Isaph  
the recorder. And Rablake sayd vnto the Tell-  
er Hezekia I praye you thus sayest the grete  
kyng, euen the grete kyng of Assyria. What  
confidence is this that thou hast? Doest thou  
speake such a lyght worde in dede? By counsell  
and power I will be ready to make warre on  
whom thou doest thou trust, that thou rebellest  
agaynst me? doest thou trust to þe staffe of the  
broken reede of Egypte, on whych þe a man leane,  
it will goo into hys hande, and pearce it. Euen  
so is Pharaos kyng of Egypt vnto al that trust  
on hym. \* If þe saye vnto me we trust in the  
Lorde our God: Is not that he whose hylalters  
and hys other alters, Hezekia hath put downe,  
and hath sayd to Iuda and Ierusalem: ye shall  
worshyp before this altare here in Ierusalem.

Nowe therefore, deliuer þe wardes to my lord  
the kyng of Assyria, that ye rebell not, & I will  
deliuer þe two thousande horses of þou be able  
to set ryders vpon them. Why thinkest thou  
to scorne at the presence of one of the least dukes of  
my masters seruautes, and trustest to Egypt  
for charrettes and horsemen? Moreover, am I  
nowe come wythout the byddynge of the Lorde  
to this place, to destroye it the Lorde saye to  
me go vp to hys lande, and destroye it. And He-  
liakim the sonne of Eliakim and Sobna, and Io-  
ab sayd vnto Rablake speake (I praye the, to  
thy seruautes in the Assyrians language, for  
we vnderstande it and talke not wyth vs in the  
Jewes tonge, in the cares of this people þat  
are on the wal. And Rablake said vnto them: hath  
my master sent me to thy master and to the, to  
speake these wordes? hath ye not sente me be-  
cause of the men whychelyt on the wal, þat they  
maye eat theyr owne donge, and drynke theyr  
owne pylle wyth you?

And so Rablake stode, & cryed wyth a loude  
voyce in the Jewes language, & spau, sayeng.  
Hearc the sayenge of the grete kyng of Assyria  
Thus sayest the kyng. let not Hezekia begyle  
you, for he wall not be able to deliuer you oute  
of my hande: neyther let Hezekia make you to  
trust in the Lorde, sayenge the Lorde wall sure-  
ly deliuer vs & this cite shal not be geue ouer  
vnto the hande of the kyng of Assyria. Herke not  
vnto Hezekia, for thus sayth þe kyng of Assyria  
Weale kyndly wyth me, and come out to me  
And the eate euery man of hys owne vyne, & of  
hys owne fygge tree, and drynke euery man of  
the

II. pr. xxi. a

Deut. xxi. a  
II. pr. xxi. a  
b.

Num. xxi. a

II. pr. xxi. a  
II. pr. xxi. a

II. pr. xxi. a  
II. pr. xxi. a  
II. pr. xxi. a

II. pr. xxi. a



eccl. 17. d

the water of hys owne well, tyll I come, and set  
pon to as good a lande as yours is: a lande of  
corne and wyne, a lande of breade and vynepar-  
des, a lande of ople, of olpue trees, and of honye:  
that yem yelpe and not dye. And herken not  
vnto Hezekia, for he begyleth you, sayenge the  
Lorde shall deliuer vs: \* hath euery one of the  
goddesses of the nations deliuered hys hande out  
of the kyng of Assyria? Where is the God of  
Hamath and Arphad, and where is the God of  
Sepharuaim, Hena and Iua: dyd they deliuer  
Samaria out of myne hande: and what God is  
it amonge all the goddesses of the nations, y<sup>e</sup> hath  
deliuered hys lande out of myne hande: Shall  
the Lorde deliuer Ierusalem out of myne hande?

But they that were of the people helde theyr  
peace, & answered not hym a worde, for y<sup>e</sup> kyng  
had commaunded, sayenge, answer hym not.

Then Eliakim which was Guarde of household  
and Sobnaab the scribe, & Joab the sonne of A-  
saph the recorder, came to Hezekia with theyr  
clothes rent, & told him the wordes of Rabshake.

The xix. chapter.

The angel of the Lorde telleth an hundred and foure  
score and thre thou. a. men of the Assyrians Sennacherib  
his army of hys owne sonnes.

eccl. 17. d

**I**t came to passe, that when kyng  
Hezekia hearde it, he rent hys clothes  
& put on sacke: and came into y<sup>e</sup> house  
of the Lorde: & sent Eliakim which  
was the Guarde of household, & Sob-  
naab the scribe, and the elders of the prestes clo-  
thed in sacke, to Isay the prophete the sonne of  
Amoz. And they sayd vnto hym, thus sayth He-  
zekia: thys daye is a daye of tribulacion and of  
rebuke, and blasphemye. For the chyldren are  
come to the byrch, and ther is no strength to be  
deliuered peradventure, the Lord thy God wyl  
heare all the wordes of Rabshake, whom y<sup>e</sup> kyng  
of Assyria hys master hath sent, to rayle on the  
lypynge God, and to rebuke hym with wordes  
whych the Lorde thy God hath herde. And lyft  
thou vp thy prayer for the remaunte y<sup>e</sup> are left:  
So the seruantes of kyng Hezekia came to Is-  
ay And Isay sayd vnto them, So shal ye scape  
to your master: Thus sayeth the Lorde, be not  
afraid of the wordes whych thou hast herde, wh-  
ych the poynte men of the kyng of Assyria  
haue rayled on me. Beholde, I wyl put y<sup>e</sup> in in  
another mynde, & he shal heare thydynge, & so re-  
turne to hys owne lande: \* And I wyl bypynge  
to passe, that he shall fall vpon the swerde: & e-  
uen in hys owne lande.

eccl. 17. d  
11. pa. 17. d

**E** And Rabshaach wente backe agayne, and  
founde the kyng of Assyria fyghtynge against  
Libna for he had herde how y<sup>e</sup> he was departed  
from Lachis. And when he hearde men saye of  
Thirhaka kyng of the blacke Moors: Behold  
he is come out to fyght against the, he departed  
& sent messengers vnto Hezekia sayenge. Thus  
speake to Hezekia kyng of Iuda sayeng let not  
thy God disceine the in whom thou trustest, say-  
enge: Ierusalem shall not be deliuered into the  
hande of the kyng of Assyria. Beholde, thou  
hast hearde what the kynges of Assyria haue  
done to all landes, howe they haue utterly de-

stroyed them. And shalt thou (alone) escape?  
Haue the goddesses of the hepythen deliuered them  
whych myne alicestries haue destroyed: As So-  
zan, and Haran, Reseph, and the chyldren of E-  
den whych were in Babilasat: where is y<sup>e</sup> kyng  
of Hamath and the kyng of Arphad, y<sup>e</sup> kyng  
of the cite of Sepharuaim, and of Hena & Iua

So Hezekia receyued the letter of the hande  
of the messengers, & redde it. And Hezekia went  
vp into the house of the Lorde, & layed it abrode  
before the Lorde. And Hezekia prayd before the  
Lorde, and sayd: O Lord God of Israel, whych  
dwellest betwene the Cherubs, thou arte God  
alone ouer all the kyngdomes of the earth: thou  
hast made heauen and earth. Lord howe downe  
thynne care, and beare. Open Lorde thynne eyes  
(I beseech the) and se: & heare the wordes of Sen-  
nacherib whych hath sent thys man to rayle on  
the lypynge God. O a truly Lorde, the kynges  
of Assyria haue destroyed nations and theyr la-  
des, and haue set fyre on theyr goddesses. For they  
were no goddesses, but the worke of the handes of  
man, euē of wood and stone. And they destroyed  
them. Nowe therefore, O Lorde oure God, I be-  
seeche the, saue thou vs out of hys hande, that all  
the kyngdomes of the earth maye knowe, that  
thou onely arte the Lorde God. And Isai the  
sonne of Amoz sente to Hezekia sayenge: thus  
sayeth the Lorde God of Israel: that whych  
thou hast prayed me, concernynge Senna-  
cherib kyng of Assyria I haue hearde it. This  
is therefore the worde that the Lorde hath sayd  
of hym: The virgynne euen the daughter of Sy-  
on, hath despyled the, and laughed the to scorn,  
(O thou kyng of Assyria) the daughter of Je-  
rusalem hath shaken her heade at the. \* Whome  
hast thou rayled on, and whome hast thou blas-  
phemed: Agaynst whome hast thou exalted thy  
voyce, and lyfted vp thynne eyes to hye. Euen a-  
gaynst the holy of Israel. By the hande of the  
messengers thou hast rayled on the Lorde, and  
sayd: with the multitude of my charrettes I am  
come vp to the toppes of the mountaynes, euen  
alonge by the sydes of Libanon, and wyl cutte  
downe the hye Cedar trees, and the lustre fyre  
trees therof: and I wyl go into the lodgynge of  
hys nest, & into the wood of hys playne: I haue  
dugged, and dronke straunge waters and with  
the steppe of my goynge wyl I drye al the wa-  
ter pooles that are besieged.

mat 23. 1. b  
yarcha. 11. b  
Acta. 17. a

**H**ast thou not herde, howe I haue ordeyned  
suche a thynge a great whyle ago, and haue pre-  
pared it from the begynnynge: And shall I not  
nowe bypynge it forth, that it maye destroye, and  
to bypynge stronge cyties into waste heapes of  
stones: and the inhabitours of the shalbe of ly-  
tel power, and sayne perced, and confounded, and  
\* shalbe lyke the grasse of y<sup>e</sup> felde, or grene herbe  
or as the hepy of the toppes of y<sup>e</sup> houses: or as the  
corne that is vntyppe, & smytten wylh blastynge  
I knowe thy dwellynge, thy commynge out, &  
thy goynge in, (and thy wyte) and thy surye a-  
gaynst me. And bycause thou ragest agaynst me  
and thinkest thy selfe so blessed, this is come vp  
vnto myne eares, and I wyl put myne boke in  
thy

pl. 17. 1. b



thy noſtrelles, & my byt in thy lypes, and wyl  
brynge þ back agayne þ ſame way thou cameſt  
And theſe ſhal be a ſygne vnto the. O Heze-  
kia) ye ſhall eate thys peare of ſuche thynges as  
growe of them ſelues and the nexte peare, ſuche  
as come vp of thoſe þ dyd growe of theyr owne  
accoorde. And the thyrde peare ſowe ye & reape:  
plant vnyeyardes, and eate the frutes therof.

And it that is eſcaped and lefte of the doughter  
of Iuda, ſhall yet agayne take rootyng downe  
warde, and beare frute vpwarde. For out of Je-  
ruſalem ſhall go a remnant: and a nombze that  
ſhall eſcape out of mount Syon: the zeile of the  
Lord of hoſtes ſhall brynge thys thinge to paſſe

Wherefore, thus ſayth the Lord concerning  
the kyng of Aſſyria: he ſhall not come to thys  
cylie, nor ſhote an arrow into it, nor come before  
it wyth ſhyde, nor caſte banke agaynſt it: but  
ſhall go backe agayne the waye he came: & ſhall  
not come into thys cylie, ſayeth the Lord. For  
I wyl defende thys cylie to ſaue it, for myne  
owne ſake: and for Dauid my ſeruautes ſake.

And ſo it cam to paſſe: þ the ſelfe ſame night  
the angell of the Lord went out and ſlote in  
the hoſt of the Aſſyrians an hundred foure ſcore  
and ſyue thouſande. And when the remnaunte  
were vp early in the mornynge, they ſawe, they  
were all deade coozſes. \* And ſo Sennacherib  
kyng of Aſſyria auoyded and departed, & went  
agayne and dwelt at Ninue. And it fortuneth  
that as he was in a temple worſhyppynge Aſ-  
roch hys god, Adramelech and Sarczar hys  
owne ſonnes ſlote hym wyth the ſweard. And  
they eſcaped into the lande of Armenia, and A-  
ſarhadon hys ſonne raygned in hys ſteade.

The xx. Chapter.

Hezekia ſpake, and receyued the ſigne of hys health.  
He receyued rewardes of Berodach, and is repred-  
ented of Iſay, becauſe he ſhewed hym the treaſure he had, and  
Maſſe hys ſonne raygned in hys ſteade.

But that tyme \* was Hezekia ſpake vn-  
to death. And the prophete Iſay þ ſonne  
of Amoz came to hym, & ſayde vnto hym  
Thus ſayeth the Lord: put thy houſhold in an  
ordze, for thou ſhalt dye, and not lye. And He-  
zekia turned hys face to the wall, and prayed  
to the Lord, ſayenge: I beſeeche the nowe, O  
Lord, remembre howe I haue walked before  
the in truth and wyth a purpote herte, and haue  
done that whiche is good in thy ſyghte: and  
Hezekia wepte ſore.

And it fortuneth, that afore Iſay was gone  
out into the myddle of the courte, þ worde of the  
Lord came to hym, ſaynge: turne agayne, and  
tell Hezekia the captayne of my people: Thus  
ſayeth the Lord God of Dauid thy father: I  
haue herde thy prayer, and ſene thy teares. And  
beholde, I wyl heale the ſo that on the thyrde  
daye, thou ſhalt go vp into the houſe of þ Lord  
And I wyl adde vnto thy dayes yet ſyftene  
yeare, and wyl deliuer the and thys cylie out of  
the hande of the kyng of Aſſyria, and wyl de-  
fende thys cylie for myne owne ſake, & for Da-  
uid my ſeruautes ſake. And Iſay ſayd: Take a  
lompe of ſygges. And they toke it and layed it  
on the ſore: and he recouered.

And Hezekia ſayd vnto Iſay: what ſhal be  
the ſigne that the Lord wyl heale me, and that  
I ſhal go vp into the houſe of the Lord þ thyrde  
daye? Iſay answered: this ſygne ſhalt thou haue  
of the Lord, that the Lord wyl do that he hath  
ſpoken. \* Shall the ſadowe go forwarde ten  
degrees, or go backe agayne ten degrees? Heze-  
kia answered: it is a lyght thyng for þ ſadowe  
to go downe ten degrees: (neither is that my wyſe)  
but yf the ſadowe go backwarde ten degrees,  
it is no lyght thyng. And Iſay the prophete cal-  
led vnto the Lord, \* and he broughte the ſa-  
dowe ten degrees backe warde by whiche it had  
gone downe in the ſpall of Ahas.

\* The ſame ſeaſon Berodach Baladai the  
ſonne of Baladai kyng of Babylon, ſent let-  
ters and a preſent to Hezekia, for he had hearde  
howe that Hezekia was ſpake. And Hezekia  
was glad of them, and ſhewed them al hys trea-  
ſure houſe ſyluer, golde, odours, precious ſynt-  
ment, al the houſe of hys armour, and al that  
was founde in hys treaſures: there was nothyng  
in hys houſe, and in al hys realme, that Hezekia  
ſhewed them not.

And Iſay the prophete came vnto kyng He-  
zekia, and ſayd vnto hym: What ſayd theſe me  
and from whence came they to the? And Hezekia  
ſayde: they be come from a farre countrey, even  
from Babylon. And he ſayd agayne: what haue  
they ſene in thyne houſe? Hezekia answered, all  
the thynges that are in my houſe haue they ſene  
there is nothyng amonge my treaſures, that I  
haue not ſhewed them: And Iſay ſayd vnto He-  
zekia: heare the worde of the Lord: Beholde,  
the dayes come, that al that is in thy houſe, and  
what ſoeuer thy fathers haue layed vp in ſtoze  
vnto thys daye, \* ſhal be carryed into Babylon,  
and nothyng ſhal be left ſayeth the Lord. And  
of thy ſonnes that ſhall procede out of the, and  
whych thou ſhalt beget, ſhal they take awaye,  
and they ſhal be chamberlaynes in the palace of  
the kyng of Babylon. And Hezekia ſayd vnto  
Iſay: welcome be the worde of the Lord which  
thou haſt ſpoken. And he ſayd: ſhal there not be  
peace and truerth in my dayes?

The remnaunt of the wordes that concerne  
Hezekia, and al hys power, and howe he made  
a poole and a condyte, and broughte water into  
the cylie: are they not wyrtten in the booke of  
the Chronicles of the kynges of Iuda. \* And  
Hezekia ſlept wyth hys fathers: and Maſſe  
hys ſonne raygned in hys ſteade.

The xxi. Chapter.

Maſſe ſon of Hezekia raygned agayne the Iude, and after  
deyth, in whose tyme Simon hys ſonne ſuccedeth, whych is  
killed of hys owne ſeruautes. After hym raygned ſayth  
full Joſia, to whome we here call Joſias: or Joſiah.



Maſſe \* was xlii yere olde when he  
beganne to raygne, and raygned ſyft-  
tyc and ſyue yeare in Ieruſalem hys  
mothers name alſo was Hezſiba:  
& he dyd euell in the ſyghte of þ Lord  
even after the abhominacion of the heythē whō  
the Lord caſt out before þ chyldren of Iſrael  
For he wente and buyt the hylaulters, \* whych  
Hezekia hys father had deſtroyed. And he reared  
vp aul

Job. l. b

ff. 10. r. a.  
ff. 10. v. f.  
ff. 10. v. b.

ff. 10. r. a.  
ff. 10. v. f.  
ff. 10. v. b.

ff. 10. r. a.  
ff. 10. v. f.  
ff. 10. v. b.

ff. 10. r. a.  
ff. 10. v. f.

ff. 10. r. a.  
ff. 10. v. f.



by altars for Baal, and made groves as dyd Ahab kyng of Israel, and worshipped al the host of heauen and serued them. And he buylte altars in the house of the Lorde, of whiche the Lorde sayd: \* In Jerusalem wyl I put my name. And he buylte altars for all the host of heauen: euen in the court of the house of the Lorde. \* And he offered hys sonnes in fyre, and gaue hede vnto witchcraft and sozerpe, and maintayned workers with spirites and tellers of fortunes: and brought much wyckednesse in the syght of the Lorde to angre him.

**W** And he put an ymage of a grove (that he had made, euen in the temple, of whiche the Lorde had sayd to Dauid and to Salomon his sonne, \* in thys house, and in Jerusalem: (whych I haue chosen out of all crybes of Israel) wyl I put my name for euer. Nepther wyl I make the cite of Israel moue any more out of the lande, whiche I gaue theyr fathers: so that they wyl obserue and do all that I haue commaunded them: and accorpyng to al the lawe that my seruaunt Moyses commaunded them. But they hearkened not, and Manasse led them out of y way, to do more wyckedly then dyd the hepten people, whome the Lorde destroyed before y children of Israel.

**C** And the Lorde spake by hys seruauntes the prophetes, sayenge. bycause Manasse kyng of Iuda hath done such abominacions, and hath wrought more wyckedly then all that the Amorytes, which were before him dyd: I hath made Iuda synne also wyth hys Idolles. Therefore, thus sayeth the Lorde God of Israel. \* Behold I wyl bringe suche euell vpon Jerusalem and Iuda, that wyl so heareth of it, both hys eares shall tynge. And I wyl stretch ouer Jerusalem, the square lyne of Samaria, and the plomet of y house of Ahab. And I wyl wypp out Jerusalem, as a man wyppeth a dyste, & whyle he hath wypped it, tourneth it vpsyde downe. And I wil leaue the remanent of myne inheritaunce, and deliuer them into the hande of theyr enemyes, & they shal be robbed and spoyled of all theyr aduersaries, euen bycause they haue done euell in my syght, and haue angred me, syns the tyme theyr fathers came out of Egypt vntyl this day.

**D** And Manasse shed innocent bloude exceeding much, tyll he replenished Jerusalem from corner to corner, besyde hys synne where wyth he made Iuda to synne, and to do euyl in the syght of the Lorde.

The rest of the wordes that concerne Manasse, and all that he dyd, and hys synne that he synned: are they not wyrtten in the boke of the Chronicles of the kynges of Iuda? And Manasse slept with his fathers, and was buryed in hys owne house, euen in the garden of Gisa: and Amon hys sonne raygned in hys stede.

**A**mon was. xxi. yere olde, whē he began to raygne, and he raygned two yere in Jerusalem. hys mothers name also was Mesulmeth the daughter of Harum of Iotba. And he dyd euil in the syght of the Lord (as hys father Manasse dyd, and walked in all the waye that hys father walked in, and serued the Idolles & hys

father serued and worshipped them. And he forsoke the Lorde God of hys fathers, and walked not in the waye of the Lorde.

And the seruauntes of Amon conspyred agaynst hym, & slue the kyng in his owne house. And the people of the lande slue al them that had conspyred agaynst kyng Amon, and the people made Josia hys sonne kyng, in hys stede. The rest of the wordes that concerne Amon, what thynges he dyd: are they not wyrtten in y boke of the Chronicles of the kynges of Iuda? And they buryed hym in hys sepulchre, in y garde of Gisa, and Josia hys sonne raygned in hys stede.

#### The. xxi. Chapter.

After Josia hearde of the boke of the lawe that was founde in the temple, he sendeth to Saphan the prophete for counsell.

**J**osia was. xxiij. yere olde when he began to raygne, and he raygned. xxiij. yere in Jerusalem. hys mothers name also was Jedida y daughter of Adaia of Bozath. He dyd that whych is ryght in the syght of the Lorde, and walked in al the wayes of Dauid hys father: and bowed nepther to the ryght hande, or to the lefte.

\* And it came to passe, that in the. xviij. yere of the raygne of kyng Josia, the kyng sent Saphan the sonne of Azalia the sonne of Mesulmeth the scribe to the house of the Lord, sayenge. \* go vnto Helkia the hie prest: that he may summe the spluer whych is brought into y house of the Lorde, whych the keepers of the porche haue gathered of the people, and let them deliuer it into the hande of them that do the worke, and that haue the ouersyght of the house of the Lorde, and let them gyue it to them that worke in the house of the Lorde: (to repayre the decayed places of the temple) euen vnto carpenters and masons, and workers vpon the walles: and for to buye tymbre, and fre stone to repayre the temple. Howbeit, let no rekenyng be made wyth them of the money that is deliuered into theyr hande for theyr vse is to deale faythfully.

\* And Helkia the hie prest sayd vnto Saphan the scribe: I haue founde the boke of the lawe of the house of the Lorde, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scribe came to the kyng, and brought hym worde agayne, & sayd thy seruauntes haue bestowed the money (that was founde in y temple:) and haue deliuered it vnto the that do the worke, and that haue y ouer syght of the house of the Lorde. And Saphan y scribe shewed the kyng, sayenge: Helkia the prest hath deliuered me a boke. And Saphan red in it before y kyng.

And it fortuneth, y when the kyng had herd the wordes of the boke of the lawe, he rente hys clothes. And the kyng commaunded Helkia the prest, and Ahikam the sonne of Saphan, & Achobor the sonne of Michala, and Saphan y scribe and Asahia a seruaunt of the kynges, sayenge: \* go ye and enquire of the Lord for me, and for the people, and for all Iuda, concernyng y wordes of thys boke that is founde. For great is y wrath of the Lorde that is kyndled agaynst vs, because our fathers haue not hearkened vnto the wordes



wordes of thys booke, to do accordynge vnto all that whych is wyrtten therein for vs.

**D** So Helkia the hye preest and Ahikam, Ich-  
bor & Saphan, and Asahia went vnto Hulda &  
propheteſſe the wyfe of Sullam, the ſonne of  
Chikua, the ſonne of Harhan keeper of & ward-  
rope: whych propheteſſe dwelt in Jeruſalem in  
the houſe of the doctrine, and they communed  
wyth her. And ſhe answered them: thus ſayeth  
the Lorde God of Iſrael: Tell the man & ſente  
you to me, thus ſayth the Lorde: behold, I wyl  
brynge euell vpon thys place, and on the inhabi-  
ters therof: (euē al & wordes of the booke whych  
the kyng of Iuda hath red) becauſe they haue  
forſake me, & haue burnt incenſe vnto other god-  
des, to anger me wyth all the workes of theyr  
handes. My wrath alſo ſhal be kindled againſt  
thys place, and ſhall not be quenched.

But to the kyng of Iuda (whych ſent you to  
aſke counſell of & Lorde) ſo ſhal ye ſay: thus ſay-  
eth the Lorde God of Iſrael, as touchynge the  
wordes whych ye haue hearde: Becaule thynne  
herte did melt: & becaule thou haſt humbled thy  
ſelfe befoze me the Lorde, whē thou herdſt what  
I ſpake agaynſt thys place, & agaynſt the inhabi-  
tters of & ſame, how & they ſhuld be deſtroyed  
& accuſed: and haſt rent thy clothes, and wept  
befoze me: of that alſo haue I herde, ſayeth the  
Lorde: Beholde, therfoze I wyl receyue the vnto  
thy fathers, and & ſhalt be put into thy graue  
in peace, and thynne eyes ſhal not ſee all the euell,  
whych I wyl brynge vpon thys place. And they  
brought the kyng worde agayne.

The xxiiij. Chapter.

*Josia readeth Deuteronomy befoze the people. He put  
tebboone & holles: after he had killed the preſtes ther-  
of. He ſpeeth of Baſtemour. He was killed in Agagebo, and  
hys ſonne Jehoahaz captured in hys ſtede. After he was  
taken, hys ſonne Jehoahaz was made kyng.*

**A**d then the kyng ſent, & there  
gathered vnto hym al the elders  
of Iuda & of Jeruſalem. And the  
kyng went vnto & houſe of &  
Lorde, whal the men of Iuda and  
al the inhabitants of Jeruſalem,  
with & preſtes & prophetes, & al the people both  
ſmal & great. And he red in the eares of al & all  
the wordes of & booke of & conenāt: which was  
founde in the houſe of the Lorde. And & kyng  
ſtoode by a pyller, & made a couenāt befoze  
the Lorde, they & ſhulde walke after the Lorde,  
& kepe hys comaūdemētes, hys wytnelles, and  
hys ſtatutes, wyth all theyr herte, and all theyr  
ſoul, & make good the wordes of & ſayd appoint-  
ment & were wyrtten in the forſayd booke. And  
all the people conſented to the appoyntment.

**25** And the kyng comaūded Helkia & hye preſt  
and the inferiour hye preſtes, and the keepers of  
the ornamentes, to brynge out of the temple of  
the Lorde, all the veſſelles that were made for  
Baal, for the groues, and for all the hoſte of  
heauen. And he burnt them wythoute Jeruſa-  
lem in the feldeg of Cedron, & carped the aſhes  
of them into Bethel. And he put downe & myn-  
ſters of Baal, whō the kynges of Iuda had fou-  
ded to burne incenſe in the & pylaulters & cyties

of Iuda, that were rounde about Jeruſalem: &  
alſo them & burnt incenſe vnto Baal, to & ſune  
to the moone, to the planettes, & to all the hoſte  
of heauen. And he brought out the groue ſed the  
temple of the Lorde wythout Jeruſalem vnto  
the broke Cedron, & burnt it there at the broke  
Cedron, & ſtampt it to powder, & caſte the duſte  
therof vpon the graues of the chyldren of & peo-  
ple. And he brake downe the cilles of the males  
ſtues that were by the houſe of the Lorde, where  
the women woue hangyngeſ for the groue.

And he brought all the preſtes out of the cy-  
ties of Iuda, and deſpiled the pylaulters where  
the preſtes had burnt incenſe: euen from Geba  
to Beerſeba. and deſtroyed the aulterſ of the ga-  
tes, that were in the entreynge in of the gate of  
Joſua the gouernour of the cytie whych were  
(as a man goeth in) on the left hande of & gate  
of the cytie. & euertheleſſe the preſtes of the pyl-  
aulterſ came not vnto the aulter of the Lorde  
in Jeruſalem, ſaue only theyr bydeat of & ſwete  
bzeade amonge theyr brethern.

And he deſpiled & Topheth whych is in the  
valley of the chyldre of hummyn, becauſe no mā  
ſhulde offre his ſonne or his daughter in frye to  
Molech: he put downe the horſes & the kynges  
of Iuda had gyuen to the ſunne at the entreynge  
in of the houſe of the Lorde, by the chābze of Ra-  
thanmelech, the chambrelayne whych was ru-  
ler of the ſuburbes, & burnt the charrettes of the  
ſunne wyth fyre. And the aulterſ that were on  
the toppe of the parloure of Aha: whych & kyn-  
ges of Iuda had made) and the & aulterſ whych  
Manaſſe had made in & two courtes of & houſe  
of the Lorde byd & kyng brake downe & rāne  
theyre. & caſt & duſt of them in the broke of Cedron

And the pylaulterſ that were befoze Jeruſa-  
lem on the ryght hande of the mount Oliuete,  
& whych Salomon the kyng of Iſrael hadde  
buiyded for Aſharoth the Idoll of the ſidons,  
and for Chamos the Idoll of the Moabites, &  
for Milchom the abhominable Idoll of the chy-  
ldren of Ammon) thoſe the kyng deſpiled: and  
brake the ymages, and cut downe the groues, &  
fylled theyr places wyth the bones of men.

Moreover the aulter that was at Bethel,  
the pylaulter made by Jeroboam, & ſon of ſa-  
bat (whych made Iſrael ſpune) both the aulter  
& alſo the pyl. he brake downe and burnt & pyl-  
aulter and ſtampt it to powder, and burnt the  
groue. And as Joſia turned hym ſelfe, he ſpyed  
the graues, that were in the mount, and ſente &  
fet the bones out of the graues, and burnt them  
vpon the aulter to polute it, accordynge to the  
worde of the Lorde that the man of God pro-  
claymed: whych tolde the ſame wordes.

Then he ſayde what graue ſtone is yonder  
that I ſee? And the men of the cytie tolde hym, it  
is the ſepulchre of the man of God, whych came  
from Iuda, and tolde & ſelfe ſame thynges that  
thou haſt done to the aulter of Bethel. And he  
ſayd let hym be: ſe that no man moue hys bones  
And ſo hys bones were lauchd with the bones of  
a prophete that came out of Samaria.

And all the houſes of the pylaulterſ in the  
cyties



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cities of Samaria which the kynges of Israel had made to angre the Lorde: withall: those Josia put out of the way, & dyd to them accordyng to all the actes he had done in Bethel. And he sacrificed all the prestes of the high alters he were there, euen upon the alters, and burnt mens bones upon them, and returned to Jerusalem.

**E** And the kyng commanded all the people, sayinge. \* kepe the feaste of passeouer vnto the Lorde your God, as it is wrytten in the booke of this couenaunte. \* There was no passeouer holden lyke that from the dayes of the Judges that iudged Israel, and in all the dayes of the kynges of Israel, and of the kynges of Juda. In the xviii. yere of kyng Josia was this passeouer holden to the Lorde in Jerusalem.

And therto workers with spyrites and soothsayers, ymages, ydols, & all the abhominacyes that were espyed in the lande of Juda and Jerusalem, those dyd Josia put out of the way, to performe the wordes of the lawe which were wrytten in the booke of Helkia the prest found in the house of the Lorde. lyke vnto hym was there no kyng before hym, that turned to the Lord with all his hert, with all his soule, and al his myght accordyng to all the lawe of Moses, neyther after hym arose there any suche as he.

Notwithstandyng, the Lorde turned not fro his fearcenelle of his great wrath (where with he was angry agaynst Juda) because of all the prouocations that Manasse had prouoked hym withall. And the Lorde sayd. \* I wyl put Juda also out of my syght, as I haue done awaye Israel: and wyl caste of this cite Jerusalem, whiche I haue chosen, and the house of which I sayde: my name shalbe there.

**T**he rest of the wordes that concerne Josia, and all that he dyd: are they not wrytten in the booke of the Chronicles of the kynges of Juda?

**E** In his dayes Pharaos Necho kyng of Egypt went vp agaynst the kyng of Assyria to the ryuer Euphrates. And king Josia went agaynst hym, and was slayne of hym at Magiddo, where he had sene him. And his seruantes caried him dead from Magiddo, and brought hym to Jerusalem, and buryed hym in his owne sepulchre. And the people of the lande, toke Jehoahaz, the sonne of Josia, and annoynted hym, and made hym kyng in his fathers stede.

**E** Jehoahaz was. xxiij. yere olde when he began to raygne, and raygned thre monethes in Jerusalem. His mothers name also was Hamiel the daughter of Jeremia of Libna. And he dyd euill in the syght of the Lorde, accordyng to all thynges as his fathers had doone. And Pharaos Necho put hym in bondes at Ribla in the lande of Hamath, & he shulde not raygne in Jerusalem, and put the land to a tribute of an hundred talentes of syluer, and a talent of gold. And Pharaos Necho made Eliakim the sonne of Josia kyng in the roome of Josia his father: and turned his name to Jehoachim, and toke Jehoahaz away, which when he came came to Egypt, dyed there.

And Jehoachim gaue the syluer and the gold to Pharaos, and taxid the lande, to gyue the mo

ney accordyng to the request of Pharaos: requyryng of euery man (accordyng to theyr abilitie) syluer and gold: euen of the people of the lande to gyue vnto Pharaos Necho. Jehoachim was xxiij. yere old when he began to raygne, & he raygned. xi. yere in Jerusalem. His mothers name also was Iebuda the daughter of Bedaia of Rama. And he dyd that which was euill in the syght of the Lorde, accordyng to all thynges, as his fathers had done.

**The. xliii. Chapter.**

**E** Jehoachim dyed. Jerusalem is besieged of the Babyloynians. Jehoachim perished by the hande of the kyng of Babylon. And in his roome came Zedekiah which was called Zedekiah.

**I**n his dayes came Nabuchodonozor, kyng of Babylon vp, and Jehoachim became his seruant thre yere, and then turned, and rebelled agaynst him. And the Lorde sent vpon hym men of warre from amonge the Caldees from amonge the Syrians out of the Moabites, and from the chyldren of Ammon: and sente them agaynst Juda, to destroye it, accordyng to the saying of the Lorde which he spake by his seruantes the prophetes. Onely at the byddyng of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordyng to all that he dyd, and for the innocent bloude that he shed, and spyled Jerusalem with innocent bloude: and the Lorde wolde not be reconcyled.

**T**he rest of the wordes that concerne Jehoachim and all that he dyd, are they not wrytten in the booke of Chronicles of the kynges of Juda? And so Jehoachim slepte with his fathers: and Jehoachin his sonne raygned in his stede. And the kyng of Egypt came nomore oute of his lande: for the kyng of Babylon had taken fro the ryuer of Egypt, vnto the ryuer Euphrates, all that pertayned to the kyng of Egypt. Jehoachim was eyghtene yere olde, and raygned in Jerusalem thre monethes. His mothers name also was Iebusta, the daughter of Elnathan of Jerusalem. And he did that which was euill in the syght of the Lorde, accordyng to all as his father had done. \* In the tyme came the seruantes of Nabuchodonozor kyng of Babylon vp agaynst Jerusalem, and the cite was besieged. And Nabuchodonozor kyng of Babylon came agaynst the cite, and his seruantes dyd besiege it. \* And Jehoachim the kyng of Juda came out to the kyng of Babylon, he and his mother, his seruantes, his lordes, and his chambelaynes. And the kyng of Babylon toke hym in the eyght yere of his raygne.

\* And he caried out thence all the treasures of the house of the Lorde, and the treasure of the kynges house: and brake all the vessels of gold, whiche Salomon kyng of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caried awaye all Jerusalem, and all the lordes, and all the stronge men of warre, euen ten thousande into captiuitie: and all craftesmen and keepers, none remaynyng save the poore commen people of the lande.

And



**D** \* And he carped away Jehoachin to Babilon, and the kynges mother, and the kynges wyues, his chāberlaynes, and them that were myghty in the lande: those carped he awaye into captiuite from Ierusalem to Babilon. And all the actyue men of warre, enen, vii thousand and crafts mē & porters a. ¶ all y were strong and apt for war, dyd f kyng of Babilon bring to Babilon captiue. \* And the kyng of Babilon made Mathania hys fathers brother, kyng in his steade & chaunged his name to zedekia.

ff. Barab. l. l. d. 11. a.

Here. l. l. d. 11. a.

\* zedekia was. xxi. yere olde when he began to raygne, and he raygned eleuen yere in Ierusalem. hys mothers name also was Hamitall the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lorde, accordyng to all as Jehoachin had done. For y wyath of y Lorde was moued agaynst Ierusalem and Iuda vntyll he cast th: in out of his syghte. And zedekia rebelled agaynst the kyng of Babilon.

**The. xxi. Chapter.**

¶ Ierusalem is besieged of Nabuchodonosor, otherwyse called Nabuchadnezzar, and it & the temple are both burnt. The sonne of zedekia here escape by the waye, and after are his owne spees put out. Iuda is brought to Babilon, & after is Jehoachin recalled.

Jer. l. l. d. 11. a.



And it fortuneth, \* that in y nyethe yere of his raygne, the tenth daye of the tenth moneth: Nabuchadnezzar kyng of Babilon came he and all his host agaynst Ierusalem and pitched agaynst it: and made engyns agaynst it on euery syde. And the cite was besieged vnto the eleuenth yere of kyng zedekia. \* And the nynti daye of the moneth, ther was so great hunger in the cite that there was no bread for the people of the lande.

Jer. l. l. d. 11. a.

13

\* And the cite was broken vp: and all the men of armys fledde by nyghte, by a waye thorow a gate, whiche is betwene two walles by the kynges gardyne: the Chaldees spenge a-boute the cite.

14

And the kyng went the waye towarde the playne. And the souldyers of the Chaldees folowed after the kyng, and toke hym in the playne of Jericho, and all hys armye were scattered a waye from hym, on (and left hym.) So they toke the kyng, and brought hym to Nebuchadnezzar the kyng of Babilon to Babilon, where they reasoned wth hym. And they slewe the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, & fettered hym wth two chaynes and carped hym to Babilon.

15

And the. vii. daye of the. v. moneth whiche is the. xxi. yere of kyng Nebuchadnezzar kyng of Babilon, came Nabucadadan a seruaunt of the kyng of Babilon, and chefe captayne of y men of warre, vnto Ierusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Ierusalem, and all greate houses burnt he with fyre. And all the souldyers of the Chaldees that were wth the chefe captayne of the men of warre broke downe the walles of Ierusalem round about. But the rest of the people that were left in the cite, & them that were fled to the kyng of Babilon, w the remnant of the

comen people, dyd Nabucadadan the chefe captayne of the men of warre carpe away: but the captayne of y souldyers left of the poore of the lande to dreffe the vynges: & to tpe the lande.

\* And the pylers of brasse that were in the house of the Lorde, and the sockets, and the brasen lauatoz y was in the house of the Lorde dyd the Chaldees breake, and caried all the brasse of them to Babilon. And the porters, howels, dyel syng knyues, spones, & all the vessels of y brasse that they mynistered in, toke they awaye. And y fyre pannes, & basens, & such thynges as were of golde, and of siluer, them toke the chefe Captayne awaye: enen two pylers, one lauatoz, & the sockets whiche Salomon had made for the house of y Lorde. The brasse of all these vessels was without waighte. The heygth of the one piler was. xvi. cubytes, and the heade thereon was brasse, and the cubytes hye & vpon y head was there a wretche worke and pomegranates rounde about, all of brasse. And of the same fashion was the second piler, w a wretche worke.

16. l. l. d. 11. a.

And the chefe captayne of the men of warre toke Sarai the chefe wyche, & zephoniah the best preste saue one, and the thre keepers of the holy thynges. And out of the cite he toke a chāberlayne, that had the ouersyght of the men of warre, and v men of them that were cuer in the kynges presence, whiche were founde in y cite: and hym that was scribe to the captayne of the host, whiche brought out the people of the lande to warre, and thre score men of the people of the lande, that were founde in the cite. And Nabucadadan the chefe captayne of the men of warre toke these, & brought them to the kyng of Babilon to Babilon. And y kyng of Babilon smote them, & slue them at Babilon in y hand of Hanath. And so Iuda was caried away out of their land.

Howbeit, there remayned people in y lande of Iuda, whome Nabuchadnezzar kyng of Babilon left, and made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer them. And all the captayns of the souldyers and othre men hearde, that the kyng of Babilon had made Gedalia gouernour: & there cam to Gedalia at Maphac: Ismael the sonne of Netanias, Johanna the sonne of Kareas, Sarai the sonne of Chanhumeth the Netophathite, and Joazania the sonne of Maachari, and the y men. And Gedalia swore to them, and to the men whome they had wth them, and sayde vnto them: feare not ye because ye are the seruautes of the Chaldees, dwell in the lande, and serue the kyng of Babilon, and ye shall be well.

But it chaunced in the seuenth moneth, that Ismael the sonne of Netanias the sonne of Elisama, of the kynges bloude, came, and ten men wth hym, and smote Gedalia, that he dyed: and so dyd he the Jewes, and y Chaldees that were wth hym at Mizpa.

And all the people both small and greate, & the captaynes of warre arose, & came to Egypte for they were afrayde of y Chaldees. Nor withstandinge yet in the seuen and thirtieth yere after Jehoachin kyng of Iuda was carped awaye the



the seven and twentye daye of the twelvethe mo-  
neth, Euilmerodach king of Babilon, the same  
yere that he beganne to raygne, dyd lyft vp the  
heade of Jehoachin kynge of Juda oute of the  
pylson: and spake kyndly to hym: and sette hym  
seate about the leate of the kynge that were  
wpyth hym in Babilon: and chaunged his  
pylson garmetes. And he dyd euer eat  
bread before hym, all þe dayes of his  
lyfe. His porcyon was a conty-  
nuall porcyon that was as-  
signed hym of þe kyng  
every daye a cer-  
tain as long  
as he ly-  
ued.

**The ende of the fourth boke of  
the kynge.**

## The fyrste boke of the

Chronicles called in Latyn, *Libra dierum*: or  
after the Grekes, *Paralipomenon*. which  
the hebrues call *Dibri Halamin*,  
and reken both the boke  
but for one.

**The fyrst chapter.**

**A briefe recital of all the genealogie of Adam, and so  
forth unto the sonnes of Esau and Jacob.**



Adam \* Seth, Enos, Kenan  
Machalchel, Jared, Henoch  
Metusalah, Lamech, Noah  
Sem, Ham, & Japheth. The  
\* sons of Japheth, Gomer,  
Magog, Madai, Javan, &  
Chubal, Mesech, and Thir-  
as the sonnes of Gomer, Al-  
chimaz, Diphath and Thogarma. And the son-  
nes of Javan, Elisa and Charisa, Citim, and  
Dodanum. The sonne of Ham, Chus and Mil-  
rain, Put and Chanaan. The sons of Chus,  
Siba & Haula, Sabberba, & Rahma, & Sab-  
therba. And the sonnes of Rahma, Seba & De-  
dan. And Chus begate Nimrod & he began to  
be myghty vpon the earth. Austrum begat Lu-  
dim and Anamin, Lahabim & Naphtaim, Pha-  
trahim and Cassum of which came þe Philis-  
tines and the Capthorites. Canaan begat Zib-  
his eldest sonne, and Heti: Jebusi also & Amo-  
r, and Girgasi, Heui, Araki and Sini and Ar-  
uadi, zamari and Hemathi.

The sonnes of Sem, Elam & Assur, Arpha-  
cad, Lud & Aram and Uz, Hul, & Gether & Ma-  
sech. Arphacac begat Selah, & Selah begate  
Eber. And vnto Eber were borne two sonnes:  
the name of the one was Peleg, because that in  
his dayes the lande was deuyded. And his bro-  
thers name was Joktan. Joktan begat Almo-  
dad and Saleph, Hazerimanech and Jerah, Ha-  
boza also and Usal & Dikla, Ebal and Abima-  
el and Seba and Ophir, Haula and Jobab.

All these were the sonnes of Joktan, \* Sem

Arphacac, Selah: Eber, Peleg, Jethu, Serug,  
Abah, Therah, Abza, otherwyle called Abza-  
ham. The sonnes of Abraham, Isaac & Ismael.  
And these are they: generacions: \* þe eldest son  
of Ismael was Nabatoth, then Isedar, Adbeel,  
and Mitsam, Misina and Dumah, Maska ha-  
dad and Thema, Jetur, Naphis and Kedma.

These are the sonnes of Ismaell, the chyl-  
dren of Ketura Abraham concubynne: the bare-  
zumram, Joklan, Meda, Midian, Isboke and  
Suah. The chylidren of Joklan, Seba, & Dedā  
\* the chylidren of Dedan, Assurim and Latasim & Lodomim.  
The chylidren of Midian, Ephra, and Ephar,  
Henoah, Abida, and Eldaa. \* All these are the  
chylidren of Ketura.

And so Abraham begat Isaac: the sonnes of  
Isaac, Esau and Israel. The sonnes of Esau,  
\* Eliphaz, Reuel, Jethu, Jaelam, and Kozab.  
The chylidren of Eliphaz, Theman, Omer, Ze-  
phi and Sathā, Kenas, Thimna, and Amalek.  
The chylidren of Reuel, Nabath, Zerah, Sam-  
ma and Miza. \* The sonnes of Seir, Lotan,  
Sobal, Zibeon, and Ana, Dilon, Ezer and Di-  
san. The chylidren of Lotan, Hori, and Homan,  
and Thimna was Lotans sister. The chylidren  
of Sobal, Alian, Adanaath, Ebal, Sephi, and  
Onan. The sonnes of Zibeon, Aia and Ana.  
And the sonnes of Ana, Dilon. The sonnes of  
Dilon, Hantam, Elhan, Jithian, and Cheran.  
The sonnes of Ezer, Bilhan, Zaeuan and Jakā.  
The sonnes of Dilon, Uz and Aran.

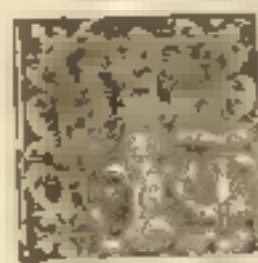
\* These are the kynge that raygned in the  
lande of Edom, before any kynge raygned ouer  
the chylidren of Israel. Bela the sonne of Beor:  
and the name of his cite was Dinhaba. And  
Bela dyed, and Jobab þe sonne of Zerah of Boz-  
ra raygned in his steade. And when Jobab also  
was deade, Husam of the lande of the Thema-  
nites raygned in his steade. And when Husam  
was deade, Hadad the sonne of Bedad wyche  
smote Midian in the felde of Moab, raygned in  
his steade, and þe name of his cite was Anth.  
So Hadad dyed, and Samla of Mareka ray-  
gned in his steade. And Samla dyed, and Saul  
of Rehoboth by the ryuer syde, raygned in his  
steade. And when Saul was deade, Baalhanan  
the sonne of Achboz raygned in his steade. And  
Baalhanan died, & Hadad raygned in his stead  
and the name of his cite was Dahi, and his wy-  
ues name Mehetabeel the doughter of Matred  
the doughter of Mesahab.

Hadad dyed also, and there were Dukes, in  
Edom, Duke Thimna, Duke Alah, and Duke  
Jetheth Duke Appolbama, Duke Ela, Duke  
Binon, Duke Kenaz, Duke Themam, Duke  
Mibzar, Duke Magdiel, and Duke Iram.

These are the Dukes of Edom.

**The ii. Chapter.**

**The genealogie of Juda vnto Asa the father of David.**



These are the sons of Israel, Ruben  
Simeon, Levi, Juda, Issachar, and  
Zabulon, Dan, Joseph, Beniamin  
Naphtali, Gad and Aser. \* The  
sons of Juda, Er, Onan, & Sela.

These thre were borne to hym of Bath, Sua  
the

Gene. 1. 1.

Gene. 1. 1.

Gene. 1. 1.



the Cananiteſſe. And Er ſeldelt ſonne of Juda was euell in the ſyghte of the Lord, & he ſue him  
 \* And Thamar his doughter in lawe bare him Pharez, and zara: and ſo all the ſonnes of Juda were ſpue.

\* The ſonnes of Pharez, Hezron and Hamul  
 The ſonnes of zarah-zimri, Ethā, heimā, Chalchol and Dara. whych were ſpue in all.

And ſonnes of Charmi, \* Achā that troubled Iſrael, tranſgreſſyng in the thynge ſ was dampned The ſonnes of Ethan, Azaria. The ſonnes alſo of Hezron that were borne vnto hym: Jerhamiel Ram & Chelubat. \* And Ram begat Aminadab and Aminadab begat Nabſon a lozde of the chyldren of Juda. And Nabſon begat Salma. & Salma begat Boas Boas begat Obed & Obed begat Iſai. \* And Iſai begat his eldeſt ſonne Eliab, & Aminadab ſecond and Samaa the thyrde, Nathanael the fourth, and Kadai the fyfth, Ozem the ſyxt, and Dauid the ſeueth. Whoſe ſiſters were zarua & Abigail. The ſonnes of zerna, Abilai, Joab & Azahel thre. And Abigail bare Amaza. \* the father of whych Amaza was Jether an Iſmaelite.

And Caleb the ſonne of Hezron begat Aſuba of his wyfe Aſuba, and Jerhoth, whoſe ſonnes are theſe Jeſer, Sobao and Ardon. And when Aſuba was deed, Caleb toke Ephrata, whiche bare hym hie. \* And hie begat Uri, and Uri begat Bezaleel.

Afterward came Hezron to the doughter of Machir the father of Gilead, and toke her whē he was thre ſcore yere old. And he bare hym Segub and Segub begat Jair, whych had. xlii. cities in the lande of Gilead. And he overcame Geſur and Aram, and toke the townes of Jair from them whych dwelt in them & Kenath and the townes therof euen thre ſcore townes. All theſe were the ſonnes of Machir, the father of Gilead. And after that Hezron was dead at Caleb in Ephrata, Abia Eleons wyfe, bare hym  
 \* Achur the father of Tekoa.

And ſonnes of Jerhameel the eldeſt ſonne of Hezron were: Ran the eldeſte, Runa, Ozem, Ozem & Iſa. And Jerhameel had yet another wyfe named Achara, whych was the mother of Onam. And the ſonnes of Ram the eldeſt ſonne of Jerhameel were Maaz, Jamin and Ekar.

The ſonnes of Onam were Samai & Jada. The ſonnes of Samai: Adab and Abiſur.

And the wyfe of Abiſur was called Abigail, & ſhe bare hym Abhan & Molid. The ſonnes of Adab: Seled and Appaim. And Seled dyed without chyldren. The ſonne of Appaim: Jeſei. And the ſonne of Jeſei: Seſan. And ſonnes of Seſan, Abilai. And the ſonnes of Jada the brother of Samai. Jether and Jonatham. And Jether dyed without chyldre. The ſonnes of Jonathā Peleth and Gaza. Theſe were the ſonnes of Jerhameel. Seſan had no ſonnes, but doughters.

And Seſan had a ſeruaunte that was an Egyptian named Jerha: to who he gaue hys doughter to wyfe and ſhe bare him Athai. And Athai begat Nathan: and Nathan begat zabab. And zabab begat Applal: and Applal begat Obed.

Obed begat Jechu: and Jechu begat Azaria. Azaria begat Alez: and Alez begat Alaza. Elasa begat Silamai: and Silamai begat Salum. Salū begat Jecania. Jecania begat Eliſama.

The ſonnes of Caleb, the brother of Jerhameel: Heſa his eldeſt ſonne, whych was hys father of \* ziph & the ſonnes of Mareſa the father of Hebron. The ſonnes of Hebron, Corah & Tapuab, Rehem & Sama. Sama begat Robam the father of Jerkoam. And Rehem begat Samai. The ſonne of Samai was Maon. And Maon was the father of Bethzur.

And Ephra a concubine of Calabſ bare Haran and Moſa, and Gazez. Haran begat Gazez. The ſonnes of Jabbai were Regem, Jothā, Seſan, Dellet, Epya, and Saaph. And Maacha was Calabſ concubine, of whom he begat Semer and Epherima. And ſhe bare alſo Saaph, the father of Madmanna, and Sena the father of Machbena & the father of Sibra. \* And Achla was Calabſ doughter. Theſe were the ſonnes of Caleb the ſonne of hie the eldeſt ſonne of Ephrata: Sobai the father of Kyziath Jeſarim. Salma the father of Bethlechem, and Hareph the father of Beth Gader. And Sobai ſ father of Kyziath Jeſarim had ſonnes, and he ſawe the halfe of the countrey of the manſions.

The kynredes of Kyziath Jeſarim are theſe: G the Jitarites, the Happuthites, the Haſſumatites and the Haſſimaites. And of them came the zarathites, & the Eſthaulites. The ſone of Salma, the Bethlechemites, and Acrophathites the glorie of the houſe of Joab, & halfe the countrey of the manſions gat the zarathites. The kynredes of the wyfters dwelte at Jabez, the Ephrahtytes, the Symeathites, the Suchathites, \* whych ate the Kenites, that came of Kenath the father of the houſe of Rechab.

### The iii. Chapter.

The genealogie of Dauid, in Hebron and in Yeruſalem.

Heſe were ſonnes of Dauid which were borne vnto hym in Hebron.  
 \* The eldeſt Ammon of Abinoam, the Iſraeliteſſe. The ſeconde Daniel of Abigail the Carmeliteſſe. The thyrde Abſalom the ſonne of Maacha doughter of Thaimai kynge of Geſur. The fourth Adonia ſon of Hagith. The fyfth Sephatia of Abital. The ſyxt Jechream by Eglia his wyfe. Theſe ſyre were borne vnto hym in Hebron and there he raygned ſeven yere and ſyre monethes. And in Yeruſalem he raygned. xlii. yere.

\* And theſe were borne vnto him in Yeruſale  
 Sumia, Sobab, Narnā and Salomon iii. of Bathſua ſ doughter of Ammiel, Jibhar alſo & Eliſama, Eliſalet, Roga, Aepheg & Jappia, Eliſama, Eliada & Eliſelet, nyne in nombre. Theſe are al ſonnes of Dauid, beſydes ſonnes of concubynes, and Thamar was the ſyſter.

Salomons ſonne was Rehoboam, whoſe was Abia: & Abia was hys ſonne, & Jehoſaphat his ſonne. whoſe ſonne was Joſā: and his ſonne was Abazia and Joas was his ſonne. Amaria hys ſonne, Azaria hys ſonne, and Joſhaphat hys ſonne. Jhas was hys ſonne, Jechia hys ſonne,

and



Manasse hys sonne. And Amnon was his sone and Josia was hys sonne. And the sonnes of Josiah were: the eldest sonne Johanan, the seconde Jehoakim, the thyrde zedekia, and the fourth, Shallum. The sonnes of Jehoakim were, Jeconiah hys sonne, and zedekiah hys sonne.

**C** The sone of Jeconia: Aitir and Schealthiel hys sone. Malchiram also and Phedai, Senazer, Jecania, Hosama and Nebadia. The sonnes of Bedai were zozobabel, and Simer: p sonnes of zozobabel, Mesulam, Hanania, and Selumith, the y: syler, & Hasubab, Ohel, Serachia, Hasadia, and Judabhesed, spue in nombre.

**D** The sonnes of Hanania: Belatla, & Jelsai: whose sonne was Rephaah, and hys sonne Arnan, and his sonne was Obadai, and his sone Sechania. The sonne of Sechaniah was Semaiab. And the sonnes of Semaiab were Hatus, Jgeal: Buriab, Naariab & Saphat & Sela. vi. And the sonnes of Naariab were Elionai: Hzezia, and Azricam, thre. And the sonnes of Elionai were: hodaiah, Elialib, Pheleia, Akub, Jopaniam: Dealaia and Anani: seven.

### The. iiii. Chapter.

The genealogie of the sonnes of Juda and Simeon.

gr. xxiid g  
mib. xlii. d.



The sonnes of Juda: \* Pharez, Herson, Carmi, Hur and Sobal. And Raia the sonne of Sobal begat Jabath. And Jabath begat Abhumai and Lahad: and these are the kynredes of the zoroathites. And of these came the father of Efram: Jisrael, Jisma and Jidbas: and the name of the y: syler was Hazelpent. Penuel was the father of Gedoz. And Eser the father of Hula. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Ashur the father of Thekoa, had two wyues: Heleah and Naara. And Naara bare hym Abulan, Hepper, Chemmi and Haastart. These were the sonnes of Naarah. And the sonnes of Heleah were zareth, Jezoar and Erynam. And Eoz begat Anub: and zobeia, and the kynred of Abahel the sonne of Hattum.

**B** And Jabez was more honourable then hys brethren. And hys mother called hys name Jabez, sayenge: because I bare hym wyth sorowe. And Jabez called on the God of Israel, sayeng: Psthou wylt blesse me in dede, and enlarge my coostes, & wylt let thyne hande be with me, and wylt kepe me from euill, that it hurte me not? And God graunted hym hys desyre.

**C** Helub the brother of Shuah begat Mehir, whych was the father of Elthou. And Eltho begat Bethrapha, and Daleba, & Echemna the father of the cylie of Rabas: these are the me of Recha. The sonnes of Kenas: Othniel and Saiaia. And the sonnes of Othniel were Hathate.

And Oronathi begat Ophian. And Setaia begat Joab the father of the valleye of craftes men (so called) because they were craftesmen.

And the sonnes of Caleb the sonne of Jephune, were: Jru, Ela, and Raan. And the sone of Ela was Kenas. And the sonnes of Jehalelei were: ziph and ziphah, Thiria and Asarel. And p son-

nes of Ezra were Jethir and Mered, Ephraim, Tuhar, and Miriam, and Samma, and Jilbah the father of Esthemoa. And hys wyfe Jechudia bare Jared p father of Gedoz, and Heber the father of Socho, and Jeruthiel p father of zanoah. And these are the sonnes of Aithai the daughter of Pharaon, whych Mered toke.

The sonnes of the wyfe of hodia, the syler of Nathan the father of Aelab were Barmi, and Esthemoa p Maachathite. The sonnes of Simeon were Ammon and Rimua. Benhanan & Thilon. And the sonnes of Jissi wyf zabeth, and Benzabeth.

\* The sonnes of Selah the sonne of Juda were Er the father of Lecha, and Laada the father of Marcla, and the kynredes of the householdes of them that wrought linnen in p house of Asbea. And Jokim and the men of Eholebah and Joas, & Saraph, whych had the dominion in Moab, and Jasubi, Lehem. These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, nye vnto p kynge because of hys worke.

The sonnes of Symed were Amnuel, Jamin, Jarib, zerah and Saul, whose sone was Shallu & the son of hym was Mibsam, & his sonne Mima: And the sonne of Mima was Hamuel, and hys sonne was zachur, and the sone of hym was Semei. Semei had. xvi. sonnes, &. vi. daughters. But his brethren had not many children, neyther was all the kynred of them lyke to the chyldren of Juda in multitude. And they dwelt at Berrleba, Molada, & at hazar Shual, at Bilha, at Ezer, and Eholad, at Bethuel, at hozma and at ziklag, at Bethmaccaboth, hazar, Susim, at Bethoier, and at Saaram.

These were they: ctyes vnto the raygne of Dauid. And they: vyllages were Etan, and Lin, Rummo, Eochen, and Alan, spue townes and al they: vyllages that were rounde aboute the same ctyes vnto Baal: Thys is the habita cyon of them, and they: genealogie.

Mosobab and Jamlech, and Josa p sonne of Amasa: and Joel & Jebu the sonne of Josibia, the sonne of Sarata, the sonne of Asiel, and Elionael, & Jaacoba, Jlobaia, and Asarab, Adiel, Jsimiel and Benara, & ziza the son of Schibbe, the son of Allon, the sonne of Jeoaia, p sonne of zemei, the son of Semeia. These are famous capitaynes in they: kynredes, settynge vp great lyke the house of they: fathers.

\* And they went to the entreynge in of Gedoz: euen vnto the east syde of the valley, to seke pasture for they: shepe. And they found fat pasture and good, and a wyde lande, quiete and frutfull for they: of ham had dwelt there befoze. And these nowe afoze wyrtten by name, came in the dayes of Hezekia kynge of Juda, and smote the tentes of them, & the habitacions p were found there, and destroyed them utterly vnto this day and dwelt in they: rowmes: because there was pasture there for they: shepe.

And some of the chyldren of Simeon wente to moue Seir, euen. v. hundred men haupnge for they: captaynes, Phelethia, Aetaria, Rappaia, and



and Uziel the sonnes of Zsi: and smote the rest of the Amalekites that were escaped, and they dwelt there vnto thys daye.

The. v. Chapter.

The genealogie of Ruben and Gad: and of the halfe tribe of Manasse.

Gene. lxx. a  
Exod. vi. b.  
Num. x. vi. a

**A** The sonnes of Ruben the eldest sone of Israel: forasmuche as he was the eldest, and had defiled his fathers bed: his byrthright was gauen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogie is not rekened after hys byrthright. For Juda, he preuayled aboue his brethren, and of thys tribe came the chiefe, and the byrthright was gauen to Joseph. The sonnes the of Ruben the eldest sonne of Israel were Henoche Phaleu, Herson and Charmi. The sonnes of Joel Samaiab his sonne, Gog hys sonne, and Semhi hys sonne, Micah his sonne, Reaia his sonne and Baal his sonne, Beera his son: whom Tiglath, Pulmyser kynge of Assyria carped awaye: for he was a greute lorde amonge the Rubenites. And when hys brethren in theyr kynredes, rekened the genealogie of theyr generations: Jziel and zachariach were the chiefe.

**B** And Baal the sonne of Azan, the son of Sem the sonne of Joel dwelte in Aroer: and so forth vnto Bebo and Baalmeon. And eastwarde, he inhabited vnto y cutpyngge in of the wylderneis from the ryuer Euphrates, for they had made cattell in the lande of Elcad.

And in the dayes of Saul they warred with the Hagarites, whiche were ouerthrowen into theyr hande. And they dwelt in theyr tentes thorowout all the east lande of Elgal.

And the chyldren of Gad dwelt ouer against them in the lande of Basan: euen vnto Balcha. And in Basan Joel was the chiefe, and Sapham the nexte, then Janai and Saphat. And theyr brethren of the householde of theyr fathers were: Michael, Mesulai, Serba, Jozai, Jachazai, Eber, seuen. These are the chyldren of Abihail: the son of Hurai, the sone of Jeroab, the sone of Silcad, the sonne of Michael, the sonne of Jelisai, the sonne of Japhdo, the sonne of Buz. Ali (the sonne of Abdiel) the sonne of Guni, was a captayne of the householde of theyr fathers. And they dwelt in Elcad in Basan, and in her townes, and in all the Suburbes of Sharon, and in theyr borderes.

**A** All these were rekened by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kynge of Israel. The sonnes of Ruben and of Gad, and the halfe tribe of Manasse were fyghtyng men and able to beare spyllde and swarde, and to shote wyth bowe, excercysed in warre, euen foure and fourtye thousande, seuen hundred and thre scoze, and went out to the warre. And they fought wyth the Hagarites, wyth Jettur, Rephis and Rodab. And they were helped of the Lorde agaynst them, and the Hagarites were deluyced into theyr hande, and so were all that were with them. For they cryed to God in the battayle, and he hearde them, because they put theyr trust in hym.

And they toke of theyr cattell, and of theyr camels fyftye thousande and two hundred, and fyftye thousande shepe, and two thousande asses, and of the soules of men an hundred thousande, and there fell many wounded, because of warre was of God. And they dwelt in theyr stedes, vntill the tyme that they were carped awaye.

And the chyldren of the halfe tribe of Manasse dwelt in the lade from Basan vnto Baal Hermon, and Semur, and vnto mounte Hermon: for they were growen to a great multitude. And these were the heades of the householde of theyr fathers: Ephraim and Jesi, Eliel and Azriel Jeremia and Hodania, and Jobdiel stronge men and valiaunt famous men, and heades of the householde of theyr fathers.

And they transgressed agaynst the God of theyr fathers, and wente a whoyrng after the goddes of the people of the lande, whome God destroyed before them: and God spredde by the spere of Pul kynge of Assyria. And the spere of Tiglath Pulmyser kynge of Assyria, and carped them awaye: euen the Rubenites, the Gadites, and the halfe tribe of Manasse, and brought them vnto Halah Habor, Hara and to the riuer Gosan, vnto thys daye.

The. vi. Chapter.

The genealogie of the sonnes of Leui.

**A** The sonnes of Leui: Gerson, Cahath and Merari. The sonnes of Cahath, Amram, Izahar, Hebzon and Uziel. The chyldren of Amram: Aaron, Moses and Miriam. The sonnes also of Aaron, Nadab, Abihu, Eleazar: and Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki. Boki begat Uzi. Uzi begat sarah. Sarah begat Maraioth. Maraioth begat Amaria. Amaria begat Ahitob. Ahitob begat zadoc. zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johana. Johana begat Azaria, whych ministred in the temple that Salomon buyt in Ierusalem.

\* Azaria begat Amaria. Amaria begat Ahitob. Ahitob begat zadoc. zadoc begat Salum. Salum begat helkiah, and helkiah begat Azaria. Azaria begat Saraias, and Saraias begat Jehozedech. And Jehozedech departed wher the Lorde carped awaye Juda and Ierusalem, by the hande of Nabuchodonosor.

\* The sonnes of Leui Gerson, Cahath and Merari. And these be the names of the sonnes of Gerson: Libni and Shimi. And the sonnes of Cahath were Amra, Izahar, Hebzon and Uziel. The sonnes of Merari: Mushi and Musi, and these are the kynredes of Leui concerning theyr fathers. The sonne of Gerson was Libni, whose son was Jathab, and his sonne zemma, and hys sonne Joab, and hys sonne Jaddo, and hys sonne zerah, and hys sonne Jathai. The sonnes of Cahath: Aminadab, and hys sonne Kozab, and hys sonne Asip, and his sonne Eleana, and hys sonne Ebi asaph and hys sonne Afar: and Thabach was hys sonne: and Uziel hys sonne: and Uzia hys sonne: and Saul was hys sonne.

The sonnes of Eleana: Amasai: and Abi-  
A ii. moth

Gene. xlii. b

Eccl. xli. a  
Eccl. xli. b  
Eccl. xli. c

Eccl. xli. d



moth & Elcana. The sonnes of Elcana, Zophai, whose sonne was Nahath, & hys sonne Eliab, and Jeroham hys sonne, and Elcana hys sonne and Samuel the sonne of hym. And the sonnes of Samuel: the eldest: Elafni and Abia.

The sonnes of Merari: Mahli, & hys sonne Libni, and hys sonne Shimi, & hys sonne Uzi, and hys sonne Shimi, & hys sonne Hagia, and hys sonne Asha.

**C** And these be they whome David set for to synge in the house of the Lorde, after þ the arke had rest. And they ministered before the dwelling place, and the Tabernacle of wytnesse w synge synge, vntyl Salomon had buylt the house of the Lorde in Ierusalem. And then they wayted on they offices, accordynge to the order of them. These are they that wayted wth they chylidren, of the sonnes of Cahath: Hemai a synger, whych was the sonne of Joel, the sonne of Senuel, the sonne of Elcana, the sonne of Jeroham, the sonne of Eliel, the sonne of Eboab, the sonne of Zuph, þ sonne of Elcana, the sonne of Mehath, the sonne of Amasai, the sonne of Elcana, þ sonne of Joel, the sonne of Asaria, the sonne of Sephania, the sonne of Cahath þ sonne of Asy, the sonne of Eliafaph, the sonne of Eioab, the sonne of Jahat the sonne of Cahath, the sonne of Levi: the sonne of Israel.

And hys brother Asaph stode on hys ryghte hande, and Asaph was the sonne of Warachia, the sonne of Shimi, the sonne of Michail, the sonne of Baasala, the sonne of Melchias, þ sonne of Atham, the sonne of Zarah, þ sonne of Adia the sonne of Ethan, the sonne of Zuma, the sonne of Shimi, the sonne of Jahath, the sonne of Gersom, the sonne of Levi.

**D** And they brethren þ sonnes of Merari stode on the lefte hande. euen Ethan the sonne of Kishi the sonne of Abdi, the sonne of Maluch, þ sonne of Basabta, the sonne of Amazia, the sonne of Melchias, the sonne of Amzi, the sonne of Bani, þ sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Levi.

They brethren also þ Leuites were appoynted vnto all maner of seruaice of the Tabernacle of the house of Sod. But Karo and hys sonnes burnt incense vpon the auter of burnt offryng & on the auter of incense & were appoynted, for all that was to do in the place most holy, and to make an attonement for the of Israel, accordyng to al þ wordis þ seruaut of God had comaunded.

These are þ sonnes of Aaron Eleazar whose sonne was Phinehas, and hys sonne Abisua, & hys sonne Boker whose sonne was Uzi, and hys sonne Zerahia and the sonne of hym Adarath, and hys sonne Amaria & the sonne of hym Abitob, and Sadoc hys sonne, & Ahimaaz hys sonne.

**E** And these are the dwelling places of them thozowout they towes and coastes, euen of the sonnes of Aaron thozowout the kynred of the Caathites, for so the lotte fel for them. And they gaue vnto them Hebron in the lande of Iuda and the suburges therof rounde aboute it. But the felde of the cytie, and the byllages pertaynyng therto, they gaue to Caleb the sonne

of Iephune. And to the sonnes of Aaron they gaue the cyties of refuge: euen Hebron and Libna, wth they suburges, Jathir and Esthemoa wth they suburges: and Hilen wth her suburges, and Dabir wth her suburges: Asan & her suburges, Bethsemes & her suburges. And out of the trybe of Beniamin, Geba and her suburges, Alemeth and her suburges, Anathoth and her suburges, all they cyties thozowout they kynredes were thytene.

And vnto the sonnes of Cahath the remnaüt of the kynne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: euen ten cyties. And the sonnes of Gersom thozowout they kynredes, had out of the trybe of Issachar out of þ tribe of Aser & out of the tribe of Repehtali: & out of the trybe of Manasse in Basan, thytene cyties. And vnto the sonnes of Merari were gyuen by lot thozowout they kynredes out of the trybe of Ruben, & out of the trybe of Gad, & out of þ trybe of Zabulon, twelue cyties.

And the chylidren of Israel gaue the Leuites cyties wth they suburges, & that by lot, out of the tribe of the chylidren of Iuda, and out of the trybe of the chylidren of Simeon, and out of the trybe of the chylidren of Beniamin, these cyties whych they called by they names.

And they that were of the kynredes of þ sonnes of Cahath, had cyties and they coastes out of the trybe of Ephraim. And they gaue vnto them cyties of refuge Sichem thozowout Ephraim and her suburges, Gaser & her suburges, Jotmeam and her suburges, Bethhoron and her suburges, Aialon and her suburges, Geth Rimmon and her suburges. And out of the halfe trybe of Manasse, Aner and her suburges, and Bileam and her suburges for the kynred of the remnaüt of the sonnes of Cahath.

And vnto the sonnes of Gersom were geuen out of the kynred of the halfe trybe of Manasse Solon in Basan, and her suburges, and Asthoroth and her suburges. Out of the trybe of Issachar, Kedesh, and her suburges, Dabath and her suburges, Ramoth also & her suburges, Anem and her suburges. And out of Aser, Masall and her suburges, Addon and her suburges, Unkok and her suburges, Rehob & her suburges. Out of the tribe of Repehtali, Kedesh in Galilea and her suburges, Hammon and her suburges, Kirathaim and her suburges.

And vnto the rest of the chylidren of Merari were gyuen out of the trybe of Zabulon, Rimmon and her suburges, Thabor and her suburges. And on the other syde Jordan by Iericho, euen on the east syde of Jordā, were gyuen them out of the trybe of Ruben: Bezer in the wylderne wth her suburges, Jabbab wth her suburges, Kedemoth wth her suburges, Mephath wth her suburges. Out of þ trybe of Gad, Ramoth in Gilead wth her suburges, Mahanaim wth her suburges, Helebion wth her suburges, and Jezer wth her suburges.

### The vii. Chapter.

The genealogie of Issachar Beniamin, Repehtali, Manasse, Ephraim, and Aser.

The



**A** The sonnes of Machar: Thola, Phua, Jasub, Simeon four. And the sonnes of Thola: Uzi, Rephaia, Jertiel, Jamar, Jeban, and Schmucl which were heades in þe householdes of theyr fathers of Thola, men of myght in theyr kynde des, \* whose nobre was in the dares of Dauid, two and twentye thousande, and fyre hundred. The sonnes of Uzi: Jitahia. The sonnes of Jitahia: Michael, Abadia, Joel and Jeltah, fyve men all captaynes. And wyth them in theyr generacions after the householdes of theyr fathers were fyre and thyrtye thousande souldyers and valaunt men of warre. for they had many wyues and sonnes. And theyr brethren amonge all the kyndredes of Machar were valaunt men of warre, reckened in all foure scoze and seven thousande.

**23** The sonnes of Ben Jamin: Bela, Becher, and Jediel thre. The sonnes of Bela: Ebron, Uzi, Uziel, Jerimoth and Jri, fyve heades of þe householdes of theyr fathers, men of myght, and were reckened by þe genealogyes. xiii. thousand and thyrtye and foure.

The sonnes of Becher: zemura, Joas, Eliezer, Enonai, Omri, Jerimoth, Abia, Anathoth, & Alamath. And all these are the chyldren of Becher, and the nombre of them after theyr genealogye & generacions, and captaynes of the householdes of theyr fathers, men of myght, twenty thousande and two hundred. The sonnes of Jediel: Bilhan. The sonnes of Bilhan: Jeus, Ben Jamin, Ebud, and Canama, zetha, Charles & Abilahar. All these are the sonnes of Jediel, all eyent heades & men of warre. xvii. & and two hundred that went out garnished to battayle. And Suppim and hupim were the chyldren of Jri. And the Husites were the chyldren of Aher.

The sonnes of Rephaia: Jalsiel, Sumi, Jeter and Salum. The chyldren of \* Uzi. The sonnes of Manasse: Aziel whome hys wyfe bare unto him but Atramah his couynare bare Ma. the father of Gilead. And Machir toke wyues for hupim & Suppim \* hys sonnes. And the name of his sister was Maaca. And þe name of an other sonne was zelophahad. \* And zelophahad had daughters. And Maachs the wyfe of Machir bare a son, and called hys name Jerez, and the name of hys brother was Jerez: and hys sonnes were Ullam and Leken.

The sonnes of Ulla: Beda: These are þe sonnes of Gilead þe sonne of Machir, þe sonne of Manasse. And hys syster Moecath bare Jethud. A bieser and Mahelah. And þe sonnes of Semida were Abiam, Sechem, Lichi and Amham.

The sonnes of Ephraim: Suthalah: whose sonne was Bered: and Ehabath hys sonne: and hys sonne Eladah & Ehabath hys sonne, & Sabab hys sonne & Suthelah hys sonne: and Efer and Elead. And the men of Gath þe were bozne in that lande, fene them bycause that they were come downe to take a waye theyr cattell. And Ephraim theyr father mournd many a daye, & hys brethren came to comforte hym.

**E** And when he wente into hys wyfe he concey-

ued, & bare hym a sonne: and he called the name of it, Beria bycause it went eny with hys household. And hys daughter was Seera: whyche buylte Bethoroth the nether, & also the upper, and Uzan Seera. And Raphah was hys son whose sonne was Reseph, and Thelab. whose sonne was Ehabam. and hys sonne Ladan: and hys sonne Amihud, and hys sonne Elisama, and hys sonne Nun, and hys sonne Jehosua.

Their possessions & habitation was in Seffthel, & the townes that longed therto, and unto the east of Naaram, & on the west syde of Gazer wyth the townes therof, Sechem & the townes therof, & also the townes therof, & also by the borders of the childre of manasse. Bethlean and her townes, Ehanach & her townes, Migdon & her townes, & Dor & her townes. In those dwelt the chyldren of Joseph the son of Israel.

The sonnes of Aser: Imma, Jesua, Isua, and Seria, & Serah their syster. The sonnes of Seria, Ieter and Ueleniel, whiche is the father of Siraity. And Iepher begat Jephlet, Somer, Horham & Sua was their syster. The sonnes of Jephlet, Dalaph, Dunhall & Asuah. These are the chyldren of Jephlet. The sonnes of Semer, Ami, Robga, Jethuba & ara. And þe sonnes of hys brother Belemzophab, Imma, Seles & Amall. The sonnes of Zophab, Suah, Barnepher, Sual, Beri, Jira, Weter, Hod, Sama, Sula, Jethud, and Seera. The sonnes of Jether, Jephune, Dispa & Iro. The sonnes of Ola, Arch, Hamell, and Rezia. All these were the chyldren of Aser, and heedes of theyr fathers houses, noble men: and myghty heed captaynes. The nombre thowout the genealogye of them: that were apt to the war and battale was. xvi. thousande men.

#### The viii Chapter.

The sonnes of Ben Jamin.

**B**en Jamin begate Bela hys eldeste sonne, Asbel the seconde and Rath the thyrde: Noah the fourth: and Napheh the fyfth. And the sonnes of Bela were Aber, Sera, Jethud, Abina, Naaman and Aboba, Sera, Sephyhan, and Huran: And these are the sonnes of Ebud and these are auncient heades amonge the inhabytors of Seba: & they carped them to Manahath, Naaman, Abia and Sera, whyche Sera carped them awaye and begat Ulla and Aphud. And he begat Baharaim in the feld of Moab, after he had sent them away. Husim also & Banrah were hys wyues. And he begat of Hodah hys wyfe, Jobab and Zibra, & Ulla and Malcham, Jeus and Sachia & Miria. These were hys sonnes and auncient fathers.

And of husim he begat Abitob and Elpaal. The sonnes of Elpaal were Eber, Misaham & Samed, whyche buylt Ono. Lod & the townes therof. Beria & Sema were auncient fathers amonge the inhabytors of Aialo. & they draue awaye the inhabytours of Geth. And Aio Sa-fac and Serumoth: Sebadia, Ared and Aber: Michael & Jispa and Jona. þe sonnes of Seria: zebadia: Mesullam: Hazerai & Ieber: Jhmerai also and Jediah & Jobab the sonnes of Elpaal.

A iii Jamin



**E** Jakim and Zichri and Sabbai, Elienai, Zilthai, and Eliel Adia and Beraia, & Zureth the sonnes of Sumhi, Jispan, Eber and Eliel, Abdon, and Zeri and Hanan, Hanania, Elcam & Anthothia, Jephtha and Phenuel the sonnes of Safac. And Samlerai, Seharai & Athaliah, Jarchia, Elia: and Zeri & sonnes of Jeroba. These were auncient fathers & captaynes in theyr kyngedoms, and these dwelt in Jerusalem. And at Gibeon, dwelt Abi Gibon, whose wyfe was called Machab. And hys eldest sonne was Abdō: the zuretis, Baal, and Adab, Sedoz, Ahio and Zacher. And Mikloth begate Shimea. And these also dwelt wpth theyr brethren in Jerusalem ouer agaynst them. Mer begat Cis, and Cis begate Saul, & Saul begat Jehonathan, Malchisua, Abinadab & Elbaal. And son of Jehonathan was Meribbaal and Meribbaal begat Micah. And the sonnes of Micah were Pitho, Melech, Tharea and Abaz. And Abaz begat Jehoiaha. And Jehoiaha begat Nemeth, Asmaueth, and Zimri: Zimri begat Moza. Moza begat Binea, whose sonne was Rappa, and hys sonne was Elasa, and hys sonne Aziel. And Aziel had syre sonnes, whose names are these: Elricam, Borchai, Ismael, Searia, Obadia and Hanan. All these were the sonnes of Aziel. And sonnes of Elie his brother were: Ullam his eldest, Jehus the seconde, and Eliphelet the thyrde. And the sonnes of Ullam were myghtye men, and stronge archers and bowmen, and had many sonnes and sonnes sonnes, an hundred and fyfthe. All these are of the sonnes of Ben Jamin.

#### The ix. Chapter.

Of the preestes, Leuites, and of theyr offyce.



**A**ND so all Israell nobred by kyngedoms behold, they are wrytten in the booke of kynges of Israel & of Juda & were caried away to Babilō, for theyr trasgressiō. Euen the olde inhabytours & dwelt in theyr owne possessions & cyties, the Israelites, & preestes, leuites & Reuerencites. And in Jerusalem dwelt of & chylde of Juda, of & chylde of Ben Jamin, & of & chylde of Ephraim and Manasse: Elthai the sonne of Amihad, the sonne of Omri, the sonne of Jmer, the sonne of Beni. & of & children of Pharez, the sonne of Juda. And of Siloni, Alia the eldeste, & his sonnes. And of the sonnes of Zerab, Jehuel and theyr brethren syre hundred and nynty.

**B** And of the sonnes of Ben Jamin: Salu, the son of Melullam, the sonne of Hodania, the son of Senua: and Jibnia the sonne of Jeroham. And Elam the sonne of Cisi, the sonne of Mikhi. And Melullā sonne of Sephathia, sonne of Rehuel, the sonne of Jibnia. And theyr brethren accordynge to theyr kyngedoms nyne hundred fyfthe and syre. All these were principall men and auncient in the householdes of theyr fathers.

**E** And of the preestes: Jedaria, Jehoiarib, and Jachin, Azaria the sonne of Melkia: the sonne of Melullā, the son of Zadoc, the son of Marath, the sonne of Ahitob the cheffest in & house of god. And Adarahu the sonne of Jeroham the sonne of Phachur, the sonne of Melchia. And Maasi

the sonne of Adiel, the son of Jehzrah, the son of Melullam, the sonne of Melullonith, the son of Immoz. And theyr brethren which were headed of & auncient householdes of theyr fathers a thousande seven hundred and thre score actyue men, for the worke of the seruice of the house of God:

And of the Leuites, Semela the son of Hachub, the sonne of Africam, the son of Hasabaia, of & sonnes of Merari. And Sachaker and Heres and Salal. And Mathania the sonne of Micah, the sonne of Zichri, the sonne of Asaph. And Obedia the sonne of Semela, the sonne of Galal, the sonne of Jouthū. And Berechiah the sonne of Asa, the sonne of Elcana that dwelt in & vyllages of the Aethiopatis.

\* The porters were Shallū, Achub, Talmō & Ahimōn, and theyr brother, Sallum, was the cheffest. For they watched hether to, euen vnto the kynges gate eastwarde, thoroughoute the tentes of the chylde of Leui. And Shallū the son of Corah the son of Abialaph the sonne of Corah, and his brethren the Corathites (of the house of theyr father) had theyr busynesse & offyce to kepe the porches of the tabernacle, and theyr fathers the boost of the Lord, kept the entring. And Phinehes the son of Eleazar was theyr foreguyde, & the Lord was with him. And Zacharia the sonne of Mesilemia kepte the watche before the doore of the tabernacle of wynter. All these were chosen men to kepe the thre holdes, euen two hundred and twelue, and thoroughout all the genealogye were they nombred in theyr vyllages. And them dyd David & Samuel the sear institute, bycause of theyr fidelitie. So they & theyr chylde had the ouersyght of the gates of the house of the Lord, euen of & tabernacle to kepe them.

\* In foure quarters dyd they kepe the watche toward the east, west, north & south. And theyr brethren remayned in the country, and came after seven dayes from tyme to tyme wpth them. For the Leuites (whych had the ouersyght of & vestres and treasures of & house of God) were vnder the custodie of foure notable porters and they laye rounde aboute the house of God: bycause the keepynge therof & captayned to them, and they had the keyes to ope every moorning. And certayne of them had the rule of the mynistryng vessels, and brought them in and out by tale. Some of them were appoynted to ouersee & vessels and all the ornaments of the sanctuary, and of the floure, wyne, oyle, frankensence, and swete odours: And certayne of the sonnes of the preestes made ornaments of swete odours.

And Mathathia one of the Leuites whych he was & eldest son of Sallū: the Corathite, had the ouersyght of the thynges & were made in & scyngpan. And other of theyr brethren the sonnes of Cabab had the ouersyght of the shewbread whych they prepared euery sabboth. These are the syngers, euen auncient fathers of the Leuites, which dwelte in separate chambres, & were fre: for they had to do (in the temple) both daye & nyght: These were auncient fathers of the Leuites in theyr generacions & dwelt at Jerusalem.

And Gibcon dwelt at Abi Gibcon, and Jehuel



arose (al the strongest of them) and set a waye & bodie of Saul, and the bodies of his sones, and brought the to Jabes, and buried the bones of the vnder an oke in Jabes. & fasted fouē dayes.

So Saul dyed for his trespasse that he trespalled agaynst the Lorde, in that he kepte not the worde of the Lorde, and in that he soughte, and asked counsayl of a woman that wrought with a spyrite, and asked not of the Lorde. And therefore he slue hym, and turned the kyngdome vnto Dauid the sonne of Isai.

**C** After the death of Saul's David anointed in Hebron.  
The Jebusites rebel against David, from which he taketh the tower of Sion. His men are numbered.

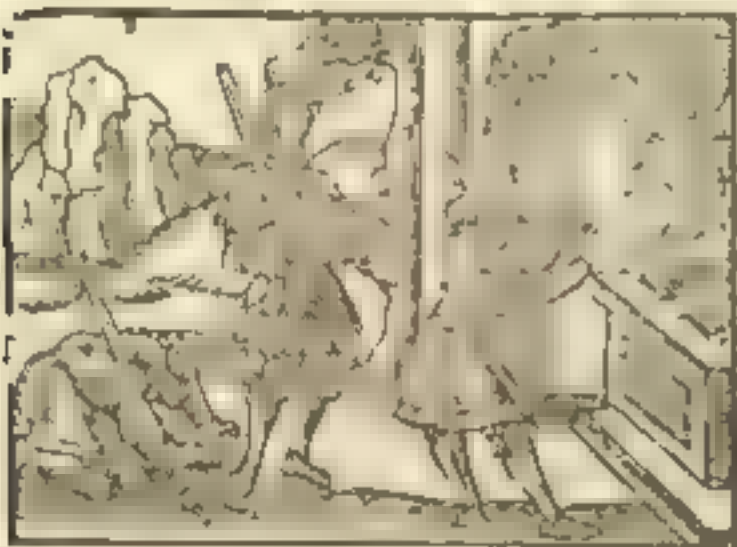
**H**enall Israel gathered them sel-  
ues to Dauid vnto Hebron, \* say-  
inge: beholde, we be thy bones and  
thy fleshe. And mozeouer, in tyme  
past, euen when Saul was kynge  
thou ledest Israel oute and in: And the Lorde  
thy God sayd vnto the: thou shalt fede my peo-  
ple Israel, and thou shalt be captayne ouer my  
people Israel. Therfore came all the elders of  
Israel to the kynge to Hebron, and Dauid  
made a couenaunt with them in Hebron before  
the Lorde. And they annoynted Dauid kynge  
ouer Israel, \* accordyng to the worde of y<sup>e</sup> Lord  
by the hande of Samuel.

And Dauid and all Israel went to Ierusalem, which is Jebus: where as were the Jebusites, the inhabitants of the lande. And the inhabitants of Jebus sayde to Dauid: thou comest not here. Neuerthelesse, Dauid wanne the castle of Syon, whiche is called the citie of Dauid. And \*Dauid sayde: whosoever smyteth the Jebusites first, shall be the principall captain, and a lord. So Joab the sonne of Zarnia went first vp, and was made such captain. And Dauid dwelt in the castle Syon, and there fore they called it the citie of Dauid. And he buyt the citie on euery syde, euen from Millo round about. And Joab repayed the rest of the citie. And Dauid prospered, and waxed great. And the Lord of hostes was with hym.

\* These are the principall men of power whos  
David had, and þe claue to hym in his kyngdom  
with all Israel, to make hym kyng: accordyng  
to the word of the Lorde vnto Israel. And this  
is the nobre of the myghtye men whom David  
had: Josobeam the sonne of Nachmoni, þe  
amonge thirtie: he lyfte vp his speare agaynste  
thre hundred, and wounded them at one tyme.  
After hi was Eleazar his vncles sone an  
Abiathar, whiche was one of the thre myghtie st.  
He was w David at Baldamin, & there the Phil-  
istines were gathered togyther to battayle. And  
there was there a parcel of ground ful of barly, &  
þe people fled before þe Philistines. And they  
(as aforesayd) stepte forth into þe myddes of the  
felde, and saued it from burnyng, and slue the  
Philistines. And þe Lord gaue a great victorie.

And the thre of the thyrtye chefe captaynes  
went to a rock to Dauid, into the cane Adulla.  
And the hooft of the Philistines abode in the  
I.iii. valley

¶ The battaile of Saul against the Philistines;  
in which he dyeth and his sonnes also.



**A**nd the Philistines fought against Israel. \* And the men of Israel fled before the Philistines, and were overthrowen & wounded in mount Gilboa. And the Philistines followed, and were scarce after Saul & his sonnes, and the Philistines smote Jehonathan, & Abinadab, and Malchisua the sonnes of Saul: And the battaile was sore agaynst Saul, and the archers founde hym, and he was wounded of shoters. Then sayd Saul to his weaponbearer \* drawe thy swerde, and thrust me thorow therewith, that these vncircumcised come not and do me shame, but his weaponbearer wold not, for he feared exceedingly. So Saul caght a swerde & fel vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerd also, & dyed.

**E** And this Saul and his thre sonnes, and all they of his house dyed togyther. And when all the men of Israel that were in the valley sawe how they fled, & that Saul and his sonnes were deed, they forsoke theyr cyties, and ran awaye and the Philistines came, and dwelt in them.

2. Reg. xxxi. **\* And it fortuned, that on the morowe when the Philistines came, to scryp the deed bodyes) they founde Saul and his sonnes ouerthrowen in mounte Gilboe. And when they had scrypte hym, they toke his heed and his harnesse, & sent them into the lande of the Philistines rounde aboute to shewe them vnto theyr ydols, & to the people. And they put his harnesse in the house of their god, & set vp his heed in the temple of Dagon. And when all they of Iabes in Gilead heard all that the Philistines had done to Saul, they**



valere of Rephaim. And when David was in the holde, the Philistines watche was at Beth lehem the same tyme. And David longed, and sayd: \* Wh, that one wolde gyue me drynke of the water of the wel that is at the gate of Beth lehem. And the thre brake thozowe the doore of the Philistines, and drue water out of the well that was by the gate at Bethlehem, and toke it and brought it to David. Neuerthelesse, David wolde not drynke of it, but rather offered it to the Lorde, and sayd: my God forbyd it me, that I shoulde do this thyng. Shall I drynke the bloude of these men, that haue put theyr lyues in iopardye: (for with the iopardye of theyr lyues they broughte it) therefore he wolde not drynke it, and this dyd these thre myghtyest.

And Abisai the brother of Joab: he also was captayne amonge thre: for he lyft vp his speare agaynst iii. C. and wounded them, & had a name among þe thre: Pea, among thre he was more honourable, the þe two, for he was theyr captayne howbeit he attayned not vnto the thre.

Banai the sonne of Jehoiada (the sonne of a very strong man) dyd greater actes then Cab seel: for he slue two lyons of Moab, and went downe, and slue a lyon in a pyt in tyme of snow. And he slue an Egyptian, whose stature was even fyue cubytes longe, and in the Egyptians hande was a speare lyke a weauers beame. And the other went downe to hym with a wakker, & plucked the speare out of the Egyptians hande, and slue hym with his owne speare. Such thynges dyd Baana the sonne of Jehoiada, and had the name among þe thre mightiest, & was honourable amonge. xxx. but attayned not vnto the (first) iij. And David made him of his counsayl.

The other men of armes were these: Asahel the brother of Joab, Elhanan his vncles sonne of Bethlehem. Sammoth the Harodite: Helez the Pelonite: Ira the sonnes of Jakes the Thershoite: Abieser the Anathothite: Sibacai the Husathite: Ilat the Ahoite: Gaharai the Aethiophaitite: Heled the sonne of Baana, the Aethiophaitite: Ithai the sonne of Ribai of Gibeon that pertayneth to the chyldren of Ben Jamin: Benaiata the Bitrahonite: Hurai of the ryuers of Gaas: Abiel the Arathite: Azmoneb the Gadarumite: Elhahab the Maalbonite. The sonnes of Hazem the Gerzite: Jonathan the sonne of Hagean Harate: Abiam the sonne of Sacar the Harate, Eliphal the sonne of Uri: Hopher þe Wecherathite. Aia the Pelonite: Hezro the Carmelite: Naari the sonne of Eibai. Joel the brother of Nathan: Abihai the sonne of Hani: Zelegam the Animonite: Naharai a Berothite, the bearer of the harnesse of Joab, the sonne of Zetia: Ira the Jetherite: and Gareb a Gerzite: Uzai the Hethite and Zabab the sonne of Ahlai: Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thyrte with hym. Hanan the sonne of Maacha, and Josaphat a Githaite: Uzai an Aethiophaitite, Sama and Jechiel the sonnes of Hothan an Aroerite: Jechiel the sonne of Zimri, and Jehab his brother an Harathite: Eliel a Mahanite: Jeribai and Josaja

the sonnes of Elnaam, and Ithima a Moabite. Eliel and Obed, and Jasiel a Gethobaitite.

### The xx Chapter.

What they were that went with David when he fled from Saul.

These are they that came to David to Azikleg whyle he yet kepte hym selfe close, bycause of Saule the sonne of Cis: and they were very strong helpers in battayle: They were weapened with bowes, and coulde hurle stones with the ryght hande and with the lefte: and shote arrows out of a bowe, and were of Saules brethren, euen of Ben Jamin. The chiefe were Abiezer and Joas the sonnes of Simaa a Gibeonite: and Jeziel and Belet the sonnes of Asmaneth: Beracha and Jehu of Anathoth. And Ismaia a Gilbeonite a myghty man amonge thre eye, and more then the thyrte. Jeremua, Jehaziel, Jobanan and Josabad of Gedoz, Eleusai, Jerimoth, Bealia, Semaria, and Sephania the Haraphites. Elcana, Isia, Aarael, Jozer, Jolebeam, Hakoziim, Joela and Zebadiab the sonnes of Jeroam of Gedub.

And of the Gadites there separated them selves, some vnto David into the holde of the wilderness, men of myght, and men apt for warre and that could handle wynde and speare, whose faces were lyke the faces of lyons, & they were as wyfte as the roes in the mountaynes: Ezer the fyrst, Obdia the seconde, and Eliab the thrid: Malmana the fourth, Jeremia the fyfth, Atchab the syxth, Eliel the seuenth, Jobanan the eyght, Elisabab the nyth, Jeremia the tenth, Machoani the eleuenth. These were the sonnes of Gad, & were captaynes ouer the men of warre the small pursued an hundred, and the greates a thousande. These are they that went over Jordan in the fyrst moneth when he had filled ouer all his banks. And they put to flyght all them of the valley, both towarde the east and weste.

And there came of the chyldren of Ben Jamin and Iuda to the holde vnto David. And David went out to mete them, and answered and sayd vnto them: Plese become peaceably vnto me, to helpe me, myne heart shalbe knyt vnto you. But and yf you come to betraie me to myne aduersaries (seing there is no wpykednesse in myne handes) the God of our fathers loke thereon, and rebuke it. And the spyrte came vpon Amasai, whiche was the chiefe amonge thyrte, and he sayd thynne are we David, and on thy syde thou sonne of Ilat: \* Peace, peace be vnto the, and peace be vnto thynne helpers, for thy God is thy helpe. Then David receyued them, and made them bedes of companyes of the men of warre.

And there fell some of Manasse to David, when he cam to the Philistines agaynst Saul to battayl, \* but they helped them not. For the lordes of the Philistines toke a displement, and sent hym a waie agayne, sayinge. he wyl fall to his master Saul to the iopardye of our bedes. As he went to Azikleg, there fell to hym of Manasse: Adna, Josabad, Jechiel, Michael, Josabad, Eliu and Jithai, bedes of the thousandes that



hat were of Manasse. And they holp Dauid agaynst the toiers. For they were all myghty men of warre, and captaynes in the hoost. For at that tyme there came one or other to Dauid, daye by daye to helpe him: vntyl it was a great hoost, lyke the hoost of God.

And this is the nombze of the chiefe captaynes that were prepared to battayl, and came to Dauid to Hebron to tourne the kyngdome of Saul to hym, accordynge to the worde of the Lorde.

The chyldren of Iuda that bare shylde and speare were syxe thousande and eyght hundred readye prepared to the warre. Of the chyldren of Simeon men of myght to warre, seuen thousande and one hundred. Of the chyldren of Leui foure thousande and syxe hundred. And Jehoiada was the chefe of them of Aaron: and with hym thre thousande and seuen hundred. And Zadok a yonge man stronge and valpant, and of his fathers housholde. xxi. capitaynes. And of the chyldren of Ben Iamin the brethze of Saul thre thousande. And a great parte of them (dyd vnto that tyme) folowe the house of Saul.

And the chyldren of Ephraim: xx. thousande and eyght hundred myghty men of warre, and famous men in the housholde of theyr fathers. And of the halfe trybe of Manasse. xvi. thousande, which were appoynted by name to come and make Dauid kyng. And of the chyldren of Issachar whiche were men that had vnderstandynge in the eyght tyme, to knowe how to commaunde what Israel ought to do. The heedes of them were two hundred, and all theyr brethren were at theyr wyll. And of Zabulon that went out to battayle, and proceded forth to the war: with all maner instrumentes of warre, fyfthe thousande that were prepared to the war with out any doubtenesse of herte. And of Nephtali a thousande captaynes, and with them whiche shylde and speare xxxvii. thousande. And of Dan prepared to battayle. xxviii. thousande and syxe hundred. And of Asser that went out to warre and kept the forefront of the battayle, fourthe thousande. And of the other syde of Jordan of the Rubenites and Gadites, and of the halfe trybe of Manasse with all maner of instrumentes of war, a hundred and twentye thousande.

All these were men of warre, keepynge the forefront of the battayle with perfect herte, & came to Hebron to make Dauid kyng ouer al Israel. And all the rest of Israel was of one accorde, to make Dauid kyng. And there they were with Dauid. six. dayes eatynge & drynkynge, for theyr brethren had prepared for the. Moreover they were nye the vntyl Issachar, Zabulon and Nephtali brought breed on asses, camels, mules, & oxen and meate flour, fygges, reysynge, wyne and oyle, ore & shepe abundantly. For there was lope in Israel.

#### The xlii. Chapter.

The arke is brought agayne from Kariatih Jearim to Ierusalem. Uza (otherwyse called Oza) dyeth.

**A**nd Dauid counsailed with the capitaynes of thousandes and hundredes, and with all the lordes, and sayd vnto all the congregacion of Israel: If

it seme you good, and to be of the Lorde our God we will take ad sende vnto oure brethren, that are left in all the lande of Israel: and with them also, to the preestes and Leuites whiche are in theyr cyties and suburbes, to gather them togyther vnto vs. And we will bypunge agayne the arke of the Lorde to vs, for we regarded it not in the dayes of Saul. And all the congregacion was content that he shoulde do so, for the thing semed good in the eyes of all the people.

So Dauid gathered all Israel togyther fro Sihor in Egypt, vnto the entrynge of Hemath, to bypunge the arke of the Lorde from Kariatih Jearim. And Dauid went vp and all Israel to an hye place towardes Kariatih Jearim, that was in Iuda, to fet thence the arke of the Lorde God that dwelleth betwene the cherubes wher his name is called on. And they carped the arke of God in a newe carte out of the house of Abinadab. And Uza and his brother gnyded the cart. And Dauid and all Israel played befoze the arke of God with all theyr myght, with syngeynge and harpes, psalteryes and tymbrels and trompettes. And when they came vnto the thersynge floore of Chidon, Uza put forth his hand to hold the arke, for the oxen were a litle wyche. And the Lorde was wroth with Uza, & smote hym, because he put his hande to the arke. And there he dyed befoze God. And Dauid was out of quyet, because the Lorde had rent a rente in Uza, and he called the name of that place the rentynge of Uza vnto this daye. And Dauid was afrayed of God that daye, sayng howe shall I bypunge the arke of God home to me? And so Dauid brought not the arke home to hym to the cytie of Dauid: but carped it into the house of Obed Edom a Gethiee. And the arke of God remayned with Obed Edom, euen in his house: thre monethes. And the Lorde blessed the house of Obed Edom, and all that he had.

#### The xlii. Chapter.

Othiam senteth wood and workemen to Dauid, whiche hath two wyfes of the Philistynes.

**O**thiam the kyng of Tyre sent messengers to Dauid, and tymbre of Cedre trees, with masons and carpenters to buylde hym an house. And Dauid perceyued that the Lorde had confirmed hym kyng vpon Israel, and that his kyngdom was lye vpon hye, because of his people Israel. And Dauid toke yet mo wyues at Ierusalem, and begat mo sonnes and daughters. These are the names of his chyldren whiche were borne vnto him at Ierusalem: Hamon, Hozab, Nathan and Salamon: Ithar, Elisua & Eliphalet, Roza, Repheg & Iaphia, Elisama, Belinda, and Eliphalet. And when the Philistynes hearde that Dauid was annointed kyng vpon Israel: all the Philistynes went vp to seke Dauid. And Dauid herde of it, and went out agaynst them. And the Philistynes came in, and prauced thow: the valey of Rephaim. And Dauid asked counsaile at God, saynge. Shall I go agaynst the Philistynes, and wylt thou deliuer them in to myn hande? And the Lorde sayd vnto hym:

I. v. go vp,



go'vp, for I wyl deliuer them into thyn hand. And so they came vp to Baal Perazim and Dauid smote them there. And Dauid sayde: God hath deuyded myne enemyes with myne hande as a man wolde deuyde water. And therfore they called the name of that place: Baal Perazim. And when they had left their goddes there Dauid gaue a commaundemente, & they were burned with fyre.

**D** And the Philistines came togyther agayne, & rushed into the valleye. And Dauid asked agayne at God. And God said to him: go not vp after them, but turne away fro them, that thou mayest come vpon them ouer agaynst the paretrees. And when thou hearest a sounde goo in the toppes of the paretrees, then go out to battayle: for God is gone forth befoze the, to smite the host of the Philistines. Dauid therfore did as God commaunded hym: and they smote the host of the Philistines from Gibeon to Gazer. And the fame of Dauid went out into all landes: and the Lorde made all nacions feare hym.

#### The xv. Chapter.

*The Levites byng the arke as it is Dauid daunt syng befoze it, as occupied of hym wylf saythol.*



**D** And Dauid made hym houses in the cytye of Dauid, and prepared a place for the arke of God, and pitched for it a tente. Then Dauid sayde: the arke of God ought not to be caried, but of the Leuytes. For them hath the Lord chosen, to beare y<sup>e</sup> arke of the Lord, and to mynistr vnto hym for ever. And Dauid gathered all Israel togyther to Jerusalem to fetch the arke of the Lord vnto his place which he had ordeyned for it.

And Dauid brought togyther the chyldren of Aaron and the Levites. Of the sonnes of Cahath was Uzziel the chiefe, and of his brethren there were an hundred and twenty. Of the chyldren of Merari, Asaia the chiefe: and of his brethren two hundred and twenty. Of the sonnes of Gerson, Joel the chiefe: and of his brethren an hundred and thyrtye. Of the chyldren of Elisaphan, Semaria the chiefe: and of his brethren two hundred. Of the sonnes of Hebzon, Eliel the chiefe, and of his brethren. lxxx. Of the sonnes of Uzziel, Aminadab the chiefe, and of his brethren an hundred and twelue.

**A** And Dauid called Zadock and Abiathar the prestes and the Levites, Uzziel, Asaia, Joel, Semia, Eliel, and Aminadab: and sayd vnto theye that are the principall fathers of the Levites: that ye be holpe with your brethren, that ye maye byng in the arke of the Lorde God of Israel, vnto the place that I haue prepared for it: For because ye were not there at first, y<sup>e</sup> Lord our God made a tente amonge vs, for that we sought hym not, as the fashion ought to be. So the prestes & the Levites sanctified them selues to fet the arke of the Lorde God of Israel. And the chyldren of the Levites bare the arke of God vpon their shoulders w<sup>th</sup> staves thereon, as Moses commaunded: according to the worde of y<sup>e</sup> Lorde.

**C** And Dauid spake to the chiefe herdes of the

Levites, that they shoulde appoynt certayne of theye brethren to syng with instrumentes of musycke, psalteries, harpes and cymbales: that they myght make a sounde, and to syng of hym with ioyfullnesse: And the Levites appoynted Heman the sonne of Joel: and of his brethren, Asaph the sonne of Serachia and of the sonnes of Merari and of theye brethren: Etthan y<sup>e</sup> sonne of Chusaiabu. And with them theye brethren of the seconde degree: zachariahu, Ben Jaaziel, Semiramoth, Jehiel, Anni, Eliab, Semanahu, Maasias, Mathathahu, Eliphalehu, Mikniah, Obed Edom, and Jaiel porters. So Heman, Asaph and Etan the syngers made a sounde w<sup>th</sup> cymbales of brasse, And zachariahu, Izziel, Semiramoth, Jehiel, Anni, Eliab, Maasiah, & Manasiah played with psalteries on an Alamoth. Mathathahu, Eliphalehu, Mikniah, Obed Edom, Jaiel and Azariah played vpon harpes an eyght above, with courage. And Ehenaniahu the chiefe of the Leuytes, was master of the song, for he taught other to syng, bycause he was a man of vnderstandynge.

**D** Serachia and Elcana kepte the doore of the arke. And Semanahu, Jehosaphat, Athanahel Amasai, zachariahu, Manasiah, and Eliezer, the prestes byd blowe with trumpettes befoze the arke of God. And Obed Edom and Jehia, were the keepers of the doore of the arke.

**A** And Dauid and the elders of Israel and the captaynes ouer thousandes, went to fet y<sup>e</sup> arke of the appoyntment of the Lorde out of y<sup>e</sup> house of Obed Edom with gladnesse. And when God helped the Levites that bare the arke of the appoyntment of the Lorde, they offered seuen oxen and seuen rammes. And Dauid had on hym a linnen garment, lyke as had also all the Leuytes that bare the arke, and so had the syngers & Ehenania the ruler of the songe with y<sup>e</sup> syngers. And Dauid had vpon him an Ephod of lynn. And all they of Israel broughte the arke of the Lordes couenaunt with shoutyng and blowyng of the shawme and trumpettes, mayng a noyse with cymbales, psalteries and harpes.

And as the arke of the appoyntment of the Lorde came into the cytye of Dauid, Michol the daughter of Saul looke out at a wyndowe, sawe kyng Dauid daunsyng and playng, and she dyspyed hym in her herte.

#### The xvi. Chapter.

*Dauid ordeyned Asaph and his brethren to mynistr befoze the Lorde. And hym sette parfectly the Lorde of Israel.*



**S** Other brought in the arke of God, & set it in the myddes of the tente, that Dauid pitched for it, and they offered burnt sacrifices and peace offerings befoze God. And when Dauid had made an ende of offeringe the burnt offerings and peace offerings, he blessed the people in the name of the Lorde. And he dealt to all Israel (both man and woman) a cracknell of bread, and a good pece of fleshe, and a flacket of wyne.

And he appoynted certayne of the Leuytes to mynistr befoze the Lorde, and to repete and to thanke and prayse the Lorde God of Israel. And Asaph



And Asaph was the chefe, and next to hym Zacharia, Jehiel, Semiramoth, Jehiel Mathathia <sup>II. reg. vi. b.</sup> Eliab, Senaia, \* Obed EDOM, and Jehiel with psalteries and harpes. But Asaph made a sonde withymbales. Banaiahu and Jahaziel preestes, blew with trompettes continually before the arke of the couenaunt of God.



**A**nd that same tyme David dyd appoynt the hym to thanke the Lord by Asaph and his brethren <sup>psal. ciii. a</sup> \* O gyue thanks vnto the Lord, call vpon his name, make his actes known among the people. <sup>II. reg. vi. b.</sup>

Synge vnto hym, and playe vnto hym: talke of all his wondrous dedes. Reioyse in his holy name. let the hartes of them that seke the Lord be glad. Seke the Lord and his strength: seke his presence alwaye.

Remembre his maruayles whiche he dyd, and his wonders, and the iudgements of his mouth. The seed of Israel are his seruantes the chyldren of Jacob are his chosen. He is the Lord our God, in all landes are his iudgements.

Thynke on his appoyntement for euer. (and on the worde which he commaunded to a thousande generations) whiche he made with Abraham, and of his oth to Isahac: whiche he set before Jacob for a decree, and to Israel for an everlasting couenaunt, saying: to the wyll I gyue the lande of Chanaan, to be the porcyon of your euerlasting taunce. When ye were fewe, and small in nombre, and sojourners therein. And they walked from nation to nation, and from one kyngdom to an other people. He suffered noman to do them wronge: but rebuked euen kynges for their sake. Touch not myne annoynted, and domy Prophetes no harme.

**E**\* Synge vnto the Lord all the earth, and let hym from daye to daye his name to be knowne.

Tell of his glorie amonge the heathen: his wondrous dedes amonge all nations.

For great is the Lord, and worthy to be praised exceedingly: he is to be feared aboue al gods.

For all the goddes of the people are of no value. But the Lord made heauen.

Prayse and honour are in his presence: strength and gladnesse are in his place.

Ascrybe vnto the Lord ye hundredes of people: Ascrybe to the Lord, glorie and dominion. Ascrybe vnto the Lord the glory due vnto his name: bringe sacrificies and come before hym, and worshippe the Lord with holy honour.

Let all the earth feare hym, although the ende of the earth so be stablished that it can not be moued: let the heauens reioyse, and lette

the earth be glad, and let men tel amonge the nations, that the Lord is kyng.

Let the see thundze, and the fulnesse thereof: let the feldes reioyse and all that is therein.

Then shall the trees of the wood reioyse at the presence of the Lord, because he cometh to iudge the earth: O gyue thanks vnto the Lord for he is good, for his mercy endureth for euer: and saye ye: saue vs (O God) of our saluacion, gather vs together, & deliuer vs from amonge the depthes, & we maye gyue thanks to thy holy name, & triumph in the prayse of the. Blessed be the Lord God of Israel for euer and euer: and let all people saye: Amen: and prayse the Lord.

And so he left there before the arke of the Lord Des couenaunt Asaph and his brethren, to minister before the arke continually, in suche thynges as were to be done daye by daye: <sup>II. reg. vi. b.</sup> and that by their courses. And Obed EDOM and his brethren thre score and eght: and Obed EDOM the sonne of Jeduthun, and Hosa, were appoynted to be porters. And Zadok the preest and his brethren the preestes, were before the Tabernacle of the Lord, in the hye place that was at Gibeon, to offer burnt offrynges vnto the Lord, vpon the burnt offring alter perpetually, in the morning and euening: accordyng vnto all that which is wyrtten in the lawe of the Lord, which he commaunded Israel. And with them were Heman, and Jeduthun, & other that were chosen (whose names were exprest) to gyue thanks to the Lord, that his mercy lasteth euer. And with them dyd Heman and Jeduthun synge with the trompettes andymbales, makinge a sweet melody with instruments of musyke and goodlye songes. And the sonnes of Jeduthun were porters. And all the people departed, euery man to his house: & David returned to blesse his house.

### The xviii. Chapter.

**D**avid is forbidden to buye an house: vnto the Lord. Chast is promysed vnto the Lord: a rest of Salomon.



And it fortuneth, that when David dwelt in his house, he sayd to Nathan the Prophete: lo, I dwell in an house of Cedar tree, but the arke of the Lordes couenaunt remaineth vnder curtaynes: And Nathan sayde to David: do all that is in thynne hart for God is with the. <sup>II. reg. iii. a</sup>

And the same tyme it fortuneth, that the worde of God came to Nathan, sayinge: goo, and tell David my seruante, thus sayth the Lord: thou shalt not buyde me an house to dwell in. For I haue dwelt in no house, syns I daye I broughte oute the chyldren of Israel vnto this daye: but haue gone from tent to tent, and from one habytacyon to an other. And whersoeuer I haue walked with all Israel, spake I euer one worde to any of the iudges of Israel (whom I commaunded to fede my people) sayinge: why haue ye not buyde me an house of Cedar trees? Now therefore thus shalt thou saye vnto my seruante David: thus sayth the Lord of hostes: I toke the cote of the paltures when thou wentest after shepe, that thou



that thou shouldest be capitayne ouer my people Israel. And I haue bene with the whither soeuer thou hast walked, and haue wedded oute all thyne enemyes out of thy sight, and haue made the a name, lyke the name of one of the greatest men that are in the earth. And I haue ordeyned a place for my people Israel, & made it fast, so that now they may dwell in thyr place, and in one nomore: Neyther shal the chyldren of wickednesse bere them any more, as at the begynnyng: And syng the tyme that I commaunded iudges to be ouer my people Israel: I haue subdued all thyne enemyes, and I told the, that the Lorde wolde buyde the an house.

**C** Thus also shal come to passe: when thy dares be expyed, that thou must go vnto thy fathers: I wyl rayse vpy thy seed after the, which shal be of thy sonnes, and wyl prepare for hym a kyngdome: he shal buyde me an house, and I wyl stablysh his seate for euer: I wyl be his father, and he shal be my sonne: and I wyl not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyl set hym in myne house, and in my kyngdome for euer: and his seate shal be sure for euermore.

According to all these wordes, & accordyng to all this visio, did Nathān king Dauid. And Dauid the kynge came and sat before the Lorde and sayd: what am I O Lorde God, and what is myne householde, that thou hast promoted me thus farre? And yet this seemed lytle in thyn eyes, O God: But thou hast also spoken of thy seruautes house, for a great whyle to come: and hast looked vpon me as vpon a man of hye degree, (O Lorde God.) What wai Dauid desyre more of the for the honour of thy seruaunt? O Lorde, for thy seruautes sake, eue accordyng to thyn owne herte. I ast thou done all this magnificence to the we all great thinges. Lorde, there is none lyke the: neyther is there any god saue thou: accordyng to all that we haue herde with our eares. Moreouer, what nation on the earth is like thy people Israel, to whom God hath vouchsafed to come and redeeme them to be his owne people, and to make thy name of an excellencie and terriblenesse, with castyng out nations from before thy people, whome thou hast deliuered out of Egypt.

**D** Thy people Israel dyddest thou make thyn owne people for euer, and thou becamest the Lorde God. Therefore nowe Lorde, let the thyng that thou hast spoken concernyng thy seruaunt and his house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnified for euer, that it may be said the Lorde of hostes is God of Israel (euen the God of Israel) and the house of Dauid thy seruaunt endureth stable before the. For thou (O my God) hast told thy seruaunt, that thou wilt buyde hym an house. And therefore thy seruaunt hath founde in his herte to praye before the. And nowe Lorde thou art God, and hast prompted this goodnesse vnto thy seruaunt. Nowe therefore, let it be thy pleasure, to blesse the house of thy seruaunt, that it maye contynue before the

for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

### The xviij. Chapter.

**C** The bartayle of Dauid agaynst the Philistines.

**A**fter this it fortuned, that Dauid smote the Philistines, and subdued them, and toke Geth and the townes that \* longed thereto, oute of the hand of the Philistines. And he smote Moab, and the Moabites became Dauids seruautes, and payed hym trybute. And Dauid smote Hadarezer kynge of zoba vnto hanath, as he went to stablysh his dominion by the ryuer Euphrates. And Dauid toke from hym a thousand charettes, and seuen thousand horsemen, and twenty thousande fotemen: and lamed all the charethorses, and reserued of them an hundred charettes. And when the Syrians of Damascus came to helpe Hadarezer kynge of zoba: Dauid slue of the Syrians xxii. thousand, and Dauid subdued Syria Damascus. And the Syrians became Dauids seruautes & brought hym trybute. And the Lorde preserved Dauid in all that he went to.

And Dauid toke the sheldes of golde that were on the seruautes of Hadarezer, & brought them to Ierusalem. And from Tebath, and from Chun (cyties of Hadarezer) brought Dauid exceedinge moche brasle. Wherewith Salomon made the brasen lauatoire: \* the pylers and the vessels of brasle.

And when Tou kynge of Hemath herd how Dauid had beaten all the strength of Hadarezer kynge of zoba, he sente Haduran his sonne to kynge Dauid, to make peace with hym, and to blesse hym, bycause he had fought agaynst Hadarezer, and beaten hym (for Tou had warre with Hadarezer) and Dauid brought al maner iewels of golde, syluer and brasle with hym. And kynge Dauid dedicated them vnto the Lorde, with the syluer and golde that he brought from all nations: from Edom, from Moab, from the chyldren of Ammon, from the Philistines, and from Amalecke. And Abisai the sonne of Zeruia slue of the Edomites in the salte valleye. xviij. thousande, and put souldyers in Edom, and all the Edomites became Dauids seruautes. Thus the Lorde kept Dauid in all that he toke in hande.

And Dauid raygned ouer Israel, and executed iudgemente and ryghte eulnesse amonge all his people. And Joab the sonne of Zeruiah was ouer the host. And Jehosaphat the sonne of Achilud recorder and Zadock the sonne of Abitob, and Abimelech the sonne of Abiathar were the preestes: and Sausa was scrpbe, and Banaiabhu the sonne of Jehoiada was ouer the Trethites and Phelites: and the eldest sones of Dauid were next vnto the kynge.

### The xix. Chapter.

**C** Benon kynge of the sonnes of Ammon doth great iniury to the seruautes of Dauid.

**A**fter this it chaunced, that \* Nabasthe kynge of the chyldren of Ammon dyed, & his sonne raygned in his stede. And Dauid sayd



and sayde: I wyll shewe kyndnesse vnto Hanon the son of Nahas: because his father delt kyndlye with me. And Dauid sente messengers to comforte hym ouer the death of his brother.

And the seruantes of Dauid came into the lande of the chyldren of Ammon to Hanon, to comforte hym. But the lordes of the chyldren of Ammon sayd to Hanon: thyngkest thou that Dauid doth honoure thy father in thy syght: that he hath sent comforters vnto the? Are not his seruantes come to search, to loke & spyre out p lade?

**25** Wherefore Hanon toke Dauids seruantes <sup>and putte them</sup> and shaued them, & cut of theyr cootes harde by theyr buttocks, and sent them away. And there wente certayne and tolde Dauid, howe the men were serued. And the kynge sent to mete them: for the men were excedyngely ashamed) and the kynge sayd: tary at Jericho, vntyl your beerdes be growen: & then retourne.

And when the chyldren of Ammon sawe that they stanke in the syght of Dauid, Hanon and the chyldren of Ammon sent a thousande talentes of syluer to hyre them charrettes and horsyn out of Mesopotamia and out of Siria, Maacha, and out of zoba. And they hyred. xxxii. thousande charrettes, and the kynge of Maacha and his people, which came and pitched before Moba. And the chyldren of Ammon gathered the selues together fro theyr cyties, and came to batayl. And when Dauid herde of it, he sent Joab and all the hooft of stronge men. And the chyldren of Ammon came out, and put them selues in aray to battayle before the gate of the cite. And the kyngees that were come, keppe them by them selues backe in the felde.

**C** When Joab also sawe that the front of the battayle was agaynst hym before and behynde he chose out al the chosen men of Israel, and put them in aray agaynst the Sirians. And y rest of the people he deliuered vnto the hande of Abisai his brother, & they put them selues in aray agaynst the chyldren of Ammon. And he sayde: If the Sirians be to stronge for me, thou shalt succour me: and if the chyldren of Ammon preuaile agaynst the, I wyll helpe the: Blucke by thyne hert, and let vs play the men: for our peoples sake and for the cyties of our God, and the Lorde shall do that which is good in hys owne syght. So Joab and the people that were with him: dreyne nye before the Sirians vnto the battayle, and they fledde before hym. And when the chyldren of Ammon sawe that the Sirians were fled, they ranne awaye lyke wyse before Abisai hys brother, and gate them into the cytie. And Joab came to Jerusalem.

**D** And when the Sirians sawe that they were put to the worse before Israel, they sent messengers and fet out the Sirians that were beyond the ryuer, and Sopbach the capayne of y hooft of Hadarezer wente before them. And it was tolde Dauid: and he gathered all Israel, & went together ouer Jordan, and came & set vp against them. And when Dauid had put hym selfe in aray agaynst the Sirians, they fought wyth hym. But the Sirians fled before Israel. And Da-

uid destroyed of y Sirians seuē thousande charrettes, and. xl. thousande foremen, & kylied Sopbach the capayne of the hooft. And when the seruantes of Hadarezer, sawe that they were put to y worse before them of Israel, they made peace with Dauid, and became his seruantes. Neither wolde the Sirians helpe the chyldren of Ammon any more.

### The. xx. Chapter.

**C** The thre most vycious battayles of Dauid.

**A**nd it cam to passe, that after y yere **A** was expired \* about the tyme that <sup>16. reg. xi. a</sup> kynges go out a warrefare: Joab <sup>16. reg. xi. a</sup> carped out the armie of the hooft, & <sup>16. reg. xi. a</sup> destroyed the countrie of the chyldren of Ammon, and came and beliged Rabba and destroyed it. But Dauid taryed at Jerusalem whyle Joab smote Rabba and destroyed it. \* And Dauid toke the crowne of theyr kynge <sup>16. reg. xi. a</sup> from of his heed, & founde that it had y weyght of a talent of golde, and there were precious stones in it, and it was ordeyned for Dauids heed. And he brought also excedyngely moche spoyle <sup>16. reg. xi. a</sup> out of the cytie. And he brought out the people that were in it, & tormented them with sawes, and barowes of yron, and with other warpe instruments, and so dealt Dauid with all the cyties of the chyldren of Ammon. And Dauid and all the people came agayne to Jerusalem. \* <sup>16. reg. xi. a</sup> After this it fortuneth, that there arose warre at Gazer with the Philistines. At whiche tyme **C** Sobach the Husathite slue Sippai, that was of y chyldren of \* Rephaim: & they were subdued <sup>16. reg. xi. a</sup>

And there was battayle agayne with the Philistines: and Elhanan the sonne of Jaire slue Lahemi, the brother of Goliath the Gethyte, whose speare was lyke a weavers beame. And there chaunced yet agayne warre at Geth, where as was a ma of a great stature, with. xiiii. fingers and toes. vi. on every hand and. vi. on every foote and was the sonne of Raphah. But when he defyed Israel, Jehonathan the sonne of Sauias Dauids brother slue hym. These were borne vnto Raphah at Geth, & were ouerbrowen in the hande of Dauid, and in the hande of his seruantes.

### The. xxi. Chapter.

**C** Dauid causeth the people to be nombred: and there be. lxx. thousande men of the prillence.

**A**nd Sathan stode vp agaynst Israel **A** and prouoked Dauid to nobze Israel. And Dauid sayd to Joab and to y rulers of y people: Go ye and nobze Israel fro Beerseba to Dan, and bryng it to me: I may know the nobze of them. And Joab answered: the Lord make his people an hundred tymes so many as they be. But my lord, what king are they not all my lordes seruantes? why thā doth my lord requyre this thyng? why wyll my lord be a cause of trespassse to Israel.

Nevertheless, the kyngees worde preuailed agaynst Joab. And Joab departed and walked thorow out all the land of Israel, and came to Jerusalem agayne, & gaue the nombze of y compt of y people vnto Dauid. And all they of Israel were



were a thousande, and an hundred thousande men that drewe swerde: and Juda was. cccc. lxx. thousande men that drewe swerde. But the Leuites and Beniamin counted he not among them. For the kynges worde was abhominable to Joab. And the Lord was displeased with this thyng, and smote Israel. And David sayd vnto God. I haue sinned exceedynge in doinge this thyng. And now (I beseeche the) do awaye the wyckednesse of thy seruaunte, for I haue done very foolyshe.

**B** And the Lord spake vnto Gad Dauides sear, sayinge go and tell Dauid, sayinge: Thus sayeth the Lord: I geue the the choyse of thre thynges. chole the one of them, that I maye do vnto the. And Gad came to Dauid, and said vnto him. Thus sayth the Lord: Choic the eyther thre peaces sampliment, or thre monthes to be destroyed before thynne aduersaries, and the swerde or thynne enemyes maye ouertake the, or els the swerde of the Lord and pestilence in the lande thre dayes and the aungel of the Lord destroying thowout all the coostes of Israel. And now aduise thy selfe, what worde I shal bypunge agayne to hym that sente me. And Dauid sayd vnto Gad: I am in an exceeding strait. Let me fall now into the hande of the Lord, for paynunge greete are his mercyes, but let me not fall into the hande of men.

**C** So the Lord sent pestilence vpon Israel and there were overthrowe of Israel. lxx. thousande men. And God sent the aungell into Jerusalem to destroy it. And as he was about to destroy the Lord behelde, and had compassion on the people and sayd to the aungel y destroyed it is ynough let now thy hande ceasse. And the aungell of the Lord stood by the threshynge floore of Ornan the Jebusite. And Dauid lyft vp his eyes, and sawe the angell of the Lord stand betwene the earth and heauen, harynge a drawen swerde in his hande, stretched out towarde Jerusalem. Then Dauid and the elders of Israel, whiche were clothed in sacke, fel vpon theyr faces. And Dauid sayd vnto God: Is it not I that commaunded the people to be nombred? It is I that haue synned and done euill in dede, & what haue these shepe doner? Let thynne hande (O my God) be on me and my fathers house, but not on thy people that they shoulde be punished.

And the angel of the Lord commaunded Gad to saye to Dauid, that Dauid shoulde go vp, and set vp an alter vnto the Lord in the threshynge floore of Ornan the Jebusite. And Dauid went vpp accordynge to the sayinge of Gad, which he spake in the name of the Lord. And Ornan turned about, and sawe the angel, & his foure sonnes were with hym, and byd them selues: But Ornan was threshynge wheat. And as Dauid came to Ornan, Ornan looked and sawe Dauid and went out of the threshynge floore, & bowed hym selfe to Dauid with his face to the ground.

**B** And Dauid sayd to Ornan: geue me y place of the threshynge floore, that I maye buylde an aultare therein vnto the Lord. Thou shalt geue it me for as moche moneye as it is worth,

that the plage maye cease from the people. And Ornan sayd vnto Dauid: take it to the, and let my lord the kyng do that whiche semeth good in his eyes: lo, I geue the oren also for burnt sacrifices, and the threshynge sledes for wood, and wheate for meatoffryng. I geue it all. And kyng David sayd to Ornan not so: but I wyl bye it for as moche moneye as it is worth. For I wyl not take that which is thynne for the Lord nor offere burnt offrynges without cost.

And so David gaue to Ornan for that place sicles of golde. vi. hundred by wayght. And Dauid buylde there an aultare vnto the Lord, and offered burnt offrynges and peace offrynges, and called vpon the Lord, and he herde him fro heauen in fyre vpon the aultare of burnt offryng. And when the Lord had spoken to the aungel, he put vp his swerde agayne into the sheath of it: At that tyme when Dauid sawe that y Lord had herde hym in the threshynge floore of Ornan the Jebusite, he vled to offere there. For the Tabernacle of the Lord whiche Moses made in the wyldernesse, and the aultare of burnt offryng were at that season in the byll at Gibeon. And Dauid could not go before it to aske counsaile at God, for he was afrayed of the swerde of the Aungell of the Lord.

#### The xxii. Chapter.

David's wylleth his sonne Salomon to buylde the temple of the Lord: whiche thyng he hym selfe was forbydden to do.

**A** And David sayde. this is the house of the Lord God, and this is the aultar for the burnt offryng of Israel: And Dauid commaunded to gather together the straggers that were in the lade of Israel, and he set masons to hewe free stone for the buyldynge of the house of God. And Dauid prepared plentye of yron for nayles, and doxes of the gates, & to ropie wyth al and aboundance of brasse without wayght, and Cedre trees without nombre. For the zidias and they of Tyre broughte moche Cedar wood to Dauid. And Dauid sayd: Salomon my sonne is younge and tender, and the house that is to be buylde for the Lord, must excede in greatnesse that it maye be spoken of, & praysed in al landes. I wyl therefore make ordinaunce for it. And so Dauid prepared many thynges before his death.

And he called Salomon his sonne, and charged hym to buylde an house for the Lord God of Israel. And Dauid sayde to Salomon my sonne, I thoughte (as it was in myne herte) to buyld an house vnto the name of the Lord my God. But y worde of the Lord came to me sayyng. thou hast shed moche bloude, and hast made great battayles: thou shalt therefore not buylde an house vnto my name: for thou hast shed moche bloude vpon the earth in my sight. Beholde, a sonne is borne to the, and he shal be a man of rest, for I wyl geue hym rest from all his enemyes rounde about. For his name is Salomon: and I wyl sende rest & peace vpo Israel in his dayes. He shall buylde an house for my name, and he shall be my sonne, and I wyl be his father, and wyl prepare the seate of his kyngdome vpon Israel for euer. Nowe therefore my sonne, the Lord



Lord be with the, and prosper the, and þ shalt buyld the house to the name of the Lord, thy God: as he hath sayd of the. And the Lord shall gyue the wysdome & vnderstandynge, and shall gyue the commaundementes for Israel, that ye maye kepe the lawe of the Lord thy God. For then thou shalt prosper: euen when thou takest dede, and fulfyllist the statutes & lawes whiche þ Lord charged Moyses with for Israel. Plucke vp thyne herte therfore, and be stronge, drede not, noz be discouraged. Beholde, in myne aduersite haue I also prepared for the house of þ Lord, an hundred thousande talentes of golde, & a thousande thousande talentes of syluer, & as for brasse and yron it cannot be nombred, for it is verye moche. And I haue prepared tymbre & stone, & thou mayst proupe more therto. More ouer, thou hast workmen with the ynough, and masons, and carpenters to worke in stone and tymbre, and many men that be actiue for euery worke. And of golde, syluer, brasse, and yron, there is no nombre. Up therfore, and be doynge, and the Lord shall be with the.

And David commaunded all the lordes of Israel to helpe Salomon his sonne, sayynge: Is not the Lord your God with you? & hath he not gyue you rest on every side: for he hath gyue the inhabitours of þ land into my hand, and the land is subdurd before the Lord and before his people. Nowe therfore set your hertes and soules to seke þ Lord your God. Up, & buyld ye þ temple of the Lord God to bring þ arke of the couenant of the Lord and þ holy vessels of God into the house so buyld for the name of the Lord.

#### The xxiii. Chapter.

David beate orde, ordeyned Salomon kynge. He causeth the Leuites to be nombred, and assigneth them to theryr offces.

111. reg. i. 1.



When David was olde and full of dayes, \* he made Salomon his sonne kynge ouer Israel. And then he gathered together all the lordes of Israel with the prestes and þ Leuites. And the Leuites were nombred from the age of xxx. yere and aboue, & the nombre and summe of them was xxx. & vii thousand me. Of which, xxiii. thousande were set to further the worke of the house of þ Lord. And fyre thousande were officers and iudges. Foure thousande were porters, and foure thousande prayd the Lord with such instrumentes as was made to prayse withall.

And so David put an orde amonge them deuydynge them in partes. Of the chyldren of Levi, Gerson, Cabath, & Merari: Of the Gersonites was Laada & Semel. The sonnes of Laada the chiefe was Jebiel, zethan & Joel thre. The sonnes of Semel: Selometh, Haziel & Harā, thre. These were the aunciet fathers of Laada. And the sonnes of Semel were Japhathzina, Jeus, & Meria: these foure were the sonnes of Semel. And Japhath was the chiefe, zina þ seconde. But Jeus and Meria had not many sonnes, therfore they were in one rekenynge accordynge to theryr fathers houshold, rekened for one aunciet houshold. The sonnes of Cabath, Amā, Izabar, Hebron & Gziel foure. \* The sonnes of Merari: Ar-

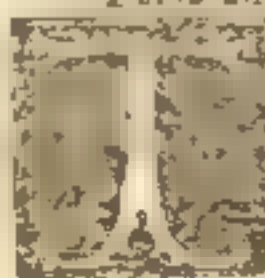
2. ed. vi. c. 1. par. vi. 1.

ron & Moyses. And Aarō was separated to haue the rule of þ holy thynges in þ place moost holy, he and his sonnes for euer, & to burne incense before the Lord, and to minstre vnto hym, and to blesse in his name for euer. Moyses also the man of God, and his children, were named with the trybe of Levi. The sonnes of Moyses: Gerson, & Elezer. Of the sonnes of Gerson: Sebul was the chiefe. The sonnes of Elezer: Rehabia þ chiefe. And Elezer had none other sonnes: But þ sonnes of Rehabia were ver y many. The sonnes of Izabar, Salometh the chiefe: The sonnes of Hebron: Jethan the fyrst, Amaria the seconde, Jaziel the thyrde, and Jecaniam the fourth.

The sonnes of Eliel Micha the fyrst, & Jethia the seconde. The sonnes of Merari: Mahli & Musi. The sonnes of Mahli, Eleazar and Cis. And Eleazar dyed, & had no sonnes, but doughters, & theryr brethzen the sonnes of Cis toke thre. The sonnes of Musi: Mahli, Eder & Jerimoth thre. These are the chyldren of Levi after þ householde of theryr fathers, enē the aunciet of the fathers accordynge to theryr offces, and after the nombre & summe of the names of them that did the worke in the seruite of þ house of the Lord, from the age of twentye yeres and aboue. And David sayd: the Lord God of Israel hath gyuen rest vnto his people, that they may dwel in Ierusalem for euer. That the Leuites also shuide now nomore beate that tabernacle & all the vessels for the seruite thereof: for accordynge to the last wordes of David, the Leuites were nombred from twentye yere & aboue, & theryr offce was vnder the handes of the sonnes of Aarō, for the seruite of þ house of the Lord, in the court & celles, & in þ purifying of al holy thynges, and in the worke of þ seruite of þ house of God. In the orde we breed, in the fyne flour, in the meat offeringe, in the wafers of sweete breed, in þ fryng panne, in þ grydron, & in all maner of measures and cyle, & to stande every daye in the mornynge, to thank and prayse the Lord & so lyke wyle at euen. And to offre al burnt sacrifices vnto the Lord, in the Sabbothes, in þ newe moones, and on the fastfull dayes by nobre and cume continually (as they were commaunded) before the Lord. And that they shoulde waite on the tabernacle of wytnesse, and on the doipe place, and on the sonnes of Aarō theryr brethzen in the seruyce of the house of the Lord.

#### The xxiii. Chapter.

David assigneth offces vnto the sonnes of Aaron.



These are the deuisions of the sonnes of Aaron. The sonnes of Aaron: Nadab, Abihu, Eleazar, & Ithamar. \* Nadab also & Abihu, dyed before thier father, and had no children. But Eleazar and Ithamar executed the prestes office. And David ordeed them on this maner: zadock of the sonnes of Eleazar, and Abimelech of the sonnes of Ithamar were accordynge to theryr offces in theryr ministration. And there were no aunciet ne scode amonge the sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordeed togy-

Leuit. xvi. 1.



ther: Amonge the sonnes of Eleazar there were sytene rulers, accordynge to the householde of theyr fathers, and eyght amonge the sonnes of Ithamar, accordynge to the householde of theyr fathers. And thus were they put in ordre by lot the one sorte from the other, and so were there rulers in the Sanctuary and lordes before God, as wel of the sonnes of Ithamar as of the sonnes of Eleazar. And Semcia the sonne of Nathanel the scribe, of the kynred of þe Levites wrote them before the kynge & the lordes, and before zadocke the preast, and Abimeleche the sonne of Abiathar, & before the aunciente fathers, before þe prestes and þe Levites, one principall household beinge reserved for Eleazar & one for Ithamar.

**23** And the first lot fel to Jchoiari, and the seconde to Jedai. The thyrde to Harim, and the fourth to Schozim. The fyfth to Melchiam, and the syxte to Miamin. The seuenth to Jakos, and the eyght to Abia. The nynt to Iesua and the tenth to Secamahu. The eleuenth to Eliasib, and the twelvethe to Jakim. The thirtenth to Ihyar, and þe fourtenth to Jeseabab. The fyfteenth to Bilga, & the syxtenth to Immer. The seuenth to Hozai, and the eyghthe to Haphez. The nyntenth to Nathania, and the twentieth to Jebekel. The xxi to Jachin, and the xxii. to Samuel. The xxiii. to Delaiahu, and the xxiiii. to Baasiah.

These are þe ordynances of them in theyr offices, whē they cam into þe house of þe Lord accordynge to theyr maner vnder Aaron theyr father as the Lord God of Israel had comaunded hym.

**C** The rest of the sonnes of Leui are these: of the sonnes of Amram, Subael, of the sonnes of Subael, Jebethahu. Of the sonnes of Rechia: the first Jekia. Of the Jezababites, Selomoth. Of the sonnes of Selomoth, Jehath. His sonnes Jeriah, the first Amariah, the seconde. Jahaziel the thyrde, and Jehameam the fourth. Of the sonnes of Uziel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jilia. Of the sonnes also of Jilia, zechariahu. The sonnes of Merari were Mahli and Mui. The sonnes of Jahaziah, Beno. The sonnes of Merari by Jahaziah, Beno, Hohē, zacur and Jhyr. Of Hebeli came Eleazar, and he had no sonnes. Of his: the sonnes of his, Jerahmeel. The sonnes of Mui: Mahli, Eder and Jerimoth.

These are the chyldren of the Levites after the householde of theyr fathers. And these caste lottes nexte to theyr brethren the sonnes of Aaron, in the presence of David the kynge, of zadocke and Abimelech & the auncient fathers, prestes, and Levites: even the principall fathers before theyr younger brethren. the lot made equal by: scrib. on another them all.

**C** The xxv Chapter.

The singers are appoynted, with theyr places and lottes.

**3** **A**nd so David and the captaynes of the host appoynted out to do service the sonnes of Asaph, Heman, and Jeduthan when they drd prophete, with harpes, psalteryes, & lute. And there was a multitude of the aū-

that were appoynted to the service and mynistration. Of the sonnes of Asaph: zacur, Joseph Nathania, and Alerela that wayted on Asaph which propheted by the kynge.

**B** Of Jeduthan the sonnes of Jeduthan, Sede labu, zeri, Jesaiahu, Asabiah, and Mathathiah, syte: vnder the bandes of theyr father Jeduthan, which propheted with an harpe, for to gyue thanks and prayes vnto the Lord of hymen: the sonnes of Heman: Bukiah, Mathamahu, Elziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedaltai, Romathi, Ezer, Josbekala, Malothi, Hothir & Mahasiah. All these were the sonnes of Heman which was the kynge's sear in the wordes of God to lift vp þe borne of the regall dignitie. And God gaue to Heman xiiii. sonnes, and thre daughters. All these also were at the hand of theyr father syngynge in the house of the Lord withymbales, psalteryes & harpes, when Asaph, Jeduthan and Heman executed the service in the house of God at the kynge's bande. And the multitude of the with theyr brethren that were instructe in the songes of the Lord, even all that were conynge, were two hundred four score and eyght. And they cast lottes among them selues how they shuld wayte as well for the small as for the great, for the scoller as well as for the scholemaster.

**C** And the first lotte in Asaph fell to Joseph. The seconde to Sedelahu (with his brethren, and sonnes) which men were twelue. The thirde fell to zacur with his sonnes and brethren, bringe twelue persones. The fourth to Jiri with his sonnes and brethren, twelue persones.

The fyfth to Nathaniahu with his sonnes and brethren, twelue persones. The syxth to Bukiah with his sonnes and brethren, twelue persones. The seuenth to Jesarela with his sonnes and brethren, twelue persones.

**D** The eyght to Jesaiahu with his sonnes & brethren, twelue persones. The nynt to Mathamahu with his sonnes & brethren, twelue persones. The tenth to Semer with his sonnes and brethren twelue persones. The eleuenth to Azarai with his sonnes and brethren, twelue persones. The xii. to Asabiah with his sonnes and brethren, xii persones. The thirtenth to Subael with his sonnes and brethren, twelue persones. The fourtenth to Mathathiah with his sonnes and brethren xii persones. The fyftenth to Jerimoth, with his sonnes and brethren twelue persones. The syxtenth to Hananiahu with his sonnes and brethren, twelue persones. The seuententh to Josbekala with his sonnes and brethren xii persones. The eyghthe to Hanani with his sonnes and brethren twelue persones. The xix. to Malothi, with his sonnes and brethren, twelue persones. The xx. to Eliathah with his sonnes and brethren xii persones. The xxi. to Hothir with his sonnes and brethren, twelue persones. The xxii. to Sidaithi with his sonnes and brethren twelue persones. The xxiii. to Mahasiah with his sonnes and brethren twelue persones. The xxiiii. to Romathi Ezer, with his sonnes and brethren twelue persones:

The



## The xxvi. Chapter.

The porters of the temple are appointed, every man to the gate which he should kepe.

**A** These are the divisions of y porters Among y Corethites. Meselemiah : the sone of Koz of y chyldre of Asaph. And y sones of Meselemiah were these zachariahu y eldest, Jedihel y second, zehadiahu the thyrde, y Jathniel the fourth, Elam the fyfth, Jehohanan y syxt, and Eleonai the seventh. The sonnes of Obed Edom. Semeia the eldest, Jeholabad the secod Joab the thyrde, Sacar the fourth, and Nathanael the fyfth, Amiel the syxt, Esachar the seventh, Deulthai the eyght, for God blessed hym.

And to Semeia his son were sonnes borne, that ruled in the house of theyr father, for they were men of might. The sonnes of Semeia Othni, Kepharell, Obed and Elzabad, and hys brethren were strong me. Elihu, and Samabiah. All these were of the chyldren of Obed Edom, they y theyr chyldren and theyr brethren actpue men of strengthe to do service, even. lxxi. of Obed Edom. And Melitiah had sonnes and brethren actpue men. xlii. The sonnes of Hosa of the chyldren of Merari. Simri y chiefe, y though he was not the eldest, yet his father set hym in y chiefe place : helkiah the seconde : Ebaliah the thyrde, and zachariahu the fourth all the sonnes and the brethren of Hosa were. xvi.

**A** Amonge these was deuiderd the office of the porterhpy that they shulde be auncient men, to wayte with theyr brethren, when they ministered in the house of the Lord. And they cast lottes betwene the great y smal after y household of their fathers, for every gate. And the lot on the caste syde fel vpon Salemeiah. And for zachariahu his son (which was a wyse counsailer) they cast lottes, and his lot came out toward the north.

And Obed Edoms lot fell to the south. And for his sones fell to the houses of Asuppim. For Suphin and Hosa toward the west, wpth the gate that standeth toward the hyer waye: one watche bepyng ouer agaynst an other.

In the east were syxe Leuytes y toward the north lvi. a day toward y south lvi. a daye, and toward Asuppim, two y two. In Pharbar toward the west two at the goinge vp, and two in Pharbar. These are the diuisions of the porters amonge the sonnes of Cozeb, and among y sonnes of Merari. And of the Leuytes, Ahiah had the ouersight of the treasure of the house of God, and of the treasure of y dedicate thynges.

**C** As conceyning the sonnes of Laadan which were the chyldren of y Gersonites. Of Laadan came auncient fathers eue of Laada there came Gersuni y Jehieli: The sonnes of Jehieli zetha and Joel his brother, which were ouer the treasures of y house of the Lord. Of the Amramites also y Zabarites, Hebzonites y Ozelites was Sabuell the sone of Gerson, the sone of Moses, a ruler ouer y treasures. And of his brethren the sonnes of Eliezer was Rahabiah, whose son was Isaiahu, whose sone was Joza, whose sonne was zichri, whose sonne was Selomith

which Selomith and his brethren were ouer all the treasures of the dedicate thynges which Dauid the kynge, and the auncient fathers the capitaynes ouer thousandes y hundredes, and the capttaynes of the host had dedycated of y spoyles wonne in battayles: they dyd dedicate them to mayntayne the house of the Lorde: and all that Samuel the sear, and Saul the son of Cis and Abner the sonne of Ner, and Joab the sonne of sarusa had dedicated, and whosoever had dedicate anye thyng, it was vnder the bande of Selomith and of his brethren.

**O**f the Zabarites was Chenaniahu and his sones, appoynted to the busynesse without fort ouer Israell, for they were officers and iudges. And of the Hebzonites, Isaiahu and hys brethren men of actiuitie, a thousande and seven hundred were officers amonge them of Israell beyonde Jordan westwarde, in al busynesse belonging to God, and scrupce of the kynge. Amonge the hebzonites was Jedia the chiefe, euen a prince amonge the hebzonites y fathers of hys kynred. And in the. xl. yere of the kyngdome of Dauid they were sought for. And there were founde amonge them men of actiuitie at Jazer in Gilead. And hys brethren were men of actiuitie, euen two thousande and seven hundred auncient fathers, whom kyng Dauid made rulers ouer the Rubynites, Gadynes, and ouer the halfe tribe of manasse, for every matter pertaining to God, and for the kynges busynesse.

## The xxvii. Chapter.

Of the princes and rulers that ministered vnto the kynge.



**A** The chyldren of Israel after the nombre of them, the auncient heedes and capitaynes of thousandes and hundredes, y theyr officers that serued y kyng, by diuers courses, which came in y went out, moneth by moneth throughout al the monethes of the yere. And in every course were. xxiij. thousande. Ouere the fyrt course for the fyrt moneth was Jasoboam the son of zadiel. And in hys course were. xxiij. thousande. And the chiefe of all y capitaynes of the host for the fyrt moneth was of the chyldren of Pharez. Ouere the course of y secod moneth was Dodai, an Abiathar, y in hys course was Achioth a ruler (his peler) And in the course were. xxiij. thousande. The chiefe captayne of the thyrde host for the thyrde moneth, was Banaiahu the sone of Jehoiada y hye preeft: y hys course were. xxiij. thousand: this was that Banaiahu which was mooste myghty amonge. xxx. and aboue. xxx. And in his parte was Amizadab his sonne.

**T**he fourth captayne for the fourth moneth was Asael the brother of Joab, and zabadia his son after hym. And hys course were. xxiij. thousand. The fyfth captayne for the fyfth moneth, was Sambut the Jezrabite: and in hys course were. xxiij. thousande. The syxt captayne for the syxt moneth was Ira the sone of Ichesa the checkyte: and in hys course were. xxiij. thousande. The seventh captayne for the seventh moneth was Helez the Pelonite, of the chyldren of Ephraim. and in his course were. xxiij. thousand

A

The

l. para. r. l. e.  
ll. xx. y l. l. iij.



The eyght captayne for the eyght moneth, was Sibechar an husathyte of the kynrede of zari: and in his course were. xxiij. thousande. The ix. captayne for the nynt moneth was Abiezer an Anathothite of the sonnes of Jemini: and in his course were. xxiij. thousande. The tenth captayne for the tenth moneth, was Mahari, the Retophathite of the zarahytes: and in his course were twenty and foure thousand. The eleuenth for the eleuenth moneth, was Banai the Pirathoupte of the chyldren of Ephraim: and in his course were. xxiij. thousand. The twelue captayne for the twelue moneth, was Heldai the Bethophathyte, with Othoniel: & in his course were. xxiij. thousande. And the rulers ouer the

tribes of Israel were these. Amonge the Rubenytes was Eliezer the sonne of richu. Amonge the Simeonites also was Saphathiab u sonne of Maacha. Amonge the Leuytes Halabia the sonne of Kemuel. Amonge the Haromites: Zadok. Amonge them of Juda: Elihu of the brethren of Dauid. Among them of Isachar: Omri the sonne of Michael. Amonge them of Zabulon: Jesinaiahu the son of Obadiahu. Amonge them of Asephthali: Jeremoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Azariahu. In the halfe tribe also of Manasse: Joel the sonne of Phediahu. Of the halfe tribe of Manasse in Gilead. Jido the sonne of zachariahu. Amonge them of Ben Jamin: Jaasiel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the lordes of the tribes of Israel.

But Dauid toke not the nombze of them vnder. xx. yere: because the Lorde sayd he wolde encrease Israeli lyke vnto the starres of the skye. And \* Joab the sonne of zacaria began to nobze: but he finished it not, because y there fell wozath for it agaynst Israeli, neyther was the nombze put into the chronycles of kynge Dauid.

Ouer the kynges treasures was Jymaueth the sonne of Adiel. And ouer the treasures of the felde in the cyties & villages & castels, was Jehonathan the sonne of Uziab. And ouer the workemen in the felde that tilled the ground was Ezer the sonne of Chelub. And the ouersyght of the vyneyardes had Semei the Ramathite. Ouer the encrease also of the vyneyardes and ouer the wyne sellers, was Sabdi the Haliphunyte: and ouer the olpuetrees and mulberry trees that were in the valleys, was Naai hanan the Gederpte. And ouer the treasure of oyle was Joas: Ouer the oxen that fedde in Saron was Setari the Saronpte. And ouer the oxen that were in the valeys, was Saphat the sonne of Adai. Ouer the camels, Ouid the Ismaelite. And ouer the asses, was Jobadiahu the Meronchpte. Ouer the shepe, was Jazis the Hageryte. All these were the rulers of the substaunce of kyng Dauid. And Jehonathan Dauids vncle a man of counsaile and of vnderstandyng, was a scribe, and Jehiel the sonne of Achimony was with the kynges sonnes (enstructyng them). And Abitophel was of the kynges counsaile. And husai the Gachyte was the kynges com-

panyon. And nexte to Abitophel was Jehorada the sonne of Sanaahu and Abiathar. And captayne of the kynges warre was Joab.

### The xxviii. Chapter.

Because Dauid was forbidden to buyde the temple, he charged Salomon and the people to perforce it.



And Dauid gathered togyther all the lordes of Israel: the lordes of the tribes, the lordes of the companyes that mynystrd to the kyng by course, the captaynes ouer thousandes & ouer hundredes, & the lordes that had the ouersyght ouer al the substaunce & possession of Dauid, his sonnes, with the chamberlaynes: all the myghty & valyaunt and all actyue men vnto Jerusalem. And kyng Dauid stode vp vpon his fete, and sayd.

Heare my brethren and my people. \* I had in my herte to buyde an house of rest for the arke of the couenaunt of the Lorde, and for the foote stole of our God, and had made redy for y buydyng. But God sayd vnto me \* thou shalt not buyde an house for my name, because thou hast ben a man of warre, and hast shed bloude. And ouer, the Lorde God of Israeli \* chose me before all the house of my father, to be kyng ouer Israeli for euer, for in Juda wolde he chose a captayne, and of the householde of Juda is the house of my father, and amonge the sonnes of my father he had a lust to me to make me kyng ouer all Israeli. And of all my sonnes (for the Lorde hath gyuen me many sonnes) he hath chosen Salomon my sonne to syt vpon the seate of y kyngdome of the Lorde in Israeli. And he sayd vnto me. \* Salomon my sonne, he shall buyde me an house & courtes, I haue chosen hym to be my son and I wyl be his father. I wyl stablysh his kyngdome for euer. If he wil be stronge to do my commaundementes & my lawes, as it goeth this day: Now therfore in the syght of all Israeli the congregacion of the Lorde, & in the audyence of our God kepe and seke for all the commaundementes of the Lord your God, that ye may enioy a good lande, and leaue inheritaunce for your chyldren after you for euer. And thou Salomon my sonne knowe thou the God of thy father, & serue hym with a pure herte, and with a swete courage. \* For the Lorde searcheth al hertes, and vnderstandeth all the ymagynacions of thoughtes. And yf thou seke hym he wyl be founde of the. But yf thou forsake hym, he wyl cast the of for euer. Take hede now, for the Lorde hath chosen the, to buyde hym an house of a Sanctuary. Be stronge therfore, and playe the man.

And Dauid gaue Salomon his sonne the paterne of y porche (of the temple also) and of y houses that longed therto, of the store houses vpper chambzes, inner parlours, & of the house of y mercysseate: and the example of all that he had in his mynde, for the courtes of the house of the Lorde, and for all the celles rounde aboute, for the treasures of the house of God, & for the treasures of the dedycate thynges, & for the dyspensers of the preastes and Leuites that waityd by course, and for all the workemanship that shoulde serue for the house of the Lorde, and for al the vessels that

shoulde

6 par. xxi. a.

11. reg. ii. a  
1. pa. 11. b

1. reg. xvi. a

1. pa. 11. c  
11. par. vi. b

1. pa. 11. c



Shulde serue in the house of the Lorde. For gold and for the wayght of golde, for all vesselles of sondre ministracions: for al maner of vesselles of syluer in wayghte, and for all vesselles what soeuer purpose they serued vnto. The wayght of golde for the candlestykkes, and the golde for þe lampes, w<sup>th</sup> the wayght for euery candlestykke, & for the lampes therof. And for the candlestykkes of syluer by wayght, both for þe candlestykke and also for her lampes, accordyng to the diuersitie of the vse of euery candlestykke. And by wayght (be cause) golde for the tables of shewebread, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for fleschokes, cuppes, and drynkynge portes. And pure gold in wayght for basens, eue for euery basen. And lyke wyse syluer by wayght for euery basen of syluer. And for the alter of incense pure gold by wayght. And golde for the paterne of the charet of þe cherubs that stretched out theyr wynges, and covered the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wytyng of the hande of the Lorde, which made me vnderstande al the workemanship of the paterne.

And Dauid sayd to Salomon his sonne: be stronge, and do manly, feare not, nor be faynte hearted: for the Lord God, euen my God, is w<sup>th</sup> the, and he shal not fayle the nor forsake the, vntill thou hast finished all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites are deuyded in companyes for all maner of seruyce that pertaineth to the house of God: they are w<sup>th</sup> the for all maner of workemanship, and so are all that excell in wisdom for any maner of scrupce. Thou hast also Lordes and all the people for euery thyng that thou hast nede of.

#### The xxix. Chapter.

The offeringes of Dauid and of the priestes for the buyldynge of the temple Dauid deeth, and Salomon becomme raygneth in his steede.

**A**nd Dauid the kynge sayde vnto all the congregacion: \* God hath he sprecally chosen Salom<sup>on</sup> my sonne which is yet yong and tendre, and the worke is greate: for the house shal not be for man, but for the Lorde God. Moreover, I haue prepared with al my might for the house of God, gold for vesselles of golde, syluer for them of syluer, brasse for thynges of brasse, prou for thynges of prou, and wood for thynges of wood and onix stones, and stones to be set, glysterng stones and of diuers coloure, and all maner of precious stones, and marble stones in greate aboundaunce. And because I haue luste to the house of my God: I haue of myne owne proper good, golde and syluer whiche I haue leuerally gyuen to the house of my God, besyde all þe I haue prepared for the holpe house, euen thre thousand talentes of gold of Ophir, and seuen thousand talentes of refined syluer to ouer laye the walles of the house wythall, the golde for thynges of golde, syluer for them of syluer, and for all maner of worke by the handes of artificers. And whosoever is wyllynge make thys daye consecrate hys hande vnto the Lorde.

And so þe auncient fathers and the lordes of þe tribes of Israel, the captaynes of thousandes & hundredes, w<sup>th</sup> the lordes that were rulers ouer the kynge's worke, were wyllynge, and gaue for the scrupce of the house of God, foure thousand talentes of golde, and ten thousand peces of golde, and ten thousand talentes of syluer and xviij. thousand talentes of brasse, and one hundred thousand talentes of prou. And they w<sup>th</sup> whom precious stones were founde, gaue them to the treasure of the house of the Lord, by the hande of Jehiel the Gersonyte.

And the people reioysed when they were so wyllynge to gyue theyr goodes, and with a perfect harte they offered vnto the Lorde. And Dauid the kynge reioysed w<sup>th</sup> greute gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd Blessed be thou Lord God of Israel our father fro euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse. for all that is in heauen and in earth is thine, and thine is the kyngdome (O Lorde) and thou excellest aboute all, euen as the heed of all. And rychesse and honour come of the and thou raygneest ouer all, and in thine hande is power and strengthe, and in thine hande it is to make greute, and to gyue strengthe vnto all.

And nowe our God, we thanke the, & prayse thy glorious name. But who am I, and what is my people, that we shulde enforce oure selues to gyue these thynges so wyllynge? But all thynges come of the: and of that which we receyued at thine hande we haue gyuen the. \* For we be but straungers before the, and sojourners as were all oure forefathers. Dure dayes on the earth also are but as a \* shadowe, and there is none abydynge. O Lorde our God, al this stuffe that we haue prepared to buylde the an house for thine holpe name, cometh of thine hande, and is all thine. (I wrote also my God) þe thou trest the herbes, and haste pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte: I haue wyllynge offered all these thynges. And nowe haue I sent thy people which are founde here, to offere vnto the wyllynge and w<sup>th</sup> gladnesse. O Lord God of Abraham, Isaac and of Israel our fathers kepe this for euer as the begynning of the thoughtes of the herte of thy people, and prepare theyr hertes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonyes, and thy statutes, and to do all, and to buylde the house for the whiche I haue made prouision.

And Dauid sayde to all the congregacion: Nowe blisse the Lord your God. And al þe congregacion blessed the Lord God of theyr fathers, & bowed downe theyr heedes, and worshipped the Lorde and the kynge. And they offered offeringes vnto the Lorde. And on the morowe after the sayde day, they offered burnt offeringes vnto the Lorde, euen a thousande ponge aren, a thousand rammes, and a thousande sheepe, w<sup>th</sup> theyr drynkofferinges. Many sacrifices offered they for all Israel, & dyde eate and drynke before the Lorde the same daye w<sup>th</sup> greute gladnesse.

And



Shulde serue in the house of the Lorde. For gold and for the wayght of golde, for all vesselles of sondre ministracions: for al maner of vesselles of syluer in wayghte, and for all vesselles what soeuer purpose they serued vnto. The wayght of golde for the candlestykkes, and the golde for þe lampes, w<sup>th</sup> the wayght for euery candlestykke, & for the lampes therof. And for the candlestykkes of syluer by wayght, both for þe candlestykke and also for her lampes, accordyng to the diuersitie of the vse of euery candlestykke. And by wayght (be cause) golde for the tables of shewebread, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for shewebread cuppes, and drynkyng portes. And pure gold in wayght for basens, eue for euery basen. And lyke wyse syluer by wayght for euery basen of syluer. And for the alter of incense pure gold by wayght. And golde for the paterne of the charet of þe cherubs that stretched out theyr wynges, and covered the arke of the couenaunte of the Lorde. All (sayde he) was gyuen by wytyng of the hande of the Lorde, which made me vnderstande al the workemanship of the paterne.

And Dauid sayd to Salomon his sonne: be stronge, and do manly, feare not, nor be faynte hearted: for the Lord God, euen my God, is w<sup>th</sup> the, and he shal not fayle the nor forsake the, vntill thou hast finished all the worke that muste serue for the house of the Lorde. Beholde, the preestes and Leuites are deuyded in companyes for all maner of seruyce that pertaineth to the house of God: they are w<sup>th</sup> the for all maner of workemanship, and so are all that excell in wisdom for any maner of scrupce. Thou hast also Lordes and all the people for euery thyng that thou hast nede of.

#### The xxix. Chapter.

The offerynges of Dauid and of the priestes for the buyldyng of the temple Dauid dyeth, and Salomon becomme raygneth in his steede.

**A**nd Dauid the kynge sayde vnto all the congregacion: \* God hath he sprecally chosen Salom<sup>on</sup> my sonne which is yet yong and tendre, and the worke is grete: for the house shal not be for man, but for the Lorde God. Moreover, I haue prepared with al my might for the house of God, gold for vesselles of golde, syluer for them of syluer, brasse for thynges of brasse, prou for thynges of prou, and wood for thynges of wood and onix stones, and stones to be set, glysterng stones and of diuers coloure, and all maner of precious stones, and marble stones in grete aboundaunce. And because I haue luste to the house of my God: I haue of myne owne proper good, golde and syluer whiche I haue leuerally gyuen to the house of my God, besyde all þe I haue prepared for the holpe house, euen thre thousand talentes of gold of Ophir, and seuen thousand talentes of refined syluer to ouer laye the walles of the house wythall, the golde for thynges of golde, syluer for them of syluer, and for all maner of worke by the handes of artificers. And whosoever is wyllynge make thys daye consecrate hys hande vnto the Lorde.

And so þe auncient fathers and the lordes of þe tribes of Israel, the captaynes of thousandes & hundredes, w<sup>th</sup> the lordes that were rulers ouer the kynge's worke, were wyllynge, and gaue for the scrupce of the house of God, foure thousand talentes of golde, and ten thousand peces of golde, and ten thousand talentes of syluer and xviij. thousand talentes of brasse, and one hundred thousand talentes of prou. And they w<sup>th</sup> whom precious stones were founde, gaue them to the treasure of the house of the Lord, by the hande of Jehiel the Gersonyte.

And the people reioyced when they were so wyllynge to gyue theyr goodes, and with a perfect harte they offered vnto the Lorde. And Dauid the kynge reioyced w<sup>th</sup> grete gladnesse. And Dauid blessed the Lorde before all the congregacion, and sayd Blessed be thou Lord God of Israel our father fro euer & for euer. Thyne (O Lorde) is greatnesse and power, glorie, victory and prayse. for all that is in heauen and in earth is thine, and thine is the kyngdome (O Lorde) and thou excellest aboute all, euen as the heed of all. And rychesse and honour come of the and thou raygneest ouer all, and in thine hande is power and strengthe, and in thine hande it is to make grete, and to gyue strengthe vnto all.

And nowe our God, we thanke the, & prayse thy glorious name. But who am I, and what is my people, that we shulde enforce oure selues to gyue these thynges so wyllynge? But all thynges come of the: and of that which we receyued at thine hande we haue gyuen the. \* For we be but straungers before the, and sojourners as were all oure forefathers. Dure dayes on the earth also are but as a \* shadowe, and there is none abydyng. O Lorde our God, al this stuffe that we haue prepared to buylde the an house for thine holpe name, cometh of thine hande, and is all thine. (I wrote also my God) þe thou trest the bertes, and haste pleasure in vnfaynednesse. And in the vnfaynednesse of myne herte: I haue wyllynge offered all these thynges. And nowe haue I sent thy people which are founde here, to offere vnto the wyllynge and w<sup>th</sup> gladnesse. O Lord God of Abraham, Isaac and of Israel our fathers kepe this for euer as the begynning of the thoughtes of the herte of thy people, and prepare theyr bertes vnto the. And gyue vnto Salomon my sonne a perfecte herte to kepe thy commaundementes, thy testimonyes, and thy statutes, and to do all, and to buylde the house for the whiche I haue made prouision.

And Dauid sayde to all the congregacion: Nowe blisse the Lord your God. And al þe congregacion blessed the Lord God of theyr fathers, & bowed downe theyr heedes, and worshipped the Lorde and the kynge. And they offered offerynges vnto the Lorde. And on the morowe after the sayde day, they offered burnt offerynges vnto the Lorde, euen a thousande ponge aren, a thousand rammes, and a thousande sheepe, w<sup>th</sup> theyr drynk offerynges. Many sacrifices offered they for all Israel, & dyde eate and drynke before the Lorde the same daye w<sup>th</sup> grete gladnesse.

And



**¶** And they made Salomon the sonne of Dauid kynge the seconde tyme, & anoynted hym prynce before the Lorde, and Zadoc to be the hie preast. *111. reg. ii. c.* \* And Salomon sat on the seate of the Lorde, and was kyng in seide of Dauid his father, and prospered: & all they of Israel obeyed hym. And all the lordes & men of power, and all the sonnes of kyng Dauid submitted them selues: and were under kyng Salomon. \* And the Lorde magnified Salomon in dignitie, in þe syght of all them of Israel, & gaue hym so glouorous a kyngdome as no kyng had before hym in Israel. *111. reg. ii. d*

**¶** And so Dauid the son of Isap raygned ouer all Israel. And þe space that he raygned ouer Israel was. xl yere: leuē yere raygned he in Hebrō, and. xxxiii yere raygned he in Ierusalē: & he dyed in a good age: full of dayes, ryches and honour. And Salomō his son raygned in his stede. The actes of Dauid the kyng spyst and last: beholde they are wrytten in the boke of Samuel the sear, & in the boke of Nathan þe prophete, & in the boke of Gad the sear, with all his kyngdom & power, and tymes that went ouer hym, & ouer al Israel and ouer all the kyngdomes of the earth.

**¶** The ende of the spyst boke of the Chronycles: otherwyle called the spyst boke of Paralipomenon.

## The seconde booke of the Chronycles: whiche in the hebrue is one with the spyst.

### The spyst Chapter.

**¶** The offering of Salomon in the hylaulter at Gibeon, to where he receyued an answer of God. what wysdome shulde be gauen hym with the nobye of his charytes and hoysmen.



**¶** Ad Salomon the sonne of Dauid wared stronge in his kyngdome: and the \* Lorde his God was with hym, & magnified hym in the dignitie. And Salomon spake vnto al Israel, to the captaynes ouer thousandes, to the captaynes ouer hundredes, to the iudges, & to every officer in al Israel, and to the auncient fathers. And so Salomon & all the congregacion with hym \* went to the hie place that was at Gibeon, & for there was the tabernacle of þe witness of God \* which Moyses the seruaunt of the Lorde made in þe wyldeynes. But the arke of God: had Dauid brought fro Hyrath Ieracim, into þe place whiche Dauid had prepared therfore. For he had pyched a tent for it at Ierusalē. Moreover, the brassen aulter \* that

Bezaleel the sonne of Uri the sonne of Hur had made, was there before þe tabernacle of þe Lorde. And Salomon & the congregacion went to visite it. And Salomō gat vp there before þe Lorde to the brassen aulter þe was before the tabernacle of witness, & \* offered a thousande burnt sacrifices vpon it. And the same nyght dyd God appeare vnto Salomon, & sayd vnto hym: aske what I shall gyue the. And Salomon sayd vnto God: thou hast shewed great mercy vnto Dauid my father, and \* hast made me to raygne in his stede. \* Now therfore, O Lorde God, let thy promyse whiche thou madest vnto Dauid my father, be true. For thou hast made me kyng ouer a people whiche is lyke the dust of the earth in multitude: wherfore gyue me now wysedom & knowledge, that I may be able to go in and out before this people: for who els \* woz they, can iudge this people that is so great? \* And God sayd to Salomon: because this was in thyne herte, & because thou hast not asked treasure, ryches, & honour, and þe lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysedom & knowledge for thy selfe to iudge my people, ouer which I haue made þe kyng wysedom & knowledge is graunted vnto the, and I wyll gyue the treasure & ryches, and gloze: so that among the kynges that haue ben before the or after þe, none was or shal be like the. And so Salomon came from the hylaulter (that was at Gibeon) to Ierusalē, from the tabernacle of witness, & raygned ouer Israel. \* And Salomon gathered the charytes & hoysmen: and he had a thousande & foure hundred charytes: and xii. M. hoysmen, whom he bestowed in the charyt cyties, & with the kyng at Ierusalē. And \* the kyng made syluer and golde at Ierusalē, as plenteous as stoncs: and cedze trees made he as plente as the mulberry trees that growe in the valeys. & the hoyses whiche Salomon had, were brought hym out of Egypt by the kynges marchautes that were togyther, whiche beyng of one companye, toke them out at a pryce. They came also and brought out of Egypt a charet for syre hundred peces of syluer: euen an horse for an hundred and fyfye. And so brought they hoyses for all the kynges of the hechytes, and for the kynges of Spria by theyz owne hande.

### The. ii. Chapter.

**¶** Salomon embeth to Hiram the kyng of Tyre for wood and workemen.



Ad Salomō determyned to buylde an house for the name of the Lorde, and an house for his kyngdom and Salomon tolde out thre score & ten thousand men to beare burthens, and foure score thousand men to hewe stoncs in the mountayne: and thre thousande and syre hundred to ouer se them.

\* And Salomon sent to Hiram the kyng of Tyre, saying: As thou dyddest deale with Dauid my father, & \* dyddest send hym Cedze wood to buylde hym an house to dwell in, euen so deale with me. For I am about to buylde an house for the name of the Lorde my God, to offre vnto hym holp thynges, and to burne swete incense, and to set shewbyrd before hym continually to offre

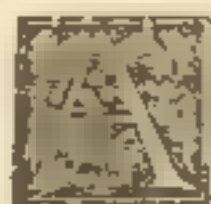


offre burnt sacrifices for the morninge and eue-  
nyng: on the Sabbath dayes, in the fyrst day of  
euerie newe moone, and in the solempne feastes  
of the Lorde our God: for it is an ordinaunce to  
be continually kepte of Israell. And the house  
whiche I buylde shalbe grete, for great is oure  
God aboue all gods. But whos hable to buyde  
hym an house? when that heauen, and heauen a-  
boue all heauens is not hable to receyue hym:

What am I the þ I shulde buyd hym an house?  
nay, but euen to burne sacrifice befoze hym, shall  
this buyldyng be sende me now therfore a con-  
nyng man that can worke in golde & syluer, in  
brazell and yron, in purple, cermosyn and pelowe  
spike, & that can skyl to graue w the connyng mē  
that are wpth me in Iuda and Ierusalē, whome  
Dauid my father dyd prepare. Sende me also  
Cedre trees, þyne trees & Almuge trees oute of  
Libanon. For I wot þ thy seruauntes can skyl  
to hewe tymbre in Libanon. And beholde, my  
men shalbe wpth thynne, that they may prepare  
me tymbre ynough. For the house whiche I am  
determined to buylde shalbe wondrousfull great.  
And beholde, for the vse of thy seruauntes þ cut-  
ters and the hewers of tymbre I haue gauen. **xx**  
thousande quarters of beaten wheate, and **xx**.  
thousande quarters of barley, and **xx**. thousande  
bates of wyne, & **xx**. thousad bates of oyle. And  
Hiram kynge of Tyre answered in wyrtynge  
whiche he sent to Salomon: Spcause the Lorde  
hath loued his people, therfore he hath made the  
kynge ouer them. And Hiram sayd moreouer blef-  
sed be the Lord God of Israell which made hea-  
uen and earth, and that hath gauen Dauid the  
kynge a wyse sonne, & one that hath discretion,  
prudence and vnderstandyng to buyld an house  
for the Lorde, & a palace for hym selfe. And now  
I haue sent a wyse man, and a man of vndersta-  
ndyng (whom my father Hiram dyd vse) & the son  
of a woman of the daughters of Dan, & hys fa-  
ther was a man of Tyre, & he can skyl to worke  
in golde and syluer, in brazell and yron, in stone,  
and tymbre, in purple and pelowe spike, in fyne  
whyte and cermosyn: and can graue sundry ma-  
ner of grauynges, and fynde oute dyuers ma-  
ner of subyle worke that shalbe set befoze hym,  
wpth thy connyng men, and wpth the connyng  
men of my Lorde Dauid thy father. Now ther-  
fore the wheat and barley, oyle and wyne, whych  
my Lord hath spoken of, let hym sende vnto hys  
seruauntes. And we wyll cut wood in Libanon  
as muche as thou shalt nede, and wyll brynge it  
to the mounpps by the see to Japho, fro whence  
thou mayst carpe them to Ierusalem. And Sa-  
lomō nombred all the straungers that were in þ  
lande of Israell, after the nombre of them whom  
hys father Dauid had nombred. And they were  
founde an hundred and **lii**. thousande, and fyre  
hundred. And he sette **lxx**. thousande of them to  
beare burthens, and **lxxx**. thousande to hewe sto-  
nes in the mountayne: and thre thousande and  
fyre hundred officers to set the people a worke.

### ¶ The. iiii. Chapter.

¶ The temple of the Lorde and the porche are buyl-  
ded, wpth other chynge. ycccco c. lxxviii.



And Salomō began to buylde þ house  
of the Lorde at Ierusalem in mounte  
Moria\* where (the Lorde) appeared vnto Dauid hys father, euen in the  
place þ Dauid prepared in the threshyng floure  
of Oman the Jebusite. And he \* begā to buylde  
in the seconde daye of the seconde moneth & the  
fourth yere of hys raygne. And these are the pa-  
ternes wherby Salomon was instruct to buyld  
the house of God. The length was threscore cu-  
bytes after the olde measure, and the bredth **xx**.  
cubytes. The porche, þ was in bredthe as large  
as the temple, had **xx** cubytes. and the heygthe  
was an hundred and **xx**. cubytes. And he ouer-  
laped it on the inner syde wpth pure golde.

And the greater house he syled with fyre tree  
which he overlaped wpth the best gold, and gra-  
ued therto palmetrees & chaynes. And he ouer-  
laped the house wpth precious stone beautifull-  
ly. And the golde was golde of Paruaim. The  
house (I saye) the beames, poostes, walles, and  
dozes thereof overlaped he wpth golde, & made  
grauen worke vpon the walles.

And he made the house mooste holpe, whose  
length was twenty cubytes lph to the bredth of  
the house, and the bredth thereof was also **xx**. cu-  
bytes. And he overlaped it wpth good golde, e-  
uen wpth **vi** hundred talentes. And the weyghte  
of the naples of golde was fiftye species. And he  
overlaped the vpper chambres wpth golde.

\* And in the house mooste holpe he made two  
cherubims of ymage worke lyke chyl dren, and  
overlaped them wpth golde. And the winges of  
the cherubs were **xx**. cubytes longe. The one  
wyng was **v** cubytes reachyng to þ wal of the  
house, & the other wyng was lyke wyse. **v**. cu-  
bytes, reachyng to the wyng of the other che-  
rub. And euen so the one wing of the other che-  
rub was **v**. cubytes reachyng to the wall of the  
house, & the other wyng was **v** cubytes also, &  
reached to the wyng of the other cherub. So  
that the winges of the sayd cherubs were stret-  
ched out **xx**. cubytes, and they stode on their feet  
and looked inwarde. And he made a foze han-  
gynge of pelowe spike, purple, cermosyn, and  
fyne whyte, and caused the ppyctures of cherub-  
bes to be broded thereon. And he made befoze  
the house two pylers of **lxxv**. cubytes hie. And  
the heed that was aboue on the top of euerie one  
of them was **v**. cubites, and he made chaynes of  
wretchen worke for the quere, & put them on the  
beedes of the pylers, & made an hundred pome-  
granates, and put them on the chaynes. And he  
creared by the pylers befoze the temple: one on  
the right hand, and the other on the left and cal-  
led the ryght Jachin, and the left Boaz.

### ¶ The. iiii. Chapter.

¶ The aulter of brass for the burnt offerynges, and the  
washe woth, the candlestickes, &c.

And he made an aulter of brass. **xx**. cuby-  
tes longe, and **xx**. cubytes brode, and ten  
cubytes hie. \* And he cast a brasen lara-  
tope of ten cubites from bym to bym, rounde  
in compasse, and fyne cubytes hie: and a lyne of  
thrytyn cubytes dyd compasse it rounde about.

¶ And



offre burnt sacrifices for the morninge and eue-  
nyng: on the Sabbath dayes, in the fyrst day of  
euerie newe moone, and in the solempne feastes  
of the Lorde our God: for it is an ordinaunce to  
be continually kepte of Israell. And the house  
whiche I buylde shalbe grete, for great is oure  
God aboue all gods. But whos hable to buyde  
hym an house? when that heauen, and heauen a-  
boue all heauens is not hable to receyue hym:

**W**hat am I the þ I shulde buyd hym an house?  
nay, but euen to burne sacrifice befoze hym, shall  
this buyldyng be sende me now therfore a con-  
nyng man that can worke in golde & syluer, in  
brazell and yron, in purple, cermosyn and pelowe  
spike, & that can skyl to graue w the connyng mē  
that are wpth me in Iuda and Ierusalē, whome  
Dauid my father dyd prepare. Sende me also  
cedre trees, ppyne trees & almuge trees oute of  
Libanon. For I wot þ thy seruauntes can skyl  
to hewe tymbre in Libanon. And beholde, my  
men shalbe wpth thyne, that they may prepare  
me tymbre ynough. For the house whiche I am  
determined to buylde shalbe wondrousfull great.  
And beholde, for the vse of thy seruauntes þ cut-  
ters and the hewers of tymbre I haue gpyen. **xx**  
thousande quarters of beaten wheate, and **xx**.  
thousande quarters of barley, and **xx**. thousande  
bates of wyne, & **xx**. thousad bates of oyle. And  
Hiram kynge of Tyre answered in wyrtynge  
whiche he sent to Salomon: Spcause the Lorde  
hath loued his people, therfore he hath made the  
kynge ouer them. And Hiram sayd moreouer blef-  
sed be the Lord God of Israell which made hea-  
uen and earth, and that hath gpyen Dauid the  
kynge a wyse sonne, & one that hath discretion,  
prudence and vnderstandyng to buyld an house  
for the Lorde, & a palace for hym selfe. And now  
I haue sent a wyse man, and a man of vndersta-  
ndyng (whom my father Hiram dyd vse) & the son  
of a woman of the daughters of Dan, & hys fa-  
ther was a man of Tyre, & he can skyl to worke  
in golde and syluer, in brazell and yron, in stone,  
and tymbre, in purple and pelowe spike, in fyne  
whyte and cermosyn: and can graue sundry ma-  
ner of grauynges, and fynde oute dyuers ma-  
ner of subyle worke that shalbe set befoze hym,  
wpth thy connyng men, and wpth the connyng  
men of my Lorde Dauid thy father. Now ther-  
fore the wheat and barley, oyle and wyne, whych  
my Lord hath spoken of, let hym sende vnto hys  
seruauntes. And we wyll cut wood in Libanon  
as muche as thou shalt nede, and wyll brynge it  
to the mowppys by the see to Japho, fro whence  
thou mayst carpe them to Ierusalem. And Sa-  
lomō nombred all the straungers that were in þ  
lande of Israell, after the nombre of them whom  
hys father Dauid had nombred. And they were  
founde an hundred and **lii**. thousande, and fyre  
hundred. And he sette **lxx**. thousande of them to  
beare burthens, and **lxxx**. thousande to hewe sto-  
nes in the mountayne: and thre thousande and  
fyre hundred officers to set the people a worke.

### ¶ The. iiii. Chapter.

¶ The temple of the Lorde and the porche are buyl-  
ded, wpth other chynge. ycccco c. lxxviii.



**A**nd Salomō began to buylde þ house  
of the Lorde at Ierusalem in mounte  
Moria\* where (the Lorde) appeared vnto Dauid hys father, euen in the  
place þ Dauid prepared in the threshyng floure  
of Ornan the Jebusite. And he \* begā to buylde  
in the seconde daye of the seconde moneth & the  
fourth yere of hys raygne. And these are the pa-  
ternes wherby Salomon was instruct to buyld  
the house of God. The length was threscore cu-  
bytes after the olde measure, and the bredth **xx**.  
cubytes. The porche, þ was in bredthe as large  
as the temple, had **xx** cubytes. and the heygthe  
was an hundred and **xx**. cubytes. And he ouer-  
laped it on the inner syde wpth pure golde.

And the greater house he syled with fyre tree  
which he overlaped wpth the best gold, and gra-  
ued therto palmetrees & chaynes. And he ouer-  
laped the house wpth precious stone beautifull-  
ly. And the golde was golde of Paruaim. The  
house (I saye) the beames, poostes, walles, and  
dozes thereof overlaped he wpth golde, & made  
grauen worke vpon the walles.

And he made the house mooste holpe, whose  
length was twenty cubytes lph to the bredth of  
the house, and the bredth thereof was also **xx**. cu-  
bytes. And he overlaped it wpth good golde, e-  
uen wpth **vi**. hundred talentes. And the weyghte  
of the naples of golde was fiftye spyles. And he  
overlaped the vpper chāmbres wpth golde.

\* And in the house mooste holpe he made two  
cherubyns of ymage worke lyke chyl dren, and  
overlaped them wpth golde. And the winges of  
the cherubs were **xx**. cubytes longe. The one  
wyng was **v** cubytes reachyng to þ wal of the  
house, & the other wyng was lyke wyse. **v**. cu-  
bytes, reachyng to the wyng of the other che-  
rub. And euen so the one wing of the other che-  
rub was. **v**. cubytes reachyng to the wall of the  
house, & the other wyng was. **v** cubytes also, &  
reached to the wyng of the other cherub. So  
that the winges of the sayd cherubs were stret-  
ched out. **xx**. cubytes, and they stode on their feet  
and looked inwarde. And he made a foze han-  
gynge of pelowe spike, purple, cermosyn, and  
fyne whyte, and caused the ppyctures of cherub-  
bes to be broded thereon. And he made befoze  
the house two pylers of **lxxv**. cubytes hie. And  
the heed that was aboue on the top of euerie one  
of them was. **v**. cubites, and he made chaynes of  
wretchen worke for the quere, & put them on the  
beedes of the pylers, & made an hundred pome-  
granates, and put them on the chaynes. And he  
creared by the pylers befoze the temple: one on  
the right hand, and the other on the left and cal-  
led the ryght Jachin, and the left Boaz.

### ¶ The. iiii. Chapter.

¶ The aulter of brazell for holocaustes, the laver to  
washe with, the candlestickes, &c.

**A**nd he made an aulter of brazell. **xx**. cuby-  
tes longe, and **xx**. cubytes brode, and ten  
cubytes hie. \* And he cast a brasen lara-  
tope of ten cubites from bym to bym, rounde  
in compasse, and fyne cubytes hie: and a lyne of  
thrytyn cubytes dyd compasse it rounde about.

¶ And



And vnder it was the fassion of oren which byd compasse it rounde about: wpth ten cubites byd they compassed the lauatory rounde about, & there were two rowes of ore whych were cast of fyre molten worke. And it stode also vpon twelue ore thre looked towarde the north, thre towarde the west, thre towarde the south & thre towarde the east and the lauatory was set vpon them, & all theyr backes were toward the lauatory. And the thre-kesse of it was an handbryde, and the bym lyk the bym of a cup, wpth floures of lylies. And it receyued, and helde thre thousande bates.

**23** \* And he made ten lauers, nad put fyre on the ryght hande: and fyre on the lefte, to washe and cleane in them suche thenges as they offered for a burnt offering. But the great lauatory was for the prestes to wash in. And he made ten candlestykes of golde (accozdyng to the patene that was gyuen of them) and put them in the temple fyne on the right hande and fyne on the lefte. And he made also ten tables, and put them in the temple: fyne on the ryght syde, and fyne on the lefte. And he made an hundred basens of golde. And he made the court of the prestes and the greete courte and dozes to it: and overlaid the doozes of them wpth brasse. And he set the great lauatory on the righte side of the east ende oueragaynst the louth. And Hiram made pottes, howels and basens, and finished the worke that he was appoynted to make for kynge Salomon in the house of God. The two pylers, the courtynge of two heedes on the toppes of the pylers, and the two wretches to couer the two scalpes of heedes that were on the toppes of the pylers: and foure hundred pomgranates on the two wretches, two rowes of pomgranates on one wretch to couer the two toppes of heedes, that were on the pylers. And he made two botomes: and lauers made he vpon the botomes: the great lauatory, and twelue oren vnder it. Pottes also and howels, fleshokes, and all these vessels byd Hiram (his father) make to king Salomon for the house of the Lorde of bygght brasse. In the playne of Jordan byd the kynge caste them, euen in the clape grounde that is betwene Bocoth and Zaredatha. And Salomon made all these vessels in great aboundaunce, for the wayght of brasse culde not be reckened.

And Salomon made all these vessels that were for the house of God: the golden aulter also and the tables to set the wyered vpon. Also ouer, the candlestokes, wpth theyr lampes (to burne after the maner before the quere) and that of precious golde: and the floures and the lampes, and the snuffers made he of golde, and that perfecte golde, and the bysponge kynnes, bales, spones, and censers of pure gold. And he made the doze of the temple, and the inner dozes wpth in the place mooste holpe, and the inner dozes of the temple were gylted. And so was all the worke that Salomon made for the house of the Lorde finished.

#### The. v. Chapter.

The arke is brought into the temple, whiche is fylled wth the g. of the Lorde.

And so al the worke that Salomon made in the house of the Lorde was finished, and Salomon brought in all the thynges that Dauid his father had dedicated, with the syluer and golde, and all the treasours, and put them amonge the treasures of the house of God.

Then Salomon gathered the elders of Israel together, and all the heedes of the tribes & ancient fathers of the chyldre of Israel vnto Jerusalem to bring the arke of the conuauit of the Lorde out of the cite of Dauid: which is Zion. Wherefore, al the men of Israel resorted vnto the king in the feast eue in the vii. moneth. And al the elders of Israel cam, & the Leuites toke by the arke. And the prestes and the Leuites brought away the arke & the tabernacle of wynter, and all the holpe vessels that were in the tabernacle, and they bare them. And kynge Salomon and all the congregation of Israel were assembled vnto hym before the arke, offered shepe & oxen, so many, that they coulde not be tolde nor nombred for multitude.

And the prestes brought the arke of the appoyntment of the Lorde vnto his place, euen into the quere of the temple, wpthin the place mooste holpe, and set it vnder the wynges of the Cherubs that the Cherubs stretched out theyr wynges ouer the place of the arke, and the Cherubs couered bothe the arke and her barres aboue on hye. And the barres of the arke were so long, that the heedes of the barres were sene without the arke wth in the quere, but not wthout. And there the arke remayned vnto this daye. But there was nothing in the arke save the two tables which Moses put therein at Horeb when the Lorde made a couenaunte wth the chyldren of Israel, after they were come out of Egypte. And it fortuneth, that when the prestes were come out of the holpe place (the Sanctuarie was fylled wth smoke) for al the prestes that were present were sanctified and byd not then wayte by course, that both the Leuites and the syngers vnder Asaph, Heman and Jeduthan were appoynted to sundry offices, wpth theyr chyldren and brethren, and were arrayed in fyne whyte, haunged symbales, psalteries and harpes, and stode at the east end of the alter, and by them an hundred & twenty prestes blowyng wth trumpettes. And the trumpet-blowers and the syngers so agreed, that it seemed but one voyce, in prayse and thankynge the Lorde. And when they lift up theyr voyce wth trumpettes, symbales, and other instrumentes of musyke: and when they prayled the Lorde, how that he is good, and his mercy lasteth euer: the house of God was fylled with a cloude, so that the prestes coulde not endure to minstre by the reason of the cloude. For the promise of the Lorde had fylled the house of God.

#### The. vi. Chapter.

The wordes of Salomon to the people, and the prayer that he made vnto God.

When Salomon sayd: the Lorde hath spoken, how that he wyll dwel in the cloude. And I haue buyt an habita-  
tion for me, and a place for my dwelling  
for



for ever. And the kyng turned his face, & blessed the hole congregacion of Israel, & all the congregacion of Israel stode. And he sayd blessed be the Lorde God of Israel, whiche hath w his handes fulfilled it y he spake w his mouth to my father Dauid, saying & syng the day that I brought my people out of the land of Egypt, I chose no cytie among al the cytyes of Israel to buyde an house in, that my name might be there, neyther chose I any man to be a ruler ouer my people Israel. saying that \* I haue chosen Jerusalem, y my name myght be there, & haue chosen Dauid to be ouer my people Israel. \* And when it was in y hert of Dauid my father to buyde an house for y name of the Lorde God of Israel, the Lorde sayd to Dauid my father. for almo. he as it was in thy hert to buyde an house for my name, y dydest well that thou so thoughtest in thy hert. Notwithsta. dyng. thou shalt not buyde y house, but thy son which is pceded out of thy loynes, he shall buyde an house for my name. The Lorde therefore hath made good his sayinge that he hath spoken, and I am risen vp in the roume of Dauid my father and am let on y seate of Israel, as the Lorde promised, and haue buyte an house for the name of the Lorde God of Israel. And in it haue I put y arke, wherein is the couenaunt of y Lorde that he made w the children of Israel. And y kyng stode before the altare of the Lorde, in y presence of all the congregacion of Israel, and stretched out his handes. For now Salomon had made a brasen pulpyt of fyue cubytes longe, and fyue cubytes brode, & thre of heygth, & had set it in the myddes of the great court, and vpon it he stode, and knelled downe vpon his knees before all the congregacion of Israel, and stretched out his handes toward heauen, and sayd. \* O Lorde God of Israel, there is no god lyke the in heauen and earth, which kepest couenaunt, and the worst mercye vnto thy seruantes, that walke before the with all theyr hertes. Thou whiche hast kepte with thy seruaunt Dauid my father, the thynges that thou promisedest hym. thou saydest it with thy mouth, and hast fulfilled it with thy handes, as it is to se this daye.

And now Lorde God of Israel, kepe with thy seruant Dauid my father, y thynges that thou promisedest hym, \* sayinge: thou shalt in my syght not be without a man that shall spt vpon the seate of Israel so that thy children take hede to theyr wayes, to walke in my lawe, as thou hast walked before me. And now Lorde God of Israel, let thy saying be true which thou spakest vnto thy seruant Dauid. And wyl God in very dede dwell with men on earth? Beholde, \* heauen, and heauen aboue all heauens do not contayne the: how moche lesse the house whiche I haue buylded: I et it be thy pleasure therefore to turne to the prayer of thy seruant, and to his supplicacion (O Lord my God to herken vnto the voyce & prayer whiche thy seruant prayeth before the, and let thine eyes be open towarde this house daye & nyght ouer this place, wherein thou hast sayd that thou woldest put thy name, to herken vnto the prayer whiche thy seruant

prayeth in this place: harken vnto the prayers of thy seruant, and of thy people Israel, which they praye in this place heare thou (I saye out of thy dwelling place, euen out of heauen, heare and be mercifull. \* Yf a man synne agaynst his neyghboure, and take not an othe agaynst hym, and make hym to sweare, and they bothe come before thine altare in this house: then heare thou from heauen, and worke, and iudge thy seruantes, that thou rewarde the vngodly and recompence hym his waye vpon his heade, and iustifye the ryghteous, and geue hym accordyng to his ryghteousnesse.

And yf thy people Israel be put to the worse before the enemye, because they haue synned agaynst the. Yet yf they turne & geue thanks vnto thy name, & make intercessyon & praye before the in this house, then heare thou from heauen, & be mercifull vnto the synne of thy people Israel and bringe them agayne vnto the lande whiche thou gauest to them and to theyr fathers.

\* When heauen is shut vp, and there be no rayne, because they haue synned agaynst the yet yf they praye in this place, & confesse thy name, & repent for theyr synne, for the whiche thou chastenest them: then heare thou in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people Israel, and guyde thou them in to the good waye to walke in, & sende rayne vpon thy lande, whiche thou hast geuen vnto thy people for an inheritaunce.

And yf there be derth in the land or pestilence, or corrupcion, or blastynge of corne, grethoppers, or caterpillers, or that theyr enemies beleage them in the cyties of theyr lande, or what soeuer plage or specknesse it be, Then what supplications & prayers soeuer shall be made of any man, and of al thy people Israel, which shall knowe every man his owne soze, and his owne grefe, & shall stretch out their handes toward this house, thou shalt heare from heauen, euen from thy dwelling place, and shalt be mercifull, & d geue every man accordyng vnto all his wayes, euen as y doest knowe every mannes herte. for thou onely knowest the hertes of the chyldre of men that they may feare the, & walke in thy wayes as longe as they lyue in the lande whiche thou gauest vnto theyr fathers.

\* Moreover, the straunger which is not of thy people Israel, yf he come from a farr lande for thy great names sake, & thy mighty hande, & thy stretched out arme yf they come (I say & praye in this house thou shalt heare from heauen, euen from thy dwelling place, & shalt do accordyng to all that the straunger calleth to the for that all people of the earth may knowe thy name, and feare the as doeth thy people Israel, & that they may knowe, how that in this house whiche I haue buylded, thy name is called vpon.

yf thy people go out to warre agaynst theyr enemyes, by the way that thou shalt send them, and they praye to the, in the way & towarde this cytie whiche thou hast chosen, euen towarde the house whiche I haue buyte for thy name: then heare thou from heauen theyr supplicacion and praye

11 reg. vii. a  
19. cc. vii. b.

11. pa. vii. b  
6. xii. d.

11 reg. vii. a  
11. cc. vii. b  
1. pa. vii. b.

11. cc. vii. b.

Deut. x. b.  
11. cc. vii. a.

11. cc. vii. c.

11 reg. vii. a  
11. cc. vii. b.  
6. pa. vii. b.

11. cc. vii. c.  
Deut. x. b.  
Act. vii. f.

11. cc. vii. c.  
Deut. x. b.  
Act. vii. f.

Deut. x. b.



prayer, and helpe them in theyr ryght.

**G** If they synne agaynst the: as\* there is no mā but he doth synne, and thou be angry with them and deliuer them ouer before their enemyes, and they take them and lede them away vnto a land farre or nere, yet if they repent in theyr herte in the lande where they be in captiuitie, and turne and praye vnto the in the lande of theyr captiuitie, sayinge: we haue synned, we haue done euill and wyckedly: and turne agayne to the with all theyr herte and all theyr soule, in the lande of theyr captiuitie, where they kepe them in bondage, and so praye towarde theyr lande whiche thou gauest vnto theyr fathers, euen towarde the cytie whiche thou hast chosen, & towarde the house whiche I haue buylte for thy name. Then heare thou from heauen, euen fro thy dwellynge place the: & supplicacyon and theyr prayer, and iudge theyr cause, and be mercyfull vnto thy people whiche haue synned agaynst the.

**N**ow my God, let thyn eyes be open, & thyn eares attente vnto the prayer that is made in this place. Nowe by \* O Lorde God in to thy resting place, thou and the arke of thy strength. O Lorde God, let thy prestes be clothed with health: and let thy sayntes reioyse in goodnes: O Lorde God turne not away the face of thyn aunoynted. Remembre the mercyes which thou hast promysed to Dauid thy seruant.

### The vii. Chapter.

The first consistory the sacrifice. The Lorde ap-  
peared to Salomon the second tyme.

**A**nd when Salomon had made an ende of prayeng, & there came downe fyre from heauen and consumed the burnt offeryng and the sacrifices. And the house was fylled with the glory of the Lorde, and the prestes coude not go into the house of the Lorde, because the glory of the Lorde had fylled the Lordes house. And when all the chyldren of Israel sawe how the fyre and the glory of the Lorde came downe vpon the house, they fell downe flat vpon theyr faces to the earth, vpon the pavement, and worshipped and confessed vnto the Lorde, that he is gracious, and that his mercy lasteth euer.

**A**nd the kynge and all the people offered sacrifices before the Lorde. And kynge Salomon offered a sacrifice of. xlii. thousande oxen, and an hundred and twenty thousande shepe. And so the kynge and all the people dedicated the house of God. And the prestes waped on theyr offices, and the Levites had the instrumentes of musyke of the Lorde, which kynge Dauid had made to confesse vnto the Lord, that his mercy lasteth euer: playenge a psalme of Dauid wpth theyr hande. And the prestes blew with trumpettes before them: and all they of Israel stode.

Moreover, Salomon halowed the myddle of the court that was before the Lorde, for there he offered burnt offerynges, and the fat of the peace offerynges, because the brasen altar which Salomon had made, was not able to receyue burnt offerynges, and the meate offerynges, & the fat.

**S**o at the same tyme Salomon kept a feast

of seven dayes, and all they of Israel with hym an exceedyng great congregacyon, euen from the entryng in of Hamath: vnto the ryuer of Egypt. And in the eighth daye they made a gatherynge: for they kept the dedication of the altar seven dayes, and the feast seven dayes. And the xliii. daye of the seventh moneth he let the people departe into theyr tentes glad and mery in herte: for the goodnesse that the Lorde had shewed to Dauid & to Salomon, & to Israel his people.

\* And Salomon first led the house of the Lorde and the kynges house & all that came in his herte to make in the house of the Lorde, & in his owne house, wente prosperously forwarde.

And the Lorde appered to Salomon by nyght and sayd to hym: I haue herde thy petition, and I haue chosen this place for my selfe, to be an house of sacrifice. If I shut vp heauen that there be no rayne: or if I comaunde the locustes to beuoure the lande: or if I sende pestilence amonge my people: and if they that are of my people, among whom my name is called vpon, do humble them selues, and make intercessyon, and seeke my presence, and turne from theyr wycked wayes: then wyl I heare from heauen, and be mercyfull to theyr synne: and wyl heale theyr lande.

And from henceforth myne eyes shall be open and myne eares attente vnto the prayer that is made in this place. And therefore nowe \* I haue chosen and sanctified this house, that my name be there for euer: and myne eyes and myne herte shall be there perpetually.

And if thou wylt walke before me, as Dauid thy father walked, to do all that I haue commaunded the, and shalt obserue my statutes and my lawes, then wyl I stablyshe the seate of thy kyngdome, accordyng as I made the covenant with Dauid thy father, sayng: \* thou shalt not be without a man to be ruler in Israel. But and if thou turne away, and forsake my statutes and commaundementes whiche I haue set before you, and shalt go and serue other goddes, & worshyp them: then wyl I plucke them vp by the rootes, out of my lande whiche I haue gyven them, and this house which I haue sanctified for my name wyl I cast out of my syght, and wyl make it to be a prouerbe and a iest amonge all nacyns. And euery one that passeth by shall be astonysed at this house whiche belonged to the moost hye God, and shall saye: \* why hath the Lorde delt on this fashion with this lande, and with this house? And they all answer. because they forsoke the Lorde God of theyr father, whiche brought them out of the lande of Egypte, and caught holoe on other goddes, and worshipped them, and serued them: euen therefore hath he brought all this euill vpon them.

### The viii. Chapter.

The cyties that Salomon buylde after that the house of God was tyned.

**A**nd it fortuned, that after. xx. yere whiche Salomon had buylte the house of the Lorde & his owne house he buylt the cyties of Hiram gaue hym, & put of of chyl- dren of Israel in the. And Salomon went to Ha-

ma



3  
H. H. H. H.  
H. H. H. H.  
H. H. H. H.



**E** And all the drynkyng vessels of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon were of precious golde: for syluer was counted not byng worth, in the dayes of Salomon. For the kynges thippes went to Charlis with the seruantes of hyz am: euerpe thre peate ones came the thyppesto Charlis, and brought golde, syluer, Iuozp, and apes, and pecockes.

**I** \* And kyng Salomon passed all the kynges of the earth in wysdomme and wysdome. And all the kynges of the earth sought the presence of Salomon, to heare hys wysdome that God had put in his hert. And they brought euery man hys present, vessels of syluer, & vessels of golde, raiment, harnesses, spyces, horses, and mules, & what so euer myght be gotten pere by pere.

**I** \* And Salomon had foure thousand stables for horses, and charrettes, and twelue thousande horsemen, whome he bestowed in the charret cities, and some were with the kyng at Jerusalem. And he raygned ouer all the kynges that were from Euphrates vnto the lande of the Philistynes: and to the border of Egypte.

**I** \* And the kyng made syluer in Jerusalem, as plenteous as stones. And Cedar trees as plenteous as the moulbere trees that growe in the valleyes. And they brought vnto Salomon horses out of Egypte, and out of all landes.

**I** \* The rest of the actes of kyng Salomon fyrst and last, are they not wyrtten in the sayunges of Natthan the prophete, and in the prophete of Amias the Silonite, and in the visyons of Iddo the sear of visyons agaynst Jeroboam the sonne of Nebat: And Salomon raygned in Jerusalem vpon all Israel fourty yeres. And Salomon slept with his fathers, and they buried him in the cite of Dauid his father, and Rehoboam his sonne raygned in his steade.

### The .x. Chapter.

The lastyng of Rehoboam, and the deuyll of hys reigne



**A**nd \* Rehoboam wente to Sichem: for to Sichem were all Israel come togyther, to make hym kyng. And when Jeroboam the sonne of Nebat, which was fled vnto Egypte from the presence of Salomon the kyng, heard it, he returned out of Egypte. And they sent and called hym. And so Jeroboam and all they of Israel came and comuned with Rehoboam, sayenge: Thy father ladd a greuous yoke vpon vs now therfore remyt thou somewhat of the greuous seruyce of thy father, and of his heuy rokke that he put vpon vs, and we wyl serue the. And he sayd to them come agayne vnto me after thre dayes. And the people departed.

**A**nd kyng Rehoboam consayled wyth the elders that had stonde before Salomon hys father, whyle he yet lyued, and he sayde: what counsaile geue ye me, to answer this people agayne? And they tolde hym, sayeng: If thou be kynde to this people, and shewe thy selfe lowly to them, and speake lowyng wordes to them, they wyl be thy seruantes for euer. But he left

the counsaile whiche the elders gaue hym, and toke counsaile wyth the yongemen that were growen vp with hym, and that stode in his presence. And he sayd vnto them, what aduise geue ye, that we make answer to this people, whiche haue comuned w me, sayeng: A bate somewhat of the yoke whiche thy father dyd put vpon vs.

And the yonge men that were growen vp w hym, spake vnto hym, sayeng: Thus shalt thou answer the people that spake to the, sayenge: Thy father made oure yoke heuy: but make it somewhat lyghter for vs. Thus shalt thou say vnto them: my lytle spnger shal be heuyr them my fathers loynes. \* For where my father put a heuy yoke vpon you, I wyl put more to your yoke: my father chastised you wyth whippes, but I wyl chastise you with scorpions.

And so Jeroboam and all the people came to Rehoboam the thryde day, as the kyng had, sayenge: come agayne to me the thryde daye. And the kyng answered them cruelly. & kyng Rehoboam sette the counsell of the aged men, & answered them after the aduise of the yonge men sayenge: My father made your yoke greuous, and I wyl adde therto my father chastised you wyth whippes, but I wyl chastise you wyth scorpions. And so the kyng hearkened not vnto the people, but the occasyon came of God that he myght make good his sayeng, \* whiche he spake, by the hande of Abia the Silonite to Jeroboam the sonne of Nebat. And when all they of Israel sawe that the kyng wolde not agre vnto them, the people answered the kyng, sayenge: what parte haue we w Dauid, or enheritaunce w the sonne of Isaac: let euery man of Israel go to his tent. \* And now Dauid, se to thyn owne house. And so all Israel gat them to theyr tentes, so that Rehoboam raygned ouer no mo of the children of Israel, the dwelt in the cities of Iuda. The kyng Rehoboam also sent Haduram the ruler ouer the tribute, & the chyldren of Israel stoned him wyth stones that he dyed. But kyng Rehoboam made speede to get hym vp to hys charret, to fflye to Jerusalem. And they of Israel rebelled agaynst the house of Dauid vnto this daye.

### The .xi. Chapter.

Rehoboam is forbidden to fight agaynst Jeroboam he hath thys myner, and ix. concubines, and by them, xviii. sonnes, and ix. daughters.



**A**nd when Rehoboam was come to Jerusalem, \* he gathered of the house of Iuda and Ben Iamin, nine score chosen men of warre to fyght agaynst Israel, & to byng the kyng. And the worde of the Lord came to Semetahu the man of God, sayeng: Speake vnto Rehoboam the sonne of Salomon kyng of Iuda, & to all them of Israel that are in Iuda, and Ben Iamin, and saye: thus sayeth the Lord. Ye shall not go vp nor fyghte agaynst your brethren: returne euery man to his house for this thyng is done of me. And they obeyed the wordes of the Lord, and returned fro gyng agaynst Jeroboam.

And Rehoboam dwelt in Jerusalem, & builded stronge cities in Iuda. He builded vp Bethle,



and Etiam, and Ebeho: Bethur, Socho, and Adullam: Gath, and Beersa. and with Adullam, Lachis and Asecha 3022, Aialon and Hebron, which is in Juda and Ben Jamin, strong cities. And he repaired the strong holdes and put captaines in them, and store of vitayle, and wyne, and oyle. And in all cities he put shildes and speares, and made them exceeding strong haunce Juda and Ben Jamin on his spe.

**E** And the prestes & the Leuites that were in all Israel, resorted vnto hym out of all theyr countreys. For the Leuites left theyr suburies & their possessiō, and came to Juda and Jerusalem: for Jeroboam & his sonnes had cast them out from among theyr countreys vnto the Lorde. \* And he ordeyned hym prestes for the high altars, for schekels and for the calues whiche he had made. And after the Leuites there went of all the tribes of Israel, such as submitted theyr hertes to seke the Lorde God of Israel, and came to Jerusalem, to offer vnto the Lorde God of theyr fathers. And so they stremethed the kyngdom of Juda, & made Rehoboam the sonne of Salomon myghty thre yere longe, for thre yere they walced in the waye of Dauid and Salomon.

**D** And Rehoboam took hym Mahalath the daughter of Jerimoth the sonne of Dauid to wyfe, & Abihail the daughter of Eliab the sone of Isai, whiche bare hym chyldren Iesus Samaria, and Zaba. And after her he took \* Maacha the daughter of Absalom whiche bare hym Abia, Attai, and Helomib. And Rehoboam loved Maachah the daughter of Absalom aboue all his wyues and concubynes, for he took righte wyues, and thre score concubynes, and begate xxviii. sonnes, and thre score daughters. And Rehoboam made Abiah the sonne of Maachah the chiefe ruler amonge his brethren, and to haue the ouersight of the kyngdome. And he playde wylfel, and scattered all his chyldren thorowout all the countreys of Juda and Ben Jamin vnto euery stronge cite. And he gaue them abundance of vitayle, and obtayned many wyues.

**The. xli. Chapter.**

¶ Desack hym of Egypte and rebuilde the temple of the Lorde. Rehoboam dyeth, and Abia his sone cometh to the throne.



**A** And it came to passe, that whē Rehoboam had stablyshed the kyngdome and became myghty, he forsoke the lawe of the Lorde, and all Israel with him. \* And it fortuned that in the fyfth yere of kyng Rehoboam, Desack the kyng of Egypte came vp agaynst Jerusalem, because they

had transgressed agaynst the Lorde. w. xli. Chariettes, & lx. M. horsemen. And the people were without nombre, & came with hym out of Egypte Lubim, Suchim, & the blacke mores. And they toke the strong cities in Juda, & came to Jerusalem.

¶ Then came Semia the prophet to Rehoboam & to the lordes of Juda, that were gathered together within Jerusalem for Desack, and sayd vnto them: thus sayeth the Lorde, ye haue left me, and therefore haue I also left you in the handes of Desack. Wherupon the lordes of Israel, & the kyng humbled them selues, and sayde: the Lorde is righteous. And when the Lorde sawe that they submitted them selues, the worde of the Lorde came to Semia, sayenge: They submit them selues, therefore I wyll not destroye them. But I wyll deliuer theym somewhat, and my wrath shall not burne vpon Jerusalem by the hande of Desack. Neuertheles, they shal be hisleruautes, to knowe what difference is betwene my scrupce, and the scrupce of the kyngdomes of the worlde. And so Desack kyng of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of the kynges house: he toke euen all. And he carryed awaye the sheldes of golde, which Salomon made. In steade of whiche, kyng Rehoboam made sheldes of brasse, and comytted them to the handes of the captaines whiche had the ouersight of the fote men, and that kept the entraunce of the kynges house. And it came to passe that when the kyng entered into the house of the Lorde the garde came and fet them and brought them agayne vnto the garde chāber. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Juda all was well.

¶ And so kyng Rehoboam waxed myghty, & reygned in Jerusalem. And Rehoboam was. xli. yere olde, when he began to reygne, & reygned xxviii. yeres in Jerusalem, the cite whiche the Lorde had chosyn out of all the tribes of Israel to put his name there. And his mothers name was Baania an Ammonites. \* And he dyd cruel because he prepared not his hert to seke the Lorde. The actes also of Rehoboam, fyrst and last, are they not wyrtte in the sayenges of Semia the prophete, and of Iddo the sear, whiche noted the genealogys: and there was warre alway betwene Rehoboam and Jeroboam. And Rehoboam slepte with his fathers, and was buryed in the cite of Dauid, and Abia his sone reygned in his steade.

**The. xlii. Chapter.**

¶ The victorie of Abia agaynst Jeroboam.

**A** In the xlii. yere of kyng Jeroboam \* began Abia to reygne ouer Juda and he reygned thre yere in Jerusalem. His mothers name also was Maachah the daughter of Uriel of Sibra. And there was warre betwene Abia & Jeroboam. And Abia made prouisiō for the warre, hauing valeant & expert men of warre euen. iiii. C. M. chosen men. And Jeroboam set him self in aray to fyght agaynst hym. w. viii. C. M. yere



pyete men which were strange & men of annis.

And Abia stode vp vpon zemetaim an hyl, whiche is in mount Ephraim, & sayde heere me thou Jeroboam & all Israel. Do not you knowe howe that the Lorde God of Israel gaue y<sup>e</sup> king dome ouer them of Israel, to Dauid for euer, euen to hym and to his sonnes wyth a salted covenannt: And Jeroboam the sonne of Nebat y<sup>e</sup> seruant of Salomon the sonne of Dauid is rylen vp, and hath rebelled against his Lord. And there gathered to him leude men the chyldren of Belial, & pryncypled agaynst Rehoboam the sonne of Salomon, whē Rehoboam was yonge and tender herted, & coude not stande before them.

23 And nowe ye sape, y<sup>e</sup> ye be able to prynciple a gapynst the kyngdome of the Lorde, whiche is in the handes of y<sup>e</sup> sonnes of Dauid, & ye be a great multitude, & haue the golden calves \* which Jeroboam made you for goddes. \* And haue ye not caste out the prestes of the Lorde the sonnes of Aaron, and the Lewites, and haue made you prestes after the maner of the nacions of other landes: so that whosoener cometh & collecteth his hand with a yonge oxe & a bulc, & a ram, & a lame may be a yreste of them that are no goddes.

iii. reg. xii. 1  
ii. reg. xii. 2

¶ But we belonge vnto y<sup>e</sup> Lord our God whō we haue not forsaken, & the prestes are y<sup>e</sup> sonnes of Aaron whiche minyster vnto the Lorde, and the Lewites wayt vpon theyr offyce. They burne vnto the Lorde euery moynynge and encynge, burnt sacrificies & swete incense, & the we breadye set they in order vpon a pure table: & prepare the candellstyeke of golde w<sup>th</sup> the lampes of the same: to burne euer at euen. And truelpe we kepe the watche of the Lord our God: but ye haue forsaken hym. And behold, God hym selfe, is our cap-  
tayne, and hys prestes blowe w<sup>th</sup> the \* trompettes, and crye alarum agaynst you. O ye chyldren of Israel, syght not agaynst the Lord God of your fathers, for it wyl not prosper w<sup>th</sup> you.

ii. reg. x. 1

¶ But for all that, Jeroboam conueyed me pryncely aboute, to come behynde them: and so they were before Juda, and the lpers in wayte were behynde them. And when they of Juda looked aboute, beholde the battayle was before and behynde, and they cryed vnto the Lorde, and y<sup>e</sup> prestes blew with the trompettes, and the men of Juda gaue a shoute. And as the men of Juda ymoutred, it came to passe, that God smote Jeroboam and Israel before Abia & Juda. And the chyldren of Israel fled before Juda, and God de-  
lyucred them into theyr hande. And Abia & hys people slue a greate slaughtre of them. there fell downe wounded of Israel. v. c. x. chossen men. And so the chyldren of Israel were brought vnder at that tyme: & the chyldren of Juda pryncypled: because they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboam, and toke cityes from him, Bethel, with the townes belogging therto, Jezana w<sup>th</sup> the townes that loged therto, & Ephraim w<sup>th</sup> her townes. And Jeroboam recovered no strenght agayn in y<sup>e</sup> dayes of Abia. And the Lord plagued hym, & he dyed.

¶ But Abia waxed myghtie, & maried xiii. wyues, & begat. xii. sonnes, & xvi. daughters.

The rest of the actes of Abia his customs & his sayngs ar wyrtte in y<sup>e</sup> story of y<sup>e</sup> prophete Iddo.

¶ The xiiii. Chapter.

¶ Of Asa kyng of Iuda.



¶ Abia slepte with his fathers, and they buryed hym in the cite of Dan-  
up, and \* Asa hys sonne reygned in hys steade. In whose dayes the land was in quyetnesse ten yere.

ii. reg. x. 1

iii. reg. x. 1

¶ And \* Asa dyd that was good and ryghte in the eyes of the Lorde his God. for he toke away strange alters & the hylalters, & brake downe the ymages, and cut downe the groues, and commaunded Iuda to seke the Lorde God of theyr fathers, and to do accordynge to the lawe & commaundement. And he put away out of al cityes of Iuda the hylalters and the ymages. and the kyngdome was quyet before hym. And he buylt stronge Cityes in Iuda: because the lande was in rest, and he had no warre in those yeres. For the Lorde had geuen hym rest.

¶ Therefore he sayd to Iuda: let vs buyld these Cityes and make aboute them walles, towres, gates, and barres, for the lande is yet in rest before vs, because we haue sought the Lorde our God: we haue sought hym, and he hath geue vs rest on euery syde: and so they buylt and it prospered w<sup>th</sup> them. And Asa had an army of me that bare sheldes and speares oute of Iuda the hundred thousande: and out of Beniamin that bare sheldes, and bowes, two hundred and foure score thousand, al these were valiant men.

23

¶ And there came out agaynst them Zerah, the blacke Mozyan \* w<sup>th</sup> an hoste of ten hundred thousand, and thre hundred charettes, and came as farre as Marcia. And Asa went out before hym, and they ioynd the battayle in the valley of Sephata besyde Marcia. And Asa cryed vnto the Lord hys God, and sayd Lorde, \* it is no harde thyng w<sup>th</sup> the to helpe eithre man, or them that haue no power: helpe vs therfore, O Lorde our God, for we trust to y<sup>e</sup>, & in thy name we go agaynst this multitude. Thou arte the Lorde our God, and no man shall prynciple agaynst the. So the Lorde smote y<sup>e</sup> blacke mozes before Asa and Iuda, and the blacke mozes fled. And Asa and the people that was w<sup>th</sup> hym folowed after them vnto Serer. And the blacke mozes hoste was ouerthrowen, that there was none of them lefte, but were destroyed before y<sup>e</sup> Lorde and before his hoste. And they carped awaye a myghtye greate praye. And they smote all the cityes rounde about Serer. For the feare of the Lord came vpon them. And they spoyled all the cityes, and there was excedynge muche spoyle in them, they smote also the tentes of cattell, and carped awaye plentye of shepe and camels, and returned to Jerusalem.

ii. reg. x. 1

iii. reg. x. 1

23

¶ The xv. Chapter.

¶ Asa dyd as the monycon of the prophete Azaria sayd: he reygned in the Lorde. He reygned hys matore tyme her domine. pon.



¶ And the sprete of God came vpon Azaria: the sonne of Obed. And he wente out to mete Asa, and sayde vnto hym: heare me Asa, and all Iuda, and Beniamin. The Lorde



is wyth you, whyle ye be wyth hym, and when ye seke hym, he wyll be founde of you. & agayne when ye forsake hym, he also wyll forsake you. And truly for a longe season in Israel no man sought the true God, no man regarded the prest that taught them, no man cared for the lawe. And whē any man in his trouble dyd turne vnto the Lorde God of Israel, and sought hym, he was founde of them. And in that tyme ther was no peace to hym, that dyd go out & in: but great sedicion was there amonge all the inhabyters of the earth. And nacion was destroyed of nacion, and cite of cite: for God dyd moue all aduersyte amonge them. Playe ye therfore & men and let not your handes slacke, for your worke shall be rewarded.

And when Asa heard those wordes, and the prophesie of Azaria: the sonne of Abed the prophete, he took courage, and put away the abhominable ydols out of all the lande of Juda and Beniamin, & out of the cityes which he wanne in mount Ephraim, and renued the Altare of the Lorde, that was befoze the portch of & Lord. And he gathered al Juda & Beniamin, and the strangers wyth them out of Ephraim: Manasse and Simeon. For there fell many to hym out of Israel, when they saw that the Lorde his God was with hym. So they assembled to Jerusalem the thyrtyd moneth, the fyfteenth yere of the raygne of Asa. And they offered vnto & Lord & same tyme of & spoile which they had brought vii. hundred oxen, and vii. thousand shepe.

And they made a couenaunt to seke & Lorde God of theyr fathers, wyth all theyr herte, and all theyr soule. And who so euer wolde not seke the Lorde God of Israel, wylde dye for it: whether he were small or great, man or womā. And they sware vnto the Lorde wyth a loude voyce shoutyng and blowyng wyth trumpettes and shawmes. And all they in Juda reioyced at the othe, for they had sworne vnto the Lorde wyth all theyr harte, and soughte hym wyth all theyr lust, and he was founde of them. And the Lorde gaue them rest rounde about on euery syde.

And kyng Asa put Maacha his mother out of auctorite, because she had made an abhominable ydolle (of wyrtapour) in a groue: & Asa brake downe her ydolle, & stamped it, & burnte it at the broke Cedron. But all the hyllalters were not taken awaye out of Israel: though he the herte of Asa was persyte all his daies. And he brought into the house of God the thynges that his father had dedycate, & that he hym selfe had dedycate: euen syluer, and golde, and Jewelles. And there was no more warre vnto the .xxxv. yere of the raygne of Asa.

#### The .xvi. Chapter.

Asa for treace of Baasa kyng of Israel maketh a couenaunt with Benhadad kyng of Syria.

In the .xxxvi. yere of & raygne of Asa came Baasa kyng of Israel vnto Juda, & buylt Rama to the entent & he wolde let none passe out or in, caithe to Asa kyng of Juda. And Asa fet out golde and syluer, out of the treasur-

es of the house of & Lord, & of the kynges house & sent to Benhadad kyng of Syria & dwelt at Damascus, & sayde: There is a confederacion betwene me & the, betwene my father & thyne. Beholde, I haue sent the syluer & gold, that & wylt come & breake thine appoyntment wyth Baasa kyng of Israel & he maye departe frome. And Benhadad graunted vnto kyng Asa, & sent to the captaynes of his army to the cityes of Israel. And they smote Iion, Dan, & Abelmain, and the strong cityes of Naphtali. And when Baasa heard this, he lefte buyldyng of Rama, and let his worke cease. And then Asa & kyng toke all Juda, & carped away the stones & tymber of Rama wher wyth Baasa was a buyldyng and he buylt ther wyth Seba and Mizpa.

At that same tyme Hanani the sear came to Asa kyng of Juda & sayd vnto hym because & hast trusted in the kyng of Syria, & not rather put thy trust in the Lorde thy God, therfore is & hoste of the kyng of Syria escaped out of thine hande. \* Had not the blacke Moyses, & Lubim an exceedyng grete hoste wyth many charettes and horsemen? And yet because & trustedest in the Lorde, he deliuered them into thyne hande. For the eyes of the Lorde beholde all & earth, to strenght them & are of persyte herte toward hym. \* Herin thou hast done foolyshepe, & therfore shal henceforth thou shalt haue warre. And Asa was wroth wyth & sear, & put hym into a prison house for he was dyspleased wth hym, because of this thyng. And Asa destroyed certayne of & people the same reason. And behold, these dedes of Asa first and last, are wyrtten in the booke of the kynges of Juda and Israel. And Asa in the .xxxix. yere of his raygne fell sycke in his fete, and that dysplese contynued verie longe. And in his syckenesse, he soughte not the Lorde, but phisy- cions. And Asa slept wyth his fathers, and dyed in & rli yere of his raygne. And they buried him in his owne sepulchre, whiche he had made for hym selfe in the Citie of Dauid, and layde hym in the bed which he had fylled wyth dyuerse kyndes of spices & swete odoures, made by & ceafte of the potecaryes. And they burnt verie muche spyre aboute hym.

#### The .xvii. Chapter.

Jehosaphat causeth the feare of the Lorde to be renued amonge the people.

And Jehosaphat his sone raygned in his steade, and preuailed against Israel. And he put sculdyers in al & strong cityes of Juda, and set rulers in the lande of Juda & in the cityes of Ephraim, which Asa his father had wone. And & Lorde was wyth Jehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalam. But sought & Lorde God of his father, and walked in his commandementes, and not after the doinges of Israel. And the Lorde stablyshed the kyngdome in his hande, & all they that were in Juda, brought hym presentes, so that he had aboundaunce of ryche and honoure. And he lyfte vp his hert vnto & wayes of the Lorde, & he put downe yet more of the hyllalters

Jud. iii. b.

iii. the xv. c.

f.

q. pa. p. 111. a

Sen. xxx. b. l. 16. p. 111. c.

eccl. l. 1. p. 111. d.

Eccl. l. 1. d.



alters and grones oute of Juda.

**23** In the thyrtyde yere of hys raigne he sent to hys lordes, euen to Benhail, Obadia, zacharia, Methanel, and to Michaahu, that they shoulde teache in the cityes of Juda, and wryth theym he sent Leuites: euen Semetahu, Methaniahu, zachariahu, Asahel, Semiramoth, Jehonathan, Adoniah, Tobiah & Tubadonia, and wryth them Elisamah and Jechoram prestes. And they taught in Juda, and had the boke of the lawe of God with them, and went about thorowout al the cityes of Juda, and taught the people.

**C** And the feare of the Lorde fell vpon all the kyngdomes of the landes þ were rounde about Juda, & they fought not agaynst Jehosaphat, & some of þ philistines brought Jehosaphat gyftes & tribute syluer. And therto the Arabians brought hym catel euen. vii. **C.** & vii. **C.** rams & vii. **C.** & vii. **C.** begotes. And so Jehosaphat prospered & greue vp on hys. And he buylt in Juda, castels & stronge cityes, & he had greate substaunce in the cityes of Juda, but the men of armes and strongest souldyers were in Jerusalem.

**D** And these are the offyces of the in the houses of theyr fathers, the captayns ouer thousandes in Juda. Adna the captayne, and wryth hym of fyghtyng men. iii. **C.** & vii. **C.** And nexte to his hāde was Jehohanan a captayne, & wryth hym. ii. **C.** & lxx. **C.** And next hym was Amasia þ sonne of zichri, which of his owne good wyl offered hym selfe vnto the Lorde & wryth hym. ii. **C.** & vii. **C.** myghty men of warre. And of the chyldren of Ben Jamin, Eliada a man of myght, and had wryth hym armed men wryth bowe & sylde. ii. **C.** & vii. **C.** And nexte hym was Jehosabad, & wryth hym an. **C.** lxx. **C.** þ were prepared for the war. These wryted on the kyng, besydes those whiche the kyng put in þ stronge cityes thorowout al Juda. **C.** The. xviii. **C.** chapter.

**C** After Ahab had asked counsell of the foure hundred prophetes, he put Michaahu in prison. He wryth wryth the shette of an arrowe.

**24** **A**nd Jehosaphat had aboundaunce of ryches and honoure, & ioynded afynpte with Ahab. And after certayn yeres he wēt downe to Ahab to Samaria. And Ahab shewe many wyse & oren for hym, and for the people þ he had wryth hym, and entreated hym to go vp wryth hym vnto Ramoth in Gilead. And Ahab kyng of Israel sayde to Jehosaphat kyng of Juda: wylt þ go with me to Ramoth in Gilead? And he answered hym: I wyl be as þ and my people shal be as thyne, and we wyl go with the to the warre.

**25** And Jehosaphat sayde vnto the kyng of Israel aske counsell I pray the at the worde of the Lorde thys same daye. Therefore the kyng of Israel gathered together of prophetes iii. **C.** men, & saide vnto them: shal we go to Ramoth in Gilead to fyght, or shulde I cease? And they sayd: go vp, & God shal deliuer it into the kynges hande. But Jehosaphat sayde: is there yet here neuer a prophete more of þ Lordes that we myght aske of hym? And the kyng of Israel sayd vnto Jehosaphat: there is yet one man, by whom we maye aske the Lorde. But I hate hym

for he neuer prophesyeth me good, but alwaye euell, & the same is Micha the sonne of Jimla, and Jehosaphat sayde: let not the kyng saye so.

And the kyng of Israel called one of his chā berlains, & sayde, fetch he better quickly Micha the sonne of Jimla. And the kyng of Israel, & Jehosaphat kyng of Juda late cyther of them on hys seate in theyr apparell, in a thyrtyngye floure besyde the gate of Samaria, and all the prophetes prophesied before them. And one zedekia the sonne of Chanana had made hym hornes of yron, and sayde: thus sayth the Lorde, vnto these shalt thou ouerthrowe Syria, vntyl they be brought to nought. And all þ prophetes prophesied euen so, sayenge: Go vp to Ramoth in Gilead, and it shal prosperere wryth the: for the Lorde shal deliuer it into þ hande of the kyng.

And þ messenger þ went to cal Micha spake wryth hym, sayenge: beholde, the wordes of the prophetes speake good to þ kyng wryth one assent, let thy wordes therfore be lyke one of theyr, & thou speake that whiche is pleasaunt. And Micha sayde as truly as þ Lorde lyueth: euē what my God sayth þ wyl I speake. And whē he was come to the kyng, the kyng sayde vnto hym: Micha, shal we go to Ramoth in Gilead to fyght, or leaue of? And he sayde: go vp, & al shal be well: and they shal be deliuered in to poure hande. And the kyng sayde to hym: So and so many tymes do I charge þ, that þ saye nothyng but the truth to me: in the name of the Lorde.

Then he sayde: I dyd se all them of Israel scatered in þ mountayns, as theye þ haue no shepherde. And the Lorde saide: these haue no master let them retorne euery man therfore to his house in peace. And the kyng of Israel sayde to Jehosaphat: dyd I not tell the, þ he wold not prophete good vnto me: but euell? But he sayde agayn therfore heare þ word of the Lorde. \* I saw the Lorde syt vp in hys seate, & al the cōpany of heauen stode on hys ryght hande & on hys lefte. And the Lorde sayde: who shal deceaue Ahab kyng of Israel þ he maye go vp & be ouerthrowen at Ramoth in Gilead? And he said: one sayeth thys, another þ. And there came out a sprete & stode before þ Lorde & sayd: I wyl deceaue him. And þ Lorde sayde vnto hym: Wherein? And he sayde: I wyl go out, and be a lyeng sprete in the mouth of all hys prophetes. And the Lorde sayde: thou shalt deceaue hym, & shalt preuaile go out and do euen so. And now therfore beholde, \* the Lorde hath put a lyenge sprete in þ mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Micha vnto the cheke: & sayd, by what way went þ sprete of þ Lorde fro me, to speake wryth the? And Micha said þ shalt se the daye when þ shalt go in from chābze to chābze, for to hyde thy selfe. And the kyng of Israel sayd: take þ Micha, & bring hym to Amou the gouernour of þ cite & to Joas þ kynges sōne and þe shal saye, thus sayth the kyng, put thys felow in the prison house & lide hym wryth breade of affliction & water of trouble vntyl I come agayne in peace. And Micha sayd: yf þ come agayne

iii. re. rrl. b. cap. vi. a.

iii. re. rrl. b. Job. xli. a. c. 3. c. 3. d. e.



gapne in peace, then hath not the Lorde spoken to me. And he sayde herke to ye people euery one of you. And so the kynge of Israel and Jeholaphat the kynge of Juda went up to Ramoth in Gilead. And the kynge of Israel sayde vnto Jeholaphat: I must chaunge me, when I go to the batayle: but se that thou haue thynne owne apparel vpon the. And the kynge of Israel chaunged hym selfe, and they came to batayl. But y<sup>e</sup> kynge of Siria had comaunded y<sup>e</sup> captayns of the charretts y<sup>e</sup> were with him, sayinge se y<sup>e</sup> ye fyght not agaynst small or great, sane agaynst the kynge of Israel onely. And when the captaynes of the charretts sawe Jeholaphat, they sayde: it is the kynge of Israel, & therefore they compassed about hym to fyght. But Jeholaphat cryed out, & the Lorde helped him, & God chaled them away fro hym. For it came to passe y<sup>e</sup> when the captaynes of the charrets perceyued y<sup>e</sup> it was not the kynge of Israel, they turned backe agayne from hym. And a certayne man drew a bowe with all his myght, & smote the kynge of Israel betwene the ioyntes of his habergin. And he saide to his charretman: turne thynne hande, that thou mayst carrye me out of y<sup>e</sup> hoste, for I am wounded. And y<sup>e</sup> batayle ceased that daye. Howbeit the kynge of Israel caused his charrette to stande still agaynst the Syrians vntyll euen. And about the tyme of the sunne goyng downe, he dyed.

The. xix. Chapter.

After Jeholaphat was rebuked by the prophet Jehu, he called agayn the people to the honouring of y<sup>e</sup> Lorde.

**A**fter Jeholaphat y<sup>e</sup> king of Juda came home agayne in peace to Jerusalem. And Jehu the son of Hanani the seer went out to meete him, & sayd to king Jeholaphat: Woldest y<sup>e</sup> helpe the vii godly, & loue them that hate y<sup>e</sup> Lorde: therefore is wrath come vpon y<sup>e</sup> from before y<sup>e</sup> Lorde. Neuertheles, there ar some good actes found in the, in y<sup>e</sup> thou hast hewen downe y<sup>e</sup> groves out of y<sup>e</sup> lande and hast prepared thynne heart to seeke god. And so Jeholaphat dwelt at Jerusalem. and ruled and went out to y<sup>e</sup> people from Beerseba to mount Ephraim, and brought them agayn vnto y<sup>e</sup> Lorde God of theyr fathers. And he set Judges in the land thorowout al y<sup>e</sup> strong cityes of Juda, cite by cite. & sayde to the Judges: take yede what ye do, for ye execute not y<sup>e</sup> iudgements of man, but of God, whyche is w<sup>th</sup> you in the iudgement. Wherefore now, let the feare of y<sup>e</sup> Lorde be vpon you and take yede, and be doing the thing that pleaseh hym) for there is no varyght counsell w<sup>th</sup> the Lorde our God. \* that he woulde haue any respecte of persones, or take rewardes.

Whereouer in Jerusalem dyd Jeholaphat see of the Leuites, & of the prestes & of the auntyent fathers ouer Israel, in the iudgement & cause of the Lorde. And they returned agayne to Jerusalem. And he charged them sayeng. Thus shal ye do in the feare of the Lorde, w<sup>th</sup> the truth and a pure herte: what cause so euer come to you of your brethzen y<sup>e</sup> dwell in theyr cityes, betwene bloude & bloude, betwene lawe & comaundement betwene statutes & ordinaunces, ye shal warne

them: & they trespasse not agaynst y<sup>e</sup> Lorde. & so wrath come vpon you & on your brethre. Thus do & ye shal not offende. And behold, a maria y<sup>e</sup> hye prest is amonge you in al matters of y<sup>e</sup> Lorde & Iechadiah the son of Ismael, a ruler of y<sup>e</sup> house of Juda, he is ouer such busynesses as concerne the kynge. there be offycers of y<sup>e</sup> Leuites also before you. Take courage to you therfore, & be doing manfully & the Lorde shal be w<sup>th</sup> such as be good.

The. xx. Chapter.

Remouing vnto y<sup>e</sup> that the Lorde gaue Jeholaphat kynge of Juda agaynst the Ammonites, and the chyldren of Ammon and the son of Seir.

**A**fter this also, it fortuneth that the chyldren of Moab & the chyldren of Ammon and w<sup>th</sup> them other of y<sup>e</sup> Ammonites came agaynst Jeholaphat to batayle. And there came some y<sup>e</sup> tolde Jeholaphat sayeng there cometh a great myltitude agaynst the from y<sup>e</sup> other syde of the see, & out of Siria. And behold they be in Hasason Hamar, which is engadi. And Jeholaphat feared and set hym selfe to seeke y<sup>e</sup> Lorde and proclaymed fastynge thorowout al Juda. And they y<sup>e</sup> were in Juda gathered the selues together to aske counsell of y<sup>e</sup> Lorde. And they came out of all y<sup>e</sup> cityes of Juda to make intercession to the Lorde. And Jeholaphat stode betwene the congregacyon of Juda and Jerusalem in y<sup>e</sup> house of the Lorde before the new court, & sayd o Lorde God of our fathers, art not thou God in heuen, & rapnest not y<sup>e</sup> on al the kyngdomes of the heathen? And in thynne hande is power & myghte, & there is no man y<sup>e</sup> is able to withstande the. Art not y<sup>e</sup> one God, which dydest cast out the inhabytors of this lande before thy people Israel, & gauest it to the seide of Abraham thy louer for euer? And they dwelt therein, & haue buile y<sup>e</sup> temple therein for thy name, sayenge. \* It euell come v<sup>nto</sup> vs, as y<sup>e</sup> swerde of iudgement, pestylence, or hunger, the y<sup>e</sup> we stand before this house in thy presence, for thy name is in this house, & erpe vnto the in our tribulacyon, heare thou and helpe.

And now beholde, the chyldren of Ammon & Moab, & mount Seir, by whome y<sup>e</sup> woldest not let them of Israel go, whē they came out of the lande of Egypt but they departed from them, & destroyed them not. Se, how they rewarde vs, to come for to cast vs out of thy possesid, which thou hast geue vs to inheret. O our God, wylt thou not iudge them: for we haue no myght agaynst this great copany y<sup>e</sup> cometh agaynst vs. Neither wote we what to do: but our eyes be vnto the. And al Juda stode before the Lorde with theyr ponge ones, theyr wyues, & theyr chyldre and there was Iehasiel the sonne of zacharia the sonne of Banania the sonne of Jehiel the sonne of Matthanias, a Leuite of the sonnes of Asaph, and vpon hym came the sperte of the Lorde, euen in the myds of the congregacyon. And he sayde herken all Juda, & ye inhabytors of Jerusalem, and thou kynge Jeholaphat: Thus sayth the Lorde vnto you: be not afayde, nor faynte herted by reason of this great myltitude: for the batayle is not yours, but Goddes. To morowe go ye downe agaynst them for they come vnto us, & we shal

mons. q. d.  
Artes. r. r.  
Aphe. vi. d.  
Collo. 10 d



pe shall fynde them at the ende of þe broke before the wyldernesse of Jeruel. Ye shall not nede to fyght in this battayle but step forth and stande and beholde the helpe of the Lorde which is with you feare not, nor let your hartes fayle you, O ye of Juda and of Jerusalem. Tomorrow we go out agaynst them, for þe Lorde wylbe with you. And Jeholaphat bowed his face to the earth & all Juda and the inhabitants of Jerusalem fel before the Lorde, worshyping the Lorde. And the Levites of the chyldren of the Gathites, & of the chyldren of the Corathites stode up, to prayse the Lorde God of Israel: wyth a loude voyce on hye. And when they arose earlye in the mornynge, they gat them out vnto the wyldernesse of Thekoa. And as they went oute, Jeholaphat stode & sayd: heare me, O Juda, & ye inhabitants of Jerusalem. But your trust is in þe Lorde your God, that ye maye be founde fawtfull.

Geue credence to þys prophete, and so shall ye prospere. And he gaue the people coucel, and let some to synge vnto the Lorde, & to prayse hym in the bewtye of holynes, and to go out before þe armie, as they went, and to saie, prayse þe Lord for his mercye lastet heuer. And what tyme as they began to laude and prayse, then the Lorde stered vp certayne of the chyldren of Ammon & Moab, whych layde wayte for them that were of mount Seir: whych were come agaynst Juda. And they were ouerthrowen wyth strokes amonge them selues. For the chyldren of Ammon and Moab rose agaynst the inhabitants of mount Seir. And they slewe and destroyed them: And when they had made an ende of the inhabitants of Seir, euery one helped to destroye an other amonge them selues.

And when Juda came to the edge of þe wyldernesse, they looked vnto the multitude. And behold, they were dead carcases fallen to þe earth, and none escaped. And whē Jeholaphat and his people came to take awaye the spoyle of them: they found amonge them aboundaunce of good bes, raiment & pleasant Jewels, whych they toke for themselves, more then they coude carry awaye: so that they were thre dayes in gathering of the spoyle, it was so muche. And the fourth daye they assembled in the valley of blessing, for there they blessed the Lorde. And therfore they called the name of the same place, the valley of blessing vnto this daye. And so all the men of Juda and Jerusalem returned wyth Jeholaphat their head, for to go agayne to Jerusalem wyth gladnesse for the Lorde had made them to reioyce ouer their enemyes. And they came to Jerusalem wyth psalteries, and harpes and shawmes, euen vnto the house of the Lorde. And the feare of God fell in the kyngdoms of all landes, when they hadde hearde that the Lorde fought agaynst the enemyes of Israel. And so the realme of Jeholaphat was in tranquyltye: and his God gaue hym rest on euery syde.

And Jeholaphat raygned vpon Juda, and was xxxv. yere olde when he began to raygne and raygned xxv. yere in Jerusalem, and his mothers name was Asuba, the daughter of Bil

hi. And he walked in the wayes of Asa his father, & bowed not therfrom, doyng that which was right in the syght of the Lorde. Howbeit the hylaulters were not taken awaye, for þe people had not yet prepared theyr heretes vnto the God of theyr fathers. The rest of þe actes of Jeholaphat fyrst & last beholde they are wyrtte amonge the sayenges of Jehu þe sonne of Hanani whych noted the in þe booke of þe sayenges of Israel.

After this dyd Jeholaphat kyng of Juda toyne hym selfe wyth Ahaziah kyng of Israel whose mynde was to do wyckedly. He coupled hym selfe wyth hym, to make theyppes to go to Charis. And they made the theyppes in Ezion Gaber. And Eliezer the sonne of Dodanah of Maresa propheted agaynst Jeholaphat, sayenge: because thou haite toynded thy selfe wyth Ahaziah, the Lorde hath broken thy workes. And the theyppes were broken, that they were not able to go to Charis.

### The xxi. Chapter.

Jeholaphat dyeth, and Jehoza succeedeth hym, whych is helpech hym byethen, and is oppossed of the Edomites, and dyeth of the syre.

Jeholaphat also slepte w<sup>th</sup> his fathers, and was buried w<sup>th</sup> his fathers in þe cite of David, and Jehoza his sonne raygned in his steade, & he had brethren which were the sons of Jeholaphat, Azaria, Jehiel, zacharia, Asaria, Michael, & Shephatiah. All these were the sons of Jeholaphat kyng of Juda. And theyr father gaue them many great gyftes of gold & syluer & other special substaunce w<sup>th</sup> stronge cytes in Juda. but the kyngdom gaue he to Jehoza, for he was the eldest. And Jehoza rose up agaynst the kyngdome of his father, and preynted, and slue all his brethren w<sup>th</sup> the swearde, & dyuerse of the Lordes of Israel. Jehoza was xxxii. yere olde when he began to raygne, & he raygned. viii. yere in Jerusalem. And he walked in the wayes of þe kynges of Israel, lyke as dyd the house of Ahab, for he had þe daughter of Ahab to wyfe, & he wroughte euil in the eyes of the Lorde. Howbeit, þe Lorde wolde not destroye the house of Dauid, because of the couenaunte that he had made wyth David, as he promysed to geue a lyght to hym, and to his sonnes for euer. In his dayes þe Edomites rebelled whē they were vnder þe dominion of Juda, & made them selues a kyng. And Jehoza went forth w<sup>th</sup> his Lordes, & all his charets were wyth hym: & he rose up by night, & smote þe Edomites, whych compassed him in, & the captayns of the charets. But Edom rebelled still, so þe they wolde not be vnder þe bande of Juda vnto this daye. That same tyme also dyd Libna departe fro beyng vnder his bande because Jehoza had forsaken þe Lord God of his fathers. Moreover he made hylaulters in þe cytes of Juda, & caused þe inhabitants of Jerusalem to comyt fornicaciō, & prouoked Juda to Idolatry. And there came a wyrtynge to hym from Elia þe prophete sayeng Thus sayth þe Lord god of David thy father because þe haist not walked in þe wayes of Jeholaphat thy father, & in þe wayes of Asa kyng of Juda, but walkedest in þe wayes of þe kynges of Israel, & haist



made Juda & the dwellers of Jerusalem to go a whozunge, lyke to the whozedom of þ house of Ahab, and haſt ſlayne thy brethren, euen thy fathers houſe, whych were better then thou: be- holde, wyth a great plague wyl the Lorde ſmyte thy folke, thy chyldre, thy wyues, & thy goodes. And thou ſhalt ſuffre great payne: eue a dyſeaſe of thy bowels vntyl thy guttes fall out by rea- ſon of thy ſycknes, dape by dape.

**D** And ſo the Lorde ſtered vp agaynſt Jehorā the ſpyete of the Philistines, and the Arabians þ were beyde the blacke mozes. And they came vp into Juda, and waſted it, and carped awaye all the ſubſtance that was founde in þ kynges houſe, and his ſonnes, & his wyues: ſo that there was neuer a ſonne lefte hym ſaue Jehohabas, whych was þ pongeſt amonge his ſonnes. And after all theſe thynges, the Lorde ſmote hym in his bowelles with an incurable diſeaſe. And it came to paſſe, that in proceſſe of tyme, eue after the ende of two peres, his guttes fell out in hys ſycknes: & ſo he dyed of very euil dyſeaſes. And they made no buryng for hym lyke þ buryng of hys fathers. When he beganne to raygne, he was .xxii. yere olde, and raygned in Jeruſalem viii. yere, and lyued wretchedly howbeit they buried hym in þ cytie of Dauid but not amonge the ſepulchres of the kynges.

The .xxii. Chapter.

**A**haziah raygned in the rowme of Jehoſam. Jehoſam of Iſrael kylled Ahaziah. Ahaziah ſuſtained a ſore ſpy- ge: only Joas eſcapeth.

fol. lxx. b. l. i. c.

fol. par. xxi. b.

**A**nd the inhabyters of Jeruſalem made Ahaziah his poge ſon king in hys ſtepe. For the men of warre that came with þ hoost of the Arabians, had ſlaine al his eldeſt ſonnes. And ſo Ahaziah the ſonne of Jehoſam kyng of Juda, was made kyng. Two and fourty yere olde was he when he began to raygne, and he raygned one yere in Jeruſale. His mother aname was Athaliah the daughter of Amri. And he walked alſo in the wayes of the houſe of Ahab for his mother (by her couſel) entyſed him to do wychedly. Wherefore he dyd þ whych was euil in the ſyght of the Lorde, as dyd they that were of þ houſe of Ahab: for they were hys couſellers after the death of hys father, to hys deſtruction.

**W**yth Jehoſam the ſonne of Ahab kyng of Iſrael to fyght agaynſt Hazael kyng of Siria at Ramoth in Gilead: and the Sirians ſmote Joſam. And he returned to be healed in Jezreel, of the woundes whiche were geue hym at Ramoth. When he fought wyth Hazael kyng of Siria. And Ahaziah the ſonne of Jehoſam kyng of Juda wente downe to ſe Jehoſam the ſonne of Ahab at Jezreel, bicauſe he was diſeaſed. And it came of God, that Ahaziah ſhuld be deſpyled for his comminge to Jehoſam: for when he was come, he wente out wyth Jehoſam agaynſt Jehu the ſonne of Nimſi, whom the Lorde had appointed to deſtroye the houſe of Ahab.

fol. reg. lxx. b.

And ſo it came to paſſe that when Jehu was executynge iuſtice vpo the houſe of Ahab & had founde the lordes of Juda and the ſonnes of the

brethren of Ahaziah þ wayted on Ahaziah he ſue them. \* And he ſought Ahaziah, & they caught hym where he was hyd in Samaria, & brought hym to Jehu. And when they had ſlayne hym, they buried hym, bicauſe (ſayd they) he is the ſonne of Jehoſaphat, which fought þ Lorde wyth all hys herte. And the houſe of Ahaziah had no power to kepe ſtyll the kyngdome.

**B**ut when Athaliah the mother of Ahaziah ſawe that her ſonne was deed, ſhe aroſe & deſtroyed al the kynges ſede in the kynred of the houſe of Juda. And Jehoſabeth the daughter of the kyng took Joas the ſone of Ahaziah, and ſtalc him from amonge the kynges ſonnes that were ſlayne, and put hym and his nurce in a pre- up chambre. And ſo Jehoſabeth the daughter of king Jehoſam the wyfe of Jehoſada the preſt, and the ſyſter of Ahaziah hyd hym from Athaliah that he was not ſlayne. And ſo he was with them hyd in the houſe of God ſyre yere. And Athaliah raygned ouer the lande.

The .xxiii. Chapter.

**J**oas the ſonne of Ahaziah is made kyng. Athaliah is put to death.



**A**nd in the ſeuenth yere Jehoſada beynge bolde, took the captaynes of hundzedes, Azariah the ſonne of Jehoſam, and Iſmael þ ſonne of Jehoſada, Azariah þ ſonne of Obed, Maſſiah the ſonne of Adniah, & Elizaſar the ſonne of Iſegai & made a bonde wyth them. And they went about in Juda and gathered þ Leuites out of all the cyties of Juda, and the auncient fathers of Iſrael and they came to Jeruſalem. And all the congregaci- on made a bonde wyth the kyng in the houſe of God. And he ſayd vnto them, beholde, the kyng- ge is ready to raygne: \* as the Lorde hath ſayd of the Lorde of Dauid.

fol. reg. lxx. b.

fol. reg. lxx. b. if par. xl. c. b. l. b. and fol. b.

**C**ome ſayt therefore that ye ſhal do: The thyrde parte of you ſhall on the Sabbath come to the preſtes, Leuites, & keepers of the porches. And an other thyrde parte ſhal be by þ kynges houſe, and an other thyrde parte ſhal be at the gate of the foundation, and all the people ſhal be in the \* courtes of the houſe of the Lorde. But there ſhall none come in to þ houſe of the Lorde, ſaue the preſtes, and they that myniſter vnto the Leuites. They ſhal go in, for they are holy but al the people ſhal kepe the watch of the Lorde. And the Leuites ſhall compaſſe the kynges rounde aboute, and euery man ſhall haue his weapen in hys hande: and what other man ſo euer dothe come into þ houſe of the Lorde, he ſhal be ſlayne and let them be wyth the kyng, when he cometh in, and when he goeth out.

fol. reg. lxx. b.

**A**nd the Leuites and al Juda dyd accordynge to al thynges that Jehoſada the preſt had com- maunded, and took euery man in ſmenth it came on the Sabbath, with them that wente out on the Sabbath dape, neyther dyd Jehoſada the preſt let the companies departe. And Jehoſa- da the preſt deliuered to the captaynes of hun- dredes, ſpeares, ſhyldes, and bucklers that had be- rayned to kyng Dauid, & were in the houſe

L of



of God. And he set all the people every man ha-  
upunge hys weapon in hys hande fro þe right syde  
of the temple, to the left syde of the temple alonge  
by the alter & the temple rounde aboute the kynge.  
And they brought out the kynge's sonne, & put  
upon hym the crowne, and \* the testimonye, &  
and made hym kynge. And Jehoiada & his son-  
nes anoynted hym, & sayd: God saue the kynge.

When Athaliah herd the noyse of þe people  
runnyng and prayyng the kynge, she came to  
the people into the house of the Lorde. And she  
looked, and behold, the kynge stode in his place at  
the entreyng in, and the lordes and the trumpets  
were by the kynge, & all the people of the lande  
reioysed, blowyng with trumpets, & dyd playe  
wyth instrumentes of musyke, & taught to synge  
and praye. But Athaliah rente her clothes, &  
sayd: treason, treason. And Jehoiada the prest  
wente out to the captaynes of hundredes that  
were gouernours of the host, & sayd vnto them:  
haue her out wythout the doore of the temple: and  
who so foloweth her, let hym be slayne with the  
sworde. For the prest sayd that they shoulde  
not slaye her in the house of the Lorde. And they  
layde handes on her, tyl she was come to the en-  
treng of the boylegate, besyde the kynge's house  
and there they slue her.

\* And Jehoiada made a bonde byt wene hym  
and all the people, and þe kynge, that they shoulde  
be the Lordes people. And all the people went to  
the house of Baal, and destroyed it, & brake hys  
alters and hys ymages, and slewe Matthan the  
prest of Baal, before the alters. And Jehoiada  
put the offyces for the house of the Lorde vnder  
the hande of the prestes and Leuites, \* as Da-  
uid had distributed them in þe house of the Lord,  
to offere burnt offynges vnto the Lorde, \* as it  
is wyrtten in the lawe of Moyses, wyth reioy-  
syng and synngynge, as it was ordeyned by Da-  
uid. And he set porters by the gates of the house  
of the Lorde, that none whych was vncleane in  
any thyng shulde entre in.

And he toke the captaynes of hundredes, and  
all the nobles, and the gouernours of the people  
& all the folke of the lande, and caused the kynge  
to come downe out of the house of the Lord, and  
they came thorow the hye gate in to the kynge's  
house, & set the kynge vpon the seate of þe kyng-  
dome. And all the people of the lande reioysed, &  
the cytie was in tranquillite, after that they had  
slayne Athaliah wyth the sworde.

#### The. xiii. Chapter.

¶ Joas surpasse the lyfe of Jehoiada heretofore the lawe: for  
after hys death he regarded it not. For he sleeth zachariah  
the prophete Joas is killeth of hys owne seruantes: after  
him cometh Amasiah.

**J**oas was seven peare olde when he  
began to raygne, & he raygned four  
tye yere in Jerusalem. Hys mothers  
name also was ziba of Beer Seba.  
And Joas did that which was right  
in the syght of the Lord, all the dayes of Jehoi-  
ada the prest. And Jehoiada toke hym two wy-  
ues, and he begat sonnes and daughters.

And it chaunced after thys, that Joas was

mynded to renne the house of the Lorde, and he  
gathered together the prestes and the Leuites  
and sayd to them: go out vnto the cyties of Ju-  
da, and gather of all Israel money to repayre þe  
house of your God, from yere to yere, & se that  
ye haste the thyng: howbeit, the Leuites were  
slacke. And the kynge called Jehoiada, þe was  
the cheffest, and sayd vnto hym. Why requyrest  
thou not of the Leuites to byng in out of Juda  
& Jerusalem, \* the collection of money, accordyng  
to the comaundement of Moyses the seruante of  
the Lorde: and the cōgregation of Israel shulde  
offre it for the tabernacle of wytnesse. For wy-  
ked Athaliah and her chyldren brake vp the  
house of God, and all the thynges that were de-  
dicate for the house of the Lorde dyd they be-  
lowe for Bealim.

And at the kynge's comaundement \* they  
made a chest, & set it wythout at the gate of the  
house of þe Lorde: & made proclamation thorow  
Juda and Jerusalem, to byng in to the Lorde  
\* the taxation of money, that Moyses þe seruante  
of God set vpon Israel in the wyldernesse. And  
the lordes and all þe people reioysed & brought  
in, & cast into the chest, vntyll it was full. And it  
fortuned, þe at the same time they brought in the  
chest vnto them whych were in the kynge's bu-  
synes, by the hande of the Leuites. And whē they  
sawe that there was muche money, the kynge's  
scribe ( & one appoynted by the hye prest ) came  
and emptyed the chest, and toke it, and carped it  
to hys place agayne: thus they dyd daye by day  
and gathered much money.

And the kynge and Jehoiada gaue it to such  
as dyd the labour and worke in the house of the  
Lorde, and hyed masons and carpenters to re-  
payre the house of the Lorde, and so dyd the ar-  
tisyers in yron and brasse, to amende the house  
of the Lorde. And so the workemen wrought,  
and the worke amended thorow theyr handes:  
and they made the house of God as it oughte to  
be, and strenghted it. And when they had fyny-  
shed it, they brought the rest of þe money before  
the kynge and Jehoiada, and there wyth were  
made vesselles for the house of the Lorde: euen  
vesselles to mynister wythal, & to serue for burnt  
offerynges, chargers, & spones, vesselles of gold  
and syluer. And they offered burnt offerynges  
in the house of þe Lorde continually all the dayes  
of Jehoiada: But Jehoiada waxed olde, & dyed  
full of dayes. For an hundred and thyrty yere  
elde was he whē he dyed. And they buried hym  
in the cytie of David amonge the kynge's, be-  
cause he delte well wyth Israel, and wyth God  
and wyth hys house. And after þe death of Jehoi-  
ada, came the lordes of Juda, and made obey-  
saunce to the kynge. And the kynge berkeued  
vnto them. And so they left the house of þe Lord  
God of theyr fathers, and serued groues and y-  
dolles. And then came the wrath of God vpon  
Juda and Jerusalem, for thys theyr trespasses  
sake. And he sent prophetes to them, to byng  
them agayne vnto the Lord. And they testifed  
vnto them: But they wolde not heare.

And the spyrte of God came vpon zacharie  
the



¶ Joas was seven peare olde when he began to raygne, & he raygned fourtye yere in Jerusalem.



ria the sonne of Jehoiada the prest, which stode by the people, and sayd vnto them: Thus sayth God: why transgresse ye the commaundmentes of the Lorde, that ye can not prosper? For because ye haue forsaken the Lord, he also hath forsaken you. \* And they conspyred against him and stoned hym wyth stones at the commaundment of the kynge: euen in the court of the house of the Lorde. And so Joas the kynge remembred not the kyndnesse whych Jehoiada hys father had done to hym, but slae hys sonne.

And when he dyed, he sayd the Lorde loke vpon it, and requyre it. And when the yere was out, it fortunied that the hoost of Siria came vpon agaynst hym and they came agaynst Iuda and Ierusalem, and destroyed all the Lordes of the people from amonge the people, and sent all the spoyle of them vnto the kynge of Damasco, for the Syrians came wyth a smal company of men, and the Lorde deliuered a very great hoost into theyr hande, because they had forsaken the Lorde God of theyr fathers. And moreover, they serued Joas accordynge to hys dedes.

And when they were departed fro hym, they left hym in great dyscaies, and hys owne seruantes conspyred agaynst hym for the bloude of the chyldren of Jehoiada the prest, & slae him on hys bed, & he dyed, and they buried him in the cyprie of David: but not in the sepulchres of the kynges. And these are they that conspyred agaynst hym: zebad the sonne of Amieathan Ammonite, and Jeholabad the sone of Sumrith a Moabite. And hys sonnes and the summe of the tate that was rayled in hys tyme, and the repaying of the house of God: beholde, they are wyrtten in the story of the booke of the kynges. And Amaziah hys sonne raygned in hys steade.

### The. xxv. Chapter.

Amaziah ouercometh the Edomites. And Joas kynge of Israel ouercometh Amaziah.

Amaziah was. xxv. yere olde, when he beganne to raygne, and he raygned. xxi. yere in Ierusalem. His motheres name was Jehoaddan of Ierusalem. And he dyd that which is right in the syght of the Lorde: but not with a perfect herte. And as sone as he was satlet in the kyngdome, he slae his seruantes, that had kyllid the kynge hys father. But he slae not theyr chyldren: because it is wyrtte thus in the lawe and booke of Moyses, where the Lorde commaunded, sayeng:

\* the fathers shall not dye for the chyldren neyther shal the chyldren dye for the fathers, but euery man shall dye for hys owne synne.

And Amaziah gathered Iuda together, and made them captaynes ouer thousandes, & ouer hundredes, accordynge to the houses of theyr fathers, thowse out all Iuda and Ben Iamin. And he nombred them from twenty yere olde & aboue, and founde amonge them, thre hundred thousand chosen men, able to go to battayle and that coulde handle speare and shylde. He bydded also an hundred thousande syghtryng stronge men out of Israel, for an hundred talentes of syluer. And there came a man of God to hym, and

sayd: O kynge, let not the armye of Israel come with the: for the Lord is not with Israel, nether with al the house of Ephraim. But if thou wylt nedes be saythlesse, come on, & take the battayle in hande, and God shal make the fall before the enemy. For God hath power to helpe, and to cast downe. And Amaziah sayde to the man of God: what shal we do then, for the hundred talentes whych I haue geuen for the hooste of Israel? The man of God answered: the Lord is able to geue the muche more then they be.

And Amaziah leuied them to the army that was come to hym out of Ephraim, to go home agayne. Wherefore they were exceeding wroth with Iuda, and returned home in greete anger. And Amaziah toke herte, & caried out his people, and went to the salt valley, and smote of the chyldren of Siria: ten thousande. And other ten thousande dyd the chyldren of Iuda take alyue, and caried them vnto the toppe of a rokke and cast them downe from the top of the rokke, that they all to burst: but the souldyers of the army whych Amaziah sent away, that they shoulde not go wyth hys people to battayle, fel vpon the cypries of Iuda from Samaria vnto Bethhoron and smote. iii. M. of them, and toke much spoyle.

And it chanced, after that Amaziah was come from the slaughter of the Edomites, he brought the goddes of the chyldren of Siria, and set them vp to be his gods, and bowed hym self before them: and burned incense vnto them.

Wherefore the Lorde was wroth with Amaziah, and sent vnto hym a prophete, whych sayd vnto hym: why hast thou sought gods of the people, whych were not able to deliuer theyr owne people out of thy hande? And it chanced that as the prophete talked with hym, the kynge sayd vnto hym: haue men made the of the kynges counsaile: cease, why wylt thou be beaten? And the prophete ceased and sayd: I am sure the Lord is mynded to destroye the, because thou hast done this, and agreedst not vnto my counsaile.

\* Then Amaziah kynge of Iuda toke aduise, and sent to Joas the sonne of Jehoaham the sonne of Jehu kynge of Israel, and sayde: come that we maye se eyther other. And Joas kynge of Israel sent to Amaziah kynge of Iuda, sayeng: a thyrtle that is in Liban sent to a Cedertre of Liban, sayeng. \* geue thy daughter to my sonne to wyfe. And there came a wild beaste of Liban, and trode downe the thyrtle.

Thou sayest that thou hast beaten the Edomites and thine herte maketh the proude to glorifie thy selfe. Now therfore hyde at home: why dost thou prouoke vnto euill, that thou mayst perishe, both thou and Iuda wyth the.

But Amaziah wolde not hearken to hym: for it came of God, euen to deliuer them into the hande of theyr enemyes, because they sought counsaile at the goddes of Edom. And so Joas the kynge of Israel came vpon: and they sawe eyther other, both he and Amaziah kynge of Iuda at Bethlames, whych is in Iuda. And Iuda was put to the worse before Israel, & they fled euery man to hys tent. And Joas the kynge of Israel

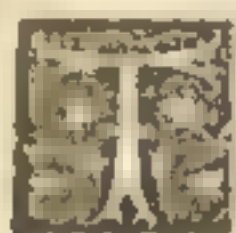
toke



toke Amaziah king of Juda son of Joahas the son of Jehoahaz of Bethsames: & brought hym to Jerusalem, and tare the wall of Jerusalem, from the gate of Ephraim unto the gate y<sup>e</sup> was ouer agaynst it foure hundred cubites. And he toke awaye also al the golde and syluer, and all the Jewelles that were founde in the house of God with Obed Edom, and the treasures of the kynges house, and the ponge wardes, and returned to Samaria. And Amaziah the son of Joas kyng of Juda lyued after y<sup>e</sup> death of Joas sonne of Jehoahaz kyng of Israel sytten yere. The rest of the actes of Amaziah sytten & last, are they not wyrtten in the booke of the kynges of Juda & Israel? And after the tyme that Amaziah dyd tourne awaye from the Lorde, & they conspyred treason agaynst hym in Jerusalem and whē he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with horses & buried hym with hys fathers in the cytie of Juda.

The xxvi. Chapter.

After y<sup>e</sup> death of Amaziah raygneth Uzziah whiche is stylen with the lepre, and Jotham raygneth in hys estowre.



hen al the people of Juda toke Uzziah whych was sytten yere olde, and made hym kyng in y<sup>e</sup> rowme of hys father Amaziah. And he buylte Eklat, and brought it agayne to Juda after that the kyng was layd to slepe with hys fathers. Sytten yere olde was Uzziah, whē he began to raygne, and he raygned. lli. yere in Jerusalem. His mothers name also was Jerholiah of Jerusalem. And he dyd y<sup>e</sup> whych was cryghte in the syght of the Lorde: accordynge to all, as dyd hys father Amaziah. And it came to passe that he sought God in the dayes of zachariah (whych maynteyned the fear of God) & as longe as he sought y<sup>e</sup> Lorde: god made hym to profpere. And he went to battayle agaynst y<sup>e</sup> Philistynes and brake downe the wall of Geth, and the wall of Jabne, and the wall of Adod, and built cyties aboute Adod, and amenge the Philistynes. And God holpe hym agaynst the Philistynes, and agaynst the Arabians. y<sup>e</sup> dwelt in Surbaal and Hammehunim. And the Ammonites gaue tribute to Uzziah, & hys name spred abrode even to the entrynge in of Egypte: for he playd the mā exceedynge. Moreover, Uzziah buylt towres in Jerusalem by the corner gate, and by the valley gate, and at the turnyng of the wall: and made them stronge. And he buylt towres in the wyldernesse, and dygged many welles: For he had much cattel in the valleys & playnes, plowmen, and vyne pressers in the mountaynes, and in Charnel: for he loued husbandrie.

And Uzziah had an hoost of syghtrynge mē that went out to warre in the armye, accordynge to the nombze of theyr offyce vnder the hāde of Jziel the scribe, and Maaziah the ruler, and vnder the hāde of Hananiahu, whych was one of the kynges lordes. And the whole nombze of the auncient fathers, and of the mē of myght, were two. M. and syxe hundred and vnder the hāde

of them was the army of the men of warre, euen thre hundred and seven thousande, and syxe hundred that made warre w<sup>th</sup> the power of an army, helppnge the kyng agaynst the enemyes. And Uzzia prouyded them thorowout all the hooste, sylbes, speares, helmettes, habergyns, bowes and synges for to cast stones. And he made subtyll engyns in Jerusalem, whych he inuented & laid on the towres and corners, to shote arrowes and great stones wythball. And hys name spred farre abrode, because he was helped so excellent lye, so that he became very myghtye.

But in hys strength, his herte arole to his destruction. For he transgressed agaynst the Lorde his God, and went into the temple of the Lorde to burne cence vpon the altare of incense. And Azariah the preeft went in after hym, & wyth hym foure scoze preeftes of the Lorde, that were valyant men. And they stode by Uzzia the kyng and sayd vnto hym. \* it pertayneth not to the Uzzia to burne incense vnto the Lorde, but to the preeftes the chyldre of Aaron, that are consecrated for to offer incense: Come therfore out of the Sanctuary for thou hast trespassed, and it is no worshyp to be before the Lorde God.

And Uzzia was wyoth, and had incense in his hande to burne it: and so whyle he had indignacion agaynst the preeftes, & the leprolye sprange in hys foreheade before the preeftes in the house of the Lorde, euen besyde the incense altare. And Azariah y<sup>e</sup> chiefe preeft wyth all the other preeftes looked vpon hym: and beholde, he was become a lepre in hys foreheade, and they vaxed hym thēce. And he was sayne to go out, bycause the Lorde had smytten hym. And Uzzia y<sup>e</sup> kyng continued a lepre vnto y<sup>e</sup> daye of hys death, and dwelte seuerall, in an house beyng a lepre, and shut out of the house of the Lorde. And Jotham his son had the gouernaunce of y<sup>e</sup> kynges house, and iudged the peopple of the lande. The rest of y<sup>e</sup> actes of Uzzia sytten and last, dyd I saue the prophet the son of Amos wyrtte. And so Uzzia slept with his fathers, & they buried hym with his fathers, in the felde of y<sup>e</sup> burpal whiche was besyde the sepulchres of y<sup>e</sup> kynges. For they sayd: he is a lepre. And Jotha hys son raygned in his stead.

The xxvii. Chapter.

Jotham raygned, and ouercometh the Amosites: & besyde hys sonne raygneth in hys steade.



otham was syxe and twentye yere olde, when he began to raygne, and raygned sytten yere in Jerusalem. His mothers name was also Jerusa the daughter of Adoc. And he dyd y<sup>e</sup> whych was cryghte in the syght of the Lorde in al poyntes as dyd his father Uzziah, saue y<sup>e</sup> he came not into the temple of y<sup>e</sup> Lorde, and the people dyd yet wyckedly he buylt the byre gate of y<sup>e</sup> temple of the Lorde, and on the wall (where the house of ordynauce was) he buylt much. Moreover, he buylt cyties in the mountaynes of Juda, and in the woodcountrye he buylt castels and towres.

He fought with the kyng of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue hym the same yere an hundred



hundred talentes of syluer: and ten thousande quarters of wheate, and ten thousande of barley. So much dyd the chyldren of Ammon geue hym in the seconde yere and the thyrde also. So Jotham became myghty, bycause he dyrected hys waye before the Lorde hys God.

**D** The rest of the actes of Jotham, and all hys warres and hys conuersacion, lo, they are wrytten in the boke of the kynges of Israel, and Iuda. He was. xxv. yere olde when he beganne to raygne, and raygned syrtene yere in Jerusalem. And Jotham slepte wth hys fathers: and they buryed hym in the cytie of Dauid: and Ahaz hys sonne raygned in hys steade.

### The. xviii. Chapter.

The wickednesse of Ahaz kynge of Iuda. After hym raygned h Hzekia.

111. re. xvi. a



Ahaz was. x. yere olde when he beganne to raygne, and raygned syrtene yere in Jerusalem: and he dyd not that which is right in the sight of the Lord, as dyd hys father Dauid. For he walked in the wayes of the kynges of Israel, and made molten ymages for Baalim: he offered incense in the valley of the sonne of Hinnom, and. x. burnte hys chyldren in fyre, after the abhominacions of the heethen, whome the Lorde cast out before the chyldren of Israel. He offred also, and burnt incense in bylalters, and on mountaynes and vnder every grene tre.

ben. xviii. b  
111. regum.  
xvi. a

111. re. xvi. a  
Esa. vii. a

\* Wherefore the Lord his God deliuered him into the hande of the kyng of Syria, which bet hym, and carped awaye a great multitude of hys captiue, and brought them to Damasco. And he was deliuered into the hande of the kyng of Israel, which smote him with a grete slaughter. For Decah the sonne of Remaliahu, slue in Iuda an hundred and twenty thousande in one daye, which were al fyghtyng men, and that bycause they had forsaken the Lorde God of theyr fathers. And Achis a myghty man of Ephraim slue Maasiah the kynges sonne: and Asria a gouernour of the house, and Elcana that was nexte to the kyng. And the chyldren of Israel toke prysoners of theyr brethren, two hundred thousande women, sonnes and daughters, and carped awaye muche spople of them, & brought the spople to Samaria.

**W**hat there was a prophete of the Lordes (whose name was Obed, and he wente out before the hood. That came to Samaria, and sayde vnto them: Beholde, bycause the Lorde God of your fathers is wroth wth Iuda, he hath deliuered them into your hande. And ye haue slayne them wth cruelte, that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Jerusalem, and to make them bondmen and bondwomen. And do ye not lade your selues with synne, in the sight of the Lord your God: Now heare me therefore, and deliuer the captiues agayne, whiche ye haue taken of your brethren, for elles shall the grete wrath of God be vpon you.

Wherefore certayne of the heades of the chyldren of Ephraim, as Asaria the sonne of Iepo-

hanan, Serechiahu the sonne of Mesilemoth, and Iechiahu the sonne of Shallum, and Amasa the sonne of Hadlai, stode vp agaynst them that came from the warre, and sayd vnto them: byngne not in the captiues hyther. For where as we haue offended towards God alreadye, ye entende to adde more to oure synnes & trespasses. For our trespasse is great alreadye, and there is a feare of wrath agaynst Israel. And vpon that, the men of armes left the captiues & the spoyles before the lordes and all the congregacion.

And the men that were nowe rehearsed by the name, rose vp and toke the prysoners, and with the spople clothed all that were naked amonge them, and araped them, and shod them, & gaue them to eat and to drynke, and anoynted them and carped all that were feble of them vpon asses, and brought them to Jericho (the cytie of Baalmetrees, to theyr brethren: and then they returned to Samaria agayne.

\* At that same tyme dyd kyng Ahaz sende vnto the kynges of Assur, to haue helpe of them. And the Edomites came agayne, & slue the sonne of Iuda, and carped awaye captiues. And the Philistines enuaded the cyties in the lowe countrey, and towards the south of Iuda, and toke Bethsames, and Aialon, and Gederoth, & Soccho, wth the townes longyng therto, & Thinnah wth the townes of the same: Simso, and. x. townes therof, and dwelte there. For the Lorde brought Iuda lowe, bycause of Ahaz kyng of Iuda, whiche made Iuda naked, & transgressed sore agaynst the Lorde. And Tilgath Pilneser kyng of the Assyrians came vpo hym and troubled him rather then strengthened him. For Ahaz toke awaye a porcion out of the house of the Lorde and out of the kynges house, and out of the lordes houses, and gaue vnto the kyng of the Assyrians, and yet it helped hym not. And in the very tyme of hys tribulacion dyd kyng Ahaz trespasse yet more agaynst the Lorde.

For he offered vnto the goddes of them of Damasco, whiche sette hym, and he sayde: bycause the goddes of the kynges of Syria helpe them, therefore will I offer to them, & they may helpe me also. But they were hys destruction, and the destruction of all Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and. x. sette vp the dozes of the house of the Lorde, and made hym. x. alters in every corner of Jerusalem. And in al the cyties of Iuda he made bylalters, to burne incense vnto other goddes, and angered the Lorde God of hys fathers: The reste of hys actes, and hys workes fynt and laste: beholde, they are wrytten in the boke of the kynges of Iuda, and Israel. And Ahaz slepte wth hys fathers, and they buryed hym in the cytie of Jerusalem: but brought hym not vnto the sepulchres of the kynges of Israel. And Hzekia hys sonne raygned in hys steade.

### The. xix. Chapter.

Hzekia otherwyse called Iechias (or Iechizabab) rethred vnto the Temple of the Lorde all the thynges that had not bene regarded of hys predecessours.

L. lii. Hzekia



¶ Regum.  
viii. 18.



¶ Par.  
viii. 10.

**E**zekia began to raygne, when he was fyue and twentye yere olde, & raygned nyne and twentye yere in Jerusalem. And his mothers name was Abia the doughter of zachariahu. And he dyd that whiche was ryghte in the syght of the Lorde, in all poyntes as dyd Dauid hys father. \* He opened the doores of the house of the Lorde (in the fyrst yere and fyrst moneth of hys raygne, & repayred them. And he broughte in the prestes and the Leuites, & gathered them together into the east strete: & sayd vnto them.

Heare me ye Leuites, & now be sanctified and halowe the house of the Lorde God of your fathers, byngge fylthynesse out of the holy place. For our fathers haue trespassed, and done euyl in the eyes of the Lorde our God, and haue forsaken hym: and turned away theyr faces from the habitation of the Lorde, & turned theyr backs on it. And besyde that, they haue shut vp the doores of the porche, and quenched the lampes, and haue nether burnt incense, nor offered burnt offeringes in the holy place vnto the God of Israel.

Wherfore the wrath of the Lorde fell on Iuda and Jerusalem: and he both brought them to trouble, to be wondred on, and to be hyssed at, euen as ye se wyth our eyes. For lo, our fathers were ouerthrowen wyth the swearde, and our sonnes, our doughters and our wyues were carryed away captiue for the same cause. And now it is in my herte, to make a couenaunt wyth the Lorde God of Israel: that he maye turne away his heuy indignacion from vs. Nowe therfore

¶ Regum.  
viii. 18.

my sons, be not negligent: for the Lorde hath chosen you to stande before hym, and for to minister and serue hym, as is to burne incense.

**E**then the Leuites arose: Mahath the sonne of Amasai, and Joel the sonne of Asariahu of the chyldre of the Cahatites. And of the sonnes of Merari, Isai the sonne of Addi, and Asariahu the sonne of Jehalelel. And of the sonnes of the Gerfonites, Johah the sonne of Simuna, & Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri, and Jehiel. And of the sonnes of Asaph, Zechariahu, and Matthanahu. And of the sonnes of Heman, Jehiel, and Semel. And of the sonnes of Jeduthun, Semai and Uzziel. And they gathered theyr brethren, and purifed them selues, and came accordyng to the commaundement of the kynge, and the wordes of the Lorde for to cleanse the house of the Lorde. And the prestes went into the inner partes of the house of the Lorde, to cleanse it: & broughte out all the vncleynesse that they founde in the temple of the Lorde, into the courte of the house of the Lorde.

**A**nd the Leuites toke it, to carry it out into the broke Cedron. They beganne the fyrste daye of the fyrst moneth to purify, and the eyght daye of the moneth came they to the porch of the Lorde: and purged the house of the Lorde in eyght dayes, and in the thirte daye of the fyrst moneth they made an ende. And they went in to Hezekia the kynge and sayd: we haue cleansed all the house of the Lorde, the altare of burnt offeringe, wyth all hys vessels, and the shebeade table, wyth all

hys apparell: and all the vessels whiche kynge Ahas dyd cast asyde when he raygned, & transgressed, them we haue prepared and sanctified: and behold, they are before the altare of the Lorde. And Hezekia the kynge rose early, and gathered the lordes of the cytie aboute, and went vp to the house of the Lorde. And they brought seuen oxen, seuen rammes, seuen shepe, and seuen begotes, to be a synofferyng for the kyngdome, for the sanctuary, and for Iuda. And he commaunded the prestes, & sonnes of Aaron, to offer them on the altare of the Lorde.

And they slue the oxen, and the prestes receyued the bloude, & spynkled it vpon the altare: lyke wyse, when they had slayne the rams, they spynkled the bloude vpon the altare: they slue also the shepe, and they spynkled the bloude vpon the altare. And then they brought forth the begotes for the synofferyng before the kynge & the congregacion, and put theyr handes vpon them. And the prestes slue them, and with the bloude of them they cleansed the altare to make satisfaction for all Israel, for the kynge commaunded that the burnt offeringe and the synne offeringe shoulde be made for all Israel.

And set the Leuites in the house of the Lorde with symbals, psalteries and harpes: accordyng to the commaundement of Dauid, & Gad the kynges sear, and Nathan the prophete. For so was the commaundement of the Lorde, throught the hande of his prophetes. And the Leuites stode haungge the instrumentes of Dauid, & the prestes beate the trompettes. And Hezekia commaunded to offer the burnt offeringe vpon the altare. And when the burnt offeringe began, the songe of the Lorde beganne also, and the trompettes, wyth the instrumentes that were ordeined by the hande of Dauid kynge of Israel. And all the congregacion was wypped, syngyng a songe & blowyng with the trumpets, & all this continued, vntill the burnt offeringe was finished.

And when they had made an ende of offeringe the kynge and all that were presente wyth hym bowed them selues, and worshipped. And Hezekia the kynge and the lordes spake to the Leuites to praye the Lorde wyth the wordes of Dauid, and of Asaph the sear. And the Leuites sange prayses wyth gladnes, & the other bowed them selues, and worshipped.

And Hezekia answered, and sayde: now ye haue consecrate your handes to the Lorde: go to therfore, and byngge in the sacrifices & thankofferynges into the house of the Lorde. And the congregacion brought in the sacrifices, and thankofferynges and burnt offeringes, as many as were of the liberal lerte. And the nombre of the burnt offeringes which the congregacion brought was. lxx. oxen, an hundred rams, & two hundred shepe: which were all for the burnt offeringe of the Lorde. And there were dedicated sye hundred oxen, and thre thousand shepe. And the prestes were to sewe to slaye all the burnt offeringes: but theyr brethren the Leuites dyd helpe them, till they had ended the worke: and vntill the prestes were sanctified. For the Leuites were purer heretofore



ted to be sanctified, then the prestes. And ther-  
to the burnt offeringes were many, with the fat  
of the peace offeringes and the drynke offeringes  
that belonge to the burnt offeringe. And so the  
seruyce pertayninge to the house of the Lorde,  
was fynished. And hezekia reioysed and al the  
people, that God had made the folke so ready: &  
that the thyng was so soone done.

The xxx. Chapter.

Hezekia remoueth the feast of Passouer.

**I**N Hezekia sent to all Israel, and  
Juda, and wrote letters to Ephra-  
im and Manasse, that they shoulde  
come to the house of the Lord at Je-  
rusalem, and offer Passouer vnto  
the Lorde God of Israel. And the kynge held a  
councell wyth his lordes and al the congregaci-  
on of Jerusalem: to kepe the feast of Passouer  
in the seconde moneth. For they coulde not kepe  
it at that tyme: because the prestes were not san-  
ctified sufficiently, neyther was the people ga-  
thered together to Jerusalem. And the thyng  
pleased the kynge, and all the congregacion.

Num. ix. 9

And they decreed that it shoulde be proclaymed  
thorowout all Israel from Berlabee to Dan, &  
they shulde come, and holde the feast of Passe-  
ouer vnto the Lorde God of Israel, at Jerusa-  
lem: for they had not done it of a greateson  
as they shulde haue done by the lawe.

So the postes went with letters of þe hãde of  
the kynge, and of hys lordes thorowout all Is-  
rael and Juda: and at the comaundement of the  
kynge they sayd: Ye children of Israel, turne a-  
gayne vnto the Lorde God of Abraham, Isa-  
hac and Israel, and let euery one retorne to the  
remnant that are escaped you oute of the han-  
des of the kynge of Assur. And be not ye lyke  
your fathers, and your brethren which trespas-  
sed agaynst the Lorde God of theyr fathers:  
wherby he gaue them vp to be destroyed as ye be.

**25** And now be not ye stiffnecked lyke as were  
your fathers: but yelde your selues vnto þe Lord  
and entre into his holy place, whych he hath san-  
ctified for euer: and serue the Lorde your God,  
and the fearcenesse of hys wrathe shall turne a-  
waye from you. For yf ye turne agayne vnto þe  
Lorde, then shall your brethren and your childre  
fynde compassion in the presence of them that  
toke them captiue, and they shall come agayne  
vnto thys lande, \* for the Lord your God is gra-  
cious and mercifull, and wyl not turne awaye  
hys face from you yf ye conuerter vnto hym.

Jer. xxxi. b.  
pl. xxxvi. c

And so the postes went from cytie to cytie in  
the lande of Ephraim and Manasse, euen vnto  
Zabulon. But they laughed them to scorne, and  
mocked them. Neuerthelesse, yet dyuerse of As-  
ser, Manasse, and of Zabulon submytted them sel-  
ues, and came to Jerusalem. And the hande of  
God was in Juda, so that he gaue the one herte  
to do the comaundement of the kynge & of the  
rulers, accordynge to the worde of the Lorde.

And there assembled to Jerusalem much people  
and there was present a myghty great congre-  
gacion, to holde the feast of swete breade in the  
seconde moneth. And they arose, & remoued the

\* altars that were in Jerusalem. And all the  
vessels of incense dyd they away, and cast them  
into the broke Cedron. And they slue Passouer  
the fourtenth daye of þe seconde moneth. And the  
prestes and Leuites whych were ashamed, san-  
ctified them selues, and brought in the burnt of-  
feringes into the house of the Lorde. And they  
stode in theyr office after theyr maner, and accor-  
dynge to the lawe of Moyses the man of God.

II. Para. 1.  
xxv. 1. 6

And the Prestes sprinkled the bloude, whych  
they receyued by the hãdes of the Leuites. For  
there were many in þe congregacion þe were not  
sanctified: & the Leuites dyd slaye Passouer  
for all that were not cleane, and that myght not  
execute the holy worke of the Lorde. For many  
of the people, and very many out of Ephraim,  
Manasse, Issachar and Zabulon were not clen-  
sed and yet dyd eate Passouer agaynst t. law ap-  
pointed. Wherefore hezekia prayed for them, &  
sayde: the good Lorde be mercifull vnto them:  
For he set his herte, to seke the Lorde God,  
eue the God of hys fathers: but al the other dyd  
not so, accordynge to vnfayned holynesse. And  
the Lorde herde hezekia, and healed the people.  
And the children of Israel that were present at  
Jerusalem, helde the feast of swete breade seuen  
dayes with great gladnes, and the Leuites, and  
the prestes prayed and magnified the power  
of the Lorde, daye by daye, vpon instrumentes.

And hezekia spake hertely vnto all the Le-  
uites that had vnderstandynge, and were of a  
good mynde toward the Lorde. And they dyd  
eate thorowout that feast, seuen dayes longe, &  
offred peace offeringes, and thanked the Lord  
God of theyr fathers. And þe hole assemble toke  
consayle, to do so other seuen dayes, and they  
helde those seuen dayes with gladnesse. For he-  
zekia kynge of Juda toke out (from amonge hys  
castell) for the congregacion, a thousande yoge  
oren, and seue thousande shepe. And the Lordes  
gaue out to the congregacion a thousand yonge  
oren, and ten thousande shepe. And a great nom-  
bre of the prestes were sanctified.

And all the congregacion of Juda wyth the  
prestes and Leuites, and all the congregacion  
that came oute of Israel, & the straungers that  
came out of the lande of Israel, and that dwelte  
in Juda reioyced: and there was great gladnes  
in Jerusalem. For sens the tyme of Salomon  
the sonne of Dauid kynge of Israel, there was  
no suche ioye in Jerusalem. And the prestes and  
the Leuites arose, and blessed the people, & their  
voyce was herde of the Lorde, and theyr prayer  
came vp vnto heauen, hys holy dwelling place.

The xxxi. Chapter.

After that hezekia had called agayne the people vnto the  
image of the Lorde, he ordered the prestes, vnto whom he  
commaunded to geue theyr.

**A**N when all these thynges were fy-  
nished, all they of Israel that were  
present in the cyties of Juda, wente  
out and brake the ymages, \* and cut  
downe the ydolles groues, and al to  
brake the hye places and \* altars thorowout al  
Juda, and Beniamin, in Ephraim also & Ma-  
nasse, vntill they had destroyed them al. And al  
the

II. Para. xlii. a

II. Para.  
xlii. c



the children of Israel returned euery man to his possessions and to theiꝝ owne cyties. And Hezekia appoynted sondꝝe companyes of þ̄ prestes and Leuites after the dyuerſitie of theiꝝ myniſtracions, euery man accordyng to hys offyce, both prestes and Leuites, for the burnt offering and peace offeringes, to myniſter, & to geue thankes, and prayſe in þ̄ gates of the hoſt of þ̄ Lorde. And the kynges porcyon of hys ſubſtance that he gaue, were daȝly burnt offeringes in the morning & euenyng, and burnt offeringes for the Sabbath dayes, newe Moones, and ſolempne feaſtes, accordyng as it is wrytten in the lawe of the Lorde. And he had the people that dwelt in Jeruſalem, geue the parte to the prestes, and Leuites, that they myght ſubſtancially applie them ſelues to the lawe of the Lorde,

And aſſone as the kynges commandement came abrode, the chyldren of Israel brought a-boundaunce of ſpyt frutes, of come, wyne, oyle, honye, and al maner of frutes of the felde, & the cythes of all maner of thynges, brought they in plenteouſly. And the chyldren of Israel & Juda þ̄ dwelt in the cities of Juda, they alſo brought in the tythes of oren and thepe, & other holy tythes whych were conſecrate vnto þ̄ Lorde theyꝝ God, they dyd offer, & brought them all by heapes. In the thyrde moneth they beganne to laye the hepes, in maner of a foundacion, and ſpynſhed them in the ſeuenth moneth. And whē Hezekia and the lordes came, and ſawe the heapes they bleſſed the Lorde & hys people Israel. And Hezekia queſtioned wyth the prestes and the Leuites, concernyng the heapes. And Azaria the chefe preſt of the houſe of Zadock, answered him and ſayd. ſyns the people beganne to byngge the beut offeringes into the houſe of the Lorde: we alſo haue had ynough to eate, there remayned ſo muche: for the Lorde hath bleſſed hys people & this heape is left. And Hezekia had prepare the chambers in the houſe of þ̄ Lorde. And they dyd prepare them, and carped in the ſpyt frutes, the tythes, and the dedicate thynges ſaythfully.

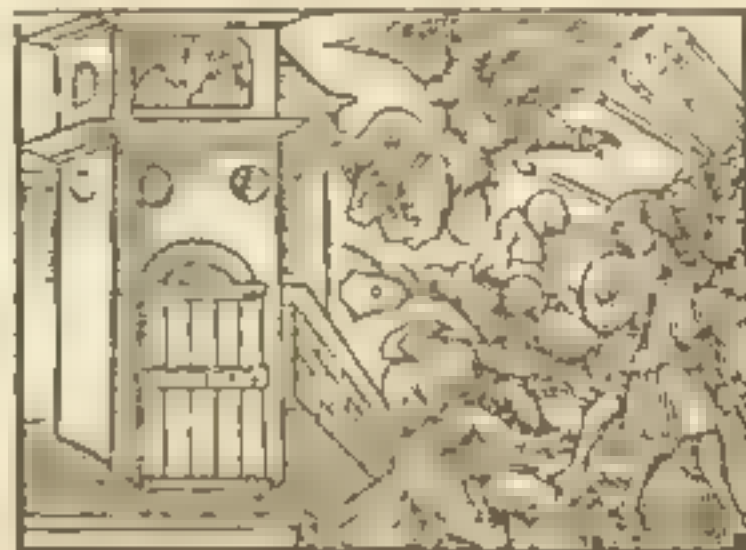
Quer whych, Conaiahu the Leuite had the rule, and Semei hys brother nexte to hym. And Jehiel, Aſariah, Rathath, Aſael, Jeremoth, Joſabad, Eliel, Jeſmachiahu, Maſath & Banaiadu, were ouerſeers ordeyned by Conaiahu, & Semei hys brother was an officer of Hezekia the kyng, and Azaria was the ruler of the houſe of God, (vnto whome al theſe chynges belonged.) And Choze the ſonne of Imma the Leuite & porter of the Eaſt dore, had the ouerſyght of þ̄ thynges that were offered of a fre wil vnto God, (and were geuen in maner ſeuerally vnto the Lorde) and ouer the thynges moꝝ holy. And vnder his haȝde were Eden, Maniamin, Jeſua: Semeiahu, Amariahu, and Sechaniahu in the cyties of the prestes apointed of theiꝝ ſydelyte to geue to theiꝝ brethern theiꝝ porcyons: aſwel to þ̄ ſmall as to the great. Except that to the males þ̄ were rekened from thre yere and aboue, among all þ̄ went into the houſe of þ̄ Lorde, they ſhulde geue daye by daye, for theiꝝ myniſtracyon, and for theiꝝ gnyng attendaunce, and for theiꝝ dyuerſe

waytynges by courſe. And to þ̄ prestes and Leuites thowout the houſholde of theiꝝ fathers from twente yere and aboue, to wayte when theiꝝ courſes came.

And to the families of all theiꝝ babes, wyues, ſonnes, and doughters thowout all the congregacion. For vpon the ſydelyte of them were the holy thynges beſtowed. And to the children of Aaton, the prestes whych were in the feldes and ſuburbes of theiꝝ cyties, cytie by cytie, the men (whole names were expreſſed afore, ſhulde geue porcyons, euen to all the males amonge the prestes, and to all the Leuites, accordyng to theiꝝ nombꝛe. And of thys maner dyd Hezekia thowout al Juda, & wrought it that is good, and ryght and true, before the Lorde hys God. And in all the woꝝkes that he beganne for the ſcruyce of the houſe of God, for the lawe and for the commandementes, he ſought hys God and that dyd he wyth all hys herte, and prospered.

The xxxii. Chapter.

Sennacherib kyng of Aſſyria beſeiged Jeruſalem ſtryke of the angell Hezekia prayd, after whome ſuccedeth Aſaſiaſe.



After that theſe dedes were ſaythfully done, Sennacherib kyng of Aſſyria came, and entred into Juda, and compaſſed the ſtrong cyties, and thought to wyne them for hym ſelfe. And to when Hezekia ſawe that Sennacherib was come, and that he was purpoſed to fyght agaynſt Jeruſalem, he toke counſaile wyth his lordes and mie of myght, to ſtoppe the water of the fountaynes without the cytie: and they dyd helpe hym. For there gathered many of the people together, and ſtoppe all the welles, and the broke that ranne thowout the myds of the lande ſapenge: why ſhall the kynges of Aſſyria come, & fynde muche water? And Hezekia wente to luſtely, and buylt vp all þ̄ wall where it was broken, and made ordinaunce vpon the towꝝes and to the other wall wythout, and repayꝛed Willo in the cytie of David, and made many barres & ſheldes. And he ſet captaynes of warre ouer the people, and gathered them together to hym in þ̄ large ſtreet of the gate of the cytie and ſpake geſely to them, ſapenge: Plucke vp your hertes, & be ſtrong: Be not afrayed noꝝ diſcouraged, for the kyng of Aſſyria, & for all the myltitude that he hath w hym. For there be mo wyth vs then with hym. With hym is an arme of fleſh. But with vs is the Lord our God, for to helpe vs, & to fyght our battailes. And the people toke a courage thowout þ̄ woꝝdes of Hezekia kyng of Juda. After



**E** After this dyd Sennacherib king of Assyria sende of his seruantes to Jerusalem but he himselfe remayned besyde Lachis: hauynge all his power with him vnto Hezekia kyng of Iuda: vnto all Iuda that were at Jerusalem, saying: Thus sayeth Sennacherib kyng of Assyria: whereto do ye trust, Ope that dwell in Jerusalem which is besiged: Doth not Hezekia entyce you to gyue ouer your selues vnto death, hūgre and thyrst, saying: the Lorde our God shall ryd vs out of the hande of the kyng of Assyria: hath not the same Hezekia put downe his hye places and his alters, and commaunded Iuda & Jerusalem, saying. Ye shall worshyp before one aulter, and burne incense vpon the same.

Knowe ye not what I and my fathers haue done vnto the people of all landes? Were the gods of þe people of other landes able or myghty to saue theiꝝ landes out of my hande: whiche of al the goddes of those nacions (that my fathers destroyed) coulde not deliuer his people out of myne hande? And shal your God be habile to deliuer you out of myne hande? Wherfore now, let not Hezekia deceyue you, nor perswade you of this falspon, nor yet beleue hym.

**D** For as no god amonge all nacions & kyngdomes was able to rid his people out of my hand and out of the hande of my father. Howe moche lesse shal your goddes be able to kepe you out of my hande? And yet mo thynges dyd his seruantes spake agaynst the Lord God, and agaynst his seruaut Hezekia. And Sennacherib also wrote a lettre, to rayle on the Lord God of Israel & spake agaynst him, saying: as the gods of the nacions of other landes haue not ben able to deliuer their people out of my hand. Cūe so shal not the God of Hezekia deliuer his people out of myne hande. And they cryed w a loude voyce in the Jewes sprache vnto the people of Jerusalem that were on the wal to feare them and to make them saynt herte, and that they myght so take the cite. And they spake agaynst the God of Jerusalem as agaynst þe goddes of the nacions of the earth, which were þe workes of þe handes of men.

But Hezekia the kyng, and the prophet Isai the son of Amoz prayd agaynst þe blasphemie and cryed vp to heauen. And the Lorde sente an angel which destroyed all the men of war, and the lordes and captaynes of þe hoost of the kyng of Assyria, that he turned his face agayn w shame toward his owne land. \* And when he was come into the house of his God, they that came of his owne body slayd hym there with the sword. And so the Lorde saved Hezekia and the inhabitants of Jerusalem out of the hand of Sennacherib kyng of Assyria, and from the hande of al oþer, and mayntayned them on euery syde. And many brought offerynges vnto the Lorde to Jerusalem, and presentes to Hezekia kyng of Iuda. so that he was magnified in the syght of all nacions from thence forth.

**J** In those dayes Hezekia was sycke vnto the death, and prayed vnto the Lord, which answered hym and thewed hym a wonderfull miracle. But Hezekia dyd not agayne vnto God accord-

ing to it þe had thewed hym for his hert arose and there came wrath vpon hym, and vpon Iuda and Jerusalem. Notwithstanding Hezekia submitted hym selfe after that his hert was replenished, and the inhabitants of Jerusalem: and the wrath of the Lorde came not vpon them in the dayes of Hezekia.

And Hezekia had exceeding moche riches and honour. And he gat him treasures of syluer and golde, precious stones and spyrres, shylde, and of all maner of pleasant iuwels: and made store houses for þe frutes of corne, for wyne and oyle: and stalles for all maner of bestes, and foldes for shepe. And he made him cities & had of theye and oren great aboundance. For God had gyuen hym substance exceeding moche. This same Hezekia stopped the vpper water sprynges of Sion, and brought the downe to the west syde of the cite of Dauid. And Hezekia prospered in al his workes. And when the prynces of Babylon sent vnto hym embassadours, to enquire of the wonder that chaunced in the lande, God left hym \* to trye hym, and that all that was in his herte myght be knowen.

The rest of the dedes of Hezekia, and his goodnes, beholde, they are wyrtten in the vpsyn of Isai the prophet the sonne of Amoz in the boke of the kynges of Iuda and Israel. And Hezekia slepte with his fathers, and they buried hym in the moost worthy place of the sepulchres of the sonnes of Dauid: and all Iuda & the inhabytors of Jerusalem dyd hym worshyppe at his death. And Manasse his sonne raygned in his stede.

### The xxxiii. Chapter.

Manasse was taken prisoner: and after that he cometh out, he bestereth the phylis. Heberth and after hym surerorth Amos, which is helled of hys owne people: p. Josias hys sonne raygned in hys stede.

**M**anasse was xli. yere olde & when he beganne to raygne, and he raygned true and fytte yere in Jerusalem: but dyd euyl in the syght of þe Lord lyke vnto the abhominaciōs of the hepythen, whome the Lorde cast out before the chyldren of Israel. For he went to, and buylte the hylaulter which Hezekia his father had brokē downe. And he reared vp aulter for Baali, and made groues, and worshipped all the host of heauen, and serued them.

And he buylt aulter in the house of þe Lord where as the Lorde yet had sayde: \* in Jerusalem shall my name be for euer. And he buylded aulter for all the hoost of heauen in the two courtes for the house of the Lorde. And he burnt hys chyldren in fyre, in the valley of the son of Hinnon. He was a sozcerer: he regarded the cpynges of byrdes, vsed iuchauimentes, and mayntayned workers with spyrtes, & scars of fortunes: and wrought moche euyl in the syght of þe Lord to angre hym withall.

And he put the kerued ymage and ydol which he had made in þe house of God. Of which house God had sayde to Dauid and to Salomon his sonne: in this house and in Jerusalem, wyche I



li. reg. vii. b  
ii. re. vii. b  
i. par. i. a  
§ vii. c

hane chosen afore all the trybes of Israel, & wyl I put my name for ever, and wyl nomore bring the seate of Israel from the lande which I haue ordeined for your fathers. Yf so be that they wil be diligent, and do all that I haue commaunded them in all the lawe and statutes, and ordinaunces by the hande of Moses. And so Manasse made Juda and the inhabitants of Jerusalem to erre, and to do worse then the hepten whome the Lord destroyed before the children of Israel. And the Lord spake to Manasse and to his people, but they wolde not regarde.

Wherefore, the Lord brought vpon them the captaynes of the host of the kynge of the Assyrians, which toke Manasse in hoide, and bound hym with chaynes, and carped hym to Babilon. And when he was in tribulation, he besought the Lord his God, and humbled hym selfe exceedingly before the God of his fathers, and made intercession to hym: and God was entreated of hym, and herde his prayer, and brought hym agayne to Jerusalem into his kingdome. And then Manasse knewe that the Lord was God.

After this he buylt a wall without the citie of Dauid, on the west syde of Sion, in the valey as they come to the frys gate, and round about Ophel, & brought it vp of a very great heyght, and put captaynes of warre in all the strong ctyes of Juda. And he toke a wape straunge goddes and ymages out of the house of God, and all the alters that he had buylt in the mounte of the house of God, & Jerusalem, and cast them out of the citie. And he prepared the alter of the Lord, and sacrificed thereon peace offrynges, & thank offrynges, and charged Juda to serue the Lord God of Israel. Nevertheless, the people dyd offer styll in the hylalters, howbeit, vnto the Lord they served onely.

The rest of the actes of Manasse & his prayer vnto his God, and the wordes of the sears, and of them that spake to him in the name of the Lord God of Israel, beholde, they are wyrtten in the saynges of the kynges of Israel. And his prayer, and how that he was herde, and all his synnes, and his trespasses, and the places where he made hylalters, and set vp groues and ymages (before he was mekened) beholde, they are wyrtten amonge the saynges of the sears. And Manasse slepte with his fathers, and they buryed hym in his owne house: And Amon his son raygned in his roume. Amon was two and twentye yere olde when he began to raygne, and raygned two yere in Jerusalem. But he dyd euyl in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all the kerued ymages, whiche Manasse his father had made and serued them, and submytted not hym selfe before the Lord: as Manasse his father hadde mekened hym selfe. But Amon trespassed greatly. And his owne seruantes conspyred agaynst hym, and slewe hym in his owne house. But the people of the lande slue all them that had conspyred agaynst kyng Amon. And the same people of the land made Jolia his son king in his roume.

The xxxiii. Chapter.

Jolia destroyed the ydols and restored the temple in which is founde the booke of the lawe. He sendeth to Buda the prophetesse for counsaile.



Jolia was eyght yere olde when he began to raygne, & and he raygned in Jerusalem. xxi. yere. And he dyd the whiche was eyght in the syght of the Lord, and walked in the wayes of Dauid his father, and bowed neyther to the right hande nor the left. In the eyght yere of his raygne (when he was yet a chyld) he began to seke after the God of Dauid his father. And in the twelue yere he began to poutge Juda, and Jerusalem from hylalters, groues, kerued ymages, and ymages of metall: and they brake downe the alters of Baalim, euen in his presence: and other ymages, that were in greater honoure then they, he caused to be destroyed. And the groues, kerued ymages, and ymages of metall, he brake and made duste of them, and drawed it vpon the graues of them that had offered vnto them. And he burnt the bones of the prestes vpon the alters of them, and cleaused Juda and Jerusalem. And euen so dyd he in the ctyes of Manasse, Ephraim, Symeon, vnto Asephthai. And in the wylderesses of them, rounde aboute, he plucked asondre the alters and the groues, and dyd beate them and stampe them to pouldre, and beate downe all the ymagesthorowoute all the lande of Israel: and returned to Jerusalem agayne.

In the xviij. yere of his raygne when he had poured the lande and the temple, & he sent Shaphan the sonne of Amaziab, and Maasiah the gouernour of the ctye, and Joab the sonne of Joahaz the recorder, to repaire the house of the Lord his God. And when they came to Heliasah the hie priest, they deliuered hem the monney that was brought into the house of God, whiche the Leuytes that kept the entres, had gathered of the hande of Manasse, & Ephraim, and of all that yet remayned in Israel, and of all Juda and Beniamin, and of the inhabytors of Jerusalem. And they put it in the handes of the workemen that had the ouersyght of the house of the Lord: and they gaue it to the labourers that wrought in the house of the Lord, to repaire and amende the house. Euen to masons & carpenters gaue they it, to get stone and tymbre for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worke faythfully.

And the ouersers of them to courage them forwarde, were Jathath & Obadiab Leuytes, of the children of Merari: and Secharia, & Heliham, of the chyldren of the Sabathytes, and other of the Leuytes: whiche all coude skyll of instrumentes of musyke. And ouer the bearers of burthens, and ouer al that wrought, in whatsoeuer workmanshipp it were, were these scribes, offcers, and porters of the Leuytes.

And when they brought out the monney that was brought in to the house of the Lord, Helkia the prest & founde the booke of the lawe of the Lord ggeuen by Moses. And Helkia answered



red & sayd to Saphan the scribe: I haue founde the booke of the lawe in the house of the Lorde, and Helkia gaue the booke to Sapha. And Saphan carped the booke to the kyng, and brought the kynges worde agayne, sayinge: all that was committed to thy seruantes, that do they. And they haue gathered togyther the moneye þ was founde in the house of the Lorde, and haue deliuered into the handes of þ ouer sears of the work and to the handes of the workemen. And then Saphan the scribe shewed the kyng, sayinge: Helkia the preaste hath giuen me a booke, and Saphan red in it before the kyng.

**E** And it fortuned, that when the kyng had herd the wordes of the lawe, he tare his clothes and the kynges commaunded Helkia and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scribe, and Aiaia a seruant of the kynges, sayinge: go and enquire of the Lorde for me, and for them that are left in Israel and Iuda, concernyng the wordes of the booke that is founde. For great is the wrath of the Lord that is fallen vpon vs, because our fathers haue not kept the worde of the Lorde, to do after all that is wyrtten in this booke.

And Helkia and they that the kyng had appointed, went to Hulda a propheteesse the wyfe of Shallum, the sonne of Tokhath, the sonne of Hasra keeper of the wardrobe (for she dwelte in Ierusalem within the seconde wall) and so they communed with her. She answered them: thus saeth the Lorde God of Israel: tell ye the man that sent you to me. Euen thus sayth the Lorde: beholde, I wyl bypnyng cnyl vpon this place, and vpon the inhabyters therof (euen all the curles, that are wyrtten in the booke which they haue red before the kyng of Iuda) because they haue forsaken me, and offered vnto other goddes, to angre me with all maner workes of theyr handes therfore is my wrath set on fyre, agaynst this place: and shall not be quenched. And as for the kyng of Iuda which sent you to enquire of the Lorde, so shall ye saye vnto hym: thus sayth the Lorde God of Israel, concernyng the wordes which thou hast herde.

**B** Because thyne heart dyd melt, and thou dydst meke thy self before God when thou herdest his wordes against this place and against the inhabyters therof and humbledst thy self before me and tarest thy clothes, and weptest before me, that haue I herde also sayth the Lorde. Beholde I wyl take the to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se all the myschefe that I wyl bypnyng vpon this place and vpon the inhabyters of the same. And they brought þ king word agayne. \* **Chā** the kynges sent and gathered togyther all the elders of Iuda & Ierusalem. And the kyng went vp into the house of the Lorde, and all the men of Iuda, and the inhabyters of Ierusalem, and the prestes and Leuites and all the people great and small, and the kyng dyd reade in theyr eares all the wordes of the booke of the couenaunt that was founde in the house of the Lorde. And the kyng stode at his standyng, and made a coue-

naunt before the Lorde, to folowe the Lord, and to kepe his commaundementes, his wyrtnesses, and his statutes, with all his herte, and with all his soule, and to fulfyll the wordes of þ appoyntement wyrtten in the same booke.

And he set in theyr roume all them that were founde in Ierusalem, and Beniamin, and the inhabyters of Ierusalem dyd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put away al maner of abhominacions out of all landes that pertayned to the chyldren of Israel, & brought in all that were found in Israel to worshyp and to serue þ Lorde theyr God. And they turned not asyde from after the Lord God of theyr fathers as long as he lyued.

**The xxxv. Chapter:**

**Josia holdeth passeouer. He forgetteth agaynst the kynges of Egypt, and dyeth. The people bewaile hym.**

**A**nd Josia helde the \* feast of passeouer vnto the Lorde in Ierusalem, & they shue passeouer in the xiii. daye of the fyrste moneth. And he set the prestes in theyr offices, and ayded them in the seruice of the house of the Lord. And he sayd vnto the Leuites (that taught al Israel and were sanctified vnto the Lord) put the holy arke in the house whiche Salomon the sonne of Dauid kyng of Israel dyd buylde, there shal no other burthen be layed vpo your shulders: But nowe serue the Lorde your God and his people Israel. And prepare your selues by your auncyent householdes and compaynes, accordyng to the wyrtynge of Dauid kyng of Israel, and the wyrtynge of Salomon his sonne, and stande in the holy place accordyng to the deuyson of the auncient householdes of your brethren the chyldren of the people, and after the deuyson of the auncient householdes of the Leuites, shul passeouer, and sanctify, & prepare your brethren that they may do accordyng to the word of the Lord by the hande of Moses.]

And Josia gaue to the people flockes of shepe and kyddes, all for passeouer, and for all þ were present thynt thou. and by tale, & thre thousand oxen, & these were euen of the kynges substance. And his lordes gaue wyllonglye both vnto the people and to the prestes, and vnto the Leuites. Helkia also, zatharia and Jehiel rulers of the house of God, gaue vnto þ prestes for passeouer offrynges, two thousand & fyre hundred depe, and thre hundred oxen: Conania and Semeiahu and Netanel his brethren, and Hasabiah and Jael, and Josabad, rulers of the Leuites gaue vnto the Leuites passeouer offrynges, euen tye thousande shepe, and fyne hundre oxen.

And so the scrupce was prepared, & the prestes stode in theyr places, & the Leuites in theyr distinct copanies at the kynges commaundement. And they shue passeouer, and the prestes sprynkled the bloud with their hand, and the Leuites pulled of the skynnes of the beastes. And they set away the burnt offrynges to gyue them vnto the people that were deuyded by auncyente houses, and that they shuld offre vnto the Lord lyke \* as it is wyrtte in the booke of Moses. And so dyd

**J** in the xxv. ch. of the 1. l. c.

**23**

**111. regum. 1. l. c.**

**2. l. c.**



so dyd they with the oren also. And \*they dressed the Pasche with fyre, as the maner was. And the other dedicate beastes sod they in pottes, cauldernes, and pannes, and deuoyded them amonge all the people. And afterwarde they made redy for them selues and for the prestes: for the chyldren of Aaron were busied in offering of burnt offorynges, & the fat vntyll nyght: thertore the Leuites prepared for them selues, & for the prestes the sonnes of Aaron.

And the syngers the children of Asaph stode  
in the p<sup>r</sup> standing \* accordynge to the comaun-  
dement of Dauid, and Asaph, Heman, and Je-  
duthun the kynges sear: and y<sup>e</sup> porters wayted  
at euery gate, and might not departe from their  
seruyce for th<sup>e</sup> p<sup>r</sup> brethren the Leuites prepared  
for them. And so all the seruyce of the Lord was  
prepared the sam<sup>e</sup> daye. to offe Pascheouer, and  
to offe burnt offerynges vpon the aultare of the  
Lorde. accordynge to the commaundemente of  
kyng Iosia.

And so the chyldren of Israel that were present offered Pascheouer the same tyme, and kepte the feaste of sweete bread seven dayes, and there was no Pascheouer lyke to that kepte in Israel, from the dayes of Samuel the prophet neither dyd at the kynges of Israel holde suche a Pascheouer feast as dyd Josia & the preastes & Leuytes and all Juda, & Israel that were presente, & the inhabitants of Ierusalem. This Pascheouer was holden in the xviij. yere of the raigne of Josia.

**D** \* After this, when Josia had prepared the temple, Necho king of Egypt came vnto fight agaynst Carcass besyde Enphrates, and Josia went out agaynst hym: which sent messengers to hym, and sayd: what haue I to do with the thou kyng of Judah? Be not thou agaynst thy selfe this daye for my warre is agaynst another house, and God bad me make halte. I came oftherfore and medle not with God which is with me, lest he destroye the. Neuertheles, Josia wolde not turne his face from hym, but rather toke a duple to fight with hym, & hearkened not vnto the wordes of Necho out of the mouth of God, and came to fight in the valley of Megiddo, and the waters .i. of darters at kyng Josia. And the kyng sayd to his seruantes. carry me away, for I am sore wounded. His seruantes therfore had hym out of that charet, and put him <sup>as a king</sup> in an other charet that they had. And when they had brought him to Ierusalem he dyed, and was buried in the sepulchre of his fathers. \* And all Juda and Ierusalem mourned for Josia. And Ieremia lamed Josia, and all syngynge men and syngynge women mourned for Josia in theyr lamentacions to this daye, and made the same lamentaciōs an ordinance in Israel and beholde, they be written in the lamentacyons. The rest of the actes of Josia and his goodnes which he dyd in folowynge the writynge of the lawe of the Lorde, and his saynges sprite and last: beholde, they are wyrtten in the booke of the kynges of Israel and Juda.

**The xxxvi. Chapter:**

**C** After Z-Claryneth Jehoahaz, after Jehoahaz Jehoahaz after Jehoahaz Jehoahaz, after Jehoahaz Jehoahaz in which time all the people were carried away to Babylon, and were brought againe the seueneth yeare after by king Cyrus, otherwize called Dares.

**A**nd the people of the land toke Jeboahaz the sonne of Josia, & made him kyng in his fathers stede in Jerusalem. And Jeboahaz was xiiii. yere olde when he began to raygne and he raygned thre monethes in Jerusalem.

And the kynge of Egypt put hym downe at Ierusalē, & merced the lande in an hundred talētes of syluer, and a talent of golde. And þe kynge of Egypt made Eliakim his brother kyng vpo Juda and Ierusalem, and turned his name vnto Jehoakim and Accho toke Jehoahaz his brother, and caryed hym to Egypt. Jehoakim was xvj yere olde when he began to raygne, and he raygned xi yere in Ierusalem: and dyd euill in the syght of the Lorde his God

Agaynst him then came vp Nabuchodonozor kynge of Babylon, and bounde hym with two chaynes to carie hym to Babylon. The kynge \* Nabuchodonozor also caried of the vessels of the house of the Lord to Babylon and put them in his temple at Babylon. The rest of the actes of Jehoiakim, and his abominacions which he dyd, and carued pynges that were layed to his charge, beholde they are wyrtten in the booke of the kynge of I.rael & Juda and Jehoacin hys sonne raygned in his stede Jehoacin was yght pere old when he began to raygne, & he raygned thre monethes and ten dayes in Jerusalem: and dyd euyl in the sight of the Lord. And when the pere was out, kyng Naduchodonozor sent, and fet hym to Babylon with the goodly vessels of the house of y Lord & made zedekia (his fathers brother) kyng ouer Juda and Jerusalem.

\* Zedekia was. xxi. yere olde, when he began to raygne, and raygned. xi. yere in Ierusalem. And he dyd enyll in the spghte of the Lorde bys God, and humbled not him selfe before Jeremia the prophet at the mouth of the Lorde. And he rebelled agaynst Nabuchodonozor, w<sup>h</sup>iche had receyued an othe of hym by God. But he was styfnecked, and to hard herted to turne vnto the Lorde God of Israel. Wherfore, all the rulers, the prestes and the people trespassed moze, synnyng after all maner of abhominacions of the heythen, & polluted the house of the Lord which he had halowed in Ierusalem.

\* And the Lorde God (f they fathers sent to them, by his messengers, tpsyng vpon by tymes, and sendyng, for he had compassion on his people, and on his dwellpunge place. But they mocked the messengers of God, & despyred his wordes, and imfused his pphetes, vntyll the wroth of the Lorde arose agaynst his people, and tyll there was no remedy. And so he brought vpon them the kyng of the Caldrees, whiche slue they young men with the swerde in they holp temple, and spared neyther younge man, mayden, olde man, nor bym that stouped for age. He gaue them all into his hande.

And al the vessels of the house of God (bothe great



great and small) and the treasures of the house of the Lord, and the treasures of the kyng, and of his lordes: al these caried he to Babilon. And they burnt the house of God, and brake downe the wall of Jerusalem, and burnt all the places thereof with fyre, and destroyed all the goodlye Jewelles therof. And the rest that had escaped þe were caried he to Babilon, where they were bounde to hym and his chyldren, vntyll þe tyme that Persia had the Empire. To fulfyll þe word of the Lord: \* by þe mouth of Jeremia, vntyll the lande had her pleasure of her Sabbothes for as longe as she laye desolate, she kepte Sabboth, vntyll seuentye yeres were fulfyllled.

Jer. lxxv. b

1. Edras. l. a  
Jer. lxxv. c  
Jer. l. c

**D** \* And the fyrst yere of Cyrus kyng of Persia (when the worde of the Lord: spoken by the mouth of Jeremia was fynished) the Lord stirred vp the spirit of Cyrus kyng of Persia, that he made a proclamacion thorowout al his kyngdom, and that by wyrtynge, sayng. Thus sayeth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lord God of heauen gyven me, and hath charged me to buyld him an house in Jerusalem that is in Juda. Wherefore, whoso ever is amonge you of all his people, the Lord his God be with him, and let hym go vp.

The ende of the seconde booke of the Chronycles.

## The fyrste booke of Edras.

### The fyrst Chapter.

Cyrus sendeth agayne the people that was in captivite: and restoreth them theyr holy vessels. And commaundeth them to buyde agayne the temple.



1. Edras. l. a  
Jer. lxxv. b

Jer. lxxv. b

Esa. lxxxv. a

**I**n the fyrst yere of \* Cyrus kyng of Persia that the worde of the Lord spoken \* by the mouth of Jeremia myght be fulfyllled) the Lord stirred vp the spirit of Cyrus kyng of Persia, that he caused to be proclaymed thorowout all his empyre, and to be wyrtten, sayng. Thus sayeth Cyrus the kyng of Persia: The Lord God of heauen hath gyven me all the kyngdomes of the earth, \* and hath comaunded me to buyld him an house at Jerusalem, which is in Juda.

Whosoever now amonge you is of his people, the Lord his God be with him, and let him

go vp to Jerusalem in Juda, and bulde þe house of the Lord God of Israel. He is the God that is at Jerusalem. And whosoever remayneth yet in any maner of place (where he is a straunger) let the men of þe place helpe hym with syluer and golde, with good and cattel, besyde that which they wyllyngly offre, for the house of God that is at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the prestes and Levites, & all they whose spirit God had rayled to go vp, & to buyld the house of þe Lord which is at Jerusalem. And all they that were about the strengthed theyr hande, with vessels of syluer & golde, with good & cattel, and Jewels: insomuche that euery one shewed hym selfe lyberall. And kyng Cyrus brought forth the vessels of the house of the Lord, \* which Nabuchodonosor had taken out of Jerusalem, & had put in þe house of his God. Those did Cyrus þe kyng of Persia bring forth by the hande of Mitridathes the treasurer, and nobred them vnto Selbazer the prince of Juda.

1. Edras. l. a  
Dan. i. a

And this is the nombze of them. xxx. chargers of gold. x. chargers of syluer. xxix. knyves xxx. basens of golde: and of other syluer basens. iiii. & x. and of other vessels. &c. Al þe vessels of gold and syluer were. v. & x. & iiii. &c. Al these did Selbazar carry a waye with the that came vp out of the captivite of Babilon vnto Jerusalem.

### The ii. Chapter.

The nombze of them that returned from the captivite.

**T**hese are the chyldren of the lande that went vp out of the captivite (whom Nabuchodonosor þe kyng of Babilon had caried away vnto Babilon) & came agayne vnto Jerusalem, & into Juda, enerye one vnto his cytie. They that came wth Zerobabel are these: Jesua, \* Nehemiah, Saraias, Elnaias, Marдохai, Bilan, Mispar, Biguai, Rehum, Baana. This is the nombze of the men of þe people of Israel. The chyldren of Phares, two thousand, an hundred seuentye and two: the chyldze of Sephatia, thre hundred seuentye and two: the chyldren of Arath, seven hundred, and fyue and seuentye: the chyldren of the captayne of Noab, amonge the chyldze of Jesua and Joab, two thousande, cyght hundred and twelue: the chyldren of Elam, a thousande, two hundred, and foure and fyfty: the chyldren of Zathu, nyne hundred, and fyue and fourety, the chyldren of Zaccai seven hundred, and thre score: the chyldren of Bani, fyve hundred, and two and fourety: the chyldren of Sebai, fyve hundred, and thre and twenty: the chyldren of Asgad, a thousand, two hundred, and two and twenty: the chyldren of Adoncam, fyve hundred, and fyve and fyfty: the chyldren of Beguai, two thousand, and fyve and fyfty: the chyldren of Adin, foure hundred and foure and fyfty: the chyldren of Ater of Hezekia, cyght and nyneety: the chyldren of Bezai thre hundred, and thre and twenty: the chyldren of Joza, an hundred, and twelue: the chyldren of Basui, two hundred and thre and twenty: the chyldren of Sebar, fyve and nyneety: the chyldze of Bethlehem, an hundred and thre and twenty

B



twenty the men of Metopha, fyre and fyfety: the men of Anothoth, an hundred and eyght & twety: the chyldren of Asmauth, two and fourtye: the chyldren of Suraith Jarim, euen the chyldren of Sephira, and Berroth, seven hundred & thre and fourtye: the chyldren of Harania and Seba fyre hundred, and one and twenty: the men of Mychmas, an hundred, and two and twenty: the men of Bethel and Hay, two hundred, and thre and twenty: the chyldren of Rebo, two & fyfety: the chyldren of Hagbis, an hundred and fyre and fyfety: the chyldren of the other Elam, a thousand, and two hundred, and foure and fyfety: the chyldren of Harin, thre hundred & twenty: the chyldren of Lodhadid and Ono, seven hundred and fyue and twenty: the chyldren of Jetho, thre hundred and fyue and fourtye: the chyldren of Senaa, thre thousande, fyre hundred and thyrtye.

The preastes of the chyldren of Jedai of the house of Jesua, nyne hundred and thre and seuentye: the chyldren of Immer, a thousande, & two and fyfety: the chyldren of Phathur, a thousande two hundred and seven and fourty: the chyldren of Aram, a thousand and seuentene.

The Leuites: The chyldren of Jesua, & Cadmuel of the chyldren of Hodania, foure & seuentye: The syngers, the chyldren of Asaph, an hundred and eyght and twenty. The chyldren of Asaph kepte. The chyldren of Salai, the chyldren of Ater, the chyldren of Talmon, the chyldren of Akub, the chyldren of Hatita, the chyldren of Sobai all togyther an hundred and xxxix.

The Nethunims, the chyldren of Ziba, the chyldren of Asupha, the chyldren of Tabaoth, the chyldren of Geros, the chyldren of Sieba, the chyldren of Padon, the chyldren of Lebanaa, the chyldren of Hagaba, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samilai, the chyldren of Yanan, the chyldren of Syddel, the chyldren of Sagar, the chyldren of Reata, the chyldren of Razin, the chyldren of Accoda, & chyldren of Safam, the chyldren of Tisa, the chyldren of Passah, the chyldren of Basai, the chyldren of Anna, the chyldren of Behumim, the chyldren of Nephtim, the chyldren of Sachur, the chyldren of Hacuba, the chyldren of Arhur, the chyldren of Sazutb, the chyldren of Achira, the chyldren of Harfa, the chyldren of Barcom, the chyldren of Spfara: the chyldren of Chamah, the chyldren of Jeziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Dotai, the chyldren of Sophereth, the chyldren of Beruba, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Siddel, the chyldren of Sephatiah, the chyldren of Hatitil, the chyldren of Dochereth, Hozbaim, the chyldren of Ami. All the Nethunims, and the chyldren of Salomons seruauntes were all togyther thre hundred, nyneetye and two.

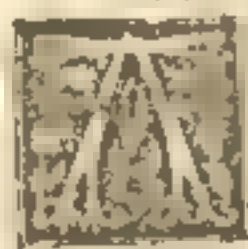
And these went vpp from Thelmeiab, & from Betharfa, Cherub, Adon, and Immer. But they coude not discerne theyr fathers house and theyr ieed: whether they wer of Israel. The chyldren of Delaiab, the chyldren of Tobia: The

chyldren of Accoda, fyre hundred and two and fyfety. And of the chyldren of the preastes. The chyldren of Hebaia: the chyldren of Hacoz, the chyldren of Serzelai: which toke one of y<sup>e</sup> dough ters of \* Serzilai the Siladyte to wyfe: and was called after theyr name. these sought theyr euydence amonge them that had the regystrer of byrth, and were not found therein, therefore were they put from the preasthode. And hathirfatha sayd vnto them, that they shulde not eate of the moost holy, till there rose vp a preast to weare Tyrim and Thumim.

The whole congregacion togyther was xlii thousande, thre hundred and thre score: besyde theyr seruauntes and maydens: of whom there were seven thousande, thre hundred and seven & thyrtye. And there were amonge them two hundred syngynge men and women. Theyr horses were seven hundred, and fyre and thyrty. Their mules, two hundred and fyue and fourtye: and theyr camels, foure hundred and fyue & thyrtye. Theyr asses, fyre thousande, seven hundred and twenty. And certayn of the chiefe fathers: when they came bycause of the house of the Lorde, at Jerusalem, they offred them leues wyllyng for the house of God, to set in his place: & gaue gold after their habylite, vnto the treasure of y<sup>e</sup> worke euen lxxi. thousande pces, and fyue thousande pounce of syluer, and an hundred preastes garments. So the prestes & the Leuites, and a certayne of the people, and the syngers, and the porters, and the Nethunims dwelt in theyr cyties, and all Israel in theyr cyties.

### The.iii. Chapter.

After the foundacion of the temple once reuened: theyr sacrifices baco the Lorde.



And when \* y<sup>e</sup> seventh moneth came and the eldres of Israel were now in their cyties the people came togyther, euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josedec: and his brethren the preastes, and zorobabel the sonne of Salathiel, and bys brethren, and buylded the altare of the God of Israel, to offre burnt offrynges thereon, as it is wrytten in the lawe of Moles the man of God, and the altare set they vpon his sockettes (for there was a fearfulnesse amonge them, bycause of the nations & landes) therefore they offred burnt offrynges thereon vnto the Lorde \* in y<sup>e</sup> moornyng and at euen. And they held the feast of tabernacles \* as it is wrytten: and offred burnt sacrificys dayly, accordyng to the nombze and custome day by daye. Afterwarde they offred daylye burnt offrynges also, and in the newe monethes, and in all the feast dayes that wer consecrate vnto the Lorde, & for all them which byd (of theyr owne free wyll) offre vnto the Lorde.

From the fyfthe daye of the seventh moneth began they to offre burnt sacrifices vnto the Lorde: euen when the foundacion of the temple of the Lorde was not yet layed. They gaue money also vnto the masons & carpenters, & meate and drynke: and oyle vnto them of zidon and of Tyre, to buyng the Cedze tymbre from Libanug



twenty the men of Metopha, fyre and fyfety: the men of Anothoth, an hundred and eyght & twety: the chyldren of Asmauth, two and fourtye: the chyldren of Suriath Jarim, euen the chyldren of Cephira, and Berroth, seven hundred & thre and fourtye. the chyldren of Harania and Seba fyre hundred, and one and twenty: the men of Mychmas, an hundred, and two and twenty: the men of Bethel and Hay, two hundred, and thre and twenty: the chyldren of Rebo, two & fyfety: the chyldren of Hagbis, an hundred and fyre and fyfety: the chyldren of the other Elam, a thousand, and two hundred, and foure and fyfety: the chyldren of Harin, thre hundred & twenty: the chyldren of Lodhadid and Ono, seven hundred and fyue and twenty: the chyldren of Jeticbo, thre hundred and fyue and fourtye: the chyldren of Senaa, thre thousande, fyre hundred and thrytye.

The preastes of the chyldren of Jedaa of the house of Jesua, nyne hundred and thre and seuentye: the chyldren of Immer, a thousande, & two and fyfety: the chyldren of Phathur, a thousande two hundred and seven and fourty: the chyldren of Aram, a thousand and seuentene.

The Leuites: The chyldren of Jesua, & Cadmuel of the chyldren of Hodania, foure & seuentye: The syngers, the chyldren of Asaph an hundred and eyght and twenty. The chyldren of Asaph kepte. The chyldren of Salai, the chyldren of Ater, the chyldren of Talmon, the chyldren of Akub, the chyldren of Hatita, the chyldren of Sobai all togyther an hundred and xxxix.

The Netunims, the chyldren of Ziba, the chyldren of Asupha, the chyldren of Tabaoth, the chyldren of Ceros, the chyldren of Sieba, the chyldren of Padon, the chyldren of Lebanaa, the chyldren of Hagaba, the chyldren of Akub, the chyldren of Hagab, the chyldren of Samilai, the chyldren of Yanan, the chyldren of Syddel, the chyldren of Sagar, the chyldren of Reata, the chyldren of Razin, the chyldren of Accoda, & chyldren of Safam, the chyldren of Tisa, the chyldren of Passah, the chyldren of Basai, the chyldren of Anna, the chyldren of Behumim, the chyldren of Nephtim, the chyldren of Sachur, the chyldren of Hacuba, the chyldren of Arthur, the chyldren of Bazlud, the chyldren of Achira, the chyldren of Harfa, the chyldren of Barcom, the chyldren of Spfara: the chyldren of Chamah, the chyldren of Jeziah, the chyldren of Hatipha.

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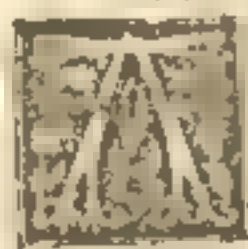
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### The.iii. Chapter.

After the foundacion of the temple once reuen: theyr sacrifices unto the Lorde.



And when \* y<sup>e</sup> seventh moneth came and the chylde of Israel were now in their cities the people came togyther, euen as one man) vnto Jerusalem. And there stode vp Jesua the sonne of Josede: and his brethren the preastes, and zorobabel the sonne of Salathiel, and bys brethren, and buylded the altare of the God of Israel, to offre burnt offrynges thereon, as it is wrytten in the lawe of Moles the man of God, and the altare set they vpon his sockettes (for there was a fearfulnesse amonge them, bycause of the nations & landes) therefore they offred burnt offrynges thereon vnto the Lorde \* in y<sup>e</sup> moornyng and at euen. And they held the feast of tabernacles \* as it is wrytten: and offred burnt sacrificys dayly, accordyng to the nombze and custome day by daye. Afterwarde they offred daylye burnt offrynges also, and in the newe monethes, and in all the feast dayes that wer consecrate vnto the Lorde, & for all them which byd (of theyr owne free wyll) offre vnto the Lorde.

From the fyfthe daye of the seventh moneth began they to offre burnt sacrifices vnto the Lorde: euen when the foundacion of the temple of the Lorde was not yet layed. They gaue money also vnto the masons & carpenters, & meate and drynke: and oyle vnto them of zidon and of Tyre, to buyng the Cedze tymbre from Libanug



nus by see vnto Toppa, accordyng to the graunt that they had of Cyrus the kynge of Persia.

**I**n the second yere of theyr comyng vnto the place of the house of God at Ierusalem in the second moneth began zoobabel the sonne of Balthiel, and Iesua the sonne of Josede, and the remmaunt of theyr brethren the prestes and Levites, & all they that were come out of the captivite vnto Ierusalem, & appoynted the Levites from twenty yere olde and aboue, to se that the worke of the house of the Lorde went forwarde. And Iesua stode with his sonnes and brethren: and Cadmiel with his sonnes, and the chyldren of Juda, to forther the workmen of the house of God, even the chyldren of benadab, with theyr chyldren, and theyr brethren the Levites.

And when the builders layed the foundacion of the temple of the Lorde, the prestes stode in theyr array with trumpets. And the Levites the chyldren of Asaph with cymbales to prayse the Lorde: after the maner of David kynge of Israel. And they sange togyther when they gaue prayse & thanks vnto the Lorde, because he is gracious, & because his mercy endureth for ever vnto Israel. And all the people shouted loude, in prayse of the Lorde because the foundacion of the house of the Lorde was layed. Many also of the prestes & Levites and auncient fathers: whiche had sene the fyrst house (when the foundacion of this house was layd before their eyes) wept with a loude voyce. And many shouted with ioye, so that the noyse gaue a great sounde: in so moche that þ people coulde not discerne þ ioyful sounde & gladnes, from the noyse of the wepyng among the people: for the people shouted with a loude crye: and the noyse was herde farre of.

### The iiii. Chapter.

¶ The buyldyng of the temple to be ended and set.

**A**t the aduersaries of Juda and Benjamin herde, that the chyldren of the captivite buylded the temple vnto þ Lord God of Israel. And they cam to zoobabel, & to the pryncypall fathers, and sayd vnto them: We wyl buylde with you: for we seke the Lorde your God lyke as ye do. And we haue done sacrifice vnto hym syns the tyme of Asorhaddon the kynge of Assur: which brought vs up hyther. And zoobabel, and Iesua, and the other auncient fathers of Israel, sayde vnto them: It can not be, that you and we togyther, shoulde buylde the house vnto our God: for we our selues wyl buylde alone vnto the Lord our God of Israel, as Cyrus the kynge of Persia hath commaunded vs.

And it came to passe, that the folke of the land bynded the people of Juda, and troubled them as they were buyldyng, and byred counsailers agaynst them, to byndre theyr deuyce, as longe as Cyrus the kynge of Persia lyued, vntyll the rapgne of Darius kynge of Persia. And in the rapgne of Ahasuerus (even in the begynning of his rapgne) wrote they vnto hym a complaynt agaynst the inhabitants of Juda and Ierusalem.

And in the dayes of Artaxerxes, wrote Esdras the scribe, and the other of his counsell vnto

Artaxerxes the kynge of Persia with large wordes. And the scrpytner of the letter was written in the Syriac speche, and interpreted in the language of the Syrians. Nehum the recorder, and Samai the scribe wrote a letter from Ierusalem to Artaxerxes the kynge: as it foloweth.

Then Nehum the recorder, and Samai the scribe, and ower of theyr compaigne of Dina, of Arphasath, of Charpla, of Persia, of Arach, of Babylon, of Susan, of Orba, of Elan, & other of the people: whom the great and noble Asinapar brought ouer: and set in the cyties of Samaria, and other, that are now on this syde the water. This is the coppye of the letter that they sent vnto kynge Artaxerxes.

Thy seruauntes and the men that are now on this syde the water. Be it knowen vnto þ kynge that the Jewes whiche came vs from the to vs, are come vnto Ierusalem: a cytie sedicious and frowarde, and buylde the same, and sette vp the walles thereof, and laye the foundations. Be it knowen now also vnto the kynge, that if this cytie be vnyded, and the walles therof made vpayne, then shall not they gyue tolle, trybute, & custome, and the kynges profyte shall incurre damage. And now in the meane season we haue destroyed the temple, and wolde no longer s. the kynges dishonoure. Therefore sent we out also, and certifyed the kynge: that it maye be sougde in the booke of the Chronicles of thy progenytours, and so shalt thou fynde in the booke of the Chronicles, and perceyue that this cytie is sedicious and noysome vnto kynges & landes, and that they cause other also among them to rebell of olde, and for the same cause was this cytie destroyed. Therefore do we certifye the kynge that if this cytie be buylde agayne, and the walles thereof made vp: thou shalt hereafter haue no pozepon on this syde the water.

Then sent þ kynge an answer vnto Nehum the recorder, & Samai þ scribe, & to the other of their copaigns that dwelt in Samaria, & vnto the other that were beyond þ water, in Selan & Ebeher. The letter which he sent vnto vs, hath ben openly red before me, & I haue comaunded to make searche: & it is founde: þ this cytie of olde, hath made insurrection agaynst the kynges, & that rebellion & sedition hath bene comytted therein. There haue ben nyghtye kynges also at Ierusalem, whiche haue raygned ouer all countreys, beyond the water: and tolle, trybute, & custome was gyuen vnto them: Gyue ye now therefore comaundement, that the same men be forbydden, and that the cytie be not buylde agayne, tyll I haue gyuen an other comaundement. Take hede now that ye be not negligent to do this: for why shoulde the kynge haue harme therethorowe?

Now when the coppye of kynge Artaxerxes letter was red before Nehum and Samai the scribe, and theyr compaigns, they went vp in all the haste to Ierusalem, vnto the Jewes, and forbade them with violence and power. Then ceased the worke of the house of God at Ierusalem: and continued so vnto the seconde yere of Darius kynge of Persia.

The

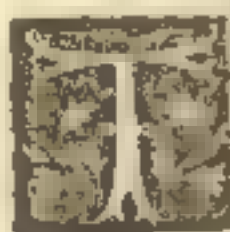


## The. v. Chapter.

By the exhortation of Aggeus and zacharye is  
the temple buylded agayne.

¶ H. l. c. 3. v. 1. a

Agge 1. d



The prophetes Aggeus and zacharye the sonne of Iddo prophesied vnto the Jewes that wer in Iuda and Jerusalem, in the name of the God of Israel.

\* Then gat vp zorobabel the sonne of Sala-  
thiel, and Iesua the sonne of Iosedec, and began  
to buyld the house of God at Jerusalem: and  
with the were the prophetes of God, which hel-  
ped them. At the same tyme came to them Tath-  
nai, whiche was captayne on this syde the wa-  
ter, and Starbazani, & theri companions, and  
sayd thus vnto them: Who hath commaunded  
you to buyld this house, and to make vpon these  
walles? Then tolde we them the names of the  
men that made this buyldynge. But the eve of  
they: God was vpon the elders of the Jewes,  
that they coude not cause them to cease, tyl the  
matter was brought to Darius, and then they  
answered by letters there vnto.

¶ This is the coppe of the lettre, that Tahnai  
(whiche was captayne on this syde the water,  
and Starbazani, & the counsailers of Aphar-  
sah which were on this syde the water) sent vnto  
king Darius. And the matter that they sent  
vnto hym, was written thus within the lettre:  
Unto Darius the kyng, al peace. Be it known  
vnto the kyng, that we went in to the lande of  
Jewrye, to the house of the great God, which is  
builded with many great stones, and beames  
are layed in the walles, and the worke goth fast  
forth, & prospereth in theyr handes. Then asked  
we the elders, & sayd vnto them as it foloweth:  
Who commaunded you to buyld this house and  
to make vpon the walles thereof? We asked theyr  
names also, that we myght certifye the, & write  
the names of the men that were theyr rulers.

¶ So they answered vs with theise worde, &  
sayd. We are the seruautes of hym that is God  
of heauen & erth, and buyld the house that was  
buylded many yeres ago, \* which a great kyng  
of Israel buylded, & set vp. But after that our fa-  
ther had prouoked the God of heauen vnto wrath,  
he gaue them ouer into the hand of Nabucho-  
donozor the king of Babilon, & of the Chaldees  
whiche brake downe this house, and caried the  
people a waye captiue vnto Babilon.

\* But in the fyrst yere of Cyrus the kyng of  
Babilon, the same kyng Cyrus gaue commaun-  
dement concernynge this house of God, that it  
shuld be buylded agayne. And the vessels of gold  
and syluer of the house of God, which Nabucho-  
donozor take out of the temple that was at Je-  
rusalem, & brought them into the temple at Ba-  
bilon, those dyd Cyrus the kyng take out of the  
temple at Babilon, \* and they were deliuered  
vnto one Shasbazar by name, whome he made  
captayne & sayd vnto hym: Take these vessels  
and go thy way, and set them in the temple that  
is at Jerusalem, and let the house of God be buyl-  
ded in his place. Then came the same Shasbazar  
and layed the foundation of the house of God,

whiche is at Jerusalem. Synsthat tyme also  
vntill now hath it ben in buylding, and yet is it  
not finished. If it please the kyng nowe ther-  
fore let there be serche made in the kynges libra-  
rye whiche is there at Babilon, whether it haue  
ben kyng Cyrus commaundement, that this  
temple of God at Jerusalem shulde be buylded,  
and let hym sende vs the kynges answere con-  
cernynge the same matter.

## The. vi. Chapter.

At the commaundement of Darius kyng of Persia,  
after the temple was buylded and dedicate, the chil-  
dren of Israel kept the feast of bulcuened byrd.



¶ Then commaunded kyng Darius, and  
they made serche in the librarye, euen  
in the place where they layed vpon the  
treasure at Babilon. \* And there was  
founde in a coffre (in the place that is in the land  
of the Medes, a volume, and therein was it thus  
wrytten, & such a memorie: In the fyrst yere  
of kyng Cyrus, gaue the same kyng Cyrus com-  
maundement concernynge the house of God at  
Jerusalem, that the same house shulde be buylded  
in the place where they offere the sacrifices, and  
to ioyne the walles together of threescore cuby-  
tes heygth, and threescore cubytes breadth. There  
rowes of rough stones, & one rowe of tymber,  
and the expences shall be giuen of the kynges  
house. And let the golde and syluer vessel of the  
house of God, (whiche Nabuchodonozor take  
out of the temple at Jerusalem and brought vnto  
Babilon) be restored and broughte agayne  
vnto the temple at Jerusalem to theyr place in  
the house of God.

¶ Set you far from them therfore, thou Tahnai  
captayne beyonde the water, and Starba-  
zani, and your counsailers and Aphet Sechet,  
whiche are beyonde the water, get ye away from  
them. Let the worke of the house of this God a-  
loone, that the captayne of the Jewes and theyr  
elders maye buyld the house of God in his place.  
I haue commaunded what shall be done to the el-  
ders of Iuda for the buyldynge of the house of  
God, that there shall be diligent hede taken of  
the kynges goodes, euen of the rentes beyonde  
the water, and giue vnto the men, that they be  
not hindered. And if they haue neede of calues,  
rammes, & lambs for the burnt offeringe of the  
God of heauen, wheate, salte, wyne, and oyle,  
after the custome of the prestes at Jerusalem,  
let the same be giuen them dayly without anye  
delay, that they maye offere swete sauiours vnto  
the God of heauen, and pray for the kynges lyfe  
and for his chylidren. And such a commaunde-  
ment haue I giuen, that what man soeuer he be  
that altereth this worde, there shall a beame be  
taken from his house, and set vp, and he shall be  
hanged thereon, and his house shall be made a  
donge hyll, for the same thynge.

¶ And the God that set his name there, destroy  
all kynges and people that put to theyr hand to  
altere, & to brake downe the house of God whiche  
is at Jerusalem. I Darius haue commaunded,  
that this be done with speede.

¶ Then Tahnai the captayne of the country  
beyonde the water, and Starbazani with their  
counsailers



consaylers ( to whom kynge Darius had sent, & dyd they diligence : And y<sup>e</sup> elders of the Jewes buylded, and they prospered thowow the prophe- crenge of Aggeus the prophete, and zachary the sonne of Iddo : and they buylded and layd vp y<sup>e</sup> foundation, accordynge to the commaundement of the God of Israel, and after the commaunde- ment of Cyrus and Darius, and Artaxerxes kin- ges of Persia. And the house was finished the thyrtyde day of the moneth Adar, even in the fyrte peate of the raygne of kynge Darius.

II. pz. vii. b

\* And the chyldren of Israel, the prestes, the Levites, & the other chyldren of y<sup>e</sup> captivite held the dedication of thys house of God wyth ioye, and offred at the dedication of thys house of god an hundred oxen : two hundred rāmes : foure hū- dred goates, & for the reconcylynge of all Israel twelue hegoates accordynge to the nombre of the tribes of Israel, and set the prestes in they<sup>r</sup> sondre courtes : and the Levites in they<sup>r</sup> diuers offices to minstre vnto God at Ierusalem : as it is wyrtten in the boke of Moses.

¶ And the chyldre of the captivite held Pasce- ouer vpon the fourtenth daye of y<sup>e</sup> fyrste moneth for the prestes and Leuytes were purysed, so that they were all cleane togyther, and kyllid Pasceouer for all the chyldren of the captivite, & for they<sup>r</sup> brethren the prestes & for them selues. And the chyldren of Israel whych were come a- gayne out of captivite, and all such as had sepa- rated themselves vnto them, fro the sylthynesse of the hepythen of the lāde : to seke the Lord God of Israel, dyd eate, and helde the feast of vnleue- ned breade seuen dayes wyth ioye : for the Lord had made them glad, & turned the hart of y<sup>e</sup> king of Assur vnto them, to strengthe they<sup>r</sup> hades in the worke of y<sup>e</sup> house of god, eue y<sup>e</sup> god of Israel.

#### The vii. Chapter.

¶ Wher the commaundment of Artaxerxes, Esdras taketh hys compaynyons the chyldren of Israel and returneth to Ierusalem.

II. pz. vii. b

¶ After these actes, there was in the raygne of Artaxerxes kyng of Per- sia, one Esdras the sōne of Sariah the sōne of Asaria, the son of Hel- kiah, the sōne of Sallum, the sōne of Iadoc, the sōne of Ithob, the sōne of Amia- ria, the sōne of Asaria, the sōne of Adaraioth, the sōne of Ieremia, the sōne of Elsi, the sōne of Bucki, the sōne of Abisua, the sōne of Phine- hes, the sōne of Eleasar, the sōne of Jaro the chefe prest. Thys Esdras also went vp fro Ba- bylon, & was a perfyte scribe in y<sup>e</sup> lawe of Mo- ses, \* whych the Lord God of Israel dyd gyue. And the king gaue hym all that he requyred by- cause the hande of the Lord his God was vpon hym. And there wente vncertayne of the chyl- dren of Israel of the prestes, Levites, syngers porters, & of the Netynims vnto Ierusalem, in the seuenth peate of kynge Artaxerxes. And he came to Ierusalem in the fyfth moneth, even in the seuenth peate of the kyng. For vps y<sup>e</sup> fyrst daye of the fyrste moneth, began he to go vp fro Babylon, & on the fyrst day of the fyrst moneth came he to Ierusalem, bycause the good hāde of God was vpon hym. For Esdras prepared hys

Esdr. vii. a

berte to seke the lawe of the Lord, & to do it, and to teache the precept and iudgement in Israel.

And thys is the coppe of y<sup>e</sup> letter, that kynge Artaxerxes gaue vnto Esdras the preaste and scribe, whiche was a wyrtter of the wordes and commaundments of the Lord, & of hys statutes ouer Israel. Artaxerxes a kyng of kynges. Vnto Esdras the preast & scribe of the lawe of the God of heuen peace & salutation. I haue co- maunded, that all they of the people of Israel, & of the prestes, & Leuytes in my realme (whych are wynded of their owne god wyl to go vp to Ierusalem) go wyth the and therefore art y<sup>e</sup> sent of the kyng & of hys leuen consaylers, to visyt Iuda & Ierusalem, accordynge to y<sup>e</sup> lawe of thy God, whych is in thy hāde. And that thou shuldest take wyth the syluer & golde, whych y<sup>e</sup> kyng & hys consaylers offre of they<sup>r</sup> owne good wyl, vnto the God of Israel (whose habitacion is at Ierusalem) & all the syluer & golde y<sup>e</sup> thou caus- fynde in all the countrey of Babylon, wyth it that the people offre of they<sup>r</sup> owne good wyl and the prestes gyue for the house of they<sup>r</sup> God whych is at Ierusalem.

Take thou the same, & bye diligēty wyth the same money, oxen, rāmes, and lābes, with their meatofferynge & drynkeofferynge : and thou shalt offer them vpon the autler of the house of y<sup>e</sup> our God, whiche is at Ierusalem. And loke what it lyketh the, & thy brethren to do wyth the rem- naunt of the money, that do after y<sup>e</sup> wyl of y<sup>e</sup> our God. And the vessels that are gyuen the for the ministracion in the house of thy God, those deli- uer thou before God at Ierusalem.

And what soeuer thing moze shal be nedeful for y<sup>e</sup> house of thy God, whiche is necessary for y<sup>e</sup> to spende, thou shalt receyue the charges out of the kynges treasure house, I kyng Artaxerxes haue comaunded al the treasurers beyonde y<sup>e</sup> wa- ter, that loke what soeuer Esdras the preest and scribe, in the lawe of the God of heauen, requy- reth of pou that ye fulfyll the same spedyly, vntyll an hundred talentes of syluer, vntyll an hū- dred quarters of wheat, and tyl an hūdzd Bat- thes of wyne, and tyl an hūdzd & 20 batthes of oyle : and salte wythout measure. What soeuer also belongeth to y<sup>e</sup> lawe of y<sup>e</sup> God of heauen, let the same bedone wythout any delay for y<sup>e</sup> house of the God of heauen, y<sup>e</sup> he be not wrauth agaynst the realme, & agaynst the kyng : & hys chyldren.

II. pz. vii. b

And we certifie pou : that ye haue no autho- ritie to requyre taxynge and custome, & paynt- mentes vpon anye of the prestes, Leuytes, syngers, porters, Netynims, and ministers in the house of hys God. And thou Esdras (after the wysdome of thy God, that is in thy hāde) set iudges and arbiters by my authoritie, to iudge all the people that is beyonde the water, even al suche as knowe the lawe of thy God : and them that knowe it not : those se that ye teache. And whosoever wyl not fulfyll the lawe of thy God, and the kynges lawe, lette hym haue hys iudge- mente wythout delaye, whether it be vnto death or to be rooted out, or to be condempned in goodes : or to be put in prison.

W. L. W. L.



\* Blessed be the Lorde God of our fathers, whiche so hath inspired the kynges herte, to gather us to the house of the Lorde, that is at Ierusalem: and hath inclined his mercie vnto me, in the presence of the kyng and his counsaillers: and before all the kynges pynces. And I was comforted (even as the hande of the Lorde my God was vpon me) and so gathered I the heades of Israel together, that they myght go vp with me.

The viii. Chapter.

The nombre of them that returned to Ierusalem with Esdras.

ut. et. viii. c.

**T**hese are the principall fathers of them, & this is theyr register that wente vp with me from Babilon, what tyme as kyng Artaxerxes ragned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Husus: of the chyldren of zacharia: among the chyldren of Pharos, zachary: and with hym were nombred an hundred and fyfty men. Of the chyldren of the captayne of Moab, Elionai, the sonne of zerahia, and with hym two hundred men. Of the chyldren of zacharia the sonne of Iahasiel, & with hym thre hundred men. Of the chyldren of Adin, Abed the sonne of Jonathan, & with hym fyfty men. Of the chyldren of Elam, Isai the sonne of Ithalia, and with hym seuentie men. Of the chyldren of Saphatia, sebadia the sonne of Michael, and with hym foure score men.

**O**f the chyldren of Joab, Obadia the sonne of Jehiel, and with hym two hundred and eghtene men. Of the chyldren of Shelomith the sonne of Iosephia, and with hym an hundred and thre score men.

Of the chyldren of Bebai, zachary the sonne of Bebai, and with hym eght and twenty men. Of the chyldren of Isgad, Johanan the sonne of Hakatan, and with hym an hundred and ten men. Of the chyldren of Adoniam, that were the last, whose names are these: Eliphelet, Jehiel & Samaiab, and with them thre score men. Of the chyldren of Bignai, Elthai, & zabud, and with them seuentie men. And I gathered them together by the water that runneth towarde Abana, and there abode we thre dayes. And I looked among the people & the prestes, and founde there none of the chyldren of Levi. Then sent I to Eliezer, to Aziel, Semera, Elmachan, Jarib, Elmathan, Nathan, zachary, and to Meshullam the rulers, and to Joiarib and Elmathan, whiche were men of vnderstandynge, and to those gaue I commaundement: vnto Jddo the chiefe at Casphia, that they shulde fetch vs mynstres for the house of our God, and I tolde them what they shulde saye vnto Jddo and to his brethren the Aethynims at Casphia.

**A**nd (thowwe the good hande of our God vpon vs) they brought vs a wyse man from among the chyldren of Moholi the sonne of Levi, the sonne of Israel and Sarabia with his sonne and his brethren, even eghtene. And Hasabia, and with hym Isai of the chyldren of Merari, with his brethren, and theyr sonnes twenty.

And of the Aethynims, whome Dauid and the pynces gaue to minister vnto the Leuytes, two hundred and twenty of Aethynims, whiche all were named by name.

And even there at the water, besyde Abana, I proclaimed a fast, that we myght humble our selues before our God, and seke of hym a ryght waye for vs, and for our chyldren, and for al our substance. For I was ashamed to requyre of the kyng, souldyours and horsemen, to helpe vs agaynst the enemy in the waye: but we sayd vnto the kyng: The hande of our God is vpon all them that seke hym in goodnes, & his violence and wrath is agaynst all them that forsake hym. So we fasted, and besought our God for this: and he herde vs.

And I toke out twelue of the chiefe prestes: Sarabia and Hasabia, and ten of their brethren with them, & wayed them the syluer & golde, and vessels that were appoynted for the house of our God, whiche the kyng and his counsaillers and his lordes, & all Israel that were there at hande had gyven together. And I wayed vnto theyr hande syxe hundred and fyfty talentes of syluer, and in syluer vessell an hundred talentes, and in golde an hundred talentes: twenty basens of golde, of a thousande peces, and two costly ornaments, of good brasse, as cleare as golde: and I sayd vnto them: Ye are consecrate vnto y<sup>e</sup> Lorde, lyke as the vessels are holy also, and the golde & syluer are gyven of a good wyll vnto the Lorde God of your fathers. Marke ye, and kepe it for ye shall waye it downe before the chiefe prestes and Leuytes, & auncient fathers of Israel at Ierusalem in the treasures of y<sup>e</sup> house of the Lorde. Then toke the prestes and Leuytes the wayed syluer and golde, and vessell to brynge it to Ierusalem, vnto the house of our God. And we brake vp, from the water of Abana on the twelveth daye of the fyrst moneth, to go vnto Ierusalem: and the hande of our God was vpon vs, and deliuered vs from the hande of the enemyes and of such as layde wayte for vs by the waye. And we came to Ierusalem, and abode ther thre dayes. But on the fourth daye was the syluer & golde and vessell weyed in the house of our God by the hand of Meremoth the sonne of Aria the prest, & with him was Eleazar y<sup>e</sup> sonne of Phinehes, & with them was Josabad y<sup>e</sup> son of Jesua, & Roodia the sonne of Benoi the Leuytes. Accordyng to the nombre & weyght of euery one, was the weyght all wyrtten vp at the same tyme.

And the chyldren of the captiuite, which were come out of pryson, offred burntoffrynges vnto the God of Israel, twelue bullockes, for all Israel, syxe and nyntie rammes, seuen and seuentye lambes, twelue hegores for a synneoffryng, all to the burntoffryng of the Lorde. And they deliuered the kynges comission vnto the kynges offceers, and to the captaynes that were on this syde the water. And they promoted the people and the house of God.

The ix. Chapter.

Esdras complaunt on the people that had turned from God, and married with the Gentiles.

When



**W**hen these thynges were done, the rulers cam to me, & said: The people of Israel, & the prestes and Leuites are not separated from the people of the landes (as touching their abominacions) namely, of the Cananites, Hethites, Pherezites, Jebusites, Amouites, Moabites, Egypci-ans, & Amozites. \* For they haue take y<sup>e</sup> doughters of the same to them selues, & to they<sup>r</sup> sonnes & the holy seed is myxed w<sup>th</sup> the nations in the lande, and the hande of the princes and rulers hath ben principall in the trespassse.

Deu. xlii. a.  
2<sup>o</sup> of xxiii. c.  
2<sup>o</sup> of xlii. a.

1<sup>o</sup> of xlii. a.

\* And when I harde this sayeng, I rent my clothes and my garment, and pluckt of the hewe of my heade, and of my beerde, & sat mournyng. And there resorted vnto me all suche as feared the wordes of the Lorde God of Israel, bycause of the transgression of y<sup>e</sup> people of the captiuitie. And I sat mournyng vntill the euenyng sacrifice. And aboute the euenyng sacrifice, I arose vp from my heynnes, and rent my clothes and my rayment and fell vpon my knees, and spredde out my handes vnto the Lorde my God, and sayd.

Deu. xlii. a.  
2<sup>o</sup> of xxiii. c.  
2<sup>o</sup> of xlii. a.

**M**y God, I am ashamed, and dare not lyfte vp myne eyes vnto my God: for oure wyckednesses are growen ouer oure head, & oure trespass is waxed greete vnto the heauen. Spys y<sup>e</sup> tyme of oure fathers, haue we bene in greete trespassse vnto this day, \* and bycause of our wyckednesses haue we and our kynges bene deliuered into the hande of the kynges of the nacions, into the sword, into captiuite, into shame, and into confusion of face as it is to se this daye.

**A**nd now is there a lytle and sodayne graciousnesse come from the Lorde oure God, in causing some of vs to escape, and that he maye giue vs a nape in his holy place, and that oure God maye lyght our eyes, and gyue vs a lytle life to take breath in oure bondage. For we are bondmen, & our God hath not forsaken vs in oure bondage, and hath enclined mercie vnto vs in the syght of the kynges of Barlia, to gyue vs lyfe. **E**t set vp the house of our God, and to redresse y<sup>e</sup> desolation therof, and to gyue vs a wall in Iuda and Ierusalem.

Deu. xlii. a.

And now oure God, what shall we saye after this? For we haue forsaken thy commaundementes whiche thou hast comaunded by thy seruantes the prophetes, sayenge. The lande vnto whych ye go to possesse, it is an uncleane lade bycause of the fylthynesse of the people of y<sup>e</sup> landes, whiche w<sup>th</sup> they<sup>r</sup> abominacions haue made it ful of uncleannesse on euerye syde. \* Therefore shal ye not giue your doughters vnto their sonnes, & they<sup>r</sup> doughters shal ye not take vnto your sonnes, nor like they<sup>r</sup> peace and wealth for euer, that ye maye be stronge and enioye the good in the lande, and that ye and your chyldren maye haue the inheritaunce of it for euermore.

**A**nd after that all these thynges are come vpon vs (because of oure euil dedes, and great trespasses) thou our god hast thrust downe our wyckednesses, and haste gyuen vs a deliuerance,

as it is come to passe this daye.)

And yf we turne backe againe, to let go thy

commaundementes, and make contract w<sup>th</sup> the people of these abominacions, wylte thou not then be wrath at vs (and not without cause) tyl we be utterly consumed, so y<sup>e</sup> nothyng remayne, and tyll there be no deliuerance? **O** Lord God of Israel, thou art ryghteous, for we remayne yet escaped as it is to se this daye. **B**e holde al. o., in thy presence are we in our trespasses, and bycause of it maye we not stande before the.

### The x. Chapter.

The people repent and curre, and put awaye they<sup>r</sup> straunge wyues.

**A**nd when \* Eldras prayed after this manner, & knowledged, wepte, & laye before the house of god, there resorted vnto hym out of Israel a verie greate congregacion of men and womē & chyldren and the people wept verie sore. And Serchania y<sup>e</sup> sonne of Jehiel one of the chyldren of Elam, answered and sayd vnto Eldras: We haue trespassed agaynst our God, and haue taken straunge wyues of the people of the lande. Nowe there is hope yet in Israel concernyng this thyng: For now we wyl make a covenant w<sup>th</sup> oure God, and put awaye all the wyues (and such as are born of them) according to the counsaile of the Lorde & we wyl be in the feare of the commaundementes of our god, that we may do accoring to the law. Set the vp for this matter belogeth vnto the: we also wyl be w<sup>th</sup> the: be of good comforte therefore, and do it.

\* Then arose Eldras & toke an oth of y<sup>e</sup> chiefe prestes & Leuites, & of al Israel, that they shoulde do accordyng to this worde: and they sweare. And Eldras stode vp fro before y<sup>e</sup> house of God & went into the chabze of Iohanan the sonne of Elasib. And when he cam thither, he dyd cate no bread, nor dronke water, for he mourned, bycause of the transgression of the people that had bene in captiuite. And they caused a proclamation to go thorowout Iuda and Ierusalem, vnto all the chyldren whiche had bene in captiuite, that they shuld gather them selues togyther vnto Ierusalem. And that whosoever came not w<sup>th</sup> in thre dayes accordyng to the denyce of the rulers and elders, all his substance shoulde be forfayt, and he shoulde be put forth from the congregacion of the captiue.

Then al the men of Iuda and Ben Iamin gathered them selues together vnto Ierusalem w<sup>th</sup>in thre dayes, euen the twentye daye of the nynt moneth: and al the people sate in the strete before the house of God, and trembled bycause of this matter, and for the rayne. And Eldras the prest stode vp, and sayd vnto them: \* Ye haue transgressed, and haue taken straunge wyues, to make trespassse of Israel yet more: felle nowe therefore vnto the Lord God of your fathers, & do his pleasure, & separate your selues fro the people of y<sup>e</sup> lade, & fro the straunge wyues. And al the congregacion answered, and sayd w<sup>th</sup> a loude voyce: it shalbe so. & we wyl do as y<sup>e</sup> hast sayde. But the people are many, & it is a raynye whether, and the people are to saynte to tarpe w<sup>th</sup>out in the strete, nether is this a worke of

Deu. xlii. a.  
2<sup>o</sup> of xlii. a.



# The seconde booke of

Esdras otherwysse called the booke  
of Nehemia.

## The fyrst Chapter.

¶ Nehemia butteler to kynge Artaxerxes  
prayeth to God for the people.



he wordes of Nehemia the son  
of Hachalia. It fortuneth in the  
moneth Chisleu, in the twenty  
peare, that I was in the castell  
at Susan. and Hanani, one of  
my brethren came w<sup>th</sup> certayne  
men of Iuda, and I asked them  
how the Jewes dyd that were

delivered and escaped from the captiuite, and  
how it went at Ierusalem. And they sayd vnto  
me: The remnaunt of the captiuite are there in  
the land in great mysfortune and rebuke. \* The  
wall of Ierusalem also is broken downe: and  
the gates thereof are brent with fyre.

It fortuneth, that when I herde these wordes,  
I late me downe and wepte, and mourned cer-  
tayne dayes, and fasted and prayed before the  
God of heauen, and sayd. O Lorde God of hea-  
uen, thou great and terribble God, \* thou that  
kepest couenaunt and mercy for them that loue  
the, and obserue thy commaundementes. let thyne  
eares hearken, I beseeche the, and let thyne eares  
be open, that thou mayst heare the prayer of thy  
seruautes, whiche I praye now before the daye  
and nyght, for the children of Israel thy serua-  
tes, and knowledg the synnes of the children of  
Israel, whiche we haue synned agaynst the.

I and my fathers house haue synned: we  
haue ben utterly dyspersed from thy lawe, and  
haue not kepte thy commaundementes, statutes  
and lawes, whiche thou commaundedest thy  
seruaunt Moses. I beseeche the, call to remem-  
braunce the worde that thou commaundedest  
thy seruaunt Moses, and saydest. Ie wyl trans-  
gresse, and \* I wyl scatre you abroad amonge  
the nacions. But yf ye turne vnto me, and kepe  
my commaundementes, and do them: though ye  
were cast out vnto y<sup>e</sup> uttermost parte of heauen,  
yet wyl I gather you fro thence, & wyl brynge  
you vnto the place that I haue chosyn, to set my  
name there. They are thy seruautes and thy  
people, whome thou hast deliuered thowow thy  
great power & in thy myghty hande. O Lorde,  
I beseeche the, let thyne eare hearken to the prayer  
of thy

one daye or two: for we haue offended very sore  
in this thyng. Let our rulers stande therfore in  
all y<sup>e</sup> congregacyō, & let al them which haue take  
straunge wyues in our cyties, come at y<sup>e</sup> tyme ap-  
poynted, and let the elders of euery cytie & theyr  
iudges be w<sup>th</sup> them, tyl they haue turned y<sup>e</sup> wrath  
of our God away fro vs concernyng this mater.

¶ Then were appoynted Jonathan the sonne of  
Asabel, & Zabasia the sonne of Thekua ouer this  
mater: And Mesullai & Sabathai the Leuytes  
helped them. And the chyldren of y<sup>e</sup> captiuite dyd  
euen so. And Esdras the preast, & the anncient  
heades thowow y<sup>e</sup> house of theyr fathers, all men  
of great fame, separated them selues, & sat them  
downe in the fyrst daye of the tenth moneth, to  
exampn the matter. And vntyll the fyrst daye of  
the fyrst moneth they were finishyng y<sup>e</sup> busynes,  
with all y<sup>e</sup> men that had taken straunge wyues.

And among the chyldren of the preastes there  
were men fowde that had taken straunge wyues,  
namely among the chyldren of Iesua, the sonne  
of Josedec, and of his brethren, Maliah, & Elie-  
zer, Jarib, & Gedalia, & they gaue theyr handes  
therevpon, that they wolde put away theyr wy-  
ues, & for theyr trespass offeryng to geue a rāme  
for theyr trespass. And amonge the chyldren in  
Emier, honan, and zabadia. Amonge the chyl-  
dren of harum, Saasia, Elia, Semeiah, Jebiel  
and Elia. Amonge the chyldren of Pasbur, Eli-  
oenai, Maasia, Ismael, Sethaniel, Josabad and  
Elasa. Amonge the Leuytes, Josabad, Sumer &  
Kelai, (whiche same is Kalitah) Patbahiah,  
Iuda & Eleazer. Among the spungers, also Elia-  
lib. And amonge the porters, Sellu and Telen  
and Uri. And of Israel. Amonge the chyldren of  
Pharhos, Remeia, Jesiah, Malchia, Amamin,  
Eleazar, Malchia & Saania. Amonge the chyl-  
dren of Elam, Mathania, zachary, Jebiel, Ab-  
di, Jerimoth and Elia. Amonge the chyldren of  
zathu, Elioenai, Elialib, Mathani, Jerimoth,  
zabad, and Aua. Amonge the chyldren of Be-  
ha, Jehohanan, Anania, zabai, and Athalai.  
Amonge the chyldren of Ben, Mesulam, Ma-  
luc, Adanah, Isahub, Saai & Jerimoth. Amonge  
the chyldren of the captayne Moab, Adna, Cho-  
lai, Wenai, Malia, Mathania, Bezeiel, Se-  
nui and Manasse. Amonge the chyldren of ha-  
rum: Elezer, Iesia, Malchia, Semeia & Sune-  
on Ben Jamin, Malluch & Samaria. Amonge  
the children of hasum, Mathanai, Mathathai,  
zabad, Elphelet, Jeremie, Manasse, & Semel.  
Among the children of Bani: Madai, Amram,  
hucl, Lancia, Chelubi, Sadaiab, Maniah, & Ma-  
remoth, & Elialib, Mathania, Mathanai, Jae-  
li, Bani, Beni, & Semeiah, Selenia, Athan,  
Adana, Machnabai, Salai, and Sarai, Ma-  
rel, Seleniahu, & Samariah, Sallum, Ama-  
ria and Joseph. Amonge the chyldren of Bebe,  
Jehiel, Mathathia, zabad, zabina, Jada, Joel,  
and Manana. All these had taken straunge wy-  
ues. And among the same, there were some that  
had chyldren by the wyues.

¶ The ende of the fyrst booke of  
Esdras.



of thy seruante, and to the prayer of thy seruantes, whose desire is to feare thy name, & let thy seruante prosper in this daye, and graunte hym mercy in the syght of thys man, for I was the kynges buttelier.

### The. ii. Chapter.

After Achania had obtained letters of Artaxerxes, he came to Jerusalem and buylded the walles.

where.

**F**ortuned, that in the moneth \* Achan in the twentieth yere of king Artaxerxes, the wyne stode before hym, & I toke vp the wyne, & gaue it vnto the kyng. And I was heuie in his presence. And the kyng sayde vnto me: why lokest thou so sadly, whē part not sicke: it is nothinge els, but that part heuie herted. And I was sore afrayed, and sayd vnto the kyng, God saue the kynges lyfe for ever. Howe shoulde I not loke sadly, whē the cite and place of my fathers buriall lyeth wast, and the gates thereof are consumed wth fyre. And the kyng sayd vnto me: what is the thy request? I made my prayer also to the God of heauen, & sayd vnto the kyng: if it please the kyng: and if thy seruante haue founde fauoure in thy syght, sende me into Iuda vnto the cite of my fathers buryall, that I maye buylde it.

**A**nd the kyng sayd vnto me (the queene hys wyfe lettynge by hym) howe longe shal thy tourney continue, and when wilt thou come agayne? And it pleased the kyng to sende me, & I set hym a tyme, and sayde vnto the kyng: if it please the kyng, let hym geue me letters to the captaynes which are beyonde the water, that they maye conuay me ouer, tyll I come into Iuda: and letters vnto Asaph the lord of the kynges wood, that he maye geue me timber to make beames for the gates of the palace: which is herde be the house) & for the walles of the cite, & for the house I shall entre into. And the kyng gaue me accordyng to the hande of my God, which was good vpon me. And when I came to the captaynes beyonde the water, I gaue them the kynges letters. And the kyng sente captaynes and horsemen wth me.

**S**anabalat also the Horonite and Tobia a seruante (the Ammonite) heard it, and it grieved them sore, that there was come a mā which sought the wealsh of the chyldre of Israell. And I came to Jerusalem, and was there thre dayes. & I gat me up in the night season, and a fewe men wryte me. Next day tolde I anye man, what God had gyuen me in my herte to do at Jerusalem: & there was not one beast wth me, saue it that I rode vpon. And I departed in the nyght by the valleye porte, before the draggon well, and to the donge porte, and conspyred the walles of Jerusalem howe they were broken downe and the portes thereof consumed with the fyre. And I went ouer vnto the well porte, and to the kynges conduyte, & there was no rowme for the beast that was vnder me to passe. Then went I on in the nyght by the brooke syde, and considered the wal, and turned backe, and came home agayne by the valleye porte.

And the rulers knewe not whyther I wente

or what I dyd: neyther dyd I as yet tell it vnto the Jewes, to the prestes, to the noble men to the rulers, & to the other that laboured in the worke. Then sayde I vnto them: yee see the myserie that we are in, howe Jerusalem lyeth wast, & howe the gates thereof are brened with fyre: come therefore, that we maye buylde vp the wall of Jerusalem, & that we be nomore a rebuke. And I told them of the hande of my God, (that it was graciouse ouer me) & the kynges wordes that he had spoken vnto me. And they sayd: let vs get vp, and buylde: & they strengthened theyr hande to good.

But when Sanabalat the Horonite, & Tobia the seruant (an Ammonite,) and Gesein the Arabian herde it: they laughed vs to scorne, and mocked vs, and sayd: what is thys that ye do? Will ye fall awaye from the kyng? Then answered I them, and sayde: the God of heauen, he it is that hath graunted vs prosperitie: and we be hys seruantes. Let vs get vp and buylde. As for you, ye haue no porcion nor ryght, nor remembrance in Jerusalem.

### The. iii. Chapter.

The nombre of them that buylded the walles.

**A**nd Eliash the hie prest gat hym vp with his brethren the prestes and they buylded the shepegate. They repayred it, and set vp the dores of it: euen vnto the towre Brea, repayred they it, and vnto the towre of Hananeel. Next vnto hym also buylded the men of Jericho. And beside hym Sachur the sonne of Ami. But the fyfthe porte dyd the chyldren of Sanna buylde, which also layed the beames thereof, & set on the dores, lockes and barres of it. And next vnto hym buylded Meremoth, the sonne of Uriah, the sonne of Hakoz: and next vnto them buylded Mesulam the sonne of Barachia the sonne of Meselabael: and next vnto hym buylded Zador the sonne of Baana. And next vnto hym buylded they of Thekoa. But the great men that were amonge them, put not theyr neckes to the worke of their Lorde.

The olde gate buylded Jeholada the sonne of Paseah, & Meshulā the sonne of Mesodias, they layed y beames thereof, & set on the dores, lockes & barres of it. Next vnto the buylded Melattiah of Sibeon, & Jadon of Merano, me of Sibeon, & of Mispa, where he that was captaine on this syde the water had a mansion. Next vnto hym buylded Meshiel the sonne of Harhabiah the goldsmith. Next vnto hym also buylded Barnania the sonne of Harakim, & they repayred Jerusalem vnto the brode well. Next vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe parte of Jerusalem. Next vnto hym buylded Jeholada the sonne of Harumaph ouer agaynst the house: & next vnto hym buylded Hatus the sonne of Halabnia. But Melchiah the sonne of Harim & Hasub the sonne of the captaine of Moab buylded the other pece, and the towre besyde the fornaces. Next vnto hym buylded Sallum a springers sonne, the ruler of the halfe parte of Jerusalem, he and hys donghters.

The valley gate buylded Hanani, & the cite of Zanoa. They buylded it, & set on the dores, & lockes

See xxxiij. Sach. v. 11.



The building of Jerusalem is hindered and left, but the Jews build it, being ready harnessed, till they enemies should invade them.

locks & barres therof, and a. M. cubites on the wall, vnto the donge porte. But the donge port buylded Melchiah the sonne of Rechab, the ruler of the fourth parte of Bethpazem: he repayred it, and set on the doores, lockes & barres therof. But the well gate repayred Shallu the sonne of Eholhofah, the ruler of the fourth parte of Milpa. He buylded it, and layde the beames, and set on the doores, lockes and barres therof, and the wall vnto the poole of Siloah, by the kinges garden, and vnto the steeppes that go downe from the citie of David. After hym buylded Sechemiah the sonne of Asbok: the ruler of the halfe parte of Bethsur, vntill the other syde ouer agaynst the sepulchres of David, and to the poole that was repayred, and vnto the house of the myghty.

After hym buylded the Leuytes, Rehum the sonne of Sani. and next vnto hym buylded Hasabiah the ruler of the halfe parte of Kirilab in his quarter. After hym buylded their brethren: Sarias the sonne of Menadad the ruler of the halfe parte of Kirilab: and after him buylded Ezer the sonne of Jesua the ruler of Milpa the other pece, harde ouer agaynst the gorge vnto the house of the ordynance that was in the corner. Agayne, after hym brake forth Baruch the sonne of Zachai of indignaciō, & repayred the other pece from the turnynge corner, vnto the doore of the house of Eliasib the hie preast. And after hym also buylded Adrimoth the sonne of Aria the sonne of Haros the other pece fro the doore of the house of Eliasib, euen as longe as the house of Eliasib extended. After hym buylded the preastes, the men of the playne. After hym buylded Beniamin and Hasub, ouer agaynst theyr house, and after hym brought Alaria, the sonne of Maasia, the sonne of Anania, next vnto his house. After hym also buylded Benai the sonne of Hanadad the other pece, from the house of Azaria vnto the turnyng of the wall, and vnto the corner.

After hym buylded Wala the sonne of Alai, ouer agaynst the corner & the hygh towre, which lyeth out ouer from the hyngers house, that was besyde the courte of the pylson. After hym buylded the sonne of Wharhos (as for the Bethinims they dwelt in the stronge holde vnto the watergate, toward the east, & to the towre that lyeth out.) After him buylded they of Ehekua the other pece ouer agaynst the great towre, that lyeth outwarde, vnto the wall of the stronge holde.

But from aboue the horse gate forth buylded the preastes, euery one ouer agaynst his house. And after them buylded Zadoh the sonne of Immer ouer agaynst his house. After hym buylded also Semeia the sonne of Sechemia the keyer of the east gate. After him buylded Hanania the sonne of Sclumia, & Hanun the sonne of Zalaph the other pece. And after hym buylded Melullai the son of Asarachia ouer agaynst his storehouse. After hym buylded Malachia the goldsmithes sonne, vntill the house of the Bethinims, and of the marchantes ouer agaynst the gate Nephkad, & to the parlour in the corner. And betwene the parlour of the corner vnto the speygate buylded the goldsmithes & the marchantes.

But when Sanabalat herde that we buylded the wall, he was wroth in hym selfe, & toke great indignaciō, & mocked the Jewes, & sayd before his brethren and the souldyours of Samaria: what do these impotent Jewes: wyl the heathen suffer them: Shall they offe: Shall they perforce it in one daye: Shall they make the stones whole agayne that are brought to dust & brent: And Tobiah the Ammonite was besyde hym, and sayd. Though they buyld, yet if a fore go vnto, he shall breake downe theyr stony wall. Heare (O our God) for we are despised, turne their shame vnto theyr owne heade, and gyue them ouer into despying in the lande of theyr captiuitie. Couer not theyr wickednes, and let not theyr synne be put out in thy presence: for they haue prouoked the buylders. And so buylded we the wall, & it was topped hole togyther, vnto the halfe height therof. And the people were mydded to labour.

And it fortuned, that when Sanabalat, and Tobiah, & the Arabians, Ammonites, & Idodites herde that the walles of Jerusalem were made vp, & that the gappes began to be stopped, they were very wroth, & conspired al togyther to come & fyght agaynst Jerusalem, & to make the people an hynderaunce therein. Nevertheless we made our prayer vnto our God, & set watchmen by them, whiche buylded day and nyght ouer agaynst them. And Juda sayd the strength of the beater is to feble: and there is yet moche more mortar, & we are not able to buyld on the wall. And our aduersaries sayd they shall not knowe neyther se, tyll we come in the myddes amonge them, & slay them, and hynder the worke. But it fortuned that when the Jewes, which dwelt besyde them came, they tolde vs as good as ten tymes, that in al places where ye go vnto, they are appoynted to fall vpon vs. Therefore set I the people after theyr kynredes with their swordes, speares, and bowes bynethe in the lowe places behynde the wall, and I looked, & gat me vp: and sayd vnto the chiefe men, to the rulers and to the other people, be not ye afrayde of them: \* but thinke rather vpon the great Lorde, which ought to be feared, and fyght for your brethren, your sonnes, your daughters, your wyues, and your houses. Nevertheless, it chaunced that when our enemies herde, that we had gotten worde of it, God brought theyr counsell to nought: and we turned all agayne to the wall: euery one vnto his labour. And sed that tyme forth it came to passe that the halfe parte of the yonge men dyd the labour, and the other halfe parte of them helde the speares, shylbes, bowes, & breastplates: and the rulers stode behynde all the house of Juda, whiche buylded on the wall, & bare burthens from those that laded them. With one hande dyd euery one worke: and with the other helde his weapon. And euery one that buylded, had his swearde gyrded by his thygh, and so buylded they. And the trumpet blew besyde me.

And



**D** And I sayd vnto the pꝛincipall mē, to the rulers, and to the other people: the worke is great and large, and we are separated vpon the wall one farre fro an other. Loke in what place therfore ye heare the noyse of the trumpet, resorte ye thither vnto vs, \* and oure God shall fyght for vs: and we wyll be labouryng in the worke. And the halfe part of them helde the speares fro the morninge spryng: tyl the starres cam forth. And at þe same tyme said I vnto the people. euery one abyde with hys seruaunt at Jerusalem, that in the night season we maye watch, and labour on the day tyme. As for me & my brethren, my seruauntes and the men of the watch (which were behynde me) we put neuer of oure clothes, nomore the the other dyd they: harnes saue only because of the water.

**The. v. Chapter.**

*The people are vexed with hunger. He requyred not the paynge of a captayne.*

**A**nd there arose a greate complaynt of the people, and of they: wyues agaynst they: brethren the Iues. Forther were some that sayd: our sonnes and doughters and we are to manye therfore wyll we take cozne for them, þe we maye eate and lyue. Some also there were that sayd: let vs set our landes: vntepardes & houses to pledge & take vpon cozne in the dearth. But some there were þe said let vs borrowe money for the kynges tribute: and that vpon our landes and vntepardes. Scholde, our bodies as the bodies of our brethren, & our chyldren as they: chyldren: els shulde we subdue our sonnes and daughters vnto bondage, and some of our daughters are subdued vnto bondage already and no strength is there in our handes, and other men haue our landes and vntepardes.

**B** And when I harde they: complaynt & suche wordes, it displeased me sore, and I aduised so in my minde, that I rebuked the counsellors, and þe rulers, & sayd vnto them. Euery one of you is to chargeable vnto his brother. And I brought a greate congregacion agaynst them, and sayde vnto them: we (after our abilitie) haue boughte our brethren the Iewes, which were solde vnto the heathen. And wyll you sell your brethren agayn vnto the heathen, after that they haue bene solde vnto vs? Then helde they they: peace, and coulde fynde nothynge to answer.

**C** And Achenua sayd. It is not good that ye do. Dought ye not to walke in the feare of God, because of the rebuke of the heathen that are our enemies? I and my brethren, and my seruauntes do lende them money and cozne: but as for vsurp let vs leaue it. Therfore, this same day I praye you se that ye restore them they: landes agayne they: vntepardes, oyle gardens, and they: houses, and remyt the hundred part of the money of the cozne, wyne, and oyle that ye haue wonne of them. Then sayde they: we wyll restore them agayne, and wyll requyre nothynge of them: and wyll do as thou hast spoken. And I called þe prestes, & toke an oth of them, that they shuld do so. And I spoke my lappe, & sayde: God wake one euery man after the same maner from hys house

& labour that mayntayneth not this word eue thus be he thake out, & voyde. And all the cōgregation said. Amen, & prayed the Lord: And the people dyd so. And from the tyme forth that the kyng (commpted vnto me to be a captayne of them that were in the lande of Iuda eue fro þe. xx. yere vnto the. xxii. yere of kyng Artaxerxes (that is. xii. yere) I wold my brethren lyued not of such substance as was gyuen to a captayne. For the olde captaynes þe were before me, had bene chargeable vnto the people, & had taken of them breade and wyne, & xl. species of syluer yea & they: seruauntes had oppressed þe people. But so dyd not I, & that because of the feare of God. But I laboured also in the worke vpon the wal, & bought no lande. And all my seruauntes came thither together vnto þe worke. Moreover they were at my table an. C. and. l. of the Iewes & rulers, which came vnto me fro among the heathen that are aboute vs. And there was prepared for me daylye an ox, & syxe chosen shepe, & vydes, & euer ones in. x. dayes a great summe of wyne. Yet requyre not I the paynge of a captayne, for the bondage was greuous vnto the people.

\* I thinke vpon me my God vnto the best, accordyng to all that I haue done for this people.

**The. vi. Chapter.**

*The buyldinge is set agayne. Sanabalat and let.*

**A**nd when Sanabalat, Tobiah, & Selem þe Arabian, & the other of our enemies hard that I had buylded þe wall: & that there were no mo gappes therein (howe be it at the same tyme had I not hanged the doores vpon the gates) Sanabalat & Selem sent vnto me, sayeng: come that we may mete & take counsell together in the villages þe are in the playn of þe cite. And I sente messengers vnto the, sayeng: I haue a greate busynesse to do & I can not come downe. The worke shuld stand styll, yf I were negligent, & came down to you. Howe it, they sent vnto me as good as foure tymes after þe same maner. And I gaue the the same answer. The sent Sanabalat his seruaunt agayne vnto me the fyfth tyme, w an open letter in hys hande wherin was written it is tolde the heathen, & Selem hath sayde it, that þe & the Iues thynke to rebel, for the whiche cause I buyldest the wall that I may be they: kyng in these matters, & hast ordeyned the prophetes to preache of the at Jerusalem, and to saye: he is kyng of Iuda.

And now shal this come to the kynges eares. And now therfore, & let vs take our counsell together. And I sent vnto hym, sayeng, there is no such thinge done as thou sayest for thou sayest them out of thyne owne herte. For they were all mynded to make vs afrayed, sayeng they shal wythdrawe they: handes fro the worke, that it shal not be fynished. Howbeit, I strengthened my hande the more. And I came to the house of Semia the sonne of Dalai the sonne of Ehetabell, & he had shut hym selfe wythyn, & sayde. let vs come together into þe house of God, eue vnto þe myddes of þe temple, & shal þe doores of þe temple for they: wyl come to slay þe. yea, eue in þe nyght wyl they



they come to put the to death. And I sayd. Wulde any such man as I syle. Who is that beyng as I am, that wyl go in to the temple, to saue his lyfe? I wyl not go in.

**E** And I perceyued, that God had not sente hym. Yet spake he prophecie vpon me, neuer the-  
 lesse, Tobiah and Sanabalat had hyred him for money. Therefore toke he þ money, that through feare I wulde so do, and synne: that they myght haue an euill reporte of me, to blaspheme me. My God thynke thou vpon Tobiah & Sana-  
 balat accordyng vnto these theyr wordes, and of the prophete Hoadia, & of the other prophetes that wolde haue put me in feare.

**A**nd the wall was synplished on the syue and twenty day of the moneth Elul, in two & fyfity dayes. And when all our enemyes herde therof, all þ heathen that were about vs, were asfayde, and their courage fayled them. And they percep-  
 ued, that this worke came of our God. And at þ same tyme were there many of the chiefe of Iuda whose letters went vnto Tobiah, & agayn from Tobiah vnto them (for there were many in Ju-  
 da, that were sworne vnto hym, for he was the sonne in lawe of Sechania, the sonne of Arab, and his sonne Iehonathan had the doughter of Mesullam, the sonne of Sarachia, & they spake good of hym befoze me: & tolde him my wordes) and Tobiah sent letters, to put me in feare.

**The. vii. Chapter.**

*After the wall was buylded: in the watch appoynted. They that returned from the captiuite are nombred.*

**A**nd when the wall was buylded: I hangd on the doores also, and the por-  
 ters, syngers, & Leuites were appoynted. And I comaunded my brother Ha-  
 nani and Hanania the ruler of the castell at Je-  
 rusalem: for he was a faythfull man, and feared God more then dyd many other. And I sayd vn-  
 to them: let not the gates of Ierusalem be opened vntyl the sunne be whote. And whyle they were standyng in the watche, they shut the doores, and barred them. And we appoynted certayne cpte-  
 syngs of Ierusalem, to be watche men, euery one to kepe his watche, and euery one to be ouer a-  
 gaynst his house. As for the cctie, it was large of rowme and great: but the people were fewe therin, and the houses were not buylded.

**A**nd my God gaue me in my herte, that I ga-  
 thered togither the principal men, & the officers and the people, to nombre them: and I founde a  
 register of the nombre of them: whiche came vp  
 befoze out of the captiuite: and founde wyrtten  
 therein. these are the sonnes of þ lande that went  
 vp fro the captiuite of þ carpenge away: whom  
 Nabuchodonosor the kynge of Babylon had  
 brought away: and came agayne to Ierusalem &  
 Iuda euery one vnto his cite. They which came  
 with zoobabel are these, Iesua, Seremias, Asa-  
 riah, Raamia, Rahamani, Mardochee, Sellā,  
 Mesperath, Begual, Rahum, and Baanah.

**E** This is the nombre of the men of þ people of  
 Irael. The children of Pharaos were. ii. & an  
 hundred and two & seuentp, the children of Sa-  
 phatiah, thre hundred & two & seuentp: the chil-

dren of Arab. vi. & i. lii. the children of the cap-  
 tayne of Moab amonge the chyldren of Iesua &  
 Joab, two thousande, eyght hundred & eyghtene:  
 the chyldren of Elam, a thousande, two hundred  
 and foute & fyfity: the chyldren of sathua, eyght  
 hundred and syue and forty: the chyldren of sa-  
 chat, seuen hundred and thre score: the chyldren  
 of Banut, fyre hundred and eyght and forty. the  
 chyldren of Bebat, fyre hundred and eyght and  
 twenty: the chyldren of Asgad, two thousande  
 thre hundred and two and twenty: the chyldren  
 of Adoniam, fyre hundred thre score and seuen:  
 the chyldren of Beagoi, two thousande thre score  
 and seuen: the chyldren of Adin, fyre hundred  
 and syue and fyfity the chyldren of Ater of Be-  
 zekia, eyght and nyntp.

The children of Hasom. iii. & and. xxviii. the  
 chyldren of Besai. iii. & and. xxiii. the chyldren  
 of Hariph, an hundred and twelue: the chyldren  
 of Sibeon, nyntp and syue: the men of Bethle-  
 hem and Bethophah, an hundred foure score and  
 eyght: the men of Anathoth an hundred & eyght  
 and twenty: the men of Beth Asmaueth, two  
 and forty: the men of Kariath Jarim, Cephi-  
 rah and Beeroth seuen hundred & thre and four-  
 ty: the men of Ramah and Seba, fyre hundred  
 and one and twenty: the men of Michmas, an  
 hundred and two and twenty: the men of Be-  
 thel and Ai, an hundred and thre and twenty:  
 the men of Gaba, an hundred and two and fyfity:  
 the chyldren of the other Elam, a thousand, two  
 hundred and foute and fyfity the chyldren of Ha-  
 rim, thre hundred and twenty: the chyldren of  
 Jericho, thre hundred and syue and forty: the  
 chyldren of Lodhabid and Ono, seuen hundred  
 and one and twenty: the children of Sanaa, thre  
 thousande, nyne hundred and thirtyp.

**E** The preastes. The chyldren of Jedaiab of the  
 house of Iesua, nyne hundred and thre & seuentp:  
 the chyldren of Immer, a thousand and two and  
 fyfity: the chyldren of Phathur, a thousand two  
 hundred and seuen and forty: the chyldren of  
 Harim, a thousande and seuentene.

**E** The Leuites. The chyldren of Iesua of Gad-  
 muel, and of the chyldren of Ioduah, foure and  
 seuentp. The syngers. The chyldren of Asaph,  
 an hundred and eyght and forty. The porters:  
 The chyldren of Shallum, the chyldren of Ater,  
 the chyldren of Talmon, the chyldren of Acub, the  
 chyldren of Hatita, the chyldren of Sobai, al to-  
 gyther an hundred and eyght and thirtyp.

**E** The Netthinims. The children of Ziba, the chil-  
 dren of Hasupha: the chyldren of Tebathoth, the  
 children of Eros the chyldren of Sia, the children  
 of Phadon the children of Lebanah the children  
 of Hagaba, the children of Salmai, the children  
 of Hanan the children of Sidel: the children of  
 Gaber, the children of Keata, the chyldren of Ke-  
 zai, the children of Meroda the children of Sa-  
 lam: the children of Asa: the children of Pha-  
 leab, the children of Besai, the children of Henu-  
 num, the children of Sephusim, the children of  
 Sachuc, the children of Hachupha, the children  
 of Harhur, the children of Bazlith, the children  
 of Mehida, the children of Harla, the children  
 of Barcoz.



of Barcos, the chyldren of Siffera: the chyldre of Chamah, the chyldren of Reziab, the chyldren of Hatipha.

**A** The chyldren of Salomons seruauntes, the chyldren of Sotai: the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiah, the chyldren of Batpil, the chyldre of Dochereth of zabaim, & chyldren of Amou. All these Aethenims, and & chyldren of Salomons seruauntes, were thre hundred, nyntye and two.

And these wet vp also of Ehel, Mela, Ehel Harla, Cherub, Adon, & Immer: but they could not shewe theyr fathers house, nor theyr sede, & that they were of Israel. The chyldren of Dalatib, the chyldren of Ehotha, and the chyldren of Rechoda, syre hundred and two and fourtye.

And of the prestes the chyldren of Dabhiab: the chyldren of Haros, & chyldre of Bersilai which toke one of the daughters of Bersilai the Giliadite to wyfe, and was named after theyr name. These sought theyr wytyng in the regystr of their generaciō, but they were not founde, therefore they were put from the presthode. And Hathirsata sayde vnto them: that they shulde not cate of the most holy, tyll there came vp a prest whiche shulde were Urim and Thumim.

And so the hole congregacyon together was two and fourty thousande, thre hundred & thre scoze, belydes theyr seruauntes and maydens, of whom there were. vii. thousand, thre hundred and. cccc. And they had two hundred & xlvi. spryng men and women. Theyr horses, scue hundred and syre and thrytye, and theyr mules two hundred and syue and fourtye. The camels foure hundred and syue and thrytye syre thousande, scuen hundred and twentye asses.

**G** And certayne of the auncyent fathers gaue vnto the worke. Hathirsatha gaue to the treasure a thousande peces of golde, syfthe balens, syue hundred and thrytye prestes garmentes. And some of the chiefe fathers gaue vnto & treasure of & worke, twenty thousande peces of gold and two thousand and two hundred pounce of syluer. And the other people gaue twenty thousande peces of golde, and two thousand pounce of syluer, and thre scoze and scuen prestes garmentes. And the prestes and Leuites, the porters and the syngers and the other of the people and the Aethenims & all Israel, dwelt in theyr ctytes. And the seuenth moneth came, and the chyldren of Israel were in theyr ctytes.

**The viii. Chapter.**

**E**sdra: as gathered together the people, & readeth to the the law. They kept the feast of tabernacles as bothes.



**A**nd so the people gathered them selues together as one man, in the strete that was before the watergate, and they sayde vnto Esdras the scribe, that he wuld fetch the boke of the lawe of Moyses, whiche & Lorde commaunded to Israel. And Esdras the preste brought the law before the congregacyon both of men and women: and all that coulde vnder-

stande byd herken vnto it, vpon the first day of the seuenth moneth, and he redde therein, in the strete that was before the watergate (from the mornynge vntill the noone daye) before men & women that byd harken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Esdras the scribe stode vpon an hye pulpyt of wood whiche they had made for & preachynge, and belyde hym stode Marthia, Sema, Anania, Ciaab, helkia, and Maasria, on his ryght hande, and on his left hande stode Pedai, Misael, Malchia, Hasum, Halebadana, zachari, and Mesulam.

And Esdras opened the boke before all & people, for he stode aboue all the people: And when he opened it, all the people stode vp. And Esdras praysted the Lorde the great God. And all the people answered Amen, Amen, with theyr handes vp, and bowed them selues, and worshipped the Lorde, fallynge downe vpon their faces to the grounde. And Iesua, Baam, Serabiah, Jamin, Acub, Sebatbat, Hadai, Maasria, Celita, Azaria, Jozabad, Hanan, Belai. & the Leuites caused the people to gene hede vnto the lawe, and the people stode in theyr place. And they red in the boke of the lawe of God by synctlye and playnely, so that men vnderstode the thyng that was red. And Echemiah, which is Hathirsata, and Esdras the prest and scribe and the Leuites that caused the people to take hede, sayde vnto all the people this daye is holy vnto the Lorde poure God: be not you soze, and wepe not. For all the people wepte, when they hearde the wordes of the lawe.

And he sayde vnto them: \* go your way and eate of the fat, and drinke the swete, and sende part vnto them also that haue not prepared the selues: for this daye is holy vnto our Lorde, be not ye soze therefore: for the ioye of the Lorde is your strength. And the Leuites stilled al the people, and sayde: hoide your prae, for the day is holy, were not ye your selues. And all the people went theyr waye to eate and drinke, and to sende parte vnto other, & to make great myght because they had vnderstande the wordes that were declared vnto them.

And on the nexte daye were gathered together the chiefe fathers among all the people and the prestes and Leuites, vnto Esdras & scribe, that they myght vnderstande the wordes of the lawe. And they founde wyrtten in the lawe, \*(whiche the Lorde had commaunded by Moyses) that the chyldren of Israel shoulde dwell in bothes in the feast of the seuenth moneth, and & they shoulde cause it to be declared and proclaymed in all theyr ctytes, and thozowout Ierusalem, saying: go forth vnto the mount, and fetch olyue bzaunches, pine bzaunches, myr bzaunches, Balme bzaunches, and bzaunches of thycke tre: to make bothes, as it is wyrtten.

And so the people went forth, and fet them, & made them bothes, euerye one vpon the rooffe of his house, and in theyr courtes, and in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim.

**And**

1. ESD. III. 2. 11. 12. 13. 14.

1. ESD. III. 2. 11. 12. 13. 14.

1. ESD. III. 2. 11. 12. 13. 14.



And all the congregacion of them that were com-  
agapne out of captiuitie made bothes, and sate  
vnder the bothes for spyns the tyme of Iosua the  
sonne of Nun vnto this daye, had not the chyl-  
dren of Israel done so, and there was very great  
gladnesse. And euery daye from the fyrste daye  
vnto the last, red Eldas in the booke of the lawe  
of God. And seuen dayes helde they the feaste, &  
on the eyghte daye they gathered together, ac-  
cordinge vnto the maner.

The ix. Chapter.

The people repente, and forsaue they: strange wordes &  
blasphemies the benefites of God, & the spyns of people.

**I**n the xxiii. day of this moneth came the  
chylidren of Israel together agapne with  
fasting sackclothes, and earth vpon the  
and they that were of the seide of Israel were se-  
parated, from all the straunge chylidren, & stode  
and knowledged they synnes and the wycked-  
nes of they fathers, and stode vpon in the place  
and red in the booke of the lawe of the Lord their  
God four tymes on the daye, and they knowle-  
ged and worshypped the Lord they God four  
tymes on the day. And the Leuites stode on by  
namely Iesua, Bani, Cadmiel, Sabanah, Bu-  
ni, Sarebiah, Bani and Canani, & cryed loude  
vnto the Lord they God. And the Leuites,  
Iesua and Cadmiel Bani and Sabanah, Se-  
rebia and Iodiah, Sebanah & Iudabiah sayde:  
stande vpon, and praye the Lord poure God for  
euer: and let thankes be geuen vnto the name of  
thy glory, whiche excelleth all thankesgeyng  
and praye. Thou arte Lord alone. Thou hast  
made heauen, and the heauen of all heauens,  
wyth all they hoolle, the earthe: and all thyng-  
es that are therein, the see and all that is ther-  
in, and thou preseruest them all, and the hoolle  
of heuen worshyppeth the.

**T**hou arte the Lord God, that hast chosen  
Abraam, and broughtest him out of Chal-  
dea: & and calleddest hym Abraam, and foun-  
dest his hert fapthfull before the \* and madeest a  
couenaunt with hym, to geue vnto his seide the  
lande of the Cananites, Hethites, Amorites,  
Pheresites, Jebusites and Gerisites, and haste  
made good thy wordes: for thou arte ryghte-  
ous. \* and haste considered the mylery of our fa-  
thers in Egypt, and heard the complaine by  
the red see, and shewed tokens and wonder vpon  
Pharao, and on all his seruantes, and on all the  
people of his lande. for thou knewest that they  
were presumptuous and cruel agaynst them, and  
so madeest thou the a name, as it is this daye.  
And the red see dyddest thou denyde in sondre be-  
foze them, so that they went thorow the myd-  
des of the see drye shodde: and they persecuters  
threwest thou in to the depe (as a stone) in the  
myghtye waters: and leddest them on the daye  
tyme wyth a cloudye pyller, and on the nyghte  
season in a pyller of fyre to shewe them lyght in  
the waye that they wente.

**T**hou camest downe also vpon mount Si-  
nai, and spakest vnto them from heuen, and ga-  
uest them ryght iudgementes, true lawes, good  
commaundementes and statutes, and declared-

dest vnto them thy holy Sabbath, & commaun-  
dest them preceptes, ordynances and lawes,  
by the haude of Moyses thy scruaunte. and ga-  
uest them breade from heuen, when they were  
hungrye, and broughtest forth water for them  
oute of the rocke, when they were thyrstye: and  
promysedest them that they shulde go in, & take  
possession of the lande. ouer which thou haddest  
lyfte by thyne hande for to geue them.

But they and our fathers were proude and  
herdened: so that they folowed not thy commaun-  
dementes: and wolde not obeye, neyther were  
mynde full of the wonders that thou dydest for  
them. but became obstinate & headye, in somuch  
that they touned backe to theyre bondage for  
theyr disobedience. And thou my God forga-  
uest, and wast gracypus, mercypful, pacient and  
of greates goodnesse, and forsokest not them.

\* And thought they made a molten calfe: & sayd  
This is thy God that brought the oute of the  
lande of Egypte and dyd greates blasphemies,  
yet forsokest thou them not in the wyldernesse,  
accordinge to thy great mercy. \* And the cloudye  
pyller departed not from them on the day tyme:  
to leade them the waye, neyther the pyller of fyre  
in the nyght season, to shewe them the lyght in  
the waye that they went.

And thou gauest them the good spyrite to  
enfourme them, & withheldest not thy manna  
from theyr mouth, and gauest the water when  
they were thyrstye. Fourtye yeres longe madeest  
thou prouision for them in the wyldernesse, for  
they lacked nothyng: theyr clothes wared not  
olde, and theyr fete welled not. And thou ga-  
uest them kyngdomes and nacpous, and parted  
dest them accordinge to theyr porcions: so that  
they possessed the lande of Sehon kyng of the  
sebon and the lande of Og the kyng of Kasan.  
And they chylidren multiplieddest thou as the  
starrs of heauen, and broughtest them into the  
lande wherof thou haddest spoken vnto theyr  
fathers, that they shulde go into it, and haue it  
in possession.

And the chylidren went in, and possessed the  
lande, \* and thou subduedest before them the in-  
habiters of the lande, euen the Cananites: and  
gauest them into theyr handes, with theyr kny-  
ges and the people of the lande, that they might  
do with them what they wolde. And they wan  
theyr stronge cityes and a fat lande, & toke pos-  
session of houses, that were full of all maner of  
goodes welles dygged out, byneparades, oyle-  
gardens, and many fruteful trees, and they did  
cate, and were fylled and became fat, and lyued  
in welth thorow thy great goodnes. Neuer the-  
lesse they were disobedient, & rebelled agaynst  
the, and cast thy lawe behynd theyr backs and  
\* due thy prophetes whiche exhorted them car-  
nestly, that they myght byng them agayne vnto  
the) and dyd greates blasphemies. Therefore  
thou gauest them ouer into the hande of theyre  
enemies that vted them.

And in the tyme of theyr trouble when they  
cryed vnto the: thou herdest them from heauen:  
and thorow thy great mercy thou gauest them  
saupours



saupours which helped them out of the bande of theiꝝ enemies. But whē they came to rest they turned backe agayne, to do euil befoze the: theiꝝ foze lesteſt thou them in the bande of theiꝝ enemies, so that they had the dominyon ouer them. And when they conuerted and cryed vnto the, thou herdest them from heauen, & many tymes hast thou deliuered the accoꝝdyng to thy great mercy, and testifedst vnto the that thou myght testifyng them agayne vnto thy lawe.

Le. xiii. a.  
Ex. xiii. a.  
Ex. xiii. b.  
Ex. xiii. c.

Not withſtandynge, they were proude, and hearkened not vnto thy commaundementes, but spinned in thy lawes\* (which yf a mā do he ſhal lyue in them) and turned the ſhuldre away, and were dyſmecked, and wolde not heare. And many yeres byddeſt thou forbear them, and testiſpediſt vnto them thowow thy ſpyrite, euen by þ hande of thy prophetes and yet wolde they not heare. Therefore gaueſt thou them into þ hande of the nacyons in the landes. And foꝝ thy great mercyes ſake, thou haſte not vtterlye conſumed them, neſther foꝝ ſaken them foꝝ thou art a gra- cyous and mercyfull God.

Ex. xiii. b.  
Ex. xiii. c.  
Ex. xiii. d.

\* Nowe therfoze our God, thou great God, myghtye and terꝛyble, thou þ kepeſt couenaunt and mercy, regarde not a lytle all the trauaple that hath happened vnto vs, and oure kynges, oure pꝛinces, oure preſtes, oure prophetes and oure fathers, and all thy people ſynge the tyme of the kynges of Aſſur vnto this day. And truly thou art iuſt, in all that thou haſt brought vpon vs: foꝝ þ haſt done ryghte. As foꝝ vs, we haue bene vngodlye, and oure kynges and oure pꝛinces, oure preſtes and oure fathers haue not done after thy law, noꝝ regarded thy commaundementes and thy earnest exhortacyons wherwith thou haſte exhorted them, and they haue not ſerued the in theiꝝ kyngdome, and in thy great goodes that thou gaueſt them, and in the large and plēteous lande which thou gaueſt befoze them, and haue not conuerted from theiꝝ wycked workes. Beholde, we are in bondage this daye: and ſo is þ lande that thou gaueſt vnto oure fathers, to enioye the frutes and goodes therof behold, there are we bondmen. And great is the encrease of it vnto the kynges whome thou haſt ſet ouer vs, bycauſe of our ſynnes: and they haue dominyon ouer oure bodyes and cattell (euen as they wyll them ſelues) and we are in greate trouble. And in al this make we a ſure couenaunt, & wyte it and oure pꝛinces, Leuites & preſtes ſcale vnto it

The. x. Chapter.

The names of them that ſealed the couenaunt betweene God and the people.

**T**he ſealers were Nehemiah (that is) bhabirſatha the ſonne of bhabalia and zedeſia, Sarai, Aſariah & Jere- my, bhabur, Amaria, Malchia, Ma- ſus, Sebaniah, Walluch, Harin, Merimoth, and bhabia, Daniel, Jenthon, & Saruch, Me- ſulam, Abia, and bhamin, Maſia, Selgat & Semeia: theſe were preſtes. The Leuites were Jeſua the ſonne of Azania, Benai, amonge the chyldzen of benedab and Cadmiel. And theiꝝ bꝛethꝛen Serſania, bhabia, Celita, Delara ha

nan, Micha, Rehob, and Aſabiah, Seachur, Serchia, Sabania, bhabia, Bani and Beninu:

The heedes of the people were, bhabes the captayne of Moab, Elam, zathu & Bani Boni Aſgad, Sebai, Adonia, Begoai, Adin, Ater, Hezekia, Aſur, bhabia, bhalum, Seſai, Harip, A- nat both and Sebai, Magphias, Meſulam, He- ſir, Meſelabel, zadoc, Jaddua, bhalatia, bhamā Anama, bhoſra, bhamania, bhabub, bhalobes, bha- lea, Sobek, Rehun, bhabena, Maſia, Abia, Anan and Anan, Walluch, Harin, & Baana.

And the other people, the bꝛettes, Leuites, bꝛ porters, ſyngers, Aſchunims, and all they that had ſeperated them ſelues frome the people in þ landes vnto the lawe of God, wyth theiꝝ wy- ues, theiꝝ ſonnes and theiꝝ daughters, and as many as coulde vnderſtande, and theiꝝ lordes þ had rule of them, receyued it foꝝ theiꝝ bꝛethꝛe.

\* And they came to ſwear and to bynde the ſelues w an oth to waikie in Gods lawe, whiche was geuen by Moſes the ſeruaunt of God: and that they wolde obſerue and do accoꝝdyng vnto all the commaundementes, iudgements and ſtatutes of the Loꝝde oure God: \* and that we wolde not geue oure daughters vnto the people in the lande, neſther to take theiꝝ daughters foꝝ oure ſonnes. \* And yf the people of þ land brought ware on the Sabbath and all maner of vytayles to ſell, that we wolde not take it of them on the Sabbath and on the holy dayes: \* and that we wolde let the ſenenth yere be free, concernynge all maner of charge.

Ex. xiii. d.  
Ex. xiii. e.

Ex. xiii. f.

Ex. xiii. g.

Ex. xiii. h.

Ex. xiii. i.

And we decreed a ſtatute vpon oure ſelues to geue petyly the thyrde parte of a ſycle to the mi- niſtracyon in the houſe of oure God, to the ſhe- w bread, to the dayly meate offering, to the dayly burnt offering of the Sabbathes, of the newe moones and feaſt dayes and to the thynges that were ſanctified, and to the offeringes of attone- ment, to reconſyle Iſrael withall, and to all the buſynelle in the houſe of oure God.

And we caſt the lotte amonge the preſtes, Le- uites and the people, foꝝ offering of the wood to be brought vnto the houſe of oure God ſo pety- e o pere. after the houſes of oure fathers. that it myght be bzent at tymes appoynted, vpon the altar of the Loꝝde God, as it is wytten in the lawe: and to byng the fyrſt thynges of oure lande and the fyrſt thynges of oure frutes of all trees: pety by pety vnto the houſe of the Loꝝd: and the fyrſt thynges of oure ſonnes, and of oure cattell, as it is wytten in the lawe, and the fyrſt thynges of oure oxen and of oure ſhepe, which we ſhuld byng to the houſe of oure God, vnto the bꝛettes that miniſter in the houſe of oure God and that we ſhulde byng the fyrſt thynges of oure dough and oure beuſe offeringe, and the frutes of all maner of trees, of wyne alſo and of oyle, vnto the bꝛ- ettes, to the cheſtes of the houſe of oure God. And the tythes of oure lande vnto the Leuites, that y Leuites myght haue the tythes in all the cyꝛes of oure miniſtracyon. And the Preſt the ſonne of Aaron ſhall with the Leuites, haue alſo of the tythes of the Leuites, ſo that the Leuites ſhal byng vnto the tythes of theiꝝ tythes vnto the

houſe



house of our God, to the store houses, and to the treasure houses. For the chyldren of Israel, and the chyldren of Leuy had bypnyng up the beue of-ferpnyges of the coyne, wyne and oyle vnto the store houses, there as are the vessels of the sanctuarpe: and the prestes that min: ster, and the porters and singers, þ we forsake not the house of oure God.

**The. xi. Chapter.**

**Who dwelled in Jerusalem after it was buylded, and who in the cityes of Iuda.**

**A**nd the rulers of the people dwelt at Jerusalem: The other people also cast lottes. þ amonge ten, one parte shulde go to Jerusalem into the holy cite to dwel, and nyne partes to be in the cyties: and the people thanked all the men that were wyllpnyge to dwel at Jerusalem.

These are the hebes of the lande that dwelt in Jerusalem and in the Cytes of Iuda, euerye one in his possession, and in the cytes they of Israel, the prestes, Leuites, Bethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Iuda and Ben Jamin.

Of the chyldren of Iuda: Athaliah the sonne of Elia, the sonne of zachari, the sonne of Amaria, the sonne of Saphatia, the sonne of Mahalaleel, the chyldren of Phares. And Maasia the sonne of Maruch, the sonne of Chal hole, þ sonne of Hasata, the sonne of Adai, the sonne of Joiarib, the sonne of zachary, the sonne of Silony. All these were þ chyldren of Phares that dwelt at Jerusalem, euen foure hundred threscore and cyght valeaunte men.

These are the chyldren of Ben Jamin, Salu the sonne of Mesallam, the sonne of Joed, þ son of Pedata, the sonne of Calai, the sonne of Asaia, the sonne of Jethiel, the sonne of Isai. And at Jer bym Sabai, Selai nyne hundred and xxviii. And Joel the sonne of zichri had the ouersyghte of them: and Iuda the son of Senua was nexte ouer the Cite.

\* Of the prestes: Jedasah the sonne of Joiarib, Jachin, Saraiab the sonne of helkia þ son of Mesallam, the sonne of zadoc, the son of Ahetaroth, the sonne of Ahitob, was Prynce in the house of God and hys brethren that perfourmed the worke in the temple. viii. hundred and. xxi. And Joia the sonne of Jeroham, the sonne of Palaiel, the sonne of Amzi, the son, of zachari, the sonne of Phasbur, the sonne of Malchia: and his brethren these amonge the fathers, two hundred and two and fourtye. And Anasai the son of Azrael, the sonne of Abasai, the sonne of Moslemoth, the sonne of Jminer: and his brethren were valeaunte men: an hundred and cyght and twentye. And they ouersear was zabdiela son of one of the great men.

\* Of the Leuytes: Semecia the sonne of Hasub, the sonne of Aserikam, the sonne of Hasabia the sonne of Hunni, and Sabathai, and Josabab of the chefe of þ Leuites, had the ouersyghte of the outwarde busynesse of the house of God. And asaphani the sonne of Micha, the sonne

of zabdi, the sonne of Asaph: was the pryncipal to begynne the thankesgeuing and prayer. And Bahukia the seconde amonge his brethren, & Abda, the sonne of Sammua, the sonne of Galal, the sonne of Jeduthum. All the Leuytes in the holy cite were two hundred foure score and foure. \* And the porters Acub and Talmō, and theyre brethren that kepte the portes, were an hundred and two and scuentye. As for the residue of Israel, the prestes and Leuytes, they were in all the cytes of Iuda, euerye one in hys inheritaunce.

And the Bethinims dwelte in Ophel: and Ziba and Gifpa was set ouer þ Bethinims. The ouersear of the Leuites at Jerusalem was Elsi, the sonne of Baani, the sonne of Asabi, þ sonne of Mathania, the sonne of Micha.

Of the chyldren of Asaph there were syngers aboute the busynesse in the house of God, for it was the kynges commaundement concernynge them: that the syngers shoulde deale sayntfully euerye daye as was accordeynge.

And Bathara the sonne of Mesababel of þ chyldren of zerab the sonne of Iuda next þ kyng in all matters concernynge the people and theyre vyllages and landes. And some of the chyldren of Iuda that were without the townes of their lande dwelt at Mariath Arche, and in the vyllages therof: at Didon, and in the vyllages therof: and at Jezabel, and in the vyllages thereof: at Jesua, Moludap, Bethphalel in þ towne of Dual, Beerseba, and in theyre vyllages: at Silkelag & Moconah, and theyre vyllages: and at Enremon, zarah, Jerimoth, zonoa, Odollam, and in theyre vyllages at Lachis and in þ feldestherof: at Alka, and in the vyllages therof: and they dwelt fro Bersabe vnto þ vale of himmō

The chyldren also of Ben Jamin, of Geba, dwelt at Machmas, Aia, Bethel, and in theyre vyllages. And at Anothoth, Nob, Ananyah, Hazor, Ramah, Bethaim, habid, zebolai, Nabalah, Lod and Ono, the carpenters vallepe. And the Leuites had possession bothe in Iuda, and in Ben Jamin.

**The. xii. Chapter.**

**The prestes and Leuytes whiche came bygd zozobabel vnto Jerusalem are nombred, and the wall is reedified.**

**T**hese are the prestes and Leuites that went up with zozobabel the sonne of Salathiel, and with Jesua, Sararia, Jeremy and Esdras, Amaria, Asaluch, Hatus, Sechama, Kehum, Merimoth, Jaddo, Senthoi, Abia, Mathan, Maaria, Selaga, Semecia, Joiarib, Joiada, Salu, Amocke, helkia and Jabeia: These were the heades among the prestes and theyre brethren in þ dayes of Jesua. The Leuites were these, Jesua, Benuni, Cadmisel, Sarabia, Iuda, and Mathania, which was ouer the offyce of thankesgeuyng, he and his brethren, Bahukia: and Hunni and theyre brethren, were about them in þ watches.

Jesua begat Joakim: Joakim also begate Eliasib: and Eliasib begat Joiada: Joiada begat Jonathan, and Jonathan begat Jachua. In

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the dayes of Ioaſhim were theſe & theſe fathers amonge the preſtes: vnder Sararia, Mararia, vnder Jeremij, Hanania, vnder Eldras, Meſullā, vnder Imaria, Jehoanā. vnder Milico, Jonathā: vnder Sebania, Joſeph: vnder Harim Adua: vnder Maraioth, Helkia: vnder Jodo, zachari: vnder Genthon, Meſullam: vnder Abia, zichzi: vnder Miniamin, and Moadia, Pil-tai: vnder Belga, Samua: vnder Semela, Jehonathā: vnder Joſarib, Metthanai: vnder Jadaia, Uſi: vnder Delai, Kelai: vnder Amok, Eber: vnder Helchia, haſabia: vnder Jadaia, Nathanael. And in ſtyme of Eliaſib, Joiada, Johnan and Jadaia, were the cheſe fathers amonge the Leuites and the preaſtes, witten vnder the captiue of Darius the Perſian. The chyl-dren of Leui, the principal fathers were wrytten in the Chronycles vnto the tyme of Jonathan the ſon of Eliaſib. And theſe were the cheſe amonge the Leuites haſabia, Serobia, and Jeſua the ſon of Cadmiel, and they & brethern in theyr preſence to geue prayſe and thankes, accordyng as Dauid the man of God had ordeyned it, one watch ouer agaynſte another, Mathania, Salbukia, Obadia, Meſullam, Talmon and Ahub were porters in the watche at the threſholdes of the gates. Theſe were in the dayes of Ioaſhim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Achemia the captayne, and of ſt preaſt Eldras the ſcripbe.

And in the dedication of the wall at Jeruſalem: they ſought the Leuites out of all theyr places, that they myght be brought to Jeruſale to kepe the dedicacyon & gladnetie, wyth thankſgeuynges and ſyngyng wyth cymbales, pſalteryes and harpes. And the chyl-dren of ſt ſyngers gathered them ſelues together from euery ſyde out of the playne countrey about Jeruſale, and from the byllages of Netophathi, fro the houſe of Gilgal, and out of the countreys of Geba, and Almaheth, for the ſyngers had buylded theym byllages rounde about Jeruſalem. And ſt preaſtes and Leuites were purifyed, and clenſed the people: and the gates, and the wall.

And I brought the prynces of Iuda vp vpon the wall, and appoynted two greate queres of men to geue thankes, whiche went on the ryght hande of the wall towarde the donge gate, and after them went Hoſaia, and halfe of the prynces of Iuda, and Alaria, Eldras: and Meſullam Iuda, Ben Janun, Semia & Jeremij & certayn of the preſtes chyl-dren wyth trompettes, namely zachari the ſonne of Jonathan, the ſone of Semia, the ſon of Mathania, the ſon of Michai the ſonne of zachari, the ſon of Alaph and his brethren, Semia, Alarael, Malalai, Gilalai, Maai, Nathanael, and Iuda & Hanani, wyth ſt muſical instrumentes of Dauid the man of God.

And Eldras ſt ſcripbe went before them and beſyde the welgate, they went vp ouer agaynſt them vpon the ſteppes of the citty of Dauid, at the goynge vp of the wall beyonde the houſe of Dauid, vnto the watergate Eaſtwarde.

The other quere of them that gaue thankes went ouer agaynſt them, and I after them, & the

halfe parte of the people vpon the wal, beyonde the fornice gate vnto the brode wall, & beyonde the poſte of Ephraim, and beyond the olde gate beyonde the ſyſhegate, and the tower of Hana-neel, and the tower of Mea, vntyl the ſhepgate. And they ſode ſpl in the pryſon gate, & ſo ſode the two queres (of them that gaue thankes) in the houſe of god: and I, and the halfe of the rulers wyth me, and the preſtes, namely Eliakim Maſia, Miniamin, Michai, Elioenai, zachari, and Hanania: wyth trompettes, and Maſia, Temeliah, Eleazar, Uſi, Jehohanan, Melchiah, Elam, and Ser. And the ſyngers ſange loude, haupng Jeſiah for theyr ouerſear.

And the ſame daye they offered greate ſacrifyces and reioyced: for God hadde geuen them great gladnetie, ſo that both the wyues & chyl-dren were ioyfull: and the myſth of Jeruſalem was hearde farre of.

At the ſame tyme were there men appoynted ouer the treaſure houſes (wherin were the heue-offrynges: the fyrſt ſynges, and the tythes) that they ſhulde gather them out of the feldeſ about the citty, to deſtribute them vnto the preaſtes and Leuites, accordyng to the lawe: for Iuda was glad of the preſtes and Leuites, that they ſode and waityd vpon the offyce of theyr God which is a pure offyce. And the ſyngers and porters ſode after the commaundement of Dauid and of Salomon his ſonne, \* for in the tyme of Dauid and Alaph, were the cheſe ſyngers founde, and the ſonges of prayſe & thankſgeuyng vnto God. In the tyme of zoſobabel, and Nehemiah dyd all they of Iſraell, geue porcyons vnto the ſyngers and porters, euery daye bys porcyon, and they gaue tythes vnto the Leuites, and the Leuites gaue tythes agayne vnto the chyl-dren of Aaron.

### ¶ The xlii. Chapter.

The lawe to red, and to den they haue herde ſeperate from them all ſtraungers &c.



And that daye dyd they reade in the booke of Moſes, and the people haſhened thereto, and there was founde wrytten, \* ſt the Ammonites & Moabites ſhulde neuer come into ſt congregacyon of God, becauſe they met not ſt chyl-dren of Iſrael wyth breade & water: \* but byzed Baalam agaynſt them, that he ſhulde curſe the and our God turned the curſe into a bleſſyng. Now when they heard ſt lawe, it fortunyd, that they ſeperated from Iſrael euery one that had myrte hym ſelfe therein. And before this had the preaſt Eleaſib the ouerſpyght of the treaſury of the houſe of oure God, and he was kynſman to Tobia: and had made hym a greate chambze, & there had they afore tyme layde the offerynges frankencenſe, beſell, and the tythes of corne, wyne and oyle (accordyng to the comaundementes geuen to the Leuites, ſyngers and porters) and the heue-offrynges of the preſtes.

But in all this tyme was not I at Jeruſale: for in the xxxii. yere of Artaxerſes king of Babilon, came I vnto the kynge, and after certayne dayes obtayned I licence of the kynge to come to Je-

de. xxxii. a

de. xxxii. a

de. xxxii. a

to Je.



the dayes of Ioaſhim were theſe ſcheſe fathers amonge the preſtes: vnder Sararia, Mararia, vnder Jeremij, Hanania, vnder Eldras, Meſullā, vnder Imaria, Jehoanā. vnder Milico, Jonathā: vnder Sebania, Joſeph: vnder Harim Adua: vnder Maraioth, Helkia: vnder Jodo, zachari: vnder Genthon, Meſullam: vnder Abia, zichzi: vnder Miniamin, and Moadia, Pil-tai: vnder Belga, Samua: vnder Semela, Jehonathā: vnder Joſarib, Metthanai: vnder Jadaia, Uſi: vnder Delai, Kelai: vnder Amok, Eber: vnder Helchia, haſabia: vnder Jadaia, Nathanael. And in ſ tyme of Eliaſib, Joiada, Johnan and Jadia, were the cheſe fathers amonge the Leuites and the preaſtes, wnt ten vnder the capteyn of Darius the Perſian. The chyl-dren of Leui, the principal fathers were wyrtten in the Chronycles vnto the tyme of Jonathan the ſon of Eliaſib. And theſe were the cheſe amonge the Leuytes haſabia, Serobia, and Jeſua the ſon of Cadmiel, and they bzethzen in they preſſe to geue prayſe and thankes, accordyng as Dauid the man of God had ordeyned it, one watch ouer agaynſte another, Mathania, Salbukia, Obadia, Meſullam, Talmon and Shub were porters in the watche at the threſholdes of the gates. Theſe were in the dayes of Ioaſhim the ſonne of Jeſua, the ſonne of Joſedec, and in the dayes of Achemia the captayne, and of ſ preaſt Eldras the ſerpye.

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de. xxxiii. a

de. xxxiii. a

de. xxxiii. a

to Je.



to Jerusalem. And I gat knowledge that Elia-  
sib wyd vnto Tobia, in that he had made hym a  
chambre in the court of the house of God, and it  
grieved me sore, & I cast forth all the vessels of þ  
house of Tobia out of the chambre, and commaun-  
ded them to cleanse the chambres. And thither  
brought I agayne the vessels of þ house of God  
with the meat offering and the incense.

And I perceyued that the porcyons of the Le-  
uites were not geue them, & that every one fled  
to his lande, euen the Leuites and syngers that  
executed the worke. Then reproveth I the rulers  
and sayde: Why is the house of God forsaken?  
And I gathered them together, and set them in  
theyr place. Then brought all Iuda the tythes  
of corne and wyne, and oyle, vnto the treasure.  
And I made treasurers ouer the treasure, euen  
Selenium the prest, and Zador the scribe, and of  
the Leuites, Phadai, and vnder theyr hande  
was Hanan the sonne of zacur, the sonne of Ma-  
thania, for they were counted fapthfull, & theyr  
offyce was to distribute þ porcyons vnto theyr  
brethe. \* **Thynke vpon me, O my God** herein  
and wyte not out my mercy that I haue shewed  
on the house of my God, and on þ offyces therof.

At the same tyme saw I some treading wyne  
presses on the Sabbath, & bryngyng in beeres,  
and asses laden with wyne, grapes, fygges and  
bryngyng all maner of burthens vnto Jerusa-  
lem vpon the Sabbath day. And I rebuked the  
earnestly the same daye that they solde the vnt-  
taples. There dwelte men of Tyre also therein,  
which brought fyre and all maner of ware, and  
solde on the Sabbath vnto the chyldren of Ju-  
da in Jerusalem. Then reproveth I the rulers in  
Iuda, and sayde vnto them what euell thyng is  
this that ye do, and breake the Sabbath daye?  
Wyd not your fathers euen thus, and oure God  
brought all this plage vpon vs, and vpon theyr  
cite? And ye make the wrath more yet vpo I-  
rael, in that ye breake the Sabbath.

And it fortuneth that when the portes of Je-  
rusalem began to be darke in þ euenyng before  
þ Sabbath, I commaunded to shut the gates and  
charged, that they shuld not be opened tyll after  
the Sabbath & some of my seruautes let I at þ  
gates, & there shulde no burthe be brought in on  
the Sabbath daye. Then remayned the chapmē  
and marchauntes ones or twyse ouer nyght w-  
out Jerusalem with all maner of wares. Then  
reproveth I them sore, & sayde vnto the why ta-  
ry ye all nyght about the wall? If ye do it ones  
agayne, I wyl lape handes vpon you. Fro that  
tyme forth came they nomore on the Sabbath.  
And I sayde vnto the Leuites þ they shuld clese  
them selues, & that they shuld come and kepe the  
gates, to halowe the Sabbath daye. **Thynke**  
**vpon me (O my God)** concernyng this also, &  
spare me accordyng to thy great mercy.

And at the same tyme saw I Jewes that ma-  
nyed wyues of Adod, of Annon, and of Moab  
and theyr chyldren spake halfe in the speache of  
Adod, and could not speake in the Jewes lan-  
guage, but by the tynge myght a man perceyue  
euery people. Then I reproveth them, and cursed

them, and smote certayne men of them, & made  
them bare, and toke an oth of them by God: Ye  
shall not geue your daughters vnto theyr son-  
nes, neyther shall ye take theyr daughters vnto  
your sonnes, or for your selues. Wyd not Salo-  
mon the kyng of Israel synne for such? and yet  
amonge many hepythen was there no kyng lyke  
hym, whiche was dere vnto his God, and God  
made hym kyng ouer Israel: and yet neuer the  
lesse, outlandyshe women caused hym to synne.  
Shall we then obeye vnto you, to doo all theys  
greate euill, and to trasgresse agaynst our God  
and many straunge wyues?

And one of the chyldren of Jehoiada the son  
of Eliaf the hye preste had made a contracte  
w<sup>th</sup> Sanabalat the horonyte: but I chaled hym  
from me: (O my God) **thynke thou vpon them** þ  
desple the presthod & the couenaunt of the prest-  
hode & of the Leuites. Thus cleneth I them fro  
all such as were outlandyshe, and appoynted the  
courtes of the prestes and Leuites euerie one in  
his offyce, and to offer the wood at tymes ap-  
poynted, and the fyrst frutes: **Thynke thou vpon**  
**me (O my God)** for the best. *Am.*

**The ende of the seconde boke of Esdras** other  
wyse called the boke of Nehemia.

## The boke of Esther.

### The fyrst Chapter.

**King Ahasuerus maketh a royal feast, wherunto þ quene**  
**Waldi wyl not come, for whiche cause she is deuorced.**



**Fortuned, in the dayes of Ahasue- A**  
rus, which raygned from Indea vn-  
to Ethiopia (ouer an hundred and se-  
uen and twenty landes) euen in those  
dayes when þ kyng Ahasuerus sat  
on his seate royal, whiche was in Susan the  
chefe cite, in the thyrde yere of his raygne, he  
made a feast vnto all his prynces and seruaun-  
tes. And the myghty men of Persia and Ede-  
dea, the captaynes also and rulers of his coun-  
tries were before hym, and he shewed þ rycheffe  
and glorie of his kyngdome, & the glorious wor-  
shyppe of his greatnes many dayes longe: euen  
an hundred and. lxxx. dayes.

And when these dayes were expyred, þ kyng  
made a feast to all the people that were in Su-  
san the chefe cite, bothe vnto greate and small  
seven dayes longe in the court of the garden by  
the



the kynges palace: where there hanged whyte grene and yelow clothys, fastened with cordes of fyne sylke, and purple in siluer cynges, vpon pylers of marble stone.

The benches also were of golde and syluer made vpon a pauement of grene, whyte, yelow and blacke marble. And they dranke in vessels of golde. And chaunged vessel after vessel. And the kynges wyne was muche accordyng to the power of the kyng. And the drynke was so appoynted, that none shulde compell any man. for so the kyng had comaunded by the officers of hys house, that euery one shulde do, as it lyked hym. And the Quene Vasthi made a feaste also for the women in the palace of Ahasuerus. And on the seventh daye when the kyng was merry after the wyne, he comaunded Achiman, Bizsha, Harbona, Bigtha, Abagthan, zethar, and Charhas, the seven chamberlaynes (that dyd seruyce in the presence of kyng Ahasuerus) to fetch the Quene Vasthi with the crowne regal into the kynges presence, that he myghte shewe the people and princes her fayrenes, for she was beutiful. But the Quene Vasthi wold not come at the kynges worde, by hys chamberlaynes. Then was the kyng very wroth, and his indignacyon kyndled in hym.

And the kyng spake to the wyse men, that had vnderstandyng in the ordynaunces of the lande, for the kynges matters must be handled before all suche as haue knowledge of the lawe and iudgemente: and the <sup>(these are)</sup> nexte vnto hym were Carshena, Sethar, Admata, Charlis, Hares, Harcena and Hamutan & seven princes of Persia and Media, which sawe the kynges face, and sat aboue in the kyngdome. What lawe sayth the kyng shulde be executed vpon the Quene Vasthi, because she dyd not accordyng to the worde of the kyng Ahasuerus, which he comaunded by his chamberlaynes? And Hamutan answered before the kyng and the princes: the Quene Vasthi hath not onely done euell agaynst the kyng, but also agaynst all the princes, and agaynst all the people that are in all the landes of kyng Ahasuerus. for this dede of the quene shal come abrode vnto all women, so that they shal despyse their husbandes, before their eyes, and shal saye the kyng Ahasuerus comaunded Vasthi the quene to be brought in before hym, but she wolde not come. And so shal the princesses in Persia and Media, saye lykewyse vnto all the kynges princes wher they here of this dede of the Quene: thus shal there arys to muche despytfulnesse and wrath. Let it please the kyng therefore, lette there goo a comaundement from hym, and let it be wyrtten accordyng to the lawes of the Persians, and Medians and not to be transgressed that Vasthi come nomore before kyng Ahasuerus: and let the kyng geue her kyngdome vnto another that is better then she.

And when this comaundement of the kyng (which shal be made) is published thorowout all his empyre (which is great, all women shal holde their husbandes in honour both among great &

small. This pleased the kyng and the princes, and the kyng dyd accordyng to the worde of Hamutan. For he sent letters forth into all the kynges landes, into euery land accordyng to the wyrtynge therof, and to euery people after their language, that euery man shoulde be forde in hys owne house. And this caused he to be spoken after the language of his people.

The ii. Chapter.

After the Quene is put away, certain goodly yonge damels are searched out. Whiche, other wyse called Esther, pleased the kyng, & is made Quene. Hamdocheus openeth his to the kyng those that wolde betraye hym.

After these actes, when the dyspleasure of kyng Ahasuerus was nowe layde, he thought vpon Vasthi, and what she had done, and what was concluded agaynst her. Then sayde the kynges seruauntes that ministred vnto hym: Let there be sayre yonge virgins sought for the kyng, and the kyng appoynted certayne men in all the landes of his empyre, whome he charged that they shulde bringe together all the sayre yonge virgins vnto Susan the heed cite, to the womens buyldyng, vnder the hande of Haggai the kynges chamberlayn. & kept the women, to geue them their apparel, <sup>(and other thynges neede to carrye to be had.)</sup> And that the damsel which pleased the kyng shoulde be Quene in Vasthis steade. And this pleased the kyng and he dyd so.

In the cite of Susan there was a Jewe, whose name was Hardocheus the son of Jair, the sonne of Serai, the son of Eli a man of Jermini, which was carped away from Jerusalem. When Jekonia the kyng of Iuda was led awaye, (whome Nabuchodonosor the kyng of Babylon carped thence) he carryed Adassa, (that is Esther, his vncles daughter for she had neither father nor mother, and she was a fayre and beautifull damisell. Whome Hardocheus (when her father and mother was deed) receyued for his owne daughter.

So it fortuneth, that when the kynges comaundement and commissyon was published, and many damisells were broughte together in the cite of Susan, vnder the hande of Haggai: Esther was brought also vnto the kynges house, vnder the hand of Haggai the keeper of the women, and she damisell pleased hym, and she founde fauour in his syght. And he caused ornaments to be geuen her, and suche thynges as belonged to her, and appoynted her seven comely damiselles out of the kynges house, and fauoured both her and her gentyl women syngharlye in the house of the women. But Esther shewed not her people & her kynred. for Hardocheus had charged her, that she shulde not tel it. And Hardocheus walked euery daye before the courte of the womens house, that he myght knowe howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damisell came, that she shulde go into the kyng Ahasuerus, after that she had bene twelue monethes in the dyscuyng of the women, for they decke up must haue so muche tyme, namelpe, syxe monethes with blame and myre, and syxe monethes with



with good speeres: so were the women beautified: then went there one damasell vnto y<sup>e</sup> kyng and whatsoeuer she required doo (so that it were comely) that must be geuen her, to go with her out of the womens buyldyng vnto the kynges palace. In the euenynge she wente, and on the morowe agayne into the seconde house of the women abydyng vnder the hande of Saalgas the kynges chamberlayne, which kept the concubines. And she came into y<sup>e</sup> kynges nomore, except it pleased y<sup>e</sup> kyng to haue her, and y<sup>e</sup> he called her by name.

Now when the tyme came of Esther y<sup>e</sup> daughter of Abiam the vncle of Hardocheus (whiche hadde receaued her as his owne daughter) that she shoulde come into the kynges, she despyed no thyng, but what Hagei the kynges chamberlayne the keeper of the women saide.

And Esther founde fauour in the syght of all them that looked vpon her. And Esther was takē vnto kyng Ahasuerus into his house royal in the tenth moneth, whiche is the moneth Tebeth, in the tenth p<sup>er</sup>ce o. his raygne.

And the kyng loued Esther aboue all y<sup>e</sup> women, and she founde grace & fauour in his syght before all the vyrgins: so that he set the crowne of the kyngdome vpon her heade, and made her Quene in stede of Vashti. And the kyng made a great feaste vnto all his prynces & seruantes (which feast was because of Esther) and caused the landes to be in quyetnesse, and gaue gyftes, as became the royaltie of a kyng.

And when the vyrgins were gathered together the seconde tyme, Hardocheus sat in the kynges gate. And as yet had not Esther bowed her kynted and people, accordyng as Hardocheus had bydden her: for Esther dyd after the worde of Hardocheus, lyke as she had bene yet vnder his gouernaunce. At y<sup>e</sup> same tyme whyle Hardocheus sat in the kynges gate, two of the kynges chamberlaynes, Bigthan and Therai, which kept the doze were wroth, and sought to lay th<sup>er</sup> handes on y<sup>e</sup> kyng Ahasuerus wherof also Hardocheus gat knowledge: and tolde it vnto Quene Esther, and Esther certified the kynges therof in Hardocheus name. And when inquisition was made, it was founde so. And they were both hanged on tree and it was written in the chronycles before the kyng.

## ¶ The iii. Chapter.

¶ Haman the Macedonian, after he was exalted obtayned of the kyng, y<sup>e</sup> all the Jewes shoulde be put to death, because Hardocheus had not done him worshipp as other had.

¶ After these Actes dyd kyng Ahasuerus promote Haman the sone of Amadatha the Agagite, and sette hym on hye, and set his seate aboue all y<sup>e</sup> prynces that he had with him. And all the kynges seruantes that were in the kynges gate, bowed th<sup>er</sup> knees, and worshypped Haman: for the kyng had so comaunded concerning hym. But Hardocheus bowed not the knee, and worshypped hym not. Then the kynges seruantes whych were in the kynges gate saide vnto Hardocheus: whych transgressed y<sup>e</sup> the kynges commaundement? And when they spake this daye vnto hym, he folowed them

not, and they tolde Haman that they myghte se howe Hardocheus matters wolde endure: for he had tolde them, y<sup>e</sup> he was a Jewe. And when Haman sawe that Hardocheus bowed not the knee vnto hym, nor worshypped hym, he was full of indignacyon, and thoughte it to lytle to lay handes onely on Hardocheus for they had shewed hym the nacyon of Hardocheus, wherfore he soughte to destroye all the Jewes, that were thowout the holl empyre of Ahasuerus and that were of the nacyon of Hardocheus.

In the fyrst moneth y<sup>e</sup> is the moneth Nisan in y<sup>e</sup> twelue p<sup>er</sup>ce of kyng Ahasuerus. they call Pur that is a lot) before Haman from day to daye, and from moneth to moneth, to the twelue moneth, that is the moneth Adar. And Haman sayd vnto kyng Ahasuerus: There is here a people scattered abroad, & dispersed amonge all people in all the landes of thynne empyre, & they haue th<sup>er</sup> lawes contrary from all people, and do not alter the kynges lawes, nepther is it the kynges profyte to suffer them after this maner. If it please the kyng, let it be written that they maye be destroyed, and so wyl I wryte downe. x. thousande talentes of syluer by the handes of y<sup>e</sup> workemen, to be brought into the kynges treasury. And the kyng toke his rynge fro his hand and gaue it vnto Haman the sone of Amadatha the Agagite the Jewes enemye. And the kyng sayd vnto Haman: Let the syluer be geuen the, & do with that people as it pleaseth the.

Then were the kynges scribes called on the thytenth daye of the fyrst moneth (Nisan) and there was wrytten accordyng as Haman comaunded vnto all the kynges officers, and to the captaynes that were in all the landes, and to the rulers of euery people in the countreyes on euery syde, accordyng to the wrytyng of euery nacyon, and after th<sup>er</sup> language: in the name of kyng Ahasuerus was it written, and sealed with the kynges rynge. And the wrytynges were sent by postes into all the kynges landes, to roote oute, to kyll and to destroye all Jewes, bothe yonge and olde, chyldren and women, in one daye, namely, vpon the thytenth daye of y<sup>e</sup> twelue moneth, whiche is the moneth Adar and to spoyle th<sup>er</sup> goodes.

This was the sum of the wrytyng that ther shoulde be a comaundement geuen in all landes, and published vnto all people, that they shoulde be ready agaynst the same day. And y<sup>e</sup> postes went in all the haste, accordyng to the kynges comaundement. And in Susan y<sup>e</sup> cheefe cite was the comaundement drupled. And the kyng & Haman sat and dranke, when in y<sup>e</sup> meane tyme the cite of Susan was disquyeted.

## ¶ The iii. Chapter.

¶ Hardocheus geueth the Quene knowledge of the cruel decree of the Jewes agaynst the Jewes.

¶ He Hardocheus perceyued all that was done, he rente hys clothes, and putte on sackcloth, with ashes, and wente oute into the myddes of the cite, and cryed lowde, and lamentably, and came before the kynges gate, but he myght



myghte not entre wythin the kynges gate, by-  
cause he had sackloth on And in all landes, coun-  
teyes and places, as farre as the kynges worde  
and commaundement extended, there was grea-  
lamentacion amonge the Jewes, fastynge, we-  
pyng and mounyng, and many laye in sacklo-  
thes and in ashes. So Esthers damself and her  
chambrelaynes came and tolde it her. Then  
was the Quene exceedinglye astonysed. And she  
sent rayment, that Mardocheus shulde put on,  
and laye the sackloth from hym: But Mardo-  
cheus wolde not take them. Then called Esther  
Hathath one of the kynges chambrelaynes (which  
stode befoze her) and gaue hym a commaunde-  
ment vnto Mardocheus, that he myght knowe  
what it were, wherefore he dyd so. So Hathath  
wente forth to Mardocheus vnto the strete of  
the cite, whiche was befoze the kynges gate.

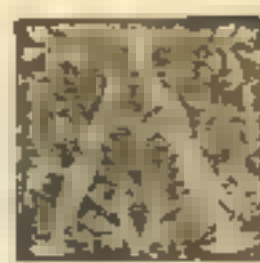
**23** And Mardocheus tolde hym of all that had  
happened vnto hym, and of the summe of spli-  
uer that Haman had promysed to wepe downe  
into the kynges tresurye because of the Jewes,  
yf he wolde destroye them (and he gaue hym the  
copp of the kynges commaundement that was  
deuyled at Susan, to destroye them, f he myght  
wele it vnto Esther) and so speake to her, and  
charged her, that she shulde go into the kyng,  
and make her prayer and supplication vnto hym  
for her people.

**E** And when Hathath came in, he tolde Esther  
the wordes of Mardocheus. And agayne, Es-  
ther spake vnto Hathath, and commaunded hun,  
to saye vnto Mardocheus: all the kynges ser-  
uautes and the people in the landes of the king  
knowe that whosoever cometh within the court  
vnto the kyng, whether it be man or woman,  
whych is not called, the commaundement is, that  
the same shall dye: excepte the kyng holde oute  
the golden sceptre vnto hym, (in token of graciouse  
note) for then he shall lyue. As for me, I haue not  
bene called to come nowe vnto the kyng this  
thyrtye dayes.

**W** And they certified Mardocheus of Esthers  
wordes, and Mardocheus had saye agayne vn-  
to Esther: thynke not to saue thyne owne lyfe,  
whyle thou arte in the kynges house, befoze all  
Jewes: for yf thou holdeste thy peace at this  
tyme, then shall the Jewes haue helpe and deli-  
uerance oute of an other place, and thou and thy  
fathers house shall be destroyed. And who know-  
eth whether thou arte come to the kyngdome,  
for this cause sake: Esther had the que Mardo-  
cheus this answer: So thou thy waye, and  
gather al the Iues togyther f are found at Su-  
lan, and fast ye for me, that ye eate not & drynke  
in thre dayes, neyther day nor nyght. I and my  
damselfs will fast lykewyse, and so will I go  
into the kyng, whiche thyng is pet contrarie  
to the commaundement: and yf I perthe I pe-  
rysh. So Mardocheus went his waye, and dyd  
all that Esther had commaunded hym.

### The v. Chapter.

**E** Esther entred into the kyng, and byddeth hym  
and Haman to a feast. Haman prepared a gal-  
lous for Mardocheus.



**U**pon the thyrtye day it fortuneth: that  
Esther put on her royal apparell, &  
stode in the court of the kynges pa-  
lace wythin, ouer agaynst the kyng-  
es house. And the kyng sat vpon  
his royal seate in the kynges palace ouer agaynst  
the gate of the house. And when the kyng sawe  
Esther the Quene standing in the court, she found  
grace in his syght. And the kyng helde out the  
golden sceptre that was in his hande toward  
Esther. So Esther strept forth, and touched the  
top of the sceptre. Then sayd the kyng vnto her  
What wylte thou Quene Esther: and what re-  
quyrest thou: aske euen the halfe of the empyre,  
& it shall be gyven the. And Esther answered: yf  
it please the kyng, let the king and Haman come  
this day vnto the banquet, that I haue prepared  
for hym. And the kyng sayde: cause Haman to  
make haste that he may do as Esther hath sayd.

**S**o the kyng and Haman came to the banquet  
that Esther had prepared, and the kyng sayde  
vnto Esther at the banquet of wyne: what is thy  
petition, that it may be gyven the: And wi-  
re quyrest thou: yf it be eue the halfe of the empyre  
it shall be done.

**T**hen answered Esther, and sayd: my peti-  
tion and desyre is, yf I haue founde grace in the  
syght of the kyng, and yf it please the kyng to  
goue me my petition, and fulfill my request, tha  
let the kyng and Haman come to the banquet f  
I shall prepare for them, and so will I do to mo-  
rowe, as the kyng hath sayde.

**T**hen wente Haman forth the same day (op-  
full and mery in his mynde. And when the same  
Haman sawe Mardocheus in the kynges gate f  
he stode not vp and kneled befoze hym, he was  
full of indignacion at Mardocheus. Neuerthe-  
lesse, Haman refrayned hym selfe: and when he  
came home he sent, & called for his frendes, and  
zares his wyfe, and Haman tolde them of the glo-  
ry of his rychesse, and the multitud of his chyl-  
dren, and all togyther howe the kyng had pro-  
moted him so greatly, & how that he had set hym  
about the princes and seruautes of the kyng:  
Haman sayd mozeouer: Yea, & Esther the quene  
dyd let noman come in with the kyng to the ba-  
ket that she had prepared, except me. And to mo-  
rowe am I bydden vnto her also with the kyng.  
But in all this am I not satisfied, as longe as  
I see Mardocheus the Jew: sytting at the kyng-  
es gate. Then sayd zares his wyfe and all his  
frendes vnto hym: Let them make a galous of  
syfte cubytes hye, and to morowe speake thou  
vnto the kyng, that Mardocheus maye be han-  
ged thereon: and go thou in merly with the king  
vnto the banquet. And Haman was well content  
wthall, and caused the galous to be made.

### The vi. Chapter.

**T**he kyng turneth out the Chyonicles, and sendeth  
the hachite of Mardocheus: & then to the confusion of  
Haman, is commaunded Mardocheus to be had in honour.



**T**he same nyght could not the kyng slepe  
and he commaunded to bring f chzoni-  
cles & Cortes: whych when they were  
red befoze the king, they happened on  
the place, where it was written howe  
A. l. Mardocheus



**M**ardocheus had tolde that Bigthana, and Theres the kynges two chamberlaynes (which kept the thresholdes, sought to laye handes on kyng Ahasuerus. And the kyng sayd: What worlshipp & good haue we done to Mardocheus therfore? Then sayd the kynges seruantes that mynystred vnto hym: There is nothyng at all done for hym. And the kyng sayd: Who is in the courte? (for Haman was gone in to the courte without, before y<sup>e</sup> kynges house) that he myght speake vnto the kyng to hange Mardocheus on the tree (that he had prepared for hym). And the kynges seruantes sayd vnto him beholde, Haman standeth wout in the courte. And the kyng sayd: let hym come in. And when Haman came in, the kyng sayd vnto hym: What shall be done vnto the man whom y<sup>e</sup> kyng wold sayne bypunge vnto worlshipp? Haman thought in his herte: Whom despyeth the kyng to bypunge vnto worlshipp more then me? And Haman answered the kyng: Let the man whom the kyng please to bypunge vnto worlshipp, be brought byther: that he may be arayed w<sup>th</sup> the royal garmentes, which the kyng useth to weare and the horse that the kyng rydeth vpon, and that the crowne copall may be set vpon his head. And let this capment and horse be deliuered vnder the hande of one of the kynges princes, that they may aray the man withall, whom the kyng is disposed to bypunge to honour) and carpe hym vpon the horse thorow the strete of the cite, and proclayne before him: thus shall it be done vnto the man whome the kyng please to bypunge to honour.

**A**nd the kyng sayd: make haste, and take as thou hast sayd: the rayment and the horse: and do euen so vnto Mardocheus the Jewe, that speaketh before the kynges gate, & let nothyng faile of all that thou hast spoken. Then toke Haman the rayment and the horse, and arayed Mardocheus, and brought hym on horsebacke thorow the strete of the cite, & proclaymed before hym: Euen this shall it be done to the man whom the kyng is disposed to honour. And Mardocheus came agayn to the kynges gate. but Haman gat hym home in all the halte mourning bareheaded, and tolde zares his wyfe & all his frendes euery thyng that had happened hym. Then sayd his wyfe men, and zares his wyfe vnto hym: If it be Mardocheus of the sede of the Jewes, before whom thou hast begon to fall, thou shalt not preuaile agaynst hym, but shalt surely fall before hym. And whyle they were yet talkyng with hym, came the kynges chamberlaynes, and caused Haman to make haste, to come vnto the banket that Ester had prepared.

#### The vii. Chapter.

**The** Quene byddeth the kyng and Haman agayne and prayeth for her selfe & her people. She accuseth Haman, and he is hanged on the gallows, wher he had prepared for Mardocheus.

**A**nd the kyng & Haman came in to the banket that Quene Ester had prepared, and the kyng sayd vnto Ester on the second day at the banket of wyne: What is thy petycon, (Quene Ester) that it may be gyuen the? And what request thou?

For aske euen halfe of the empyre, and it shall be done. And Ester the Quene answered, & sayd: If I haue founde grace in thy syght (O kyng) and if it please the kyng, then graunte me my lyfe at my desyre, and my people for my petycons sake: for we are solde, I and my people, to be destroyed, to be slayne, and to perishe. And wolde God that we were solde to be bondmen and bondwomen, then wolde I holde my tongue: for the enemy pondreth not the kynges harme. The kyng Ahasuerus answered, and sayd vnto Quene Ester: Who is he? and where is he, that dare presume in his mynde to do after that manner? And Ester sayd: the enemy and aduersary is this wycked Haman.

Haman was exceedingly afraid before y<sup>e</sup> kyng & the Quene. And the kyng arose fro the banket and from the wyne in his displeasure, & wente in to the palays garden. And Haman stode vp, and besought Quene Ester for his lyfe: for he sawe that there was a myschefe prepared for hym of the kyng already. And when the kyng came agayn out of y<sup>e</sup> palays garden, into y<sup>e</sup> place where they dranke wyne, Haman had layde hym vpon the bed that Ester sat vpon. Then sayd y<sup>e</sup> kyng: wyl be force y<sup>e</sup> Quene also before me in y<sup>e</sup> house? As soone as that worde went out of the kynges mouth, they couered Hamans face: and Harbona one of y<sup>e</sup> chamberlaynes that stode before y<sup>e</sup> kyng sayd: behold, there standeth a galows in Hamans house. I. cubites hie, which he had made for Mardocheus, that spake good for y<sup>e</sup> kyng. The kyng sayd: hang hym theron. So they hanged Haman on the galows, that he had made for Mardocheus. Then was the kynges wrath pacified.

#### The viii. Chapter.

**After** the death of Haman was Mardocheus entailed, and then are there comfortable letters sent vnto the Jewes.

**T**he same day byd kyng Ahasuerus gyue the house of Haman the Jewes enemy vnto Quene Ester. And Mardocheus came before the kyng for Ester tolde how that he belonged vnto her. And the kyng put of his fygger a rynge whiche he had taken fro Haman, and gaue it vnto Mardocheus. And Ester set Mardocheus ouer the house of Haman. And Ester spake yet more before the kyng, and fell downe at his fete wepyng, and besought hym that he wolde put away the wyckednes of Haman the Agagite, & his deuyce that he had pyngined agaynst the Jewes. And the kyng (accorsyng to the maner, helde out the golden scepter toward Ester, wherby was declared a token of graciouslyness.) Then arose Ester, and stode before the kyng, and sayd: If it please the kyng, and if I haue founde grace in his syght, and if it be acceptable before the kyng, then let it be wyrtten, that the letters of the deuyce of Haman the sonne of Amadatha the Agagite may be called agayne: whiche letters he wrote to destroye the Jewes, which are in all the kynges landes. For how can I suffice and se the euill, that shall happen vnto my people? Or how can I loke vpon the destruction of my kynred?

And the kyng Ahasuerus sayd vnto Quene Ester:



Esther and to Mardocheus the Jewe: Scholde I haue gyuen Esther the house of Haman, who they haue hanged vpon a tree, because he layed hand vpon the Jewes. Wryte ye also for the Jewes, as it lyketh you in the kynges name, and scale it wryth the kynges rpnge, (for the wrytynge that were wrytten in the kynges name, and scaled with the kynges rpnge, durst nomā disannull.) Then were the kynges scribes called at þe same tyme, euen in the thyrde moneth, that is the moneth \* Sivan, on the xlii. dape.

\* more.

**D** And it was wrytten (accozdyng to all as Mardocheus comaunded) vnto the Jewes and to the princes, to the deputies and captaynes in the lādes whych are from India vnto Ethiopia namely an hundred and seuen and twentye lādes, vnto euerie one accozdyng to the wrytynge therof, and to euerie people after theyr speache, and the Jewes accozdyng to theyr wrytynge and language.

And he wrote in the kyng Ahasuerus name, and sealed it with the kynges rpnge. And by postes that rode vpon horses, and swifte pounge mules sent he the wrytynge wher in the kyng graunted the Jewes in what cityes soeuer they were to gather them selues together, & to stande for theyr lyfe, and for to roste out, to slaye and to destroye al the power of the people and lāde that wold trouble them wryth chyldren and women, and to spole theyr good vpon one dape in all the lādes of kyng Ahasuerus, namely, vpon the thyrtyenth dape of the twelue moneth, whiche is the moneth \* Adar.

February

**E** The summe of the wrytting was, how there shulde be a comaundement gyuen in all lādes, and publyshed amonge all people, and that the Jewes shulde be ready agaynst that dape, and to avenge them selues on theyr enemyes. And so the postes that rode vpon the swifte horses and mules made haste with all speede, to execute the kynges worde: and the comaundement was decayed in Susan the chefe cite.

And Mardocheus went out from the palace from the kyng in royall apparell of pelowe and white, and with a great crowne of golde, being arrayed wryth a garment of sylke and purple, and the cite of Susan reioysed and was glad, and vnto the Jewes there was come a newe lyght and gladnesse, ioye and worshipp. In all lādes and cityes, into what place soeuer the kynges word and comaundement reached, there was ioye and myght, prosperite and good dayes amonge the Jewes in somuche that many of the people of the lāde became of the Jewes belefe and the feare of the Jewes came vpon them.

### The ix Chapter.

Of the comaundement of the kyng, the Jewes put theyr aduersaries to death: The sonnes of Haman are hanged. The Jewes kept a feall dape in remembrance of theyr deliuerance.

**I**n the twelue moneth, that is þe moneth Adar, vpon the thyrtyenth dape of the same, when the kynges worde and comaundement shulde be done, euen vpon the same dape that the enemyes shuld haue destroyed the Jewes, to haue oppressed them, it

turned contrary wryse, euen that the Jewes shuld subdue theyr enemyes. For they gathered the Jewes togyther in theyr cityes wrythin all the lādes of kyng Ahasuerus, to lay hande on such as wold do them euill, and no man coulde with stande them: for the feare of them was come ouer all people. And all the rulers in the lādes, and princes and deputies & officers of the kyng, promoted the Jewes, for the feare of Mardocheus came vpon them. For Mardocheus was great in the kynges house, and the report of him was noysed in al lādes, howe he encreased and grewe.

Thus the Jewes smote all theyr enemyes to a sore slaughter, and slue and destroyed and dyd after theyr wyl vnto suche as were theyr aduersaries. And at Susan the chefe cite slue the Jewes, and destroyed fyue hundred men, and slue Pharandatha, Dalphon Asphatha, Pharatha Adalia, Aridatha, Pharmatha, Arisai, Aridai and Mazatha the ten sonnes of Haman, the sonnes of Haman the enemye of the Jewes: but on theyr goodes they layed no handes. At þe same tyme was the kyng creptyd of the nombre of those that were slayne in þe cite of Susan. And the kyng sayd vnto Quene Esther: The Jewes haue slayne and destroyed fyue hundred men in the cite of Susan, and the ten sonnes of Haman what haue they done (thynkest thou) in other lādes of the kyng? And what is thy petition, that it maye be gyuen the? Or what requyeste thou more to be done? Esther answered: If it please the kyng, let hym suffice the Jewes to morowe also to do accozdyng vnto thys dayes comaundement, that they maye hange Hamans ten sonnes vpon tree. And the kyng charged to do so, and the comaundement was decayed at Susan, and they hanged Hamans ten sonnes. For the Jewes that were in Susan gathered them selues togyther, vpon the fourtenth dape of the moneth Adar, and slue thre hundred men at Susan, but on theyr goodes they layed no handes. As for the other Jewes that were in the kynges lādes, they came togyther, and stode for theyr lyues, that they myght haue rest fro theyr enemyes: and slue of theyr enemyes fyue & seuentye thousande: howbeit, they layed no handes on theyr goodes. Thys they dyd on the thyrtyenth dape of the moneth Adar, and on the fourtenth dape of the same moneth rested they, whych day they helde wryth feastyng and gladnesse. But the Jewes that were at Susan came together both on the thyrtyenth dape, and on the fourtenth, and on the fyftenth dape of the same they rested and held that dape wryth feastyng and gladnes. And therfore the Jewes that dwelt in the villages and vnwalled townes, helde the fourtenth dape of the moneth Adar, wryth gladnesse and feastyng, and kepte holpe dape, and euerie one sent gyftes vnto an other.

And Mardocheus wrote these actes, & sente the wrytynge vnto al the Jewes that were in all the lādes of kyng Ahasuerus, both nye and far, that they shuld make a lawe amonge them selues, and holde the fourtenth, and fyftenth

Al. dape of



daye of the moneth Adar, as the dayes wherein the Jewes came to rest from theyr enemyes, and as a moneth wherein theyr payne was turned to ioye, and theyr sorowe in to an holy daye, and that in those dayes they shoulde make feastes, and gladnesse, and one to sende gyftes vnto an other, and to distribute vnto the poore.

**E** And the Jewes were content with it that they had begon to do, and that Mardocheus wrote vnto them: how that Haman the sennel of Hamanabatha all the Jewes enemy, had deuyled agaynst the Jewes, how he myght destroy them and caused to cast Pur (that is a lot, for to put them in feare, & to bypasse them to nought, and how Esther wente and spake to the kynge, that thoroowe letters his wycked deuyce (whiche he pynagled agaynst the Jewes, myght be turned vpon his owne head, and how he and his sonnes were hanged on tree. For the whiche cause they called this daye Purim, bycause of the name of the lot, and bycause of all the wordes of this wyptynge: and what they them selues had sene, and what had happened vnto them.

**I** And the Jewes set it vp, and toke it vpon them and theyr seide, and vpon all suche as ioyned them selues vnto them, that they wolde not myse, but obserue those two dayes verely, accordyng as they were wypten and appoynted: how that these dayes are not to be forgotten, but to be kept of chylders chyldren amonge all kynredes in all landes and ctytes. They are the dayes of Purim, which are not to be ouerslypt amonge the Jewes, and the memorypall of them ought not to perishe from theyr seide.

And Quene Esther the doughter of Abihail and Mardocheus the Jewe wrote with all auctoritie (to confirme the seconde wyptynge of Purim) and sent the letters vnto al the Jewes in the hundred and seuen and twenty landes of the empyre of Ahasuerus, with frendly & faythfull wordes, to confirme these dayes of Purim in theyr tyme appoynted, accordyng as Mardocheus the Jewe and Esther the Quene had appoynted them. And they bounde theyr soule and theyr seide to fastyng and prayer. And Esther stablyshed the wordes of these lottes, as it is wypten in the booke.

**G** And the kyng Ahasuerus layde tribute vpon the lande, and vpon the ples of the see. And all that he dyd by his power and auctorite, and the great worshyp of Mardocheus, whiche the kynge gaue hym, be they not wypten in the Chronicles of the kynges of Media and Persia: For Mardocheus the Jewe was the seconde nexte vnto kyng Ahasuerus, & great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seeketh the welth of his people, and speaketh the best for all his seide.

**The ende of the booke of Esther.**

# **The booke of Job.**

## **The fyrst Chapter.**

**Job is plagued of God by the losse of his goodes and chyldren.**



**I**n the lād of \* Hus there was a man whose name was Job: and the same was a perfect iust man, suche one as feared God, and eschewed euyl. And he had seuen sonnes, and thre doughters: his substance also was seuen. **M.** Quepe, and

thre **A** camels, fyue. **E.** yoke of oren, and fyue hundred she asses, and a very great houtholde, so that he was one of the moost princypall men amonge all men of the East countrey. And his sonnes wente and made bankettes: one daye in one house, an other daye in an other, and sent for theyr thre systers to eate and drynke with them. And it fortuned, that when they had palled ouer the tyme of theyr bankettyng, and coude aboute, Job sent for them, and sanctified them, and gat vp early, & offered for euery one a burnt offerynge. For Job sayd: lest peradventure my sonnes haue done some offence: and haue ben vnthankfull to God in theyr vertes.

Thus dyd Job euery daye: And vpon a daye \* when the chyldren of God came and stode before the Lorde, it fortuned that Satan came also amonge them. And the Lorde sayd vnto Satan. From whence comest thou? Satan answered the Lorde and sayd \* I haue gone about the lande, and walked thorowe it.

And the Lorde sayd vnto Satan: Hast thou not conspyred my seruant Job, how that there is none lyke hym in the lande: a perfect and a iust man: suche a one as feareth God, and escheweth euyl. Satan answered, & sayd vnto the Lorde. Doth Job feare God for nought: haue thou not preserued hym & his house, and al that he hath on euery syde: Thou hast blessed the workes of his handes, & his possession is encreased in the land. But laye thy hande now vpon hym, & he shall curse the to thy face. And the Lorde sayd vnto Satan: lo, all that he hath, be in thy power: onely vpon hym selfe, se that thou lay not thy hande. And Satan went forth from the presence of the Lorde.

And vpon a certayne daye, it fortuned that his sonnes and doughters were eatyng & drynkyng wyne in theyr eldest brothers house, and there



there came an messenger vnto Job, & said: Whyle the oxen were a plowynge, and the asses goynge in the pasture besyde them, the Sabees cam violently, & toke them away: yea they haue sleyn thy seruantes wth the edge of the swerde, and I onely ranne my waye to tell the.

Whyle he was yet speakynge, there came an other, and sayd: The fyre of God is fallen from heauen, and hath brent vp all thy shepe and seruantes, and consumed them: and I onely ran awaye, to tell the. And whyle he was yet speakynge, there came an other, and sayd: The Caldees made thre armies, and fell in vpon the camels, and haue carryed them away: yea & slayne thy seruantes wth the swerde: and I onely am gotten awaye to tell the. And whyle he was yet speakinge, there came an other, and sayde: Thy sonnes and thy daughters were eatynge and drynkinge wth the eldest brothers house, & beholde, there came a myghty great wynde out of the south, & smote the four corners of the house, whiche fel vpon thy chyldren and they: & deed and I am gotten awaye alone to tell the.

Then Job stode vp, and rent his clothe, and shaued hys heed, fell downe vpon the grounde worshipped, and sayde: \* Naked came I out of my mothers wombe, and naked shall I returne thither agayne. The Lorde gaue, and the Lorde hath taken awaye, \* as it hath pleased the Lorde, so it is come to passe: blessed be the name of y<sup>e</sup> Lorde, \* In all these thynges dyd Job not offende, nor murmured foolshyp agaynst God.

#### The ii Chapter.

Job is plagued with sore boiles and afterwarde is more afflicted with loss of his children, and his wife, and his friends.

**A**nd the chyldren of God came & stode before the Lorde, and Satan came also amonge them, and trode before the Lorde. And the Lorde sayd vnto Satan: From whence comest thou? Satan answered the Lorde, and sayd I haue gone aboute the lande, and walked thorow it.

And the Lorde sayde vnto Satan: Hast thou not conspyred my seruant Job: for there is none lyke hym in the lande. For he is a perfecte & iust man: suche a one as feareth God, and eschueth euyll, and cotinueth styll in hys godlynesse. And thou mouest me agaynst hym, that I shoulde punyssh hym for noughe. And Satan answered y<sup>e</sup> Lorde, and sayd: Skryme for saynne: yea a man wyl gyue al that euer he hath for hys lyfe. But laye thyne hande now vpon hym, and touche ouer hys bone and flesh, and he shall curse the to thy face. And the Lorde sayde vnto Satan: lo, there hast y<sup>e</sup> hym in thy power, but spare his life.

**S**o went Satan forth from the presence of the Lorde, and smote Job, with maruailous sores byles, from the sole of hys foete vnto his crowne so y<sup>e</sup> he sat vpon the grounde, in the ashes: and scraped the fylth of hys lores with a votsharde.

Then sayd his wyfe vnto hym: \* Dost thou cotinue yet in thy perfectnesse: curse God & dye. But Job sayd vnto her: th<sup>e</sup> aspeake I lyke a foolysh woman. Shall we receyue prosperitie at the hande of God, and not receyue aduersitee? \* In

all these thynges dyd not Job syn wth his lippes.

Nowe when Jobs frendes hearde of all the trouble that happened vnto hym, there cam thre of them, euerye one from hys owne place, namely, Eliphaz the Themanite, Bildad the Shuhite, and Zophar the Naamathite.

And they were agreed togyther to come to shewe thei<sup>r</sup> compassion vpon hym, and to comfort him. So when they lifte vp thei<sup>r</sup> eyes a farre of, they knewe hym not.

Then they cryed and wepte, and euery one of them rente his clothes, and sprinkled dust vpon thei<sup>r</sup> heedes in the ashe. They sat then downe vpon hym also vpon the grounde seuen dayes, and seuen nyghtes. Neyther was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very great.

#### The iii Chapter.

Job is visited by the three friends, and they comfort him.

**A**fter this opened Job hys mouth, and cursed hys daye. And Job answered, and sayde: lost be that daye, wherein I was borne: and y<sup>e</sup> nyght wherein I was brought forth. In the which it was sayd: there is a mannynde conceived. The same daye be thou<sup>r</sup> led to darknesse, and not regarded of God from aboue: neither let hym shyne vpon it with light, nor let it be stayned wth darknesse, and the shadowe of death. Let the dynne cloude fall vpon it, and let it be lapped in wyth sorow on the day tyme: let the darke storme overcome that night, and let it not be ioyued vnto the dayes of y<sup>e</sup> pere, nor counted in the monethes.

Desolate be that nyght, and wythout gladnesse, let them that curse the daye and that be reuoyde to rayse vpon mourninge, gyue it also thei<sup>r</sup> curse. Let the starres of that nyght be dynne, the shadowe darknesse of it. Let it loke for lyghte, but let it see none: neyther the rysonge vp of the sayre morninge, because it put not vp y<sup>e</sup> wombe that bare me. For then shoulde the sorowes haue bene hyd from myne eyes.

Alas: why dyed I not in the byrth: why dyd not I perishe as soone as I came out of my mothers wombe? Why set they me vpon thei<sup>r</sup> knees? why gaue they me sucke wth thei<sup>r</sup> breastes? Then shoulde I now haue lye styll, I shoulde haue slept, and bene at rest, lyk as the kynges and lordes of the earth, whyche haue buylde thei<sup>r</sup> selues special places: Or as y<sup>e</sup> princes y<sup>e</sup> haue had great substance of gold & then houses ful of siluer. Or why was I not hyd, as a chyld borne out of the wome, eyther as y<sup>e</sup> younge chyldren, whyche neuer sawe y<sup>e</sup> lyght? There must the wicked cease from thei<sup>r</sup> tyrannyng, and there such as be ouerlaboured be at rest: there are those let out free, whyche haue bene in prysen. So that they beare no more the voyce of the oppressoure. There are smal and great: and the seruant is free from his maister. Wherefore is the lyght gyuen to him that is in miserie: and lyfe vnto them y<sup>e</sup> haue heuy hartes? Whyche longe for death: (and though it com not) wolde byg it out of hys places, which also wolde be exceedinge glad and reioyse, yf they coulde. **Qui.** **spnde**



fynde they graue any where. That shoulde be  
tope to that man whose tope is hydde, and God  
keper it backe from hym. For my syghes come  
before I eate, and my roynages fall out lyke the  
water. For the thyng that I feared is come  
vpon me: and the thyng that I was asfayde of  
is happened vnto me: was I not happy? had  
I not quyetnesse? Was I not iust? And now  
commeth suche myserye vpon me.

The.iii. Chapter.

Job is rebuked of impatience and of the presumption of his owne righteousness.

**A**nd Eliphaz the Themanite answered and sayd. If we begyn to commune with the, wylte thou be discontent? But who can withholde hym selfe from speaking? Beholde thou hast ben a chastener of many, and hast comforted the wepyng handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plague is come vpon the, thou art greued: now that it hath touched thy selfe, thou arte sapntly herted. \* Is not this thy feare, thy stedfastnesse, thy patience, and the perfectnesse of thy wayes? Consydre (I praye the) who curperysed beynge an innocent? Or when were they godly destroyed? For (as I haue proued by experience) they that plowe iniquyte, and sow wickednesse, reape the same. And the wrath of God they perishe, and with theyr bones no stekes are they consumed.

The rounge of the lyon, and the howle of the lyon, and the teeth of the lyon whiche he pulled out. The lyon perspeth for prey, and the lyons whelpes are scattered.

**A**nd to me came they secretly, and myne care hath receyued a burden. In the thoughtes and visions in the night (when slepe cometh vpon me) I dreame, and dreame whiche myne eyes see not, and I heare a voyce, and I praye the, and made the heeres of my head to stand vp. He stode there, & I knew not his face: an ymage there was before myne eyes, and in the sylens verbe I a voyce. \* Shall man be more iust then God? Or shall a man be purer then his maker? Beholde, he foande no trewe in his seruantes, and in his aungels there was folpe: how moche more in them that dwell in houses of claye, and whose foundacyon is but dust: whiche shall be consumed as it were with a moth? They shall be smytten from the morning vnto the euening: yee, they shall pershe for euer, when no man thynketh thereon. Is not thy parauylte gone awaye with them: they shall dye, and not in wysedome.

The.ii. Chapter.

The rebuke of a false prophet. The righteousness of God. The rebuke of the false prophet and his punishment.

**A**ye (I praye the) if happily there be any that wyl answer the, & loke thou vpon any of the holy men. As for the folysh man, displeasure kylleth hym, & angre sleeth hym ignorant.

\* I haue sene my selfe, when the folysh was depe

rooted and soden. I cursed his habitacyon. His children were without prosperitie, and they were slayne in the gate, and there was no man to deliuer them. \* His harness was eaten vp of the hunger, and the weaponed man spoyled it, and the thyrd parte dranke vp theyr labour. It is not the earth that bringeth forth iniquitie: neyther cometh forth out of the ground, but man is borne vnto iniquitie, lyke as the sparkes flye vp out of the coles.

But I wyl be counsellye at the Lorde, and I wyl talke with hym. Whiche both thynges that are vnsayd are vnsayd. \* He giveth water vpon the earth, and powereth the hyndes, to set vp them that be downe. He maketh the subtle, so that theyr handes are not found out. He maketh the wyle in theyr owne craft. He sheweth the counsaile of the heart, that they runne vnto darkness. \* And grope aboute them as in the nyght.

He depueth the poore from the swerde, & he depueth the meane from the hande of the mighty. He is the hope of the poore: the mouth of the wicked shall be stopped.

Beholde, \* happy is the man whome God vnsayeth. Therefore refuse not thou the chastitee of the almyghty. For though he make a wounde, he giveth a plaster: though he smyte, his hande maketh whole agayne.

He shall deliuer the in synne troubles, and he shall scure them there shall no euill come to the. In hunger he shall saue the from death and when it is warre, from the power of the swerde.

Thou shalt be kept from the euill tonge, and thou shalt not nede to feare. In destruction & death thou shalt be merry, and thou shalt not be asfayd of beastes of the earth. For the stones of the land shall be confederate with the, and the beastes of the felde shall geue the peace.

And thou shalt knowe that thy dwelling place shall be in rest, and thou shalt go & beholde thy habitacion, and shalt not syme. Thou shalt see also, that thy seed shall increase, and that thy posterity shall be as the grasse vpon the earth. Thou shalt come also to thy graue in a fayr age: lyke as whē they take vp a cozne these in due season. So, this we our selues haue proued by experience, and euen thus it is. Hearken thou to it also that thou mayst take hede to thy selfe.

The.vi. Chapter.

Job answered that his paine is more greuous then his fault, yet not withstandyng he despayeth therein.

**J**ob answered also and sayd: O that the displeasure whiche I haue, were trewly weyed, and my punishment layde in the balauces togyther: for nowe is it heavier then the sande of the see. And this is the cause that my wordes are so sorowfull.

For the arrowes of the almyghty are round about me, whose indignacion hath dronke vp my spirit and y terrible feares of God are set agaynst me.

Doeth



**Amos. 11** \*Doth the wyld be affe rore  
 Or cryeth the ore when he b.  
 That whyche is unsauere, shal  
 out salte? or is there any taste in the  
 egge? The thynges that soustyme I n.  
 awaye wythal, are nowe my meate for very  
 rowe. That I myght haue my desire, and that  
 God wolde graunt me the thyng that I longe  
 for. That God wolde begyne and sympte me:  
 that he wold let hys hande go, and take me cleue  
 awaye. Then shulde I haue some comforte. yea  
 I wolde desyre hym in my payne, that he shulde  
 not spare, for I wyl not be agaynst the wordes  
 of the holpe one.

**W**hat power haue I to endure? And  
 what is myne ende, that my soule myght be pa-  
 cent? Is my strength the strength of stones?  
 Or is my flesch made of brasse? Is it not so, that  
 there is in me no helpe: and that my substaunce  
 is taken from me? He that is in tribulation ought  
 to be comforted of his neyghbour: but the feare  
 of the Lorde is cleane awaye. Myne owne bre-  
 thren passe ouer by me as the water brooke, and  
 as the ryuer of the water, do hastily go awaye.  
 But they that feare the dozerost, the snow shal  
 fall vpon them.

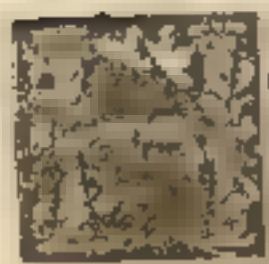
**E**uen they tyme cometh, they shal be de-  
 stroyed and perishe: when they be set on fyre they  
 shal be remoued out of theyr place for the pathes  
 that they go in, are croked, they haue after name  
 thynges, and shal perishe. They turne them to  
 the pathes of Chanaan, and to the waies of Ba-  
 ba, wherein they haue put theyr trust. Confoun-  
 ded are they that put anye confidence in them.  
 For wher they come to obtayn the thynges, that  
 they loke for, they are brought to confusyon.

**E**uen so are ye also com vnto me but nowe  
 that ye se my myscepe, ye are afrayed. Wpd I  
 desyre you to bypunge vnto me, or to gyue me a-  
 ny of your substaunce? To deliuer me from the  
 enemyes hande, or to saue me from the hande of  
 tyrantes? Teach me, and I wyl holde my tong:  
 and when I do erre, shewe me wherin. Howe  
 stedfast are the wordes of truthe? And whyche of  
 you can rebuke and reprove them? Woe take  
 deliberatiō to cheeke mens sayenges, and iudge  
 a pore worde spoken in vayne: Ye fall vpon the  
 fatherlesse, and go aboute to ouerthrowe your  
 owne frende. And therefore be contente, and loke  
 nowe vpon me, and I wyl not lye before your  
 face. Turne I praye you, be indifferent iudges  
 turne agayne, and ye shal se my vnglytynesse,  
 whether there be anye vnglytynesse in my  
 tonge, or vayne wordes in my mouth.

**The vii. Chapter.**

**Job** sheweth that thys lyf is but a battayle,  
 or warfare.

**Job. 11. 1**



**I**f man any certayne tyme vpon  
 earth: \*Are not hys daies also lyke  
 the daies of an hyred seruaunte?  
 For lyke as a bonde seruaunte de-  
 lyreth the shadow, and as an hyre-  
 lyng wolde sayne haue an ende of hys worke.  
 Euen so haue I laboured hole monethes longe:  
 (but in vayne) and many a carefull nyght haue

**Job. 11. 2** I laye me downe to slepe I say, **Job. 11. 2**  
 all I sayle: I gayne, I longed for  
 myght.

**And** in the maene tyme am I full of sorow: **Job. 11. 2**  
 vntyll the twylpght. My flesch is clothed w-  
 thormes and dust of the earth my skynne is w-  
 thered and become boyle, \*my dayes passe o-  
 uer more spedely then a weuer can weue out hys **Job. 11. 2**  
 web, and are gone or I am aware. I remembre **Job. 11. 2**  
 that my lyfe is but a wynde, and that myne eye  
 shal nomore se pleasures therof: yea, and I none  
 other mens eye shal se me any more. For if thou  
 fasten thyne eye vpon me, I com to nought. The  
 cloude is consumed and vanisshed awaye, euen  
 so be that goeth downe to the graue shal come  
 nomore vp, nor turne agayne vnto hys house:  
 neyther shal hys face knowe hym any more.

**There**fore I wyl not spare my mouth, but  
 wyl speake in the trouble of my spirite, I muse  
 in the bytternesse of my mynde. Am I a sec or a  
 whaletyche, that thou kepest me so in prison?  
 When I saye: my bed shal comforte me, I shal  
 haue some refreshynge by talkynge to my selfe  
 vpon my couteche. \*Eyetroubleth thou me with **Job. 11. 2**  
 dreames, and makest me so afrayed thowow vi-  
 sions, that my soule wyslyeth rather to perishe  
 and dye, then my bones to remayne.

**I** can se no remedy, I shal lye nomore, O  
 spare me tha, for my dayes are but vayne: what  
 is man, y thou ha I hym in such reputation, and  
 settest so much by him: Thou visitest him early  
 and euery daye: sodaynly doest thou \*tepe hym.

**Gen. 1. 1**  
**Job. 11. 2**

**Why** goest thou not frome, nor lettest me a-  
 loone, so longe tyll I maye swaile downe my  
 spete? I haue offended, and what shal I do vn-  
 to the, O thou preseruer of men: Why hast thou  
 made me to stande in the waye, and am so heuie  
 a burthen vnto my selfe? Why doest thou not  
 forgiue me my synne? Wherefore takest thou  
 not awaye my wyckednesse? Beholde, nowe  
 must I slepe in the dust, and yet thou sekest me to  
 morowe in the moynynge, I shal be gone.

**The viii. Chapter.**

**Job** is reprehended and noted to haue deservyd  
 his payne & affliction of hypocrysie.



**He** answered Eliphaz the Shubite and  
 sayde: Howe longe wylte thou talke  
 of suche thynges? Howe longe shal  
 thy mouth speake so proude wordes?  
 Doth God peruerte the thyng that is lawfull?  
 Or dothe the almyghtygye destroye the thyng,  
 that is ryght? For sepunge that thy sonnes syn-  
 ned agaynst hym, wpd not he punishe them for  
 theyr wyckednesse? If thou woldest nowe resort  
 vnto God by tymes, and make thyne humble  
 prayer to the almyghtygye, yf thou woldest lye a  
 pure and a godly lyfe, shulde he not awake vp  
 vnto the immediatly, and gyue the the leaunte  
 of ryghteousnes agayn? In so much, that wher-  
 in so er thou haddest lytle afoze, thou shuldest  
 nowe haue greates aboundaunce.

**Enquyre** (I praye the) of them that haue  
 bene before the, \*and searche diligently amonge  
 them fathers. For we are but of yester daye, and  
 knowe not, that \*oure dayes vpon earth are  
 but

**23**  
**Job. 11. 2**  
**Job. 11. 2**



but a very shadowe. Shall not they  
and tell the: yee and gladly confesse th.

May a rushe be grene without moe  
Or may the greffe growe without water.  
but (oz euer it be shot forth, and oz it be g.  
red) it wythereth before any other herbe. &  
so goeth it with all them that forgette God, and  
euen thus also shall the hypocrites hope come to  
nought. his confydence shall be destroyed, and  
his trust shall be a spyders webbe. he shall leane  
vpon his house, but it shall not stande. he shall  
holde hym fast by it, yet shall it not endure. It is  
euen as a grene tree before the Sunne, and sho-  
teth forth the braunches in his garden. It taketh  
many rootes by a wel syde, in so moche that it is  
like an house of stones. But yf it be taken out  
of his place, euerp man denyeth it, sayinge. I  
knowe the not. Lo, thus is it with hym, that re-  
topseth in his owne dopnges: and as for other,  
they growe out of the earth.

Beholde, God wyll not cast awaye a vertu-  
ous man, neyther wyll he helpe the vngodlye.  
Thy mouth shall be fylled with laughynge, and  
thy lippes with gladnesse. They also that hate  
the, shall be confounded, and the dwelling of the  
vngodly shall come to nought.

### The ix. Chapter.

Job declareth the benefites of God: and that  
his ryghteousnesse is nothyng.

**J**ob answered, and sayde: I knowe it  
is so of a trewthe. For howe may a  
man (compared vnto God) \* be iusti-  
fied? yf he wyll argue with hym, there  
is not one amonge a thousand that can answer  
hym. Concernynge suche as be wyse of herte, oz  
myghty in strength, who euer prospered, that  
toke parte agaynst hym? he tranlateth the  
mountaynes oz euer they be aware. It is he that  
ouerthroweth them in his wrath. he remoueth  
the earth out of her place, that the pylers therof  
shake withall. he commaundeth the sunne, and  
it clyeth not: he closeth vp the starres, as it  
were vnder a sygnet. he hym selfe alone sprea-  
deth out the heauens, and goeth vpon the wa-  
ues in the see. he maketh the waues of heauen  
the Oxen, \* the seven starres, and the secrete  
places of the South. he doeth great thynges,  
suche as are vnsearchable: yee, and wonders  
without nombre.

**L**o, when he goeth ouer by me, I shall not se  
hym. And when he departeth by me, I shall not  
loke vpon hym. I shall not perceyue hym. Yf he  
be hasty to take any thyng awaye, who wyll  
make hym restore it agayne? Or who wyll saye  
vnto hym \* what doest thou? he is God, whose  
wrath no man may withstande, but the prou-  
dest of all must stoupe vnder hym. howe shulde  
I then answer hym? Or what wordes shulde  
I fynde out agaynst hym? Yee, though I were  
ryghtous, yet might I not geue hym one worde  
agayne, but mekely submyt my selfe to hym as  
my iudge. Yf I had called vpon hym, and he had  
answered me: yet wolde I not bylde, that he  
herde my voyce. he troubleth me so with the tem-  
pest, and woundeth me out of measure without

let my spiryte be in rest,  
opternesse.

A sprake of strengthe. In, he is  
men wyll speake of ryghtousnesse,  
ye my recorder? yf I wyll iustifye my  
ne owne mouth shall condemne me: yf  
I wyll put forth my selfe for a perfecte man, he  
shall reprove me a wycked doer. For though I  
be an innocent, and my conscience cleare, yet am  
I wery of my lyfe.

One thyng it is, and therefore I sayd: he  
destroyeth bothe the ryghteous and vngodly.  
And though he slap sodeynly with the scourge,  
yet wyll he laugh at the punishment of the in-  
nocent. As for the world, it is gyven ouer in to  
the hande of the wycked, and he shall couer the  
faces of the iudges therof. Is it not so? wher is  
there any, but he is suche one?

\* Thy dayes are more swyfte then a runner: they  
are gone, and haue leue no good thyng. Job. xlii. 6  
They are passed awaye as the shippes that be  
good vnder sayle, and as the Eagle that flyeth to  
the praye. When I am purposed to forget my  
complaynyng, to leaue it fro my wrath, and to  
comforte my selfe, then I am afrayde of all my  
sorowes: for I knowe that thou wilt not iudge  
me innocent. Yf I be then a wycked doer, why  
laboure I in vayne? Yf I walche my selfe with  
snowe water, and make my handes neuer so  
cleane at the well, yet shalt thou dyppe me in the  
myre, and myne owne clothes shall defyle me.  
For he that I muste geue answer vnto, and  
with whom I go to lawe, is not a man as I am.  
Neyther is there any daylman to laye his hande  
bytweene vs. Let hym take his rodde awaye fro  
me: yee, let hym make me no more afrayde of  
hym, and then shall I answer hym without  
any feare. for as longe as it is thus, I can make  
no answer.

### The x. Chapter.

Job is wery of his lyfe, and letteth out his sorowes  
in this before God. he despayeth yet tyme to repaire.  
A description of death.

**G**reth my soule to lyue: I wyll  
make my complaynt, and wyll speake  
out of the very heynesse of my soule.  
I wyll saye vnto God: do not con-  
demne me, but shewe me the cause  
wherefore thou contendest with me. Thyngkest  
thou it well done to oppresse me, to cast me of,  
(being the workes of thy handes) and to mayn-  
tayne the counsaile of the vngodly? hast thou  
fleshye eyes? oz doest thou loke as a man lo-  
keth? Or are thy dayes as the dayes of man,  
and thy yeares as mannes yeares? that thou  
makest suche inquisicion for i. y. wyckednesse,  
and searchest out my synne? Is it as not with  
standynge) thou knowest that I am no wycked  
person, and that \* there is no man able to deli-  
uer me out of thy hande. Job. xlii. 6

\* Thyne handes hath made me, and faste-  
ned me all together rounde aboute, wilt thou  
then destroye me sodeynly? Ouercome (I be-  
seeche the:) howe that thou makest me of the  
mould of the earth, and shalt bringe me in to  
duell agayne.

hast



Hast thou not turned me, as it were my lye,  
and turned me to cruds lyke chese? Thou hast co-  
uered me with skynne & flesh, & ioynded me toge-  
ther with bones & sinowes. Thou hast graunted  
me lyfe, and done me good, and the dylpget hede  
that I tokest vpon me, hath preserued my sperte.

**E** Thou hast hyd these thynges in thyne hert.  
I am sure that thou remembrest this thyng. If  
I dyd synne, thou haddest an eye vnto me, and  
wouldest not declare me innocent because of mine of-  
fence. If I haue done wyckedly, wo is me ther-  
fore. If I haue done ryghteously, yet darre I  
not lyfe vpon my heade so full am I of confusyon  
and of myne owne myserye.

**E** Thou huntest me out (beinge in heynnes)  
as it were a lyon, and troublest me oute of mea-  
sure. Thou byngest frethe wytnesse agaynst  
me, and thy wrath increaseth thou vpon me, ve-  
rye many are the plagges that I am in. \* Where-  
fore haste thou broughte me out of my mothers  
wombe? O that I had perished, and that no eye  
had sene me. If they had carped me to my graue  
as soone as I was borne, then woulde I be nowe  
as though I had neuer bene. Are not my dayes  
fewer? Let hym then leaue of frome and let me a-  
lone, that I may ease my selfe a lytle afore I go  
thither, from whence I shall not turne agayne  
euen to the lande of darkenesse and shadowe of  
death: yea, into the darke cloudy lande and dead-  
lye shadowe, where as is no oyle, but terribile  
feare as in the darkenesse.

#### **C** The. xi. Chapter.

**E** Job is brynnyngly reprobated of Sophar. God is incom-  
prehensible he is irreprehensible to the reprobate.

**E** Then answered Sophar the Naamathite, and sayde: Shuld not he that  
maketh many wordes, be answered?  
Shulde he that bableth muche  
be commended therein? Shulde men  
geue care vnto the enchy? Thou wylt laugh o-  
ther men to scoone, and shall no body mocke the  
agayne? Wylt thou say vnto God, The thyng  
that I take in hande is perfect, and I am cleane  
in thy syght? O that God wolde speake & open  
his lippes agaynll the, that he myght shewe  
(oute of hys secreete wysdome) why he rewar-  
deth the double as he was appoynted to do: the  
shuldest thou knowe, that God hath forgotten  
the, because of thy synne.

**B** Arte thou able to fynde out the secretes of  
God? Wylt thou attayne to the parfynnes of  
the almyghty? He is hyer then heuen, what art  
thou able to do? Deper then the hell, howe wylt  
thou then knowe hym? hys length exceedeth the  
length of the earth, and hys bredth the bredth  
of the see. Though he turne all thynges vpon syde  
downe, close the in, gather them together, who  
wylt turne hym from hys purpose? \* O who may  
scape vnto hym, why dost thou so.

**E** For it is he that knoweth the vanite of mē  
he seeth theyr wyckednesse also, woulde he not  
then consyder it? A vayne bodye callethe hym  
selfe, and a mā netoe bozne is lyke a wyld ass  
colt. If thou haddest nowe a ryght herte, & iuf-  
test vpon thyne handes towarde hym. If thou wol-

dest put away the wickednesse which thou hast  
in hande, so that no vngodlynesse dwell in thy  
house, then myghtest thou lyft vpon thy face with  
out shame, and then wouldest thou be sure, and  
haue no nede to feare.

**E** Then shuldest thou forget thy myserye, and  
thyne nomore vpon it, then vpon the waters  
that runne by. Then shouldest thou rejoyce of thy  
lyfe be as cleare as the noone daye, and syng  
forth as the mornynge. Then myghtest thou  
haue comforte, in the hope that thou hast: & slepe  
quyetly, when thou art burped. Then shouldest  
thou take thy rest, and noman make the afraid  
yea, many one shoulde set muche by the. As for  
the eyes of the vngodlye they shalbe consumed,  
and not escape: theyr hope shalbe myserye and  
sorrowe of mynde.

#### **C** The. xii. Chapter.

**E** Job shewynge his patience, declarreth the myght and po-  
wer of God.

**E** Job answered, and sayde: Then (no  
doubt) ye are the men alone, and wyl-  
dome is all perperthe wylth you. But I  
haue vnderstanding as wel as ye, and  
am no lesse then ye. Yea, who knoweth not these  
thynges? Thus he that calleth vpon God, and  
whome God heareth, is mockt of hys neygh-  
boure: the godly and innocent mā is laughed to  
scoone. Godlynes is a lyght de lypsed in the har-  
tes of the wyche, and is let for them to stumblen v-  
pon. The houses of robbers are in welch & pro-  
spertye: & they that malicously medle agaynst  
God, dwell without care in those thynges that  
God hath geuen xchely with his handes.

**E** Like the cattell, and they shall enfourme the  
the foules of the ayre, & they shall tel the. Of the  
increase of the earth, and it shall shewe the. Of  
the fyshes of the see, and they shall certyfy the.  
\* What is he, but he knoweth that the hand of  
the Lorde made all these? In whose hande is  
soule of euery luyng thyng, and the breath of  
the fleshe of all men.

**E** \* Haue not the eares pleasure in hearynge, &  
the mouth in tastynge the thyng that it eateth?  
Amonge olde personnes there is wysdome, and  
in age is vnderstandynge. Yea, wylth God is  
wysdome and strength, it is he that hath coun-  
cell and fore knowledge. Beholde, yf he breake  
downe a thyng, who can set it vpon agayne? \* If  
he shut a thyng, who wyl open it? Beholde, yf  
he withholde the waters, they drye vp. If he let  
them go, they destroye the earth. With hym is  
strength and wysdome: he knoweth both the de-  
ceyuer, and hym that is decepted.

**E** He carpethe awaye the wyse men, as it were  
a spoyle, and byngeth the Judges out of theyr  
wytes. He taketh awaye the subieccion of the  
people fro theyr kynges: and gyrdeth theyr loy-  
nes with a bande. He leadech awaye the grete  
men into captiuite, and turneth the myghty vpon  
syde downe. \* He taketh the verpte from out of  
the mouth, and disapoynteth the aged of theyr  
reason. He poureth the confusyon vpon prynces  
and comforteth them that haue bene opprelled.

**E** \* Loke wylt lyth hym in darkenesse, he decla-

**E** Job



reth it openly & the very shadowe of death bringeth he to lycht. He both increaseth the people, and destroyeth them. He maketh them to multiplye, and dyueth them awaye. He chaungeth þe hertes of them that rule the people of the earth, and dyslapopntet þe them: so that they go wandrynge out of the waye, and grope in the darke wpythout lycht: he maketh them also to stagger to and fro lyke drunken men.

The. xiii. Chapter.

Job reproveth his friends with theyr owne sayenges, & contempneth pocrtye.

**I**n all thys haue I sene wpyth myne eye, herd wpyth myne eare, and vnderstande it. Loke what ye knowe, that I same do I know also, nether am I inferior vnto you. Neuerthelesse, I talke with the Almighty, & my desyre is to come men with God. As for you ye are workemasters of lyer, & vnprofytable & phylpions altogether. Wolde God ye kept your tonge, for then myght ye be taken for wyle men. Nowe heare my chydnyng, and ponder the sentence of my lpps.

**D**o ye speake iniquite agaynst God, & talke agaynst hym wpyth dyscepter. Wyl ye not accept the person of hym? Wyl ye contende w God? Shall that helpe you when he calleth you to rekenyng? For as one mā mocketh an other, so do ye moche hym. He shall punyssh you, & reprove you, yf ye do secretly accept any persone. Shall he not make you astrayde, when he seeth with him selfe? Shall not his terribyle feare fall vpon you your remembraunce is lyke vnto a sparke, and your bodies lyke the clape.

**H**olde your tonges, for my sake, that I also maye speake, and my sorowe shalbe the lesse. Wherefore do I beare my flesh in my tery, & and put my soule in mine hādes? Lo, though he slay me yet wyl I put my truste in hym. But I wyl reprove myne owne wayes in his syght he shal make me whole & there maye no pocrtye come before hym. Heare my wordes, and ponder my sayenges wpyth your eares. Beholde, now haue I prepared my iudgement, & knowe that I shal be founde ryghteous. What is he, that wyl go to lawe wpyth me? (Let hym come) that I maye nowe holde my tounge, and dye. Neuerthelesse, graunte me two thynge, and then wyl I not hyde my selfe from the.

**D**rawe thynne hande from me, and let not the fearefull drede of the make me astrayde. And then call me, and I wyl answere or els let me speake, and geue me thou an answer. How many are my mysdedes & synes? Let me know my transgressions and offences. Wherefore hydest thou thy face, and holdest me for thynne enemye? Wylt thou be so cruell and extreme vnto a flyenge lease, and folowe vpon dyre stubble? for thou layest tharpely to my charge, and punysshest me\* for the synes of my yowthe. & Thou puttest my fete also in the stocks and lokest narrowly vnto all my pathes, and markest þe stepes of my fete where as I not withstandynge) muste consume lyke as a foule carpon, and as a clothe that is motheaten.

The. xiiii. Chapter.

Job dyscepereth the spere of man, and propheseth of the resurrection. Hope susteyneth the godly, tyll they attayne that they loken for.



**I**n that is borne of woman, hath he but a short tyme to lyue, and is full of myserye. He commeth vp and is cut downe lyke a floure. He flyeth as it were a shadowe, and neuer cōsynucth in one state. Wylt thou open thynne eyes vpon suche one, & bypnyge me in thy iudgement? Who can make it cleane, that cometh of an vn-cleane thynge? No bodye. \* The dayes of mā lyfelye are determyned, the nombze of hys monethes are knowen only vnto the. Thou hast appoynted hym his boundes, which he can not go beyonde. So fro hym that he maye rest (a lytle) vntyll his daye come: whiche he loketh for, lyke as an byrlynge doeth.

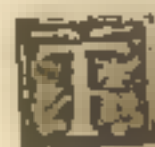
**I**f a tre be cut downe, there is some hope yet that it wyl sproute, and shote forth the braunches agayne. For though þe rote of it be warent olde, and the stocke therof be dead in þe grounde yet when it getteth þe sent of water, it wyl bud and bypnyge forth the bowes, lyke as a trece that is planted. But as for man, when he is dead, perished and consumed away, what becometh of hym?

**T**he floudes when they be dyed vp, and þe ryuers when they be emptye, are fylled agayne to rowe the flowyng waters of the see: but when man slepeth, he ryseth not agayne (of hys owne strength) vntyll the heauen perple he shal not wake vp, nor ryse out of his slepe. What thou woldest kepe, and hyde me in the bell, vntyll thy wrath were stilled, and to appoynte me a tyme, wherein thou myghtest remembre me. Wylt thou deade man lyue agayne? \* All the dayes of my lyfelye wyl I waite styll, tyll my chaungyng shal come. Thou shalte call me and I shal answere the, & despyse not thou the worke of thynne owne handes.

**N**ow thou noblyest all my goynyes, yet be not thou to extreme vpon my synes. My iniquite is sealed vp, as it were in a bagge: but be mercyfull vnto my wyckednes. The mountaynes fall awaye at the last, the rockes are removed out of theyr place, & waters pearce thorow the very stones by lytle & lytle, & floudes waiche awaye the grauell and earth. And destroyest þe the hope of mā? Thou preuailest styll agaynst hym, so that he passeth awaye: thou chaungest hys estate, and puttest hym from the. And whether his chyldzen come to wo, they or no, he can not tell. And yf they be men of lowe degre, he knoweth not. Wyle he lyueth hys fleshe must haue trauayle, and wyle the soule is in hym, he must be in sorowe.

The. xv. Chapter.

Eliphaz reuerbereth Job because he ascepereth wpyth and purgeth to hym selfe. He dyscepereth the iuste that falleth on the wycked, rekenyng Job to be one of þe nombre.



**E**then answered Eliphaz the Themanite and sayde. Shall a wyle mans answere be the scyence of the wynde, and tyll any mans belly, as it were the wynde of the Easter? Shall he reprove with a worde that is nothing worth

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.

Job. xiii. a.



worsh. and speake the thynges: whiche can do no good: Is for shame, thou hast set it aspre, els woldest thou not make so many wordes before God, but thy wyckednesse teacheth thy mouth, and so thou hast chosen þa crafty tonge. Thine owne mouth condempneth the, & not I: yea, thine owne lippes shalpe an answer agaynst the.

Arte thou the first mā, that euer was bozne? Wast thou made before the byls: haste thou herde the secrete counsell of God that all wysedome is to lytle for the? What knowest thou þ we knowe not: And what understandest thou, but we can the same? With vs are both old and aged men: yea, suche as hane lyued longer then thy father.

**B** Thyngest thou it a small thyng of the consolacions of God? With the is a lyngge worde. Why doth thyne hart so be witch þ. And wherfore wprukest thou wyth thyne eyes, that thy mynde is so putt up agaynst God, & lettest such wordes go out of thy mouth? What is mā, that he shuld be cleane: what hath he, which is borne of a woman, wherby he myght be ryghteous?

**A** Beholde he doth not trust his sayntes: yea, the very brauens are not cleane in his syght. Howe much more then an abhominable and vyle mā, which dypneth wyckednes lyke water? I wyl tell the, heare me and I wyl shewe the þ I haue seene whiche wyse men haue tolde, and hath not ben hyd from the þ fathers vnto whome ony þ erth was geue & no strainger went amōge the.

**C** The vngodly sozoweth all þ dayes of his lyfe as it were a woman with a chyld, and the nombre of a tpyauntes peares is vnkowen. A fearfull sounde is euer in his eares, and when it is peace, yet feareth he destruction. He beleueth neuer to be deliuered oute of darkenesse, for the swearde is alwaye before his eyes. When he goeth forth to get his liuyng, he seeth playnely þ the daye of darkenesse is at hande. Sozow and carefulnesse wyl make him aspre, & compasse hym rounde aboute, lyke as it were a kynge w his hoste ready to the batayle. For he hath stretched out his hande agaynst God, & armed hym selfe agaynst the almyghty. He ruyneth proude lye vpon hym, and with a styffe necke fyghteth he agaynst hym: where as he couereth his face wyth fastnesse, and maketh his bodye well lykynge. Therefore shall his dwellynge be in desolate ctyes, and in houses which no man inhabiteth, but are become heapes of stones. He shall not be ryche, neither shall his substaunce continue, nor encrease vpo earth. He shal neuer come oute of darkenesse, the flame shall brye vpon hys braunches. With the blast of the mouth of God, shall he be taken awaye. He beleueth not that he is in vayne, and yet he is out of the waye, & vaine shal be his recompence.

He shal perishe, asore hys tyme be woyme out, and his braunche shall not be grene. He shal be plucked of as an vntimely grape fro þ wyne: and shall let his floure fall, as the olyue doth. For the congregacyon of ppoctes shal be desolate and vnfrutefull, and the fyre shall consume the houses of suche as are greedy to receyue gyl-

tes. \* He conceynerh traunple, and beareth vaine, and theyr bodye byngeth forth deceyte.

### The xvi. Chapter.

**J**ob repeateth his myserie, sayth that he suffereth more then his wyckednes hath deserued.



Ob answered and sayd: I haue ofty times herde suche thynges, miserable geuers of comforte are ye, all þ sozte of you. Shal not vayne wordes yet come to an ende?

Wast thou yet any more to saye? I coulde speake, as ye do also. Wold God that your soule weece in my soules steade. Then shoulde I heape vp wordes agaynst you, & shalke my head at you. I shulde comforte you w my mouth, and releafe your payne with the sayyng of my lippes. \* But what shall I do. For all my wordes, and my sayowes wyl not cease, and though I holde my tonge, yet wyl it not departe from me. But now that God hath lent me a ductile, thou hast troubled all my congregacyon.

And that thou hast fylled me wyth wyngles, my fle is in recorde, and my leane is lyeth vpon agaynst me, & beareth wynges agaynst me. He is angrie at me, he hateth me: and gnasheth vpon me wyth his teeth. Myne enemye shal let vpon me with his eyes.

They haue opened their mouthes wyde vpo me, \* and impten me vpon the cheke despytful lye, they gather them selues together agaynst me. God hath put me in pteace wyth the vngod lye, and deliuered me into the handes of þ wycked. I was in welth, but he hath brought me to nought. He hath taken me by the necke, he hath rent me, and sette me as a marke for hym selfe. Hys archers compasse me rounde about. He wound my loynes, and doth not spare. Hys bowels hath he poured vpon the grounde. He hath gyuen me one wounde vpon another, and is fallen vpon me lyke a graunte. I haue sowed a sackcloth vpon my supine, and lye wyth my heare in the dulle.

My face is swollen with wepryng, & myne eyes is the shadowe of death. Howbeit there is no wyche duelle in my handes, but my prayer is cleane. \* Earth, ceue not thou my bleude, and let my cryenge fynde no rowme.

For lo, my wytnesse is in heuen: and he that knoweth me, is aboue in the hepyrth: My fren- des geue me many wordes to scoyne: and myne eye poureth out teares vnto God. \* That a bo- dye myght please wyth God, as one man doth wyth another: yet the nombre of my peares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

### The xvii. Chapter.

**J**ob sayeth that he consumeth aspre, and yet doth he repently aspre it.



Ob breathe synketh, my dayes are shortned. I am harde at deathes doze. Forwarde men are wyth me, and myne eye must continue in the bytternesse of them. \* Deliuer me, and loke out one to be my suretye in thy syghte. What is he that knoweth who wyl promise for me?



The xviii. Chapter.

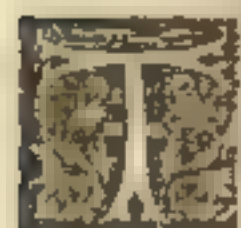
beakers



be auenged of wyckednesse & be sure, that there is a Judgemente.

The. x. Chapter.

*¶* Sopht sayeth, that the vnterchail, the courtour, and the wycked shall haue a shorte moe.



Then answered Sopht the Naama-rite, and sayde: For the same cause do my thoughtes compell me to answer. And why my mynde is readye wpythin me. I haue suffycientlye hearde thy checkynge and reprove, therfore am I purposed to make answer after myne vnderstandynge. Knowest thou not thys, namely, that from the begynnyng (euer sence the creati- on of man vpon earth) the gladnesse of þe vngodlye hath bene shorte, and that the ioye of pprocytes contynued but the trowpkyng of an eye? Though he be magnified vnto the heauen, so that his heade reacheth vnto the cloudes, yet at a turne he perysheth for euer, in so muche þe they which haue sene hym, shall saye: Where is he? He shall vanishe as a dreame: so that he can no more be founde, and shall passe awaye as a visp on in the nyght. So that þe eye which sawe hym before, shall haue no more syght of hym, and his place shall knowe hym no more. Hys chyldren shall be sapne to a gree wpyth the poore, and hys handes shall restore theyr goodes.

From hys yowth hys bones are full of pleasures, but now shall it lye downe wpythin hym in the earth. The wyckednes was swete in his mouth, he dyd it vnder hys tounge. That he fauoured, that wolde he not forsake, but kepte it close in his throte. The breade that he dyd eate, is turned to the popson of the serpentis, wpythin his body. The ryche that he deuoured, shall he parbake agayn, for God shall drawe them out of hys belly, he shall sucke the gall of serpentis, and the adders tounge shall slaye hym: so that he shall nomore se the ryuers and brookes of hony and butter. The chynges that other men haue laboured for, shall he restore agayne, and shall not eate it vp.

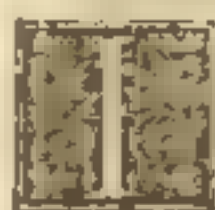
Great traunple shall he make for ryche, but he shall not entoye them. And why: he hath oppressed the poore, and not helped them: houses hath he spoyled, and not buylded them. His belly coulde neuer be fylled, therfore shall he perysh in hys couetousnesse. There shall none of hys meat be left behynde, therfore shall no mā loke for hys prosperite. When he had plenteousnesse at euery chyng, yet was he poore, though he was helped on euery syde.

For though the wycked haue neuer so much to fylle hys belly, yet God shall sende his wrauth vpon him, and cause his indignaciō to rapyne ouer hym: so that yf he fye the yron weapons, he shall be shot wpyth the stele bowe. The arrowe is taken forth, and gone out of þe quyer, and a glysterynge swarde thorowe the gall of hym, feare shall come vpon him. There shall no darke- nesse be able to hyde hym. An vnkynndlye fyre shall consume hym, and loke what remayneth in hys house, it shall be destroyed. The heauen shall declare hys wyckednesse, & the earth shall take

parte agaynst him. The substance that he hath in hys house, shall be taken a waye and perysh, in the daye of the Lordes wrauth. \* This is the poore cōpon that the wycked man shall haue of God, & the herptage that he maye loke for of God: by cause of hys wordes.

The. xxi. Chapter.

*¶* Job receyved the prosperite of the wycked, and after de- ceased they: sodayne rupne and destrucciō.



Job answered and sayde: O beare I my wordes, and that shall be my com- forte of you. Suffre me a lytle, that I maye speake also, and then laughe my wordes to scorne. (ye lyghten you.) Is it toz mannes sake that I make this disputaciō? Whyde yf it were so, shoulde not my spete be then sore in trouble? Marke me well, and be a- bashed, and laye your hande vpon your mouth for when I consyder my selfe I am afraid, & my flethe is smytten with feare. \* Wherefore do wycked men lyue in helth and prosperite, come to theyr olde age, and increase in ryches: Their chyldren lyue in theyr syght, and theyr genera- cion before theyr eyes. Theyr houses are safe from all feare, and the rodde of God doeth not smyte them. Theyr bullocke gendreth, and that not out of tyme: theyr cowe calueth, and is not vnfrutefull.

They sende forth theyr chyldren by flockes and theyr sonnes led the daunce. \* They beare wpyth them tabrettes and harpes, and haue in- strumettes of musycke at their pleasure. They spende theyr dapes in welthyne: but sodayne- ly they go downe to hell. They saye also vnto God go from vs we despye not the knowledge of thy wayes. \* Who is the Almyghtye, that we shoulde serue hym? And what profyte shoulde we haue to submytte our selues vnto hym? Lo, there is vtterlye no goodnesse in them, therfore I wyll not haue to do with the counsaile of the vngodly. Howe ofte shall the candle of the wycked be put out: howe oft cometh theyr destruc- cion vnto them? What sorow shall God geue them for theyr part in his wrauth? Yea they shall be euē as they were before the wynde, and as chaffe that the Royme carpeth a waye.

And though God saue theyr chyldren from suche sorowe, yet wyll he so rewarde them sel- ues, that they shall knowe it. Theyr owne de- strucciō and mysferte shall they se wpyth theyr eyes, and dyneke of the fearful wrauth of the Al- myghtye. For what careth he what becometh of his household after hys death, when the num- bre of hys monethes is cut shorte? In as muche then as God hath the best power of all, who can teach hym any knowledge? One dyeth now when he is myghtye, and at hys best, ryche, and in prosperite, euen when his bowels are at the fattest, and hys bones full of maye. Another dyeth in sorowe and heynnesse, and neuer hadde good dapes. They shall slepe bothe alyke in the earth, & the wormes shall couer them. Beholde, I knowe wat ye thynke, yea and the subtyltye that ye ymagyn agaynst me. For ye say, whete is the pynnes palace: & where is the dwelling



ff. 11. b  
24. 11. b

of the vngodly: hane ye not asked them that go by the way? Doubtlesse, ye cannot denye the tokens, that \* the wycked is kept vnto the day of destruccyon, and that the vngodlye shall be brought forth to the daye of wrath. Who darre reprove hym for his wape to his face? Who wyl rewarde hym, for the vngodlye that he doth? Yet shall he be brought to his graue, and dwel amonge the heape of the deade. Then shall he be sayne to be buryed amonge the stones of p'plaine. All men also must folow hym, and there are innumerable gone before hym. How wayne then is the comforte that ye gae me? Dost thou falslyd remaine in all your answers?

The. xxi. Chapter.

Eliphaz rep. chendeth Job of his vngodlye.

**E**liphaz the Themanite gaue answer, and sayd. How a man be profitable vnto God, as he is wyle maye be profitable to hym self? Is it any auantage vnto the Almightye, that thou arte ryghteous? Or shall it profite hym, that thou makest thy wapes pacyfe? Is he afrayde to reprove the, and to stepe forth with the into iudgement? Is not thy wyckednesse great, & thyne vngodlye dedes innumerable? For thou hast taken the pledge from thy brother for noughte, and robbed the naked of theyre clothynge: To suche as were wey, hast thou gynn'd no water to drynke, and haste withdrawen breade from the hongrye. Shulde such one the as vseth violence wronge and oppresyon (dopng all thynges of parcialite, and hauing respect of persons, dwel in the lande? Thou hast sent wydowes awaye emptye, and oppressed the poore fatherlesse.

De. 11. b.  
21. 11. b.

Therefore art thou compassed aboute wyth snarres on euery syde, and suddenly vered wyth feare. Wuldest thou the is no darknesse? Shulde not the water floude runne ouer the? Now \* because that God is hyer then the heauens, and by cause thou seest that the starres are so hye, wylt thou therfore saye. Cuius, how shuld God knowe Dot, his dominyon reach beyonde the cloudes? Cuius, the cloudes couer hym that he maye not se, and he dwelleth aboute heauē. Dost not thou hepe the olde wape that wayne men haue gone? Which were cut downe out of tyme, and whose foundacyon was as a runnyngge water, whiche sayd vnto God go from vs, and what dyd y' Almightye wyth them? He fylled theyr houses w' good thynges. But the counsaile of the vngodlye is farre fro me. The ryghteous sawe it, and were glad, & the innocent laughed hym to scorne. Is our encrease be wen downe? As for the remnant of them, the fyre hath consumed it.

Deu. 11. b.

Therefore reconyle the vnto God, & be content, so shall all thynges prospere wyth y' ryghte well. Receyue the lawe at hys mouth, and laye vp hys wordes in thyne harte. For \* yf thou wylt turne to the Almightye, thou shalt stande fast, and put all vngodlye counsels from thy dwel-lyngge: Thou shalt make golde as plentyfull as the duste, and the golde of Ophir as the fynnes of the ryuers. Yea, Almightye God hys owne selfe shall be thy defence, and thou shalt haue ple-

tye of synner. The shalt thou haue thy dellyte in the Almightye, and lyfte vp thy face vnto God. Then shalt thou make thy prayer vnto hym, & he shall heare the, and thou shalt kepe thy promysse. Then loke what thou takest in hand, he shall make it to prospere wyth the: and the lyght shall shyne in thy wapes. For \* who so humblyeth hym selfe, hym shall he set vp and who so loketh mekelye shall be healed. Yf thou be innocent, thou shalt deliuer the country, bycause of the vngodlye synne of thy handes.

The. xxi. Chapter.

Job answereth that he hath knowen & feared the power and sentence of the Judge, and sayeth that he hath walked in his righteousness.

**J**ob answered, and sayde: My saying is yet this daye in byternesse, and my hande heup, bycause of my greeuynge. That I myght se him, and synde hym. That I myght come before his seate to please my cause before him, and to syl my mouth wyth argumentes. That I myght knowe what answer he wolde gyue me and that I myght vnderstand what he wolde saye vnto me. Wyl he please agaynst me wyth hys greate power and strength? No, but he wyl make me the stronger. He that is iust, shall enter d'sputacyon wyth hym, and my iudge shall deliuer me for euer. He holde, though he go before, I synde hym. If I come behynde, I can get no knowledge of hym: If I go on y' lette syde where he doth his worke I can not attayne vnto hym. Agayne, If I go on the ryght syde he byderth hym selfe, that I can not se hym. But as for my wape, he knoweth it and \* t'repeth me as the golde in y' fyre.

Apoc. 11. b.  
1. 11. 11. b.

My fote doth kepe his path, hys hye wape hane I holden, and wyl not go out of it. I wyl not forsake the commaundement of his lypes, but loke what he charged me wyth hys mouth, that haue I put vpon my harte. He is styl at one poynt, and who wyl turne hym backe? He doeth as hym lysteth, & bynggeth to passe what he wyl. Her perfourmeth the thyng that is appoynted for me, and manye suche thynges doeth he. This is the cause that I wepne at hys presence, so that when I cōsyder hym, I am afrayd of hym. For in so much as he is God, he maketh my harte soft. and sayng that he is Almightye he putteth me in feare. Thus can not I get out of darkenes, neyther hath he couered the cloude from my face.

The. xxi. Chapter.

Job describeth the wyckednesse of men, & sheweth what curse belongeth to the wycked.

**C**onsyderynge then, y' there is no tyme byd from the Almightye, howe happeneth it, that theyr whiche knowe hym, do not regarde hys dayes? For some men there be, that \* remoue other mē's land markes: that robbe them of theyr cattell and kepe y' same for theyr owne. that \* dyue a wape y' alle of the fatherlesse: that take the wydowes ore for a pledge that thrust y' poore out of the wape and oppresse the synple of the worlde together. Beholde, euen as the wyde asses in the deserte go they forth to theyre worke: & ycle bytymes to y' people

Deut. 19. e.  
and. 11. 11. b.  
11. 11. c.



**T**o spoyle yea, the very wilderness miny stretch  
foode for the chylde. They reape the come  
felde that is not theirowne: & let the vnpayard  
of the vngodlye alone. They are the cause that  
so many men are naked and bare, haue no  
clothes to couer them, & to kepe them from colde.  
So that when the showres in the mountaynes  
haue rained vpon them, & they be all wet, they  
haue none other succoure, but to kepe them a-  
monge the rocks.

**T**hey spoyle the suckyng fatherlesse chylde,  
and take the pledge from the poore. In so much  
that they let hym go naked without clothynge,  
and haue taken awaye the sheafe of the hongry.  
The poore are fayne to labour in their eyle myl-  
les yea, and to treade in the wynepresses, and  
yet to suffre thyrst. The men of the Citie crye  
to the Lorde with spghynge, \* the soules of the  
flayne also make their complaine. But God be-  
stropeth them not for al this, where as they (not  
withstandyng) are conuersant amonge them,  
that abhorre the lycht: they know not his way  
nor contynue in his pathes. \* Eynely in y mo-  
nyng do they asyle, to murder the synple and  
poore, and in the nyght they go a slayng.

Job. lii. c.  
ut. li. v. b.

Job. xxi. g.

The eye of the aduoutter wayteth for y dar-  
kenes, and sayth thus in hym selfe. Cursed be  
that day when he was borne, and so he dysguyseth his face.

In the nyght season they search y houses and  
byde them selues in the daye tyme, but wyl not  
knowe the lycht. For as soone as the daye brea-  
keth, the shadow of death cometh vpon them.

**A**nd they go in horryble darknes. The vngodly  
is swifter then the water, they portyon walbe  
cursed in the earth, and he shall not beholde the  
waye of the vnpayardes. That they, for the  
wykednes which they haue done, were drawe  
to the hell, sooner then snow melteth at y drouth  
and heate. That al compassyon vpon them wer  
for gotten, that they baynties were wounes, y  
they were cleane put out of remembraunce, and  
vngodlynesse utterlye bewen downe lyke as a  
tree. He hath oppressed the barren, that he can  
not beare, and vnto the wyddowe hath he done  
no good. He drew the myghtye after hym with  
his power, and when he was gotten vp, no ma  
was without feare, as long as he lyued. And  
though they myght be safe, yet they wyl not re-  
ceyue it, for they eyes loke vpon theyre owne  
wayes. They are exalted for a lytle, but shortly  
are they gone, brought to extreme pouerty, and  
taken out of the waye: yea, and utterlye plucke  
of, as the eares of corne. Is it not so? Who wyl  
then reprove me as a lyar, and say that my wo-  
des are nothyng worth.

#### The. xxv. Chapter.

Eliphaz proueth that no man is cleane and  
without spone before God.



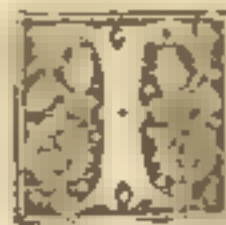
**E**then answered Eliphaz the Shuhite,  
and sayde: Is there power and feare  
with hym above, that maketh peace  
spytynge in his hyghenesse, whose  
men of warre are innumerable, and  
whose lycht aryleth ouer all? But howe may a  
man compared vnto God & be iustified? Or how

Job. lii. c.  
Job. li. c.  
Roma. ix. c.

can he be cleane, that is borne of a woman? Se-  
holdeth y moone syneth nothyng in compar-  
son to hym, and the starres are vncleane in his  
syght. Howe muche more then man: that is but  
corruptyon, and the sonne of man, which is but  
a wyne.

#### The. xxvi. Chapter.

Job sheweth that man can not haue God, and  
praiseth hym for his myghtes.

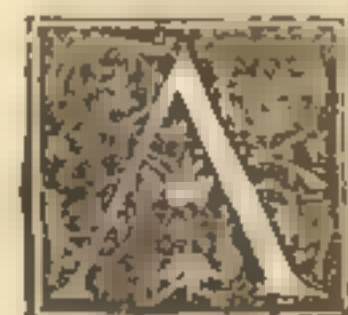


**A**nswered, and sayde: Whom hast  
thou helped? hym that is withoute  
strength? What coforte gyuest thou  
vnto hym that hath no strength?  
Where is the counsaile that y shul-  
dest geue hym, whyche hath no wysdome? Hast  
thou shewed the waye of ryghte luyng? To  
whome hast thou spoken these wordes? Who  
made the breath to come out of thy mouth? Are  
not dead thynges shapen vnder the waters: and  
thynges by y waters syde? Hell is naked before  
hym, and the depe destruction it self, cannot be  
hidd out of his syght. He stretcheth out y north  
ouer the emptye, and hangeth y earth vpon no-  
thyng. He byndeth the waters in his cloudes,  
and the cloud is not broken vnder them. He hol-  
deth backe his stole, that it can not be seene: and  
spredeth his cloude before it.

\* He hath compassed the waters with cer-  
taine boundes, vntill the daye and nyght come  
to an ende. The very pyllers of heauen tremble  
and quake at his reprofe. \* He stylleth the see  
with his power, and thorothe his wysdome,  
lympeth he the strength therof. His sprete hath  
garnished the deuens, and his hande hath made  
the rebellious serpent. Lo, this is now a short  
summe of his wayes. But who is able suffy-  
ently to reherse his workes? Who can perceyue  
and vnderstande the thundre of his power?

#### The. xxvii. Chapter.

The continuance and petytyon of Job, and the parte  
of the vngodlye, with Job.



**A**d Job proceeded & went forth  
in his communicacyon, sayeng.  
As trulyp as God lyueth (which  
hath taken awaye my iudge-  
ment) and the almyghtye that  
hath vered my mynde: My lyp-  
pes shall talke of no vanpetye, &  
my tunge shall speake no dyscepte, while my  
breath is in me, and as long as the wynd (that  
God hath geuen me) is in my nostrilles.

God forbyd, that I shuld graunt yow cause  
to be ryght. As for me, vntill myne ende come  
wyl I neuer go from myne innocency. My rygh-  
tuous deapng kepe I fast, whyche I wyl not  
forsake. My harte shall not reprove me of my  
dayes. Therefore myne enemye shalbe founde as  
the vngodly, and he that taketh parte agaynst  
me, as the vnyghteous. For what hope hath y  
pocrypte though he hath great good, & though he  
God geue hym ryche after his hartes desyre?  
Doeth God heare hym the sooner, when he cry-  
eth vnto hym in his necessity? Hath he such plea-  
sure and delecte in the Almyghtye, that he darre  
alwaye call vpon God? I wyl teach yow in the  
name of God, and the thyng that I haue of the  
Almyghtye

Gen. i. c.

Job. fr.  
and. chid. a  
plal. clid. b  
Jerem. v. c.  
Gen. i. c.

Job. lii. c.



**A**lmyghtye, wyl I not kepe from you. Behold  
ye stande in your owne conceyte, as though ye  
knewe all thynges. Wherefore then do ye go a-  
boute w<sup>th</sup> suche vayne wordes, sayinge: \* Thys  
is the porcion that I wyched shal haue of God  
and the heritage that t<sup>r</sup>yauntes shal receyue of  
the Almyghtye. If he get many chyliden, they  
shall peryshe w<sup>th</sup> the wearde, and hys poste-  
rite shall haue scarcenelle of bread. Loke whom  
he leueth behynde hym, they shall dye & be bu-  
ryed and no man shall haue pitye of his wyddo-  
wes. Though he haue as muche money as the  
dust of the earth, and raiment as readye as the  
clay, he maye well prepare it: but the godly shal  
put it vpon hym, and the innocēt shal deale out  
the money. Hys house shall endure as the moth,  
and as a bouth that the watchman maketh.  
\* When the ryche mā dyeth, he carperh not hys  
wyth hym: he is gone in the wyndelyng of an  
eye and hath nothing. Destruction taketh hold  
vpon him as a water floude, & the tempest stea-  
leth hym awaye, in y<sup>e</sup> nyghte season. A vehemēt  
east wynde carperh hym hence, and departeth a  
floure plucketh hym out of hys place. It rus-  
seth in vpon hym, and spareth him not, he may  
not escape from the power therof. Then clap me  
theyr handes at hym: yea and iest of hym, when  
they loke vpon hys place.

The xxvii. Chapter.

Job sheweth that the wysdom of God is vnsearchable.



**J**HE is a place: where spluer is  
brought oute of, and where golde is  
tryed: where yron is dygged out of  
the grounde, and stones resoluēd to  
metalle. The darkenesse shall ones  
come to an ende. he can take out the grounde of  
all thynges, the stones, the darke, and the sha-  
dowe of death. W<sup>th</sup> the ryuer of water par-  
teth he a sonder the straunge people, that know  
no good neyghbourhede: suche as are rude, vn-  
manerly and boysterous: he byngeth food out  
of the earth, and that whyche is vnder, consu-  
meth he w<sup>th</sup> drye.

**T**here is founde a place, whose stones are  
all cleane Sappires, and where the clottes of the  
earth are all golde. There is a way also that the  
byrdes know not, that no vulturs eye hath sene  
wherin the Lyons whelpes walke not, & wher  
no Lyon commeth. There putteth he his hande  
vpon the stoupe rockes, and ouerthroweth the  
mountaynes. Ryuers flowe out of the rockes:  
and loke what is pleasaunt, his eye seeth it.

Out of droppes byngeth he greates floudes to-  
gether, & the thyng that is hyd, byngeth he to  
lyght. Howe commeth a man then by wysdom  
\* Where is the place that men soude vnderstan-  
dyng? Merely no man can tell howe wort by a  
thyng he is, neyther is he founde in the lande  
of them that lyue. (or theyr owne pleasure)

**T**he depe sayth: He is not with me. \* The see  
sayeth: He is not with me. She can not be got-  
ten for: (the most pure) golde, neither may y<sup>e</sup> pryce  
of her be bought with any spluer. No wedges of  
gold of Ophir, no precious smit stones, no Sa-  
ppires maye be compared vnto her. No, neyther

golde nor chrystall, neyther swete odoures, nor  
golden plate. There is nothyng so wortye, or  
so excellent, as ones to be named vnto her, for  
perfyte wysedome goeth farre beyonde them al.  
The Topas that commeth out of Inde: may in  
no wyse be likened vnto her: yea, no maner of ap-  
parell howe pleasaunt and saye so euer it be.

From whence then commeth wysedom? and  
where is y<sup>e</sup> place of vnderstandyng? She is hyd  
from the eyes of all men lyuynge: yea, and from  
the foules of the ayre. Destruction and death  
saye, we haue heard tell of her w<sup>th</sup> oure eares.  
But God seeth her way, and knoweth her place.  
For he beholdeth the endes of the world, and lo-  
keth vpon all that is vnder heauen. When he  
weyed the wyndes & measured the waters: whē  
he set the rayne in order, and gaue the myghtye  
floudes a lawe. Then dyd he se her, the declared  
he her, prepared her and knewe her. And vnto  
man he sayde: Beholde: \* to feare the Lorde is  
wysedom, & to forlake euill is vnderstandyng.

The xxix. Chapter.

Job complained of the prosperite of the tyme past, sub-  
tlylly reprovynge hys frendes of iuryp, because they sayde  
that Job suffered accordeyng to his deservynge.

**J**ob proceeded and wente forth in  
hys communicacion, sayyng: O that I  
were as I was in y<sup>e</sup> monethes by past,  
and in the dayes when God preserued  
me: when his lyght shyned vpon my heade, when  
I wente after the same lyght and shynynge euen  
thorow the darkenesse. As it stode w<sup>th</sup> me  
when I was yonge: when God prospered my  
house: when the Almyghtye was yet w<sup>th</sup> me:  
when my chyliden stode aboute me: when my  
wapes ranne ouer my th butter, and when y<sup>e</sup> sto-  
upe rockes gaue me ryuers of oyle, when I wēt  
thorow the cite vnto the gate, and when they  
set me a chayre in the strete: when the yonge mē  
(as sone as they sawe me) hyd them selues, and  
when the aged arose, & stode by vnto me: when  
the Prynces leste of theyr talkyng, and layde  
theyr hande to theyr mouth: when the myghty  
kept theyr voyce, and when theyr tonge cleued  
to the roofof theyr mouth: When all they that  
heard me, called me happy: and when all they  
sawe me, spake good of me. For I deliuered y<sup>e</sup>  
poore when he cryed, and so dyd I the fatherles,  
and hym that had none to helpe hym. He that  
shuld haue bene lost, gaue me a good word and  
the wyddowes hart praysed me. And why? I  
put vpon me ryghtuousnes, whych couered me  
as a garment, and equytp was my crowne. I  
was an eye to the blynde, and a foote to y<sup>e</sup> lame:  
I was a father vnto the poore: & when I knew  
not y<sup>e</sup> cause, I sought it out diligently. I brake  
the chawes of the vmyghtyous mā, & and pluckt  
the spoule out of his teth.

Therefore, I thought verely, that I shoulde  
haue dyed in my nest and that my dayes shoulde  
haue bene as many as the sandes of the see. For  
my roote was spred out by the water syde: and  
the dewe laye vpon my corne. My honoure en-  
creased more and more, and my bowe was euer  
the stronger in myne hand. Vnto me men gaue  
eate, me they regarded, and with scylce they ta-  
ryed

Job. xxi. b.

Isai. xli. b.  
Luce. xii. c.

Deu. viii. b.

Job. xi. a.  
Job. xxi. b.  
Job. xxi. c.  
Job. xxi. d.

Isai. xli. b.

Isai. xli. b.  
Job. xxi. b.  
Job. xxi. c.

Job. xxi. c.



ryed for my counsaile. If I had spoken, they wolde haue it none other wayes, my wordes were so well taken amonge them. They wayted for me, as for the rayne: and gaped vpon me as the grounde doth to receyue the latter shoure. When I laughed, they knewe well it was not earnest. And the lyght of my countenance wolde they not put out. When I agreed vnto theyr waye, I was the chefe, and sat as a kynge wyth hys armye about hym. And when they were in heynnes, I was theyr comfortour.

### The xxx. Chapter:

The great despayre of men, and curse of God that Job suffereth.

**A**t now they þ are yonger the I, haue me in derision yea, euen they whole fa-  
thers I wolde haue thought scoone to haue set wth the dogges of my cattel. The power & strength of theyr handes myghte dome no good, for the tyme is but lost amonge them. For very mysery and hunger they fled in to the wyldernesse, a darke place, horrible and wast, pluckynge vp nettels amonge the bushes and the iuniper rotes for theyr meate. And whē they were dyscuen forth, men cryed after them, as it had bene after a thefe. Theyr dwellynge was besyde foule brookes: yea in the caues and denues of the earth. Amonge the bushes wente they about cryenge: and vnder the thornes they gathered them selues together. They were the chyldren of fooles and byllaynes which are vey-  
red out of the worlde. \* Now am I theyr songe and am become theyr iestynge stocke: they abhorre me, and fye farre from me, and stapne my face wth spetle. For the Lorde hath loosed the strength of my body, and brought me lowe: The byrdle haue they cast out of my syght. I pō my ryght hande vnto the yonge mē agaynst me, they haue yert my fete treadynge vpon me, as vpon the wayes that they wold destroy. My pathes haue they cleane marred. It was so calye for them to do me harme, that they neded no mā to helpe them. They fell vpon me as it had bene the breakynge in of waters, and came in by heape to destroye me. Fearfulnesse is touned agaynst me.

**M**yne honoure vanquished a wave more swyftly then the wynde, and my prosperitie departed hence lyke as it were a cloud. Therefore is my mynde poured full of heynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearced thoro we in the nyght season, and my synewes take no rest. For the vehemencie of sorowe is my garment chaunged, and accordynge to the dyuersitie of heynesse, am I gyrded wth my coote. He hath cast me into the myre, and I am become lyke ashes and duste. Whē I crye vnto the, thou dost not heare me, and though I stande before the, yet thou regardest me not. Thou arte become myne enemye, and wth thy violente hande thou takest parte agaynst me. In tymes past thou dyddest set me vpon hye, as it were aboue the wynde, but now hast thou gyuen me a very sorowfull. Sure I am that thou wylt deliuer me vnto death: euen to þ

lodgynge that is due vnto al men lyuyng. No doubt not men to do violence vnto them, that are destroyed already, but where hurt is done, there vnto they to helpe. Wd not I wepe wth hym þ was in trouble: had not my soule cōpassion vnto the poore? Yet neuerthelesse, where as I looked for good, euyl happened vnto me: & where as I wayted for lyght, there came darkenesse. My bowels seeth within me, & take no reste, for the dayes of my trouble are come vpon me. Wehely and lowly came I in: yea, and wthout any displeasure: I stode vp in the congregacion, & communed with them: But now I am a cōpanion of dragons, & a felow of Estriches. My skynne vpon me is turned to blacke, and my bones are bent wth heate: my herte is turned to sorowe and my yppe to wepyng.

### The xxxi. Chapter:

Job receyved the innocencye of hys lyuynge, and knowde of hys vertues.

**I** made a couenaunt with myne eyes  
\* that I wolde not loke vpon a dam-  
sell. For how great a porcion shal I  
haue of God? & what enberptauce  
fro the almyghty on hye? As for the  
vngodlye & he that toyneþ hym selfe to the com-  
pany of wicked doers, shal not destruction & mys-  
ery come vnto hym? Doth not he se my wayes  
& tell all my goynges? yf I haue walked in va-  
nitye, or yf my feet haue rāne to disceyue, let me  
be wayed in an euen balaunce, that God may se  
myne innocencye. \* If so be þ I haue withdra-  
wen my feet out of the ryght waye, & yf my hert  
hath folowed myne eye syght: yf I haue stained  
or despyled my handes: thā shal I sowe, & an other  
eat: yea, my generaciō & posteritie shal be cleane  
rooted out. yf myne herte hath lusted after my  
neighbourys wyfe, or yf I haue layed wayte at  
hys doore. O then let my wyfe grinde vnto an  
other man, and let other mē lye wth her. \* For  
this is a wyckednesse & synne, that is worthe  
to be punyshed: yea, a fyre that utterly shuld cō-  
sume & root out all my substance. Wd I euer  
thynke scoone to do ryght vnto my seruantes &  
maydes, whē they had any matter agaynst me?  
But seng þ God wyl lye in iudgement, what  
shal I do? And forsomuch as he wyl nedes by-  
lyte me, what answer shal I gyue hym? he that  
fashioned me in my mothers wombe, made he not  
hym also: were we not both shapen alyke in our  
mothers bodies? When the poore despyred anye  
thyng of me, haue I denyed it? yea, haue I cau-  
sed the wyddowe to stande waytynge for me in  
vayne: haue I eatē my porcyon alone, that the  
fatherlesse hath had no parte wth me: for mer-  
cy grewe vnto me fro my youth, & cōpassion  
from my mothers wombe. haue I bene any mā  
perpeth thoro nakednesse, & want of clothynge?  
Or any poore man for lacke of rayment, whose  
spyes thanked me not, bycause he was warmed  
wth the woll of my shepe?

**W**d I neuer lyft vp myne hande to hurt þ fa-  
therlesse: yea, in the gate where I sawe my selfe  
to be in aucthoritie, then let myne arme fall fro  
my shulders, and myne arme holes be broken fro  
the



the ioyntes. For I haue euer feared the vengeance and punishment of God, and knew very wel, that I was not able to beare hys burthen. Haue I put my trust in golde? Or haue I layde to the fynest golde of all. thou art my confidence? Haue I reioyced by cause my power was great, and by cause my hande gat so much? \* Dyd I euer regarde greatly the ryling of the Sunne? Or had I the goynge downe of the Moone in great reputacion? Hath my herte medled prauelye woth any decept? Or dyd I euer kysse myne owne hande: that were a wyckednesse worthe to be punished, for then shuld I haue denyed the God that is aboue.

Gen. 11. c.  
and. 1. b. 1.  
Sap. 11. a

Pro. 1. 1. a

\* Haue I euer reioyced at the hurte of myne enemye? Or was I euer glad, that any harme happened vnto him? Oh, no: I neuer suffered my mouth to do suche a synne, as to wysh hym euil. Dyd not the men of myne owne household say: who shal let vs to haue our helyful of his fleshy? I haue not suffered a straunger to lye wthout, but I opened my doores vnto hym, that went by the waye. Haue I kept secret my synne, and hysd myne iniquitie, as Adam dyd? Haue I feared any great multitude of people: or yf I had bene dyspyled of the spmple, then shulde I haue ben affrayed. Thus haue I quietly spent my lyf, and not gone out of the doze: That I had one whych wolde heare me. Lo, this is my cause. In the whych the almyghty shall answer for me: though he that is my contrarie partye hath wyrtten a booke agaynst me. Yet wyll I take hym vpon my shulder, and as a garlande about my heade. I wyll tel hym the nombre of my goynges, and go vnto hym as to a prynce. But yf case be, that my lande crye agaynst me, or that the fowles therof make any complaynt: Yf I haue eat the frutes therof vnpayd for: yea, yf I haue greued any of the plowmen: the let thy stiles growe in steade of my wheat, and cockle for my barleye.

Here ende the wordes of Job.

The xxxii. Chapter.

Eliahu after the other had synned theye communt: eachen reproveth the other of synne, and age maketh not a man wiser: but the sprete of God.

**E**lisa the sonne of Sarachell, the Bullite of the kynred of Ram, was verely sore dyspleased at Job, by cause he helde hym selfe a ryghteous man. But Eliahu sonne of Barachell, the Bullite of the kynred of Ram, was verely sore dyspleased at Job, by cause he called hym selfe in steade of God. And wh Job's thre frendes he was angry also because they had found no resonable answer to ouercome Job. Now taried Eliahu, til they had ended their communication wth Job, for wher they were elder then he. So when Eliahu the sonne of Barachell the Bullite sawe, that these thre men were not able to make Job answer: he was myscontent. Eliahu the sonne of Barachell the Bullite answered hym selfe, & sayd \* Consydeyringe, that I am yonge, and ye be me of age: I was afrayd and durste not shewe forth my mynde. For I thought thus within my selfe. It becometh olde men to speake, and the aged to teache wysdom. Every man (no doubt) hath a mynde, but it is

Eccl. 1. 1. b

1st Regum. 1. 1. b

the inspiration of the Almyghty that giveth vnderstandynge. Grete men are not alwaye wyse, neyther doth euery aged man vnderstande the thyng that is lawfull. Therefore, wyll I speake also (heare me) and I wyll shewe you also myne vnderstandynge. For wher I had wayted tyll ye made an ende of youre talkynge, and hearde youre wysedome, what argumentes ye made in your communication: yea, when I had diligently pondred what ye sayd, I founde not one of you that made any good argument agaynst Job, that directly coude make answer vnto hys wordes: lest ye shulde saye: We haue soude out wysedome: God shall cast hym downe, and no man. He hath not spokē vnto me, and I wyll not answer him as ye haue done (for they were so abashed, that they coude not make answer, nor speake one worde, but in so much as ye wyll not speake, standynge still lyke domme men, & makynge no answer: I haue a good hope for my parte, to shawe hym an answer, and to shewe hym my menynge: For I am full of wordes, & the spete that is within me, compelleth me.

Beholde, my belly is as the wyne, whiche hath no vent, and bursteth the newe vesselles in sonder. Therefore wyll I speake, & I maye haue a vent: I wyll open my lippes, and make answer. I wyll regarde no maner of personne, no man wyll I spare. For yf I wolde go about to please men, I knowe not how soone my maker wolde take me awaye.

The xxxiii. Chapter.

Eliahu sheweth wordes in Job's offensed: wth God maps we not streue, nor curiouslye searche out hys wordes.



Therefore, heare my wordes. **N** Job and herken vnto me al. I wyll saye: Beholde, I haue nowe opened my mouth, my tōge hath spokē in my throte. My herte doth orde my wordes aright, & my lippes talke of your pure wysedom. The sprete of God hath made me, and the breath of the almyghty hath geuen me my lyfe: Yf thou canst, then geue me answer: prepare thy selfe to stande before me, face to face. Beholde, before God am I euen as thou, for I am fashioned and made enen of the same molde. Therefore, thou needest not to be afrayed of me, neyther needest thou to feare that my authoritie shalbe to greue for the. Now hast thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am cleane without any faute, I am vnocent, & there is no wyckednesse in me.

Gen. 1. 1. b

But lo, he hath pycked a quarel agaynst me, and taketh me for hys enemye. \* he hath put my foote in the stocks, and loketh narrowly vnto all my pathes. Beholde, in this hast thou not done ryght. I wyll make answer vnto the that God is more then man. And wher dost thou the stryue agaynst hym: for he shall not erre the accomptes of all hys wordes.

Job. 1. 1. b

For wher God doth once commaunde a thyng, there shulde no man be curyous to search wher it be ryghte. \* In dreames and visions of the

Gen. 1. 1. b



xxi. b  
Dan. ii. b  
Job. ii. b.

of the nyght when slombynge cometh vpon men, that they fall a sleape in theyr beddes: he couereth them in the cares, he incloseth them, and sheweth them playnly that it is he, whiche wythdraweth man from euell, deliuereth hym from pryde, kepeth hym fro the graue, and bys lyfe from the swearde.

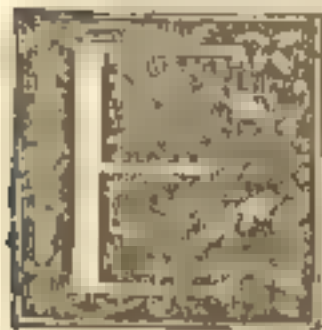
**D** He chastereth hym wyth syckenesse, & byngeth hym to his bed. he layeth soze punishment vpon his bones, so that his lyfe maye awaye wyth no breade, and his soule abhorreth to eat any dayntye meate: in so muche that his bodie is cleane consumed awaye, and his bones appere nomore. his life draweth vnto the graue and his lyfe to death. Now yf there be a messenger (one amonge a thousand) sent for to speake vnto man, and to shewe hym the ryght waye: then the Lorde is merciful vnto hym, & sayeth: he shalbe deliuered, that he fall not downe to the graue for I am sufficiently reconcyled.

Then shall his flesh be as well lykynge as it was afore, and shalbe as it was in his yowth. For yf he submitte hym selfe vnto God, he shalbe gracious vnto hym, and shewe hym his countenance ioyfully, and rewardeth man for his ryghteousnes. Suche a respecte hath he vnto men. Therefore, let a man confesse (and saye) I haue offended: I dyd vnrightheously, and it hath done me no good. Pea, he hath deliuered my soule from destruction, and my lyfe shall se the lyght. So, thus worketh God alway wyth man that he kepeth his soule from perishing, and letteth hym enioye the lyght of the lyfynge. Marke well (O Job) and heare me: holde the still, and I wyll speake. But yf thou hast any thyng to say, then answer me, and speake: for thy answer please me. Yf thou haste no thyng, then heare me, and holde thy tounge: so shall I teache the wysedome:

### The xxxiii. Chapter.

Eliphaz saith the iustice of God, whiche iudgeth the wyse, he and gouerneth all.

**A**



Liuh proceedynge forth in his answer sayd: heare my wordes (O ye wyse men) hearken vnto me, ye that haue vnderstandynge for the care proueth & discer- neth the wordes, \* & the mouth tasteth the meates. As for iud-

Job. xii. b

gement let vs seke it out amonge our selues, & we may knowe what is good. And why? Job hath sayd I am ryghteous, but God doth me wroge I must nedes be a liar. though my cause be ryght, and violentlye I am plaged where as I made no fault, where is there such a one as Job, that drynketh vp scornfulnesse, lyke water? whiche goeth in the company of wycked doers, and walkech wyth vngodly men: for he hath sayde, though a man be good, yet is he nauzhe before God. Therefore hearken vnto me, ye that haue vnderstandynge.

**25** farre be it from God, that he shulde medle wyth wyckednesse, and farre be it from the Al- myghtye, that he shulde medle wyth vnrigh- teous dealinge: \* for he shall reward the

xxv. b  
Job. i. b

workes of man, and cause every man to fynde accordynge to his wayes. For sure it is, that \* God condempneth no man wronfullye, and the iudgement of the almyghtye is not vnrigh- teous: Who ruleth the earth in his steade? Or whom hath he set to gouerne the whole worlde? To whome hath he geuen his herte, for to draw his sprete and breath vnto hym? All flesh shall come together vnto naughte, and all men shal turne agayne vnto \* duille. Yf thou now haue vnderstandynge heare what I saye, and hearken to the voyce of my wordes.

Gene. 16. b  
Job. i. b.

Maye he be a ruler, that loueth no ryghte? Or maye he that is a very innocent man, do vngodlye? Is it reason that thou shouldest saye to the kynge: Thou arte wycked, or thou arte vngodlye, and that before the prynces? \* He hath no respecte vnto the persones of the lord- lyce, and regardeth not the ryche more then the poore. For they be all the worke of his han- des. In the twynchelynge of an eye shal they dye: and at mydnyght when the people and the tyrantes rage, then shall they perishe and be taken awaye wythout handes: And wher- \* his eyes loke vpon the warcs of man and he seyth all his goynge. There is no darkenes nor shadow of death, that can hyde the wycked doers from hym. For no man shalbe suffered to go into iudgement wyth God.

Job. xxi. c.  
Job. xxi. c.  
Job. xxi. c.  
Job. xxi. c.

Job. xxi. c.  
Job. xxi. c.

Many one: pea innumerable doeth he pun- ish, and setteth other in theyr steades. Ther- fore shall he declare theyr workes, he shal turne the nyghte, and they shalbe destroyed. They that were in the steade of Seares, dealt lyke vngodlye men: and therefore he punished them, be- cause they turned backe from hym, and wolde not consyder all his wayes. In so muche that they haue caused the voyce of the poore to come vnto hym, and now he heareth the complaynt of suche as are in trouble.

Yf he graunt pardone, who wyll condemne? And yf he hyde awaye his countenance, who shalbe able to se it? whether it be to the people or to any man, thus wyll he do. For the vngod- lynesse of the people, doth God make an pproit to ragne ouer them. For so muche then as I haue begonne to talke of God, I wyll not hynde the. Yf I haue done amysse, enforme thou- me: Yf I haue done wronge, I wyll leaue of. Can he do nothyng wythout the? For thou haste reprobud his iudgement. Thou also haste thynne owne mynde, and not I. But speake on what thou knowest. Let men of vnderstandynge tell me, and let a wyse man hearken vnto me. As for Job he hath neyther spoken to the pur- pose: nor wyllye. O father, let Job be well tryed, because he hath answered for wycked men: pea, about his synne he doth wyckedlye: triumpheth amonge vs, and multiplyeth his wordes agaynst God.

**D**

### The xxxv. Chapter.

Eliphaz saith the iustice of God: or vngodlynesse hurteth God: but to man.

**D** Eliphaz



**I** thou speake moreouer, and said. Thinkest thou it ryght, that thou speakest: I am righteous before God? For thou sayest. What aduantage wyl it be vnto the, and what profyte shalte thou haue of my synne. Therefore wyl I geue answere vnto the, and to thy companions wyth the: loke vnto the heauen, and beholde it: consyder the cloudes, whych are hyer then thou.

**Y**f thou hast sinned, what hast thou done agaynst hym? Yf thynne offences be many, what hast thou done vnto hym? Yf thou be ryghteous what gyueth thou hym? Or what wyl he recctue of thynne hande? Of suche an vngodlye personne as thou, and of the sonne of man that is ryghteous as thou pretendest to be: ther is a great crye and complaynt made by them that are oppressed wyth violence, yea euery mā complayneth vpo the crueltye of tyrauntes.

For suche a one neuer sayeth: Where is God that made me? and that gyueth vs occasion to prayse hym in þ nyght? Whych gyueth vs more vnderstandynge then he doth the bestes of the earth, and teacheth vs more then he doth þ foules of heauen.

**N**o man can complayne, no man geueth answere, and that because of the wyckednesse of proude tyrauntes. But yf a man call vpo God, doth not he heare hym? Doeth not the Almighty accepte hys crye? When thou speakest then, shulde not he pardone the, yf thou open thy selfe before hym, & put thy trust in hym? Then vicht he no violence in hys wyath, neither hath he pleasure in curious and depe inquisitiones. Therefore doth Job open his mouth but in vayne, and foolishly doth he make so many wordes.

**The xxxvi. Chapter.**  
*Job sheweth wherfore God punyssheth and correcteth.*

**I** thou proceeded forth in hys talkynge, and sayd: holde the still a lytle, & I shall shewe the what I haue yet to speake on Gods behalfe. I wyl open vnto the yet more of myne vnderstandynge, and proue my matter ryghteous. And truly, my wordes shall not be vayne, for he is wyth the that is presyde in knowlege, beholde the great God casteth awaye no man, for he hym selfe is myghtye in power & wysedome.

As for the vngodly, he shal not preserue him but shal helpe the poore to theyr ryght. he shal turne hys eyes a waye from the ryghteous, but as kynge shal they be in theyr trone: he shal stablish the them for euer, and they shal be exalted.

But yf they be layed in prison and chaynes, or bounde wyth the bondes of trouble, then wyl he shewe them theyr worke and þ synnes wherwyth they haue vled cruel violence.

**H**e wyth punysshynge and nurreynge of the roundeth the in the care, warneth them to leaue of from theyr wyckednesse, and to amende. \* Yf they nowe wyl take hede and serue hym, they shal were out theyr dayes in prosperite, & theyr yeares in pleasure: and ioye. But yf they wyl not herken, they shal go thorowe the swerde,

and perthe or euer they be aware. As for suche as be fained hypocrites, they shal heape vpon wyath for the selues: for they cal not vpo hym, though they be hys prisoners. Thus shal theyr soule perthe in foolysheite, and theyr lyfe shal be condemned amonge the fornicatours. The poore shal be deliuered out of hys affliction, and rounde them in the care when they be in trouble. Euen so shal he kepe the (yf thou wylt be contente) fro the bottomlesse pyt that is beneth: and yf thou wylt holde the quyte, he shal fyll thy table wyth plenteousnesse.

Reuerthelesse: thou hast condemned the iudgement of the vngodlye, yea, euen such a iudgement and sentence shalt thou suffer.

For then shal not thy cause be stylled wyth crueltye, nor pacified wyth many gyftes. Thinkest thou, that he wyl regarde thy rychelesse? he shal not care for golde, nor for al them that excel in strength. Prolonge not thou the tyme, tyl there come a nyght for the, to set other people in thy steade. But beware that thou turne not aslyde to wyckednesse and synne, whiche hether to thou hast chosen more then mekenesse. Beholde, God is of a myghtye hye power. Where is ther suche a guyde and lawe geuer as he? Who wyl reprove hym of hys waye? Who wyl save vnto hym: thou hast done wronge.

**C**onsyder howe great & excellent hys workes be, whome al men loue and prayse: yea wonder at hym, and yet they se hym but a farre of. Beholde: so greete is God, that he passeth oure knowlege, neyther are we able to come to the experience of hys peares. \* He turneth the water to small droppes, he dryueth hys cloudes together for to rayne, so that they poure downe & droppe vpon men. he can sprede out the cloudes (a couerynge of hys Tabernacle) and cause hys lyght to shyne vpon them, and to couer the bottomie of the see. By these thynges gouerneth he hys people, and geueth them aboundaunce of meate. Wyth the cloudes he hydeth the lyght & at hys commaundement it cometh agayne. The rplynge vpon therof sheweth he to hys frendes, and to the cattell.

**The xxxvii. Chapter.**  
*Job proueth that the wysedome of God is vnsearchable.*



**A** thys my herte is astonnyed, & I am moued out of hys place. Heare then the sounde of hys voyce, and the noyse that goeth oute of hys mouth. he gouerneth euery thing vnder the heauen, and hys lyghte teacheth vnto the ende of the worlde. A rorynge voyce foloweth hym: for hys gloruous maiestye gyueth suche a thondre clappe, that (though a man heare it) yet maye he not perceyue it afterwarde. It gyueth an horrible sounde when God sendeth out hys voyce: great thynges doeth he whiche we can not comprehend. \* When he commaundeth the snowe, it falleth vpon the earth: As loone as he gyueth the rayne a charge, immediatly the thow-ers haue theyr strength, and fall downe.

**H**



**C** He sendeth feare vpon euerye man, that they myght know theyr owne workes. The beastes crepe into theyr denues, and take theyr rest: out of the South cometh the tempest, and colde out of the North.

At the breath of God the frooste cometh, and the waters are shed abroad. He maketh the cloudes to do theyr labour, in geyng moynesse, and agayne with his lyght he dypueth away the cloude. He distributeth also on euery syde, accordyng as it pleaseth hym to deale. At his workes: that they maye do, whatsoeuer he commaundeth them thowre the whole worlde whether it be to punyssh any land, or to do good vnto them that feke hym.

**C** Herken vnto this, O Job. Stand still, and consydre the wonderous workes of God. Art thou of counsaile with God, when he doth these thynges? When he causeth the lyght to come forth of his cloudes? Art thou of his counsaile, when he spreadeth out the cloudes? Hast thou the perfecte knowledge of his wonders? And howe thy clothes are warme, when the land is still thowre the South wynde? Hast thou helped hym to spreade out the heauen, whiche is to loke vpon, as it were cast out of cleare metall? Teache vs what we shal saye vnto hym, for we are vnnete bycause of darkenesse. Shall it be tolde hym what we saye? Shulde a man speake or shoulde he kepe it backe? For euerye man seeth not the lyghte that he keepeth cleare in the cloudes, whiche he clenseth when he maketh the wynde to blowe: Golde is brought out of the north, but the prayse and honour of Gods feare cometh from God him selfe. It is not we that can fynde out the almyghtye: for in power, equitie and ryghtousnesse: he is hyer then can be expressed. Let men therfore feare him, for there is no man so dum, that is wyse in his owne conceit.

### The xxxviii. Chapter.

The wordes and maruailes that the Lorde hath done from the begynnyng.

**W**hen answered the Lorde vnto Job, out of the storme, & sayd: what is he þy dyeth his mynde with foolyshe wordes? \* Spyd vp thy loynes lyke a man, for I wyll questyon with the: se, thou gyue me a direct answer.

Where wast thou when I layed the foundacions of the earth? Tell playnely, yf thou hast vnderstandynge. Who hath measured it, knowest thou? Or who hath spred the lyne vpon it?

Where vpon stande the pylles of it? Or who layed the corner stone therof? Where wast thou when the moynynge starres prayled me to gyther, and all the children of God reioysed triumphantly? \* Who shut the see with doords, when it brake forth as a chylde oute of hys mothers

Womb? When I made the cloudes to be a coueryng for it, and swadled it with the duche: When I gaue it my commaundement, makynge doores and barres for it, sayinge: hitherto shalte thou

come, but no farther, and here shalte thou laye downe thy proude and hye waues. Hast thou gyuen the moynynge his charge (as sone as thou wast borne) and shewed the daye spynges hys place, that it myght take holde of the corners of the earth, and that the vngodly myght be shakken out? Theyr tokens and weapons are tourned lyke claye, and set vp agayne: as the chaungyng of a garment. The vngodly shalbe disapoynted of theyr lyght and the arme of þy proude shalbe broken. Camest thou euer into the ground of the see? or walkedst in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or hast thou seene the doores of the shadow of death? Hast thou also perceyued howe brode the earth is? Yf thou hast knowledge of all this, then shew me where lyght dwelleth: and where darkenesse is: that thou mayest bypunge vs vnto theyr quarters, yf thou canst tel the way to their houles.

Knewest thou þy afoze þy waste borne) howe olde thou shouldest be? Wentest thou euer into the treasures of þy snow? or hast thou seene the secreete places of the bayle, \* whiche I haue prepared agaynst the tyme of trouble, agaynst the tyme of battayle and warre? By what way is the lyght parted, and into what lande breaketh the east wynde? Who deuydeth the aboundaunce of waters into ryuers? or who maketh a waye for the lyghtenynge and thundre, that it watereth and moystureth the dry and barren ground: to make the grasse growe, in places where nobody dwelleth, and in the wyldernes where no man remaineth? Who is the father of rayne? Or who hath begotten the droppes of dew? Out of whose wombe came the yse? Who hath gendred the coldenesse of the aye, that the waters are as harde as stones: and yce congeled aboue the depe? Wylte thou byndre the swete influences of the seuen starres? Or art thou habile to breake the cyle of heauen?

Canst thou bringe forth the moynynge starre, or the euenynge starre at conuenient tyme, and conuey them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordynance therof vpon the earth? Whoeuer, canst thou lyft vp thy voyce to the cloudes, that they maye poure downe a greate rayne vpon the? Canst thou thundre also that they may go theyr waye, and be obedyente vnto the, sayinge: Lo, here are we? Who gyueth sure wysedome, or stedfast vnderstandynge? Who nombzeth the cloudes in wysdome? Who stylyeth the vehement waters of the heauen? Who turneth the clottes to dust, and then to be clottes agayne? Wylte thou hunte the praye from the ipon, or fede hys whelpes lyng in theyr denues, and luryng in theyr couteys? Who \* prouydeth meate for the rauen, when his yonges crye vnto God, and flye about for lacke of meate?

### The xxxix. Chapter.

God speaketh vnto Job, shewynge hym by the exampls of his workes: that his ryghteousnesse is vnsearchable.

Knowest

Job. xl. a

Job. xxxix. a  
y re b e  
plah. ciii. b

pt. cxviii. b



Job humbleth hym selfe vnto God: the description of Schemoth and Leupathai.

**K**nowest thou the tyme when the wyld geestes bynge forth theyr yonge amonge the stoupe rocks? Or layest thou waite when the byrdes vse to fawne? reckenest thou the monethes after they engendre, that thou knowest the tyme of theyr bearynge? Or when they lye downe, when they cast theyr yonges, and when they are deliuered of theyr trauaile and payne: how they yonges growe vp, and ware greates thow we good fedynge? When they go forth and retorne not agayne vnto them: who letteth the wyld ass go free, or who looseth the bondes of the mule? Euen I which haue giuen the wylder nesse to be theyr house and the vntilled lande to be theyr dwelling place. That they may geue no force for the multitude of people in the cities neyther regarde the crynge of the dyspurer: but seke theyr pasture aboute the mountaynes, and folowe the grene grasse. Wyl the vntoome be so tame as to do the seruyce, or to abyde stil by thy cryble? Canst thou bynde the poke aboute the ynnocent in thy sorowe, to make hym plowe after the in the valleyes? Wappest thou tenst hym, (because he is stronge) or commyt thy labour vnto hym? Wappest thou beleue hym, that he wyl bring home thy corne, or to carry any thing vnto thy barne? Sauest thou the fayre wynges vnto the perowes, or wynges and fethers vnto the storkes? It is he leaueth his egges in the earth and layeth them in the dust: he remembereth not that they myght be troden with feet, or broken with some wyld beast. So hard is he vnto his yonges, as though they were not his, and labourerth in wayne without any feare. And that because God hath taken wysedome from hym, and hath not giuen hym vnderstandynge. Whē his tyme is that he flyeth vp on hye, he careth neyther for horse nor man.

**E**uen thou giuen the horse his strength or leueth hym to beare downe his necke with feare, that he letteth hym selfe be dryuen forth lyke a gallopper, where as the stoupe neynges that he maketh, is fearefull: he breaketh the grounde with the hoofes of his feete chearefullye in his strength, and runneth to mete the harness men. He layeth abyde all feare, his stomacke is not abated, neyther starteth he at a lacke for any sword. Though the quyers rattle vpon hym, though the spere and shyld glysteth, yet russeth he in fearelesse, and beatech vpon the grounde. He feareth not the noyse of the trompettes, but as soone as he heareth the Tawines blowe, russeth, (sayth he, for he smelleth the byrtayle a fenne of, the noyse the captaynes, and the shoutynge.

**C**ommeneth it therfore that wysdome, that the geistlike flyeth towards the south? Seeth the eagle mount vp and make his nest on hye at thy commaundement? He abideth in the stoupe rocks and vpon the toppes of the harde mountaynes, where no man can come. From thence seeth he his pray, and loketh far about with his eyes his yonges are fed with bleade: and any dysc body lyeth, there is he immediatly

**N**ow, God spake vnto Job, and sayde: Can he that stryuethe with the almyghtye, be at rest? Shulde not he which disputeth with God, geue him an answer? Job answered the Lord, saying: Beholde, I am to vyle a person to answer the, therfore wyl I laye myne hand vpon my mouth. Once or twyle haue I spoken, but I wyl saye nomore.

**T**hen answered the Lord vnto Job out of the storme, and sayd: \*gyrd vp thy loynes now lyke a man, and tell me the thynges that I wyl aske the. Wylt thou disanul my iudgement? Or wylt thou condemne me, that thou thy selfe mayest be made ryghteous? Is thy power the n lyke the power of God? Maketh thy voyce such a sounde as his doth? Then arme thy selfe with thyne owne power: vp, decke the in thy colye araye, poure oute the indignacion of thy wrath: se that thou cast downe all the proude, loke well that thou makest suche as be stubburne to obey: tread downe all the vngodly in theyr place, cast them downe into the dust, and couer theyr faces with darkenesse. Then wyl I confesse vnto the also, that thyne owne ryght hand shal save the.

**B**eholde the beaste Schemoth (whome I made with the) which eateth haye as an ore lo, howe stronge he is in his loynes, and what power he hath in the nauill of his bodye. He spreadeth out his taylor lyke a Cedre tree, al his baynes are styffe. His thynges are lyke pyres of brasse, his rydye bones are lyke stauies of yron. styffe, when God made hym, he ordayned the wyldernesse for hym: that the mountaynes shuld geue hym grasse, where all the beastes of the felde take theyr pastyme. He lyeth amonge the reedes in the mosses, the fennes hyde hym with theyr shadowe, and the wyllowes of the brooke couer hym rounde about. He withoute any labour myght he drynke out of the whole floude, and syp of Jordan without any trauaile. Who darre laye hand vpon hym openly, and undertake to catche hym? Or who darre put an hooke thow we his nose, and laye a snare for hym?

**D**arrest thou draw out \* Lemetha with an angle, or bynde his tonge with a snare? Canst thou put a ryng in the nose of hye, or bore his chawer thow we with a naule? Wil he make man nre saye wordes with the, (thynkest thou) or flatter the wyl he make a couenaunt with the? Or art thou habile to compell hym to do the continual seruyce? Wylt thou take thy pastyme with him as a byrde, or geue him vnto thy maydens, that thy companions maye make refection of hym, or that he maye be parted amonge the marchant men? Canst thou syl the basket with his skynne, or the fysshpannet with his heed? Darrest thou laye hand vpon hym? It is better for the to consydre what harme myght happen there.



therethowwe, and not touche hym. For when thou thynkest to haue holde vpon hym, he shall begyle the.

### The xli. Chapter.

Of the same Leupathen which is mentioned in the Chapters afore.



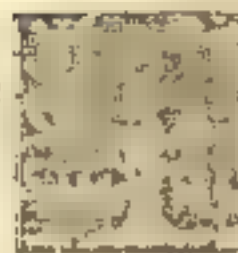
**A** man is so cruell that is hable to styre hym vp. \* Who is hable to stande before me? Or who hath gyuen me any thyng afore hande, that I maye rewarde hym agayne? All thynges vnder heauē are myne. I feare him not whether he threaten or speake fayre. Who lyf- teth hym vp, or steppeth him out of his clothes or who taketh hym by the bytte of his byddle? Who openeth the dore of his face? For he hath horrible teeth rounde about. His body is con- creted with scales, as it were with wyldes lockt in kept and well compact togyther. One is so iop- ned to an other, that no ayre can come in: Pea, one hanger is so vpon an other, and stycketh so togyther, that they can not be sondred. His ne- syng is lyke a glysteepnge fyre, and his eyes lyke the moornyng myne. Out of his mouth go torches, and oute of his n. strelles there goeth a smoke, lyke as out of annote sethyng pot. His breath maketh the coles burne, and the flame goeth out of his mouth. In his necke remaineth strength, and nothyng is a laborious for hym. The membres of his body are iopned so strypte one to an other, and cleue so fast togyther, that he can not be moned.

**C**his herte is as hyrde as a stone, and as fast as the stythe that the smyth impteth vpon.

When he goeth the myghete are astayed, and feare troubleth them. If anye man drawe out a swerde at hym, it shall not hurt hym: there may neyther speare, tanchyng nor brestplate abyde hym. He setteth as moche by a strawe as by yron, and as moche by a rotten stocke as by brasse. He starteth not away for hym that bendeth þ bowe and as for spage stones, he carcth as moche for stubble as for them. He counteth the darters no better then a strawe, he laugheth hym to scorne that waketh the speare: he treadeth the golde in the myre, lyke the harde pottherdes. He maketh the depe to boyle lyke a pot, and styreth the see togyther lyke an opntment. He maketh a pathe to be seue after hym, the deepe is his walkyng place. vpon earth is there no power lyke vnto his: for his is so madethat he feareth not. If a mā wyll consydre all hys thynges, this is a kyng over all the chyldren of pryde.

### The xlii. Chapter

The repentance of Job. He prayeth for his fren- des, and his goodes are restored double vnto hym.



**W**hen Job answered the Lorde, and sayde: \* I knewe that thou hast po- wer over all thynges, and that there is no thought bydde vnto the. For who can kepe his owne counsayl so

secrete, but it shalbe knowen? Therefore haue I spoken that I vnderstand not, the thynges that are so hye, and passe myne vnderstandyng. O herken thou vnto me also, and let me speake: an- swere vnto the thyng that I wyll aske the. I haue gyuen diligent eare vnto the, and nowe I se the with myne eyes. Wherefore, I gyue myne owne selfe the blame, and take repentaunce in dust and ashes.

**N**ow when the Lorde had spoken these wo- des vnto Job, it fortuneth, that the Lorde sayde vnto Eliphaz the Themanite: I am displeased with the, and thy two frendes, for ye haue not spoken of me the thing that is ryght: lyke as my seruant Job hath done.

Therefore, take pou now seven oxen and seue- rammes, and go to my seruant Job, and \* offre- up for your selues a burnt offeryng and my ser- uant Job shall praye for you. hym wyll I ac- cept: and not deale with you after your foolish- nesse: in that ye haue not spoken the thing which is ryght, lyke as my seruant Job hath done.

So Eliphaz the Themanite, and Beldad the Shubite, and Sopbar the Naamathite wēt theyr waye, and byd accordyng as the Lorde co- manded them. \* The Lorde also accepted the personne of Job, and the Lorde turned the cap- tivitye of Job, when he prayd for his frendes: Pea the Lorde gaue Job \* as wyll as moche as he had afore.

And then came there vnto hym all his bre- thren, all his systers, and all they that had bene of his aqua yntaunce afore, and byd cate breed with hym in his house, wondryng at hym, and comfortyng hym over all the trouble that the Lorde had brought vpon hym. Euerie man also gaue hym a certayne summe of moneye, and a iewel of golde.

And the Lorde made Job ryche: then he was before: for he had fourtene. *th. shepe, spre. *th. ca- mels. a. *th. yoke of ore, and a *th. asses. he had seven sounes also, and thre daughters. The first daughter called he Jemina, the seconde Re- zia, and the thyrde Kerenhabuch. In al the land were no women founde so fayre as the dought- ers of Job: and the y father gaue them enhe- ritytaunce amonge theyr brethren. After****

this lyued Job a hundred and four- ty yeres, so that he sawe \* his chyldren, and his chyldres chyldre into the fourth generation. And so Job dyed being olde and of a perfect age.

(:)

The ende of the booke of Job.

Jerem. l. g  
I. xli. b

25

mach. b b  
I. xli. b

Gen. l. l. a

Isa. l. l. b

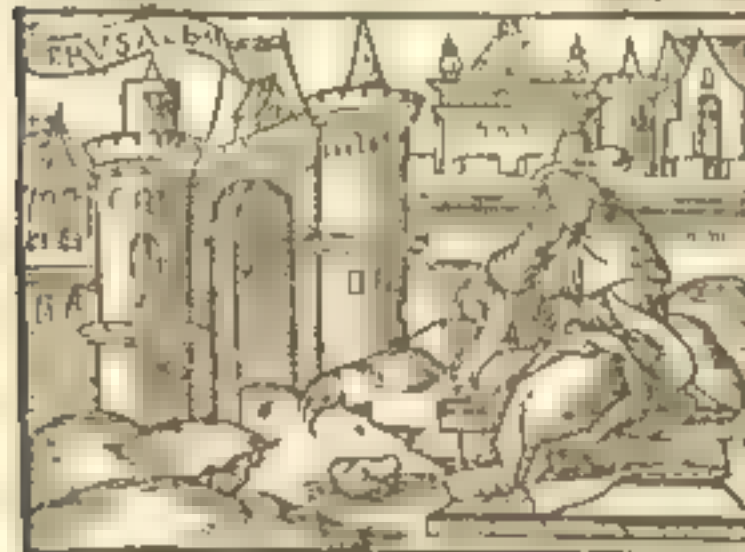
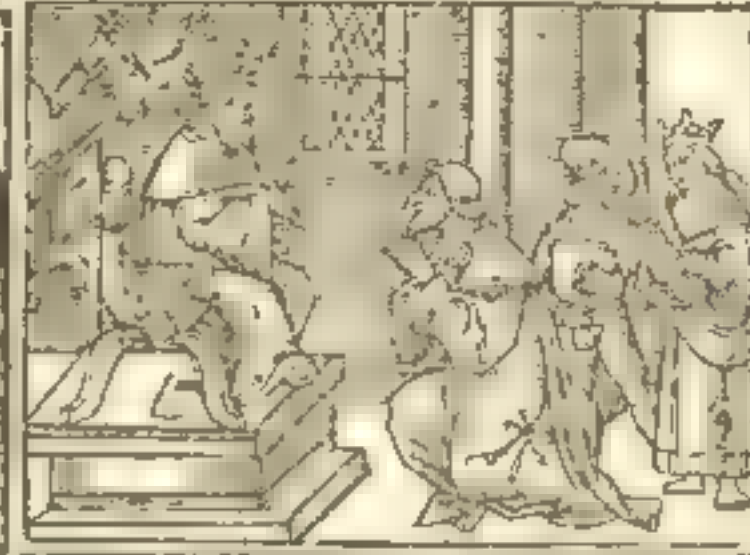
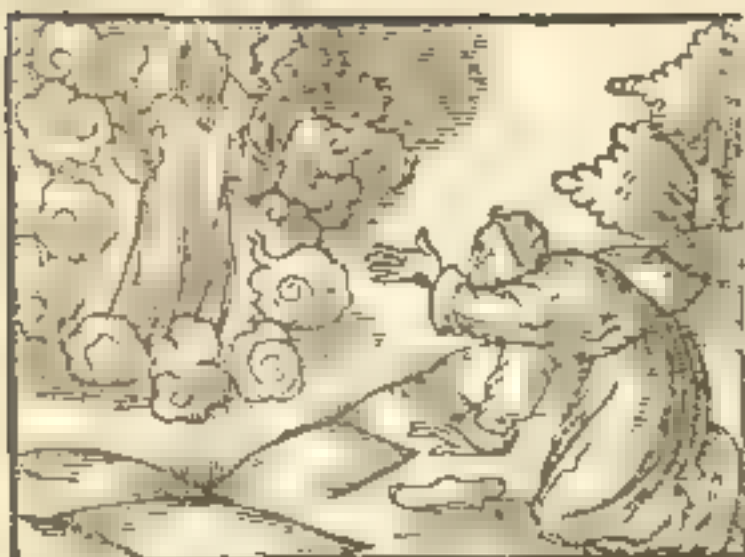
Gene l. b  
3. d. l. l. a  
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Gen. l. l. c  
I. xli. b









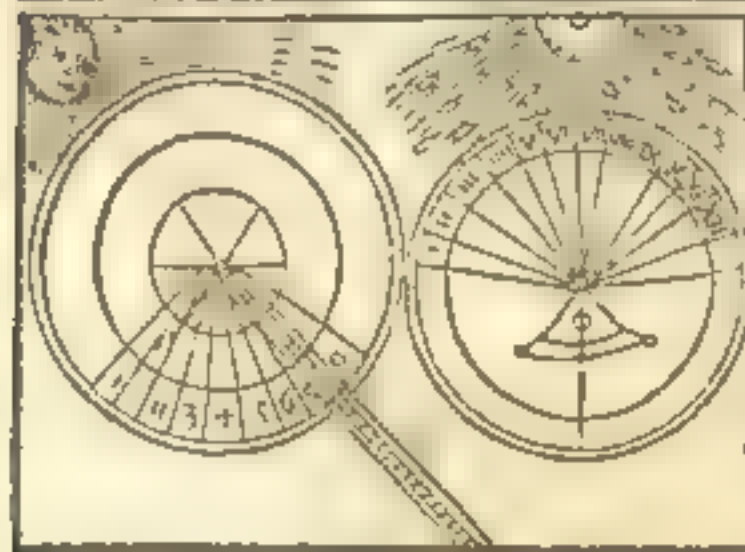
**The thyrde**  
 parte of the **Explecon-**  
 tapnyng. these

**The psalter. The proverbes.**  
**Cantica. Cântica cântecorū.**

**The prophetes.**

|                 |                   |
|-----------------|-------------------|
| <b>Isay</b>     | <b>Michas.</b>    |
| <b>Ezechiel</b> | <b>Iheremias.</b> |
| <b>Oseas.</b>   | <b>Ihuana.</b>    |
| <b>Amos.</b>    | <b>Aggeus.</b>    |
| <b>Malachy.</b> | <b>Malachy.</b>   |

**✠**









# The Psalmes of Dauid.



## The fyrst psalme.

BEATUS VIR QUI NON ABIT.



**B**lessed is that man that hath not walked in the counsell of the vngodlye, nor stande in the waye of synners, and hath not spt in the seat of the scornfull. But his delyste is in the lawe of the Lorde: and in hys lawe wyl he exerce lym selfe daye and nyghte. And he shalbe lyke a tree planted by the water syde, that wyl bynge forth the hys frute in due season. Hys leafe also shal not wyther and loke what soeuer he doeth, it shal prosper. As for the vngodlye, it is not so wythe them: but they are lyke the chaffe whiche the wynde scattereth awayne from the face of the earth. Therefore the vngodlye shal not be able to stande in the iugement, neither the synners in the congregacion of the righteous. But the Lorde knoweth the waye of the ryghteous, and the waye of the vngodlye shal perishe.

## The seconde psalme.

QVARE FREMVRINT GENTES.



**M**y dothe the heathen so furpouslye rage together: and why do the people ymagyne a vayne thyng? The kynges of the earthe stande vp, and the rulers take counsell together agaynst the Lorde, and agaynst hys anointed. Let vs breake theyr bondes a sunder, and cast awaye theyr cordes from vs. He that dwelleth in heauen shal laughe them to scorn: the Lorde shal haue them in derisyon. Then shal he speake vnto them in his wrath, and bere them in bysure. Yet haue I set my kynge in hyll of Syon. I wyl shew of the Lorde hathe

\* Thou arte my forme gotten the. Delyste of me, and I shal geue the the heathen for thy captaiunce, and the vtmost partes of the earth for thy possellion. \* Thou shalte breake the gates of Iron, and breake the gates of brass as vessels. Be thou nowe therfore, O ye

kynges, be learned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse in hym with reuerence. Kysse the sonne lest he be angry & so ye perishe fro the waye of hys wrath be kyndled (see but a lytle) blessed are all they that put their trust in hym.

## The thyrde psalme.

DOMINE QUID MULTIPLICATI.

A psalme of Dauid when he fled from the face of Absolon his sonne.



**D**yre, howe are they increased, that trouble me: manye are they, that ryle agaynst me. Many one there be, that sape of my soule: there is no helpe for him in God. Sela.

But thou O Lorde, arte my defender: thou art my wo:shyppe, & the lyfter vp of my breed.

I dyd call vpon the Lorde wyth my voyce and he hearde me out of hys holpe hyl. Sela. I layde me downe and slept, and rose vp agayne, for the Lorde sustayned me. I wyl not be afrayde for ten thousandes of the people that haue set them selues agaynst me rounde about.

Clyp Lorde and helpe me, O my God, for thou synkest al myne enemyes vpon the cheke bone, thou haste broken the teeth of the vngodlye.

Saluatyon belougeth vnto the Lorde, & thy blessing is vpon the people. Sela.

## The fourth psalme.

CVM INVOCAREM.

To hym that excelleth in musyke. a psalme of Dauid.



**C**are me, when I call, O God of my ryghteousnes: thou haste sett me at liberty, when I was in trouble: haue mercye vpon me and hearken vnto my prayer. O ye sonnes of men howe longe wyl ye blaspheme mine honoure: and haue such pleasure in vanyte, and seke after leasynge? Sela. Knowe theys also, that the Lorde hath cholen to hym selfe the man that is godlye when I call vpon the Lorde, he wyl heare me. Stande in awe, and synne not: comen wyth poure owne herte, and in poure chambere, and be still. Sela. Offer the sacrifice of ryghteousnes, and put poure trust in the Lorde. There be manye that sape: who wyl shewe vs any good? Lorde lyfte thou vp the lyghte of thy countenance vpon vs.

Thou haste put gladnes in my herte, sence the tyme that theyr corne and wyne, (and oyle) increased. I wyl laye me downe in peace, and take my reste. for it is thou Lorde onlye, that makeste me dwell in safete.

## The v. psalme.

VERBA MEA AURI VS.

To hym that excelleth in songes of musyke. a psalme of Dauid.



**O**nder my wordes, O Lorde. consider my mrdytacyon. O hearken thou vnto the voyce of my calling, my kyng and my God, for vnto the wyl I make my prayer.

My voyce shalte thou heare by tymes, O Lord, early in the morning wyl I direct my prayer.



ps. vii. b

prayer vnto the, and wyll loke vp. \* For thou art y God that hath no pleasure in wickednes neyther shall any euil dwel wyth the. Such as be folowe, shall not stāde in thy syght, for þ hatest all the that worke vanpse. Thou shalt destroye t. e that speake leasynge the Lord wil abhoire both the bloudehirte, & disceatful mā.

ps. vii. b

But as for me I wyll come into thy house euē vpo the multitude of thy mercy, and in thy feare wyll \* I worshyppe towarde thy holy temple. Leade me, O Lord, in thy ryght wysnes because of mine enemies make thy wape playne before my face. For there is no fapthfulnesse in hys mouth their inwarde partes are verpe wicked

Roma ii. c

nes \* Their throte is an open sepulchre: they flatter with their tōge. Destroye thou them O God, let them perishe thozowe their owne ymaginations, cast the out in the multitude of theyr vngodlynesse for they haue rebelled agaynst y. And let all them that put their trust in the retoyce they shal neuer be geuynge of thākes, because thou defendest them: troy that loue thy name shalbe ioyful in the. For thou Lord wilt geue thy blessing vnto the ryghteous: and wyth thy fauourable kyndnes wilt thou defende hym, as wyth a thyld.

The. vi. Psalme.

DOMINE DEVS

To him y excelleth in musike, vpon the instrument of eight stringes.

A Psalme of David.

ps. vii. b

**O** Lord, \* rebuke me not in thyne indignacion neyther chasten me in thy displeasure. Haue mercy vpon me, O Lorde: for I am weake: O Lorde heale me for my bones are vexed. My soule also is sore troubled But Lord how longe wilt thou punyssh me? Turne the, O Lord, and deliuer my soule: O haue me for thy mercyes sake. \* For in death no man remembreth y and who wyl geue the thākes in y pte? I am weary

er. x. vii. b

of my grouynge, euery nyght wake I my bed, & water my couche with my teares. My bewte is gone for very trouble, & wome awaye because of all myne enemies. \* Away frome all ye that wothe vanpse: for the Lord hath heard the voyce of my weping. The Lord hath heard my petitiō, the Lord wyll receaue my prayer. All mine enemies shalbe confounded & sore vexed, they shalbe turned backe & put to shame sodely.

The. vii. Psalme.

DOMINE DEVS MEVS,

Sigaton of David which he sāge vnto y Lord in the by synes of Chushe sonne of Jemini.

**A** Lord my God, in the haue I put my trust: saue me fro all the that persecute me, & deliuer me: Least he deuoure my soule lyke a Lyon, & teare it in peaces: whyle there is none to helpe. O Lord my God, \* yf I haue done anye such tynge or yf there be any wickednes in my handes. Yf I haue rewarded euill vnto hym y dealt frendely wyth me, yee, I haue deliuered hym, y withoute any cause is myne enemye. Then let myne enemye persecute my soule and

take me pec, let hym treade my lyfe downe vpo the earth, & laye myne honoure in the dust. Se la. Stande vp, O Lord, in thy wrath: & lyfte vp thy selfe, because of the indignaciōs of myne enemies arylse vp for me, in the iudgemēt that thou hast commaunded. And so shall the cōgre-gacyon of the people come about the, for they lakes therfore lyft vp thy selfe agayne. The Lorde shall iudge the people, geue sentēce with me, O Lord, according to my ryghtewysnesse, and according to the innocencie that is in me.

O let the wyckednes of the vngodlye come to an ende but gude thou the iust. For the ryghteous God tryeth the very hertes & raynes. Thy helpe commeth of God, which preserueth them that are true of herte. \* God is a ryghteous Judge, & stronge and patient, and God is prouo- ked euery daye. Yf a man wyll not turne, he wyl whet his sword, he hath bent his bowe and made it ready. He hath prepared him y instruments of deathe: he ordeyneth hys arrowes agaynst the persecutours. Beholde, \* he traunapleth wyl myschefe, he hath conceaued sorowe, & brought forth vngodlynesse & he hath grauen & dygged vp a pytte, and is fallen hym selfe into y destrucciō that he made (for other.)

For hys traunaple shall come vpon hys owne head \* & his wyckednes shal fall vpo hys owne pate. I wyll geue thanks vnto the Lord according to hys ryghteousnes, and wyll prayse the name of the Lorde the moost best.

The. viii. Psalme.

DOMINE DOMINVS NOSTR.

To him that excelleth in Githeth, a Psalme of David.

**O** Lord our gouernoure, how excellent is thy name in all the world, thou that hast set thy glory about the heuens! \* Out of the mouth of very babes and sucklynges hast y ordeyned strength because of thyne enemies, that y myghtest styll the enemye & the auenger. For I wyll cōspyre thy beaues, euen y workes of thy syngers the Moone & the starrs which thou hast ordeyned. \* What is man, that y art mynde full of him? and y soune of man, that thou visytest him? Thou madest hym lower the the aūgels, to crowne hym wyth glory & worshyppe. Thou makest hym to haue dominion of the workes of thy handes & thou hast put all thinges in subiectiō vnder his fete.

I hope and oren, yee, and the beastes of the feld. The foules of the ayre, and the fysh of y see, and whatsoener walketh thozowe the pathes of the sees. O Lord our gouernoure, howe excellent is thy name in all the worlde.

The. ix. Psalme.

CONFITEBOR TIBI.

To him that excelleth vpon Almath Lab- ben a Psalme of David.

**I** wyll \* geue thanks vnto the, O Lorde, with my whole herte, I wyll speake of a l thy maruapulous workes. I wyll be glabbe, and reuoyse in the. yea, my songes wyll I make of thy name, O thou moost best.

Whyle

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b

ps. vii. b



Whyle myne enemyes are dyspnt backe, they shall fall, & perishe at thy presence. For thou hast maynteyned my ryght, & my cause: thou art set in the trone & iudgeth right. Thou hast rebuked the heathen & destroyed the vngodly, thou hast put out their name for ever and ever: O thou enemy, destructions are come to a perpetuall ende: even as the cyties which thou hast destroyed, their memorialis perisshed with the. But thou Lord shalt endure for ever, he hath also prepared his seate for iudgement. For he shall iudge & worlde in ryghtconnes, & mynistrer true iudgement vnto the people. The Lord also wylbe a defence for the oppressed. \* even a refuge in due tyme of trouble. And they y knowe thy name, wyl put their trust in the: for thou (Lord) hast neuer failed the that seke the. *psal. xxi. c.* Praise thou Lord, \* whych dwelleth in Syon, we we the people of his dopnges. For whē he maketh inqysitpon for bloud, he remembreth them: & \* forgetteth not the complaynt of the poore. Haue mercy vpon me (O Lord) consydre the trouble whych I suffre of the that hate me, thou that liftest me vp fro the gates of death. That I maye see we all thy prayles wpythin & portes of the daughter of Syon, I wyl reioyce in thy saluacyon.

The heathen are souncke dōdōne in the ppyte that they made: in the same net which they byd preyely, is their owne fote taken. The Lord is knowe to execute iudgement: the vngodly is trapped in the worke of his owne handes. A cōsyderacion. Sela. The wicked shall be turned vnto hel, & al the people that forget God: For the poore shall not be alwaye forgotte, the patiente abyding of & meke shall not perishe for ever. *psal. xxi. c.* O Lord, & let no man haue the vpper hāde let the heathen be iudged in thy syght. Put the in fere (O Lord) that the heathen may knowe th nselues to be put men. Sela.

The. x. psalme. VT Q V I D D O M I N E.

**A**nd thou standest so farre of (O Lord) and hidest thy face in y needful tyme of trouble: The vngodlye for hys owne lust, doth persecute the poore: let the be take in the crafty wilpnes that they haue ymagined. For & vngodly hath made boast of his owne herres desyre, & speketh good of the couetous, whom God abhorreth.

The vngodlye is so proude that he careth not for God, neyther is God in all his thoughtes. Hys wayes are alwaye greuous, thy iudgements are fare aboue out of hys syght, and therfore despeth he all hys enemyes. For he hath sayd in hys herte: Tush I shall neuer be caste downe, there shall no harme happen vnto me. \* Hys mouth is full of cursynge, and dysceate and fraude, vnder hys tounge is vngodlynes & vanytye. \* He lytteth lurynges in the theuys corners of the stretes, & preyely in hys lurynges dens doeth he murder the innocent, hys eyes are set agaynst & poore. For he lyeth wpytinge secretly (even as a Lyon, lurketh he in his denne) that he maye rauish the poore. He doth rauyshe the poore, when he

gytteth hym into hys net. He falleth downe & hableth hym selfe, that the cōgregacyon of the poore may fall into & hāde of his captaynes. He hath sayd in his herte: Tush, God hath forgotten, he hydeth away his face, and he wyl neuer se it. Arise (O Lord God) & lyft vp thyne hande, forget not the poore. Therfore shuld the wycked blaspheme God, whyle he doth saye in his herte. tush, thou God carest not for it: Surely thou hast sene it. For thou beholdest vngodlynes and wronge. That thou mayst take the matter into thy hande the poore comitteth hym selfe vnto the, for thou art & helper of the frendlesse. Break & the power of & vngodly & malycious, take away his vngodlynes, & thou shalt fynde none. The Lord is kinge for ever & ever, & the heathen are perisshed out of & lande. Lord & hast hearde & desyre of the poore: & prepareste their herte & thine eare herkeneth therto. To helpe & fatherles & poore vnto their ryght & the mā of & earth be nomore exalted agaynst them.

The. xi. psalme.

IN DOMINO CONEIDO.

To the chaunter, a psalme of Dauid.

**A**nd the Lord put I my trust: howe saye I ye then to my soule: that the shulde fle as a byrde vnto pour byl: For lo, the vngodly bende their bowe, & make ready their arrowes within & quyer, & they maye preyely shote at the whych are true of herte. For the foundations wylbe cast downe, & what hath the ryghteous done? \* The Lord is in his holy temple: & Lordes sette ys in heaue. Hys eyes consyder the poore & hys eye lyddes tryeth & chylde of men. The Lord aloweth the righteous: but the vngodly, and hym that delpteth in wickednes, doth his soule abhorre. Vpon the vngodly he shall raygne snares, fyre, and byrmystone storme and tempeste: thys shall be the porcyon to dysyncke. For the righteous Lord loueth ryghteousnes: hys countenance wyl beholde the thinge that is iuste.

The. xii. psalme.

SALVVM ME FAC.

To him that excelleth vpon ad instrumente of cyght strynges a psalme of Dauid.

**E**lp me, Lord, for there is not one god ly manifeste. For & saythful are mynished fro amonge the chylde of men. They talke of vanite, euerie one with his neyghboure, they do but flatter wyth they lyppes and dissemble in their double herte. The Lord shall rote out all disceatful lyppes, & the tounge that speaketh proud thinges. Which haue sayde. w our tounge wyl we preyale: we are they that oughte to speake, who is Lord ouer vs? Now for & confortles troubles sake of & neady, & because of the depe syghing of the poore. I wyl vpy (sayth the Lord) & wyl helpe euerie one, from him that swelleth agaynst hym, and wyl set the at rest. The wordes of & Lord are pure wordes euē as the spluce, whiche from earth is tryed & purified seuē tymes in the fyre.

Thou shalt kepe them (O Lord, thou shalt preserve him from thys generacyon for ever,

A A iii.

The



The vngodly walke on euery syde: when they are exalted, þe chylidren of me are put to rebuke.

The. xiii. Psalme.  
V. Q. V. E. Q. V. O. D. O. M. I. N. E.

To the chaunter, a Psalme of Dauid.

**I** Owe longe wylte thou forget me (O Lord) for euer: howe longe wylt thou hyde thy face from me: howe longe shall I seke counsell in my soule: & be so vered in myne hert: howe longe shall myne enemye trespasse ouer me: Conspyre & heare me (O Lord) my God, lyghten myne eyes, that I slepe not in death. Lett myne enemye saye: I haue preuailed agaynste him: for yf I be cast downe, they þe trouble me wylle reioyce at it. But my trust is in thy mercye, and my herte is ioyfull in thy saluation. I wyl sing of the Lord, because he hath delte so louynghye wyth me. (see, I wyl praise the name of the Lord the moost best.)

The. xiiii. Psalme.  
DIXIT IN SILENTIIS.

To the chaunter a Psalme of Dauid.

**H**e\*fole hath sayd in his hert there is no God. They are corrupt, & become abhominable in their doinges: there is not one þe doeth good, (no not one.)

The Lord looked downe fro beaue vpo þe chylidren of men, to se yf there were any that wold understande & seke after God. But they are all gone out of the waye, they are all together become abhominable: there is none that doth good, no not one. (they: chose is an open sepulchre: with their tongues they haue pleased the people of aspes is under their lippes. Their mouth is full of cursynge and bytternesse: they: fete are swifte to shed bloude. Destruction and unhappynesse is in their wayes, and the waye of peace haue they not knowen, there is no feare of God before their eyes) Haue they no knowlege that they are all such workers of myscheffe, castynge vpon my people as it were breade, & cal not vpon the Lord: there were they brought in great feare. (turn where no fete was) for God is in the veneration of the ryghteous. As for you, ye haue made a mocke at the counsell of the poore, & haue putte trust in the Lord. Who shall geue saluation vnto Israel, out of Sion. When þe Lord turneth the captiuite of his people, the Lord Jacob reioyce, & Israel shall be glad.

The. xv. Psalme.  
DOMINE QVIS HABITABIT.

To the chaunter, a Psalme of Dauid.

**O**rdre who shall dwell in thy tabernacle: who shall rest vpon thy holy hill: \* Euen he þe leaueh an vncorrupt life, & doth the thing which is ryght, & speke the truth fro his hert. He that hath vsed no byscreafe in his tonge, nor done euell to his neyghboure, & hath not selaundred his neyghbours. He that setteth not by hym selfe, but is lowly in his owne eyes, & maketh much of the that feare þe Lord: he that sweareth vnto his neyghbour and disapoynteth hym not, though he it were his owne bynderaunce. \* He that hath not geuen his moneye vpon vsurpe, nor taken rewarde agaynste the innocent: Who so doth these thynges, shall neuer fall.

The. xvi. Psalme.  
CONSERVA ME DOMINE.

The badge of armes of Dauid.

**R**eserue me, O God, for in the pane I put my trust. O my soule thou hast sayde vnto the Lord: thou arte my God, my goodes are nothyng vnto þe. All my delyte is vpon the sayntes that are in þe earth, and vpon such as excell in vertue. But they þe runne after another god, shall haue great trouble. Their dryncke offerynge of bloude wyl not I offre, neyther make mencyn of their names wythin my lippes. \* The Lord hym selfe is the porcyon of myne enherytaunce: and of my cup, thou shalt mayntayne my lot. The lot is fallen vnto me in a fayre grounde, yee, I haue a goodly heritage. I wyl thanke þe Lord for geuynge me warnynge: my repnes also chaften me in the night season. I haue set God alwayes before me, for he is on my ryghte hande, therfore I shall not fall. Therfore my herte was glad, & my gloze reioysed, my fleshe also shall reste in hope. For wher thou shalt not leaue my soule in hell, neyther shalt thou suffre thy holpe one to se corruption. Thou shalt geue me the pathe of lyfe: in thy presence is the fulnesse of ioye, and at thy ryghte hande there is pleasure for euermore.

The. xvii. Psalme.

EXAUDI DOMINE IUSTICIAM.

A prayer of Dauid.

**E**are þe right, O Lord, considre my complaunte, & hearken vnto my prayer þe goth not out of fayned lippes. Let my sette: come forth fro thy presence, & let thyne eyes loke vpon þe thing þe is equal. \* Thou hast proued & vsped myne herte in the nyght season, thou hast tryed me, & shall fynde no wyckednesse in me. for I am vtterly purposed þe my mouth shall not offende.

Because of mens woakes þe are done agaynst the wordes of thy lippes. I haue kept me from the wayes of the destroyer. I holde thou vpon my goynge in thy pathes, þe my footsteps slipp not. I haue called vpon þe, O God, for þe shalt heare me: encline thine eare to me, & hearken vnto my wordes. Shewe thy maruelous louyng kindnesse, þe that art the saupoure of the whyche put their trust in the fro such as resyste thy ryghte hande. Kepe me as þe apple of an eye, hide me vnder þe shadow of thy winges. Fro þe vngodly þe trouble me mine enemies copasse me round about, to take away my soule. They are enclosed in their owne fat: & their mouth spekeþ proude thynges. They lyt waping in our way on euery syde, turning their eyes downe to þe grounde. Lyke as a Lpō þe is greedy of his praye, & as it were a lps whelpe luyng in secreete places. O Lord, disapoynte him & cast him downe: de lyuer my soule fro þe vngodly, which is a swerde of thyne. From the men of thy hand, O Lord from the men, I say, & fro þe euell worlde, which haue their porcyon in thys lyfe, whose belpes thou fyllest wyth thy treasure. They haue chylidre at their desire: & leaue the reste of their substance for their babes. But as for me, I wyl beholde thy presence in rightousnes: & when I awake vpon after thy lykenes I shall be satisfied wyth it.

The



The. xlviii. Psalm.

DILIGAM TE DOMINE.

To the chaunter of Dauid the seruaunte of the Lorde, which spake vnto þe Lorde the wordes of this songe (in the day þe Lorde deliuered him from the hande of all hys enemyes, & from the hande of Saule) and he sayde.



I will loue þe, O Lorde, my strength. The Lorde is my stony rock, & my defence, my sauiour, my God, and my might, in whom I will trust, my bucker, & hoine alio of my saluatiõ, & my refuge. \*

11. re. 11. a  
psal. xlviii. a

I will call vpon þe Lorde which is worthy to be prayesed, so shall I be safe fro myne enemyes.

mat. xlviii. e

\* The sorowes of death compassed me, and the ouerflowinges of vngodlynesse made me afraycd. The paynes of hell came about me, & snares of death ouertoke me. In my trouble will I call vpon the Lorde, & complayne vnto my God. So shall he heare my voyce out of his (dore) temple & my complaint shall come before him, it shall entre euen into his eares. \* The earth trebled & quaked, the very foundaciõs alio of the hilles shoke & were remoued, because he was wroth.

23

There went a smoke out in his presence: & a consuming fyre oute of hys mouthe, so that cooles were kindled at it. He bowed the heauens alio, and came downe, & it was darke vnder his fete.

He rode vpon þe cherubyns, & dyd flye, he came flying vpon the winges of the wynde. He made darknesse hys secrete place his paurlton roud about him w dark water & thicke cloudes to couer him. At the brightnesse of his presence his cloudes remoued, haylestones, & cooles of fyre. The Lorde also thõdyed out of heauẽ, & the best gaue his thunder, haylestones & cooles of fire.

He sent out his arrowes and scattered them, he cast forth lightnings, & destroyed them. The springes of waters were sene, & the foundaciõs of the round world were discouered at thy chydug. O Lorde, at þe blasting of the breth of thy displeasure. He shall send downe fro the heigth to fetch me, and shall take me oute of many waters. He shall deliuer me fro my strongest enemy, & from the which hate me: for they are to mighty for me. They preuented me in þe dape of my trouble: but the Lorde was my vpholder. He brought me forth also into a place of lyberty: he brought me forth, euen because he had a fauoure vnto me. The Lorde shall rewarde me after my ryghteous dealing: according to the cleynes of my handes shall he recõpence me. Because I haue kept the wayes of þe Lorde: & haue not forsaken my God as þe wycked doth. For I haue an eye vnto al his lawes & will not cast out his comãdementes from me. I was also vncorrupt before him: & eschued myne owne wyckednes.

Therefore shall the Lorde rewarde me after my ryghteous dealing: & accordynge vnto the cleynes of my handes in hys eye syghte. With the holy thou shalt be holy, & with a perfect man þe shalt be perfect. With þe cleane thou shalt be cleane: & with the froward thou shalt learne frowardnes: for thou shalt saue the people þe are in aduersite, & shalt bringe downe þe hye lokes of þe

proude. Thou also shalt lyght my candel the Lorde my God shall make my darkenes to be light. For in the I shall dysconfyte an host of men: ad w the helpe of my God I shall lepe ouer þe wal. The way of God is an vndefyled way \* the worde of the Lorde also is tryed in þe fyre: he is þe defender of al the that put their trust in him. For \* who is God but the Lorde, or who hath any strength except our God? It is God that gyrdeth me w strength of warre & maketh my way perfect. \* He maketh my fete lyke heres fete & setteth me vpon hys. \* He teacheth myne handes to fyghte, and myne armes shall breake euen a bowe of stele. Thou hast geuen me the defence of thy saluatiõ: thy ryght hande also shall holde me vp, & thy louyng correciõ shall make me great. Thou shalt make rote me ynough vnder me for to go, & my fete shal not slippe. I will folowe vpon myne enemyes, & ouertake the, neyther will I turne agayne, tyll I haue destroyed the. I will synpte the, that they shal not be able to stande: but fall vnder my fete. Thou hast gyrded me w strength vnto the battayle, thou shalt throwe downe myne enemyes vnder me. Thou hast made myne enemyes also to turne their backes vpon me & I shall destroye the that hate me. \* They shall crye, but there shall be none to helpe the yee, euen vnto þe Lorde shall they crye, but he shall not heare them. I will beate the as small as þe dust before þe winde I will cast the out, as þe claye in the stretes. Thou shalt deliuer me fro the stringes of the people: & thou shalt make me the heade of the heathen. A people whom I haue not knowe shall serue me. As soon as they heare of me they shall obey me, but the straunge chyldre shall dyssemble with me. The straunge chyldre shall sayle, and be afrayde out of their pylons.

psal. xlviii. b  
11. re. 11. b  
Deut. 11. b

abac. 11. d  
11. re. 11. e  
ps. 11. b

11

11. re. 11. b

The Lorde lyveth & blessed be my stronge helper, & prayesed be þe God of my saluacyõ. Cũ the God which seith that I be auenged: & subdueth the people vnto me. It is he that deliuereth me from myne enemyes, and setteth me vpon a houre myne aduersaries thou shalt ryd me from the wycked man. \* For thys cause I will geue thãkes vnto þe O Lorde, amonge the Gentils and syngge prayes vnto thy name.

G

11

11. re. 11. b

11. re. 11. b

\* Great prosperite geueth he vnto his kynge: & sheweth louyng kindnes vnto Dauid his anointed, and vnto hys sede for evermore.

The. xix. Psalm.

CELE ENARRANT.

To the chaunter, a Psalm of Dauid.

He heauens \* declare þe glorie of God, & the firmamente the weth his handy work. One daye telleth another ad one night certifyeth another. There is neyther spech nor lagage but their voic. & are heard amõge the. \* Their soude is gone into al lãdes & their wordes into þe endes of þe worlde. In them hath he set a tabernacle for the sunne, which cometh forth as a bridegrome out of his chamber, and reioyseth as a gyaunte to runne his course. It goeth forth fro the vtmost part of the heauẽ, and runneth aboite vnto the ende

11. re. 11. b

11. re. 11. b

11



of it agayne, and there is nothyng hyd from the  
heate therof. The lawe of y<sup>e</sup> Lord is an unde-  
fyled lawe conuerting the soule. The testimo-  
ny of y<sup>e</sup> Lord is sure, and geueth wysdome vn-  
to the symple. The statutes of the Lord are  
ryght and reioyce the hert: the comaundement  
of the Lord is pure, and geueth lyght vnto the  
eyes. The feare of the Lord is cleane and endu-  
reth for euer. y<sup>e</sup> iudgements of y<sup>e</sup> Lord are true  
and ryghteous altogether. \* More to be despyred  
are they the gold yea the moche fyne gold: swe-  
ter also then honny cōbe & y<sup>e</sup> honny. Moreouer by  
the is thy seruaut taught, & in keepynge of them  
there is greatesse reward. Who can tell howe  
oft he offendeth: O helpe thou me fro my se-  
crete fautes. Keep thy seruaut also fro presum-  
ptuous synnes, lest they get y<sup>e</sup> dominion ouer me:  
so shal I be vndefyled, & innocent from y<sup>e</sup> greatesse  
offence. Let the wordes of my mouth, and the  
meditation of my hert be \* alwaye acceptable in  
thy syght O Lord, my streng<sup>th</sup> & admycedemer.

The. xxi. psalme.

EXAUDIAT TE DOMINVS.

To the chaunter, a psalme of Dauid.

**I**n the Lord heare the in the day of trou-  
ble. y<sup>e</sup> name of y<sup>e</sup> God of Jacob deside  
the. Send the helpe fro the Sanctua-  
ry, and streng<sup>th</sup> the out of Spon. Re-  
membere all thy offerynges, & accept thy burnt-  
sacrifice Scla. Graunt the thy hertes desire,  
& fulfyllal thy mynde. We wyl reioyce in thy  
saluacion and triumph in the name of y<sup>e</sup> Lord  
our God, the Lord performe all thy petitiōs.

Nowe knowe I that the Lord helpeth vs  
anoynted, and wyl heare vnto his holpe plea-  
neu. euen wyth the wholsome streng<sup>th</sup> of his  
ryght hande. Some put theyr trust in charet-  
tes, and some in hoxles but we wyl remembre  
y<sup>e</sup> name of y<sup>e</sup> Lord our God. They are brought  
downe and fallen, but we are rylen, and stande  
vpryght. Haue Lord, & heare vs, O kyng  
of heauen, when we call. <sup>upon the</sup>

The. xxi. psalme.

DOMINE IN VIRTUTE TVA.

To the chaunter, a psalme of Dauid.

**I**n the Lord heare thy strength  
O Lord excedyng glad shal he be  
of thy saluaciō. Thou haste gyuen  
him thy hertes desire, and haste not  
denyed him the request of his lippes. Scla.

For thou shalte pzeuent hym wyth the blef-  
synges of goodnesse, and shalte set a crowne of  
pure golde vpon his heed. He asked lyfe of the  
and thou gauest him a longe lyfe, euen for euer  
and euer. His honour is great in thy saluaciō.  
glozy and great worshipp shalt thou lape vnto  
hym. For thou shalt gyue him euerlastyng fel-  
cypie, & make him glad with the ioye of thy cou-  
tenaunce. And why because the kyng putteth  
his trust in the Lord, and in the mercye of the  
moste myghty he shal not myske. All thyne ene-  
mies shal fele thy hāde: thy right hāde shal fynde  
out them that hate the. Thou shalt make the  
lyke a fyre ouer in tyme of thy wrath y<sup>e</sup> Lord  
shal destrōpe them in his dyspleasure, and the

fyre shal consume them. They frute shalte  
thou roote out of the earth, and their seed from  
amonge the chyldren of men. For they inten-  
ded myschefe agaynst the, & ymagyned suche a  
deuyce, as they are not hable to performe.  
Therefore shalte thou put them to flyght, and  
the strynges of thy bowe shalt thou make redy  
agaynst the faces of them. We thou exalted  
Lord, in thyne owne streng<sup>th</sup>: so wyl we  
sponge and prayse thy power.

The. xxi. psalme.

DEVS DEVS MEVS.

To the chaunter vpon the hynde of y<sup>e</sup>  
dawnyng, a psalme of Dauid.

**M**y God, my God: take vpon me, why  
hast thou forsaken me: & art so farre  
fro my health, and fro the wordes of  
my cōplaint. O my God, I crye in  
the daye tyme, but thou hearest not: and in the  
nyght season also I take no reste. And thou  
contynuest holpe, O thou worshyp of Israel.  
Our fathers hoped in the, they trusted in the &  
thou dydest deliuer them. They called vnto  
the, & were helped they put their trust in the,  
and were not confounded. But as for me I am  
a worme & no mā: a very scoone of men and the  
outcast of the people. \* Al they vse me laugh  
me to scoone: they shote out their lippes & shak  
the heed sayyng. \* He trusted in God that he  
wolde deliuer hym: let hym deliuer hym yf he  
wyl haue hym. \* But y<sup>e</sup> arte he that toke me  
out of my mothers wombe. thou wast my hope  
why I hāged yet vnto my mothers breastes. I  
haue ben left vnto the euer syns I was borne y<sup>e</sup>  
art my God eue fro my mothers wombe. O go  
not from me, for trouble is harde at hand, & there  
is none to helpe me. Many oxen are come a-  
bout me, fat bulles of Basan close me in on eu-  
ery syde. They gape vnto me wyth their inou-  
thes as it were a rampyng & roring lyon. \* I  
am poured out lyke water, & all my bones are  
out of ioynte my hert also in the myddest of my  
bodye is euen like melting ware. My streng<sup>th</sup>  
is dreyed vnto lyke a pottherde, & my tong cleueth  
to my gūmes: & thou shalt hyng me into the  
dust of death. For many dogges are come a-  
bout me and the counsaile of the wycked lape  
siege agaynst me. They pearled my handes &  
my fete, I maye tell al my bones, they stāde sta-  
ryng & lokyng vpon me. \* They parte my  
garmentes amonge the, and cast lottes vpon my  
vesture. But be not thou farre from me, O Lord:  
thou art my succour, hast the to helpe me. De-  
liuer my soule from the swearde, my dearyng  
from the power of the dogge. Haue me from  
the lyons mouth thou hast hearde me also from  
amonge the hornes of the vnproynes. I wyl  
declare thy name vnto my brethren in the mid-  
dest of y<sup>e</sup> cōgregaciō wyl I prayse the. O prayse  
the Lord y<sup>e</sup> feare him Magnify him al ye of  
the seed of Jacob, & feare hym al ye seed of Isra-  
el \* For he hath not despyled nor abhorred the  
lowe estate of y<sup>e</sup> poore he hath not hid his face fro  
him, but why he called vnto him, he hearde him.

My prayse is of the in the great cōgregaciō,  
my



my bowes wyl I perfourme in the syght of the  
that feare him. The poze shal eate, & be satisf-  
fied: they shal seke after the Lord shal prayse him,  
your herte shal lye for euer. All the endes of the  
worlde shal remembre them selues, & be turned  
vnto the Lord, and all the kynredes of the naciōs  
shal worshyp before him. For the kingdom is  
the Lordes, and he is the gouernour among the  
people. All such as be sat vpon earth, haue ea-  
ten and worshypped. All they that go downe in  
to the dust, shal knele before him, & no mā hath  
quickenēd his owne soule: (cxiii.) seed shal serue  
hym: they shal be couēted vnto the Lord for a gene-  
ration. They shal come, & (cxiiii.) shal de-  
clare his ryghteousnesse, vnto a people that shal be  
borne, whom the Lord hath made.

The. cxiii. Psalme.

DOMINVS REGIT ME.

A Psalme of Dauid.

**I**n the Lord is my shepheard, therfore can  
I lack nothing. He shal fede me in  
a grene pasture, and lead me forth be-  
syde the waters of comfort. He shal co-  
uert my soule, & bring me forth in the pathes of  
of rightousnes for his names sake. Psea, though  
I walke thorow the valley of the shadow of death:  
I wyl feare no euyl, for thou arte w me: thy rod  
& thy staf comfort me. Thou shalt prepare a ta-  
ble before me agaynst them that trouble me:  
thou hast annoynted my heed with oyle, and my  
cup shal be full. But (cxv.) louing kyndnesse ad-  
mercy shal folowe me all the dayes of my lyfe,  
& I wyl dwell in the house of the Lord for euer.

The. cxiii. Psalme.

DOMINVS EST TERRA.

A Psalme of Dauid: (in the first daye of  
the Sabbath.)

**I**n the earth is the Lordes, & all that therein  
is: the compasse of the worlde, and they  
that dwell therein. For he hath founded  
it vpon the seas, & prepared it vpon the floudes.  
Who shal ascende into the hyll of the Lord?  
Or who shal asyle vp in his holy place? Eue he  
that hath cleane hādes & a pure herte: and that  
hath not lyft vp hys mynde vnto vanitie, nor  
sworne to disceyue (cxvi.) he shal receiue  
the blessing fro the Lord, and rightousnesse  
fro the God of hys saluacion. This is the ge-  
neracion of them that seke hym, eue of the that  
seke thy face, O Iacob. Sela. Lpste vp your  
heedes O ye gates, & be ye lift vp, ye euerlastig  
doores, & the kyng of glorie shal come in. Who  
is the kyng of glorie? It is the Lord stronge &  
mightie, euen the Lord mightie in battayle.  
Lpste vp your heedes (O ye gates) & be ye lyfte  
vppe euerlastig doores, & the kyng of glorie  
shal come in. Who is this kyng of glorie? Eue  
the Lord of hostes, he is the kyng of glorie. Sela.

The. cxv. Psalme.

AD TE DOMINE LEVAVI.

Of Dauid.

**I**n the Lord is my trust, I wyl not be confounded:  
my soule. My God, I haue put my trust  
in the: O let me not be confounded: nei-  
ther let myne enemies triumph ouer

me. For al they that hope in the shal not be  
ashamed but such as transgresse wout a cause,  
shal be put to confusio. Shewe me thy wayes:  
O Lord, ad teache me thy pathes. Leade me  
forth in thy truth, & learne me, for thou art the  
God of my saluacion in the hath bene my hope al  
the day longe. Cal to remembrance (O Lord)  
thy tender mercyes, and thy louyng kyndnesse,  
whyche haue ben euer of olde. O remembre  
not the synnes & offences of my youth, but ac-  
cordinge vnto thy mercy thynke thou vpon me  
(O Lord) for thy goodnesse. Gracious & righ-  
teous is the Lord, therfore wyl he teach sinners  
in the waye. The Lord be meke shal he guyde in iud-  
gement, and such as be gentle, the shal he learne  
hys waye. All the pathes of the Lord are mer-  
cy & truth, vnto such as kepe his couenaunte &  
hys testymonies. For thy names sake O Lord,  
be merciful vnto my sinne, for it is great

What man is he that feareth the Lord: hym  
shal he teache in the waye that he shal chole.

His soule shal dwell at ease, and his seed shal  
enheret the lande. The secreete of the Lord is  
among them that feare him: and he wyl shewe  
them his couenaunt. Myne eyes are euer loking  
vnto the Lord, for he shal plucke my fete oute  
of the net. Turne the vnto me, and haue mer-  
cy vpon me: for I am desolate, and in miserie.  
The sorowes of my hert are enlarged O bring  
thou me out of my troubles. Loke vpon myne  
aduersite and miserie, and forgyue me all my  
synne. Consydre myne enemies howe manie  
they are, & they beare a tyrannous hate agaynst  
me. O kepe my soule, and deliuer me: let me not  
be confounded, for I haue put my trust in the.

Let perfectnesse & ryghteous dealing wapte  
vpon me, for my hope hath bene in the. Dely-  
uer Israel O God, out of all his troubles.

The. cxvi. Psalme.

IUDICAME DOMINE.

A Psalme of Dauid: (as he was in the chynell.)

**I**n the Lord is my iudge, O Lord, for I  
haue walked innocently: my truste  
hath bene also in the Lord therfore  
shal I not fal. Examine me O Lord,  
& proue me, trye out my reynes, & my hert. For  
thy louing kyndnesse is before myne eyes, and I  
wyl walke in thy truth. I haue not dwelt w  
vayne persones, neyther wyl I haue felowship  
with the dysceptfull. I haue hated the congre-  
gacion of the wicked, and wyl not syt amonge  
the vngodly. I wyl wash my handes in inno-  
cencie, O Lord, and so wyl I go to thyne au-  
ter. That I maye shewe the voyce of thankes  
guyng, and tell of all thy wonderous workes.  
O Lord, I haue loued the habitacio of thy house,  
and the place where thyne honour dwelleth.  
O shut not vp my soule with the synners, nor  
my lyfe with the bloudthirstie. In whose hā-  
des is wickednesse, and theye ryght handes ys  
full of gyftes. But as for me I wyl walke  
innocently: O deliuer me, and be merciful vn-  
to me. My foote standeth ryght, I wyl praise  
the Lord in the congregacions.

The. cxvii. Psalme.

A. A. b. Domi.



DOMINVS ILLVMINAT IO.

Of David.

**A** The Lorde is my lyght and my saluaciō: whom the shall I feare: the Lorde is the strength of my lyfe: of whom then shall I be afrayed? When the wycked, euen myne enemyes and my foes, came vpon me, to eate vpon my flesh, they stumbled & fel: Though an host of men were layed against me, yet shall not my herte be afrayed: & though there rose vpon warre agaynst me, yet wyl I put my trust in hym.

**B** \* One thing haue I desired of þ Lord, whiche I wyl requyre: euen that I maye dwell in the house of the Lorde all the dayes of my lyfe, to beholde the fayre beauty of the Lorde: and to visyt hys temple. For in the tyme of trouble he shall hyde me in his \* tabernacle: yea in the secrete place of his dwelling shall he hyde me, & set me vpon vpon a \* rocke of stone. And now he shall he lyfte vpon my heed aboue myne enemyes rounde about me. Therefore wyl I offere in his dwelling, an oblatiō with great gladnesse. I wyl singe & speake prayses vnto the Lorde.

Hearken vnto my voyce, O Lord, whē I crye vnto the, haue mercye vpon me, and heare me.

My hert hath talked of the. Seke ye my face: thy face Lord wyl I seke. Oh yde not thou thy face from me, nor caste thy seruant away in displeasure. Thou hast bene my succour, leaue me not, neither forsake me, O God of my saluaciō

**W**hen my father and mother forsake me, the Lorde taketh me vp. Teache me thy way O Lord, and leade me the ryght way because of myne enemyes. Delyuer me not ouer into the wyll of myne aduersaries, for there are false witnessen rylen vpon agaynst me, & such as speke wronge. I wuld verely haue sapnted: but þ I pleyue verely to se the goodnesse of the Lord in the lāde of the lyuynge. O stary thou þ Lord des leysure \* be strong, and he shall confort thyne hert, and put thou thy trust in the Lord.

The. xxviii. Psalme.

AD TE DOMINE CLAMABO.

A Psalme of David.

**A**sto þ wil I crye, O Lord, my strength thynke no icorne of me, lest, þ I make þ as though þ verde I not, I become like the þ go downe into þ pit. Heare þ voyce of my humble petitions, whē I crye vnto the whē I holde vpon my hādes toward the mercys seat of thy holy tēple. O pluck me not away

neither destroye me: wyth the vngodly & wycked doers \* whiche speake frendly to the: & neyghbours, but ymagyn myschefe in theyr hertes.

\* Rewarde them accordyng to þ wickednesse of their owne inuentions. Recompence them after the worke of their handes: paye the that they haue deserued. For they regarde not in theyr mynde the workes of the Lorde, nor the operation of his handes, therefore shall he breke the downe, & not buylde them vp. Praise be the Lorde, for he hath heard the voyce of myne humble petitions. \* The Lord is my strength

& my mylde my hert hath trusted in hym, and I am helped. therefore my herte daunteth for loye,

and in my lōge wyl I praise hym. The Lord is their strength: and he is þ whollsome defence of his annoynted. O saue thy people, & gyue thy blessing vnto \* thyne enemyes. seide deu. xxxii. b them, and set them vp for euer.

The. xxix. Psalme.

AFFERTE DOMINO.

A Psalme of David. (at the persourmpage of the Tabernacle)

**S**inge vnto the Lorde (O ye mighty) (þyngs þyngs comē vnto the Lord) ascripbe vnto the Lorde worshyp & strength.

Gyue the Lord the honour due vnto hys name: worshyppe the Lorde with holy worshyppe.

\* It is the Lord that commaundeth the waters: it is the glorious God that maketh the thōdre:

\* It is the Lorde that ruleth the see. The voyce of the Lorde is myghty in operacyō: the voyce of the Lorde is a glorious voyce. The voyce of þ Lord breaketh þ \* Cedre trees, yea, þ Lord breaketh the Cedres of Libanus. He made them also to skyppe lyke a Calfe: Lybanus also, and Syron lyke a ponge Antioche.

The voyce of the Lorde deuydeth the flāmes of fyre, the voyce of the Lorde shaketh the wyldernes: yea the Lord shaketh the wyldernes of Cades. The voyce of the Lorde maketh the hyndes to brynge forth ponge, & discouereth the thicke bushes: in hys temple doth euery mā speake of hys honour. The Lord sitteth aboue the water floude, & the Lord remayneth a kynge for euer. The Lorde shall gyue strength vnto his people, þ Lord shall gyue his people the blessing of peace.

The. xxx. Psalme.

EXALTA BO TE DOMINE.

A Psalme and songe of the dedycatyon of the house of David.

**A**ll magnify the, O Lord, for thou hast set me vp, & not made my foes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healed me. Thou Lord hast brought my soule out of hel: thou hast kept my life, from the þ go downe to the pyt. Synge prayses vnto the Lord (O ye sayntes of hys) & gyue thanks vnto hym for a remembraunce of hys holynesse. \* For his wrath endureth but the twinklyng of an eye, and in hys pleasure is lyfe: heynesse maye endure for anyght, but loye cometh in þ morning. And in my prosperite, I sayde I shall neuer be remoued. thou Lorde of thy goodnesse haddest made my hyl so stronge. Thou dydest turne thy face: (to me) and I was troubled.

Then cryed I vnto the, O Lord, & gat me to my Lorde ryght hūbly. What profyte is there in my bloude, when I go downe to the pyt? Shall the dust gyue thanks vnto the? Or shall it declare the truth? Heare, O Lord, and haue mercy vpon me Lord be thou my helper. Thou hast turned my heynesse into loye: thou hast put of my sackcloth, and gydded me wyth gladnesse. Therefore shall (euery good man) synge of thy prayse wythout ceasynge: O my God, I wyl gyue thanks vnto the for euer,

The



The. xxxi. psalme.

IN TE DOMINE SPERAVI.

To the chaunter, a psalme of David.

**I**n the, O Lord, haue I put my trust: let me neuer be put to confusio delpuer me in thy rightuousnesse. Bowe downe thyn eare to me, make hast to delpuer me. And be thou my stronge rock, and house of defence, y thou mayest saue me. For thou art my stronge rocke, & my castel: Be thou also my guyde, & leade me for thy names sake.

Drawe me out of the net y they haue layed for me, for thou art my strength. \* Into thy handes I comende my spyrte: For thou hast redeemed me, O Lord y God of truth.

I haue hated the that holde of superstitious vanities, & my trust hath bene in the Lord. I wyll be glad & reioyse in thy mercy: for thou hast cosydred my trouble & hast knowen my soule in aduersities. Thou hast not put me vp into the hand of th' enemye, but hast set my fete in a large rowme haue mercy vpon me, O Lord, for I am in trouble, & myne eye is consumed for very heynesse, euen my soule and my bodie. For my lyfe is waten olde wythe heynesse, and myne peares wythe mournynge.

My strength faileth me because of myne iniquyte & my bones are consumed. I became a reprofe amonge al mine enemies, but specially amonge my neighbours, & they of myne acquaintance were asfayed of me, & they that dyd se me without, cosueded the selues from me. I am cleane forgottē, as a deed man out of mynde. I am become lyke a broke vessel. For I haue herde y blasphemie of y multitude, & feare is on euery syde whyle they conspyre together agaynst me, and take theyr counsaill to take awaye my lyfe. But my hope hath bene in the, O Lord, I haue said:

Thou art my God. My tyme is in thy hande, delpuer me fro the hande of myne enemyes, & from them that persecute me. Shewe thy seruaut the lycht of thy countenance, & saue me for thy mercyes sake. Let me not be confounded, O Lord, for I haue called vpon y: let y vngodlye be put to confusio & be put to sylence in y graue. Let y lyping lypes be put to sylence, which cruelly, dildaynfully & spytefully speake agaynst the ryghtous.

O how plentyfull is thy goodnesse, whych y hast layed vp, for the that feare the: & that thou hast prepared for the, that put their trust in the, eue before the sonnes of me. Thou shalt hyde the pryncely by thyn owne presence fro the prouoking of all men, thou shalt kepe the secretlye in thy tabernacle, fro y styffe of tonges. Thakkes be to the Lord for he hath shewed me maruelous great kindnesse in a stronge captiue. And whē I made hast, I sayd: I am caste out of the sight of thine eyes. Neuertheless, thou herdest y voyce of my prayer whē I cryed vnto the.

O loue the Lord, al ye his sayntes, for y Lord preserveth the that are saythful, & plentifullye rewardeth he the proude doer. \* Be stronge, and he shall stablyshe poure herte, all ye that put poure truste in the Lord.

The. xxxii. psalme.

BEATI QVORVM.

An instruccyon of David.

**B**lessed is he, whose vnrightheousnes is forgouē. & whose sinne is couered. \* Blessed is y man, vnto whom the Lord imputeth no synne, & in whose spyrte there is no guyle. For whyle I helde my tōge, my bones consumed away thorow my daylye coplaynyng. For thy hande is heuy vpon me daye & night, and my moysture is like y drouth in Sommer. Sela. I wyll knowlege my synne vnto the, & myne vnrightheousnesse haue I not hyd. I sayde \* I wyll confesse my synnes vnto y Lord, & so thou forganest the wickednes of my synne. Sela. For thys shall euery one that is godlye, make hys prayer vnto the in a tyme whē thou mayest be founde, but in y great water floudes they shall not come nye hym. Thou arte a place to hyde me in, y shalt preserue me fro trouble y shalt copasse me about wth ges of delpuerance. Sela. I wyll enfourme the, & teach the in the waye where in thou shalt goo: and I wyll guyde the wth myne eye. Be ye not lyke horse and mule, which haue no vnderstandynge, whose mouthes must be holdē wth bitt and bridle, lest they fall vpon the.

Great plagues remayne for the vngodly, but whoso putteth his trust in the Lord, mercye shall bracceth hym on euery syde. Be glad, O ye righteous, and reioyse in the Lord and be ioyfull all ye that are true of herte.

The. xxxiii. psalme.

IN VLTATE IVSTI IN DOMINO.

**R**eioyse in the Lord, O ye righteous, for it becommeth wel y lust to be thac full. \* Prayse y Lord wth harpe, singinge psalmes vnto hym wth the lute and instrument of ten strynges. Synge vnto the Lord a newe songe, singe psalms in help: & (vnto hym) with a good corage. For the worde of the Lord is true, and all his workes are saythfull. He loueth righteousnesse & iudgemēt, the earth is full of y goodnes of y Lord. \* By the worde of y Lord are the heauens made: & al the hostes of the by y breath of his mouth.

He gathereth the waters of the see togyther as it were vpon an hepe, & layeth vp the depe as in a treasure house. Let all y earth feare the Lord: stande in awe of him, all ye that dwell in the worlde. \* For he spake, and it was done: he commaunded, and it stode fast. The Lord bringeth y a consayl of y heathē to nought, & maketh y deuises of the people, to be of none effect: & (and casteth out the counsailes of wynters.) The counsaile of the Lord shall endure for euer: and y thoughtes of his hert from generacyon to generacion. Blessed are the people, whose God is the Lord Jehonah, and blessed are the folke y haue cholen hym to be their inheritance. The Lord loked downe from heauē, and behelde al y chyliden of men: from the habytacyon of bys dwellynge, he consydreth all the that dwell in the earth. He fastyoneth all the vertes of the, and vnderstandeth all theyr workes. There is no kynge that can be laued by the multitude of an

Rom. iiii. a

Job xiii. c. Luk. xv. d

Pla. xvi. b. 2. ps. b. n. Collo. iii. c

Gene. i. a

ps. cxlii. a. 2. ps. i. a. 2. ps. b. n. d



of an host, neptier is any myghty man deli-  
uered by moch strength. A horse is counted  
but a wayne thynge to saue a man, neptier shall  
he deliuer any man by hys great strength. We  
hold, the eye of the Lord is vpon the that feare  
him, & vpon the that put their trust in his mer-  
cy. To deliuer their soules from death, and to  
fede them in the tyme of dearth. Oure soule  
hath paciētly tarped for the Lord for he is oure  
helpe and our shild. For our herte shall reioyse  
in him, because we haue hoped in his holy name.

Let thy mercyfull kyndnesse, O Lord be vps  
vs, lyke as we haue put oure trust in the.

The. xxxiii. Psalme.

BENEDICAM DOMINVM.

Of Dauid, whē he chaiged hys spech before  
Abimelech, whych droue hym awaye  
and he departed.

**I** will alwaye geue thākes vnto the  
Lorde, his prayse shall euer be in my  
mouthe. My soule shall make her  
boast in the Lord the hūble shall heare  
therof, & be glad. O prayse the Lord with me,

4. reg. xxi. d

and let vs magnifye his name togyther. \* I  
sought the Lord, and he hearde me: yea, he deli-  
uered me out of all my feare. They had an eye

vnto hym, and were lyghtened and their faces  
were not ashamed. Lo, y poore cryeth, and y  
Lorde heareth him, yea, & saueh him out of all

Test. b. d

111. reg. xl. d

psalm. ii. d

ps. cxxviii. d

hys troubles. \* The aungell of the Lord tarp-  
eth rōnde about the y feare him, and deliuereth  
the. O cast a se, how gracious y Lord is, \* blec-

ps. cxxviii. d

sed is the man that trusteth in hym. O feare  
the Lorde, ye that be his sayntes, for they that  
feare hym lacken nothynge. The lyons dolacke,

mat. vi. d

and suffre hūgre, \* but they which seke y Lord  
shall want no maner of thing y is good. Come  
ye chyldren and hearken vnto me, I will teache

Apr. xiii. d

you the feare of the Lord. \* What man is he y  
lusteth to lyue and wolde sayne se good dayes?

Kepe thy tonge fro euyl, & thy lippes y they  
speake no gyle. Eschue euyl and do good, seke  
peace and ensue it. The eyes of the Lord are

ps. cxxviii. d

ps. cxxviii. d

ouer the ryghteous, and his eares are opē vnto  
their prayers. The countenance of the Lord  
is agaynst the that do euyl, to rote out the remē-

ps. cxxviii. d

ps. cxxviii. d

braunce of the from of the earth. The ryghtous  
crye, & the Lord heareth the, and deliuereth the  
out of all they troubles. The Lord is nye vn-

ps. cxxviii. d

ps. cxxviii. d

to the y are of a cōtrite herte, & will saue suche  
as be of an humble spirite. \* Great are y trou-

ps. cxxviii. d

ps. cxxviii. d

bles of the rightous, but the Lord deliuereth  
hym out of al. He kepeth all hys bones, so that  
not one of the is broke. But my fortune shall  
slaye the vngodly, & they y hate the rightous,

ps. cxxviii. d

ps. cxxviii. d

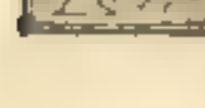
shall be desolate. The Lord deliuereth y sou-  
les of hys seruautes and all they that put their  
trust in him shall not be destitute.

The. xxxv. Psalme.

IUDICA DOMINE NOCENTES.

Of Dauid.

**I** cate thou my cause, O Lord, wyth  
them that strue with me: and fyght  
thou agaynst them that fyghte a-  
gaynst me. Lay hande vpon y child



and buckler, and stande vp to helpe me. Bring  
forth the speare, & stop the way agaynst them y  
persecute me: saye vnto my soule: I am thy sal-  
uacion. Let them be confounded & put to shame  
y seke after my soule, let them be touned back,  
& brought to confusio, that ymagyne myschefe  
for me. \* Let the be as the dust before y wind,

ps. lxxviii. d

& the aungell of the Lord scatcrnge the. Let  
they waye be darke & slippy, and let the aū-  
gell of the Lord persecute the. For they haue

pruely layed their net to destroye me woute a  
cause, yea eue wythout a cause haue they made  
a pyt for my soule. Let a sodayne destruccyon

come vpon hym vnawares, and hys net that he  
hath laied pruely, catch him selfe: that he may  
fall into his owne myschefe. And my soule be

topfull in the Lord: it shall reioyce in his saluaci-  
on. All my bones shall saye, Lord, who is like  
vnto y: whych deliuereth the poore from hym

that is to strong for him: yea, the poore and him  
that is in miserie from hym that spyleth him.

False witnesse didrse vp: they layed to my  
charge thynge that I knowe not. They re-  
warded me euyl for good, to the greate discom-

fort of my soule. Reuerthelesse, when they  
were sycke, I put on sacke clothe: and humbled  
my soule wyth fastynge and my prayer shall

tourne into mine owne bolome. I behaued my  
selfe as though it had ben my frende or my bro-  
ther. I went heuyl, as one that mourneth for

his mother. But in myne aduersyte they re-  
ioysed, & gathered the togyther: yea, the verpe  
abiectes came togyther agaynst me vnawares,

makynge mooves at me, and ceased not. With  
the flatterers were busy mockers, which gnas-  
seth vpon me with their teeth. Lorde, howe

longe wylt thou loke vpon this? O deliuer  
my soule fro the calamities whych they brynge  
on me, and my deaerling from the lyons. So

wyll I geue the thankes in the great congrega-  
cion I will prayse the amonge moch peple.

O let not them that are myne enemyes try-  
umphe ouer me vngodly, neptier let the winke  
with their eyes that \* hate me without a cause.

ps. lxxviii. d

Job. xl. d

And why their cōmynge is not for peace,  
but they ymagyne disceitfull wordes agaynst  
them that are quiete in the lande. They gaped

vpon me with their mouthes, and sayde: spe on  
the, spe on the: we dyd se it wyth oure eyes.

This thou hast sene, O Lord: holde not thy  
tonge then, go not farre from me, O Lord. A-  
wake & stande vp to iudge my quarell, auenge

thou my cause, my God, and my Lord. Judge  
me, O Lord my God, accordynge to thy righ-  
teousnesse, & let them not tryumphe ouer me.

Let the not sape in their hertes, there, there, so  
wold we haue it: neptier let them say: we haue  
deuoured hym. Let them be put to confusyon

and shame togyther that reioyse at my trouble:  
let the be clothed wyth rebuke and dyshonoure  
that boost them selues agaynst me. Let them  
be glad and reioyse that fauoure my ryghtous  
dealyng. yea, let the sape alwaye: blessed be the  
Lord, whych hath pleasure in the prosperyte  
of hys seruaūt. And as for my toge, it shall be  
talkynge



talchynge of thy ryghteousnesse, and of thy prayse, all the daye longe.

The. xxxvi. psalme.

DIXIT IN IVSTVS.

To þe chaunter of Dauid the seruaunt of þe Lord.



My herte sheweth me the wyckednes of the vngodly, þat there is no feare of God before his eyes. For he flattereth him self in his owne sight, tyl his abhominable synne be found out. The wordes of his mouth are vncyghteous & full of dysceite: he hath lest of to behaue him self wylful & to do good. He ymagyneth myschefe vpon his bed, and hath set him selfe in no good way, neither doth he abhorre any thing that is euyl. Thy mercy O Lord, reacheth vnto the heauen, & thy saythfulnesse vnto the cloudes. Thy ryghteousnesse standeth lyke the stronge mountaynes: thy iudgements are lyke the greates depe. Thou Lord shalt saue both man and best. How excellēt is thy mercy O God: & the chyldren of men shall put their trust vnder the shadowe of thy wynges. They shall be satysfied with þe plenty of thy house, & thou shalt geue the dysnye of thy pleasures, as out of the ryuer. For with the is þe well of lyfe, & in thy lyght, shall we see lyght. Continue forth thy louyng kindnesse vnto them that knowe the, & thy ryghteousnesse vnto the that are true of herte. Let not the foote of pryde come agaynst me and let not the hande of the vngodly cast me downe. There are they fallen & they worke wickednesse: they are cast downe and shall not be able to stande.

The. xxxvii. psalme.

NOLITE ENVLARE.

A psalme of Dauid



Let not thy selfe bycause of the vngodly: neyther be thou enuyous agaynst the euyl doers. For they shall be cut downe lyke the grasse, & be wylted as the grene herbe. Put þe thy trust in the Lord, and doo good: dwell in the land & verely thou shalt be led. Welte thou in the Lord, & he shall geue the thy bestes desire. Commit thy way vnto þe Lord, & put thy trust in hym, & he shall brynge it to passe. He shall make thy ryghteousnesse as cleare as the lyght, & thy iust dealynge as the none daye.

Hold the styl in þe Lord, and abyde patiently vpon him, but greue not thy selfe at him whose waye doth prospere agaynst the man þe doth after enell counsailes. Leue of from wrath, & let go displeasure fret not thy selfe, els shalt thou be moued to do euyl. Wycked doers shall be rooted out: & they that patiently abyde the Lord, those shall enherit the land. Yet a lytle while, and the vngodly shall be cleue gone: thou shalt loke after his place & he shall be away. But þe make spured shall possesse the earth, & shall be refreshed in the multitude of peace. The vngodly seeketh couasall agaynst the iust, & gnaseth vpon him wylth his teeth. The Lord shall laugh hym to scorn, for he hath seene, that his daye is comyng. The vngodly haue drawen out þe

sweard, & haue bided their bowe, to cast downe the poore & nedye, & to slaye such as be of righte conuersacion. Their swerde shall go thorow their owne hert, and their bowe shall be broken.

A small thyng that the ryghteous hath, is better then great rychesse of the vngodly. For the armes of the vngodly shall be broken, and þe Lord vpholdeth the ryghteous. The Lord knoweth the dayes of the godly, and their enheritaunce shall endure for euer. They shall not be confounded in the perillous tyme, & in the dayes of deth they shall haue ynough. As for þe vngodly, they shall perishe and the enemies of the Lord shall consume, as the fat of lābes, yea, euē as the smoke shall they consume awaye.

The vngodly borroweth ad payeth not againe, but the ryghteous is mercifull and liberall. Such as be blessed of God, shall possesse þe land, & they that be cursed of him, shall be rooted out.

The Lord ordreth a good mans goynge, and maketh his waye acceptable to hym selfe.

\* Though he fall, he shall not be caste awaye, for the Lord vpholdeth hym with his hande. I haue bene yonge, & nowe am olde: and yet sawe I neuer the ryghteous forsaken, nor his seede beggynge theyr breade. \* The ryghteous is euer mercifull, and lendeth, and his seed is blessed. Flye from euyl, and do the thyng that is good: and dwell for euer. For the Lord loueth the thinge that is ryght, he forsaketh not his þe godly, but they are preserved for euermore:

For the vngodly, it shall be rooted oute. The ryghteous shall enherit the lande, and dwell therein for euer. \* The mouth of the ryghteous is exercised in wysdome, & his tonge shall be talking of iudgement. The lawe of his God is in his hert, and his goynge shall not slide. The vngodly seeth the ryghteous & seeketh occasyon to slaye hym. The Lord wyll not leaue him in his hande, nor condempne hym when he is iudged. Hope thou in the Lord, and kepe his waye, & he shall promote þe, that thou shalt possesse the lande when the vngodly shall perishe, & shalt see it. I my selfe haue seene the vngodly in great power, & flozshynge lyke a grene bay tree: I wente by and loo, he was gone: I sought him, but he was not: he coulde no where be founde. Repente, and take lede vnto þe thyng that is ryght, for that shall brynge a man peace at the laste.

As for the transgressours they shall perishe together, and the ende of þe vngodly is, they shall be rooted out at the last. But the saluacion of the ryghteous cometh of the Lord, which is also their strength in the tyme of trouble. And þe Lord shall stand by the, & saue the: he shall deliuer them from the vngodly, & shall saue the, bycause they put their trust in þe.

The. xxxviii. psalme.

DOMINE RE INEVRORE.

A psalme of Dauid for remembrance.



Alme \* not to rebuke (O Lord) in thyne angre: neyther chasten me, in thy heuy displeasure. For thyne arrowes stycke fast in me, and thy hande presseth

Psalm. li.

Psalm. li.

Psalm. li.

Psalm. li.

Psalm. li.



prelieth me sore. There is no health in my flesh,  
because of thy displeasure, neither is there any  
rest in my bones, by reason of my synne. For  
my wickednesses are gone ouer my heed, and are  
lyke a sore burthen, to heuie for my to beare.  
My woundes stynte & are corrupt, thowoe my  
foolishnesse. I am brought into so great trou-  
ble and myserye, that I go mourninge al day  
longe. For my loynes are fylled with a sore di-  
scale, and there is no whole part in my bodie.

I am feble and sore smytte. I haue rored for þy  
very displeasure of my herte. Lord thou knowest  
all my desyre, and my groynge is not hid  
fro the. My herte panteth, my strenght hath faile-  
d me, & the lycht of myne eyes is gone from me.

Job. xlii. b \* My louers & my neyghbours byd stande lo-  
kyng upon my trouble, & my kynsmen stode a  
farre of. They also that sought after my lyfe,  
laped snares for me: and they that went aboute  
to do me euill, talked of my wickednesse & ymagi-  
ned discepte all the daye longe. As for me, I  
was lyke a deafe man & heede not: & as one that  
is dumb, whych doth not open his mouth.

I became euen as a man that heareth not: & in whose  
mouth are no reproches. For in the, O Lord,  
haue I put my trust, thou shalt answer for me  
O Lord my God. I haue requyred, that they

ea (euen my enemyes) shoulde not triumphe ouer me:  
for when my fote slpyte, they reioyled greatlye  
agaynst me. And I truly am set in the plage,  
and my heynesse is euer in my syghte. For I  
wyl confesse my wickednesse, & be sorowful for my  
synne. But myne enemyes lyue, & are mygh-  
ty & they that hate me wroghfully, are many in  
nobye. They also that rewarde euyl for good,  
are agaynst me, because I folowe the thynges þy  
good is. Forsake me not (O Lord my God.)  
Be not thou farre from me. Make the to helpe

me, O Lord. (God.) my saluacion.

The xxxix. Psalme.

DIXI CUSTODIAM VIAS.

To the chaunter Jeduthun.

a Psalme of Dauid.

Job. xlii. c I sayde: I wyl take hede to my way-  
es that I offende not in my tonge. I  
wyl kepe my mouth (as it were) with  
a bydle, while the vngodly is in my  
syght. I helde my tonge, and spake nothing.  
I kept silence, yea, euen from good wordes, but  
it was payne & greife to me. My herte was hote  
wythin me, & whyle I was thus musynge, the  
fyrre kindled: & (at the laste) I spake wyth my  
tonge: \* Lord, let me knowe myne ende, & the  
nomibre of my dayes: that I maye be certyfyed  
howe longe I haue to lyue. \* Beholde, thou  
hast made my dayes as it were a spanne longe,  
and myne age is euen as nothing in respecte of  
the: & verily euery man lyuing is altogether va-  
nitye. Selah. For man walketh in a vayne,  
shadowe, and disquieteth him selfe in vayne, he  
heapeth vprychesse: & cannot tell who shall ga-  
ther the. And nowe Lord, what is my hope?  
truly my hope is euen in the. Delyuer me from  
all myne offences, & make me not a rebuke vn-  
to the folke. I became comme, & opened not

my mouth, for it was thy doyng. Take thy  
plage away from me: I am eue consumed by the  
meanes of thy heuy hande. Whē thou with re-  
bukes dost chastē man for synne, þy makest his  
hentye to consume a way, like as it were a moth  
fretting a garment. Euery mā therfore is but  
vanitie. Selah. Heare my prayer, O Lord,  
and wth thyne eares cōspyre my calling: hold not  
thy peace at my teares. For \* I am a straun-  
ger with the, & a sojourner, as all my fathers  
were. Oh spare me a lytle, & I may recouer my  
strength, before I go hēce, and be nomore sene.

The. xl. Psalme.

EXPECTANS EXPECTAVI:

To the chaunter a Psalme of Dauid.

Job. xlii. d I waited paciētly for þy Lord, & he en-  
clined vnto me, & hearde my calling. He  
brought me also oute of þy horrible pyn,  
out of the myre and claye, & set me fete  
vpon þy rock & ordred my goynges. And he hath  
put a newe songe in my mouth, eue a thankesgy-  
uinge vnto our God. Many shall feare:  
& shall put their trust in the Lord. \* Blessed is þy  
mā, that hath set his hope in þy Lord, & tourned  
not vnto the proude: & to suche as go aboute w-  
lyes. O Lord my God, great are thy wonde-  
rous workes, which thou hast done: like as be al  
so thy thoughtes which are to vs ward: and yet  
there is nomā þy ordred the vnto þy. If I wold  
declare them, & speake of the, they shoulde be mo-  
thē I am habile to expresse. \* Sacrifice & meat  
offeryng thou woldest not haue, but myne ea-  
res hast thou openyd burnt offrynges and sacrifice  
for synne hast thou not requyred. The sayd I:  
Lo, I come. In the volume of þy booke it is writ-  
te of me, & I shuld fulfyll thy wyl. O my God I  
am content to do it: yea, thy lawe is wythin my  
herte. I haue declared thy ryghteousnesse in þy  
great cōgregacyō. Lo, I wyl not restraune my  
lippes O Lord, and that þy knowest. I haue not  
byd thy righteousness within my herte, my tal-  
kinge hath bene of thy truth & of thy saluacyō.  
I haue not kept backe thy louinge mercye and  
truth fro the great cōgregacion. Withdawe  
not þy mercy from me O Lord: let thy louyng  
kindnesse & thy truth alway preserue me. For in  
numerable troubles are come about me, my sin-  
nes haue takē such holde vpon me, that I am not  
habile to lōke vp: yea, they are mo in nobye then  
the beeres of my heed, & my herte hath failed me.  
O Lord, let it be thy pleasure to delyuer me,  
make haste (O Lord) to helpe me. Let them  
be ashamed & confounded togyther þy seke after  
my soule to destroye it: let the be dyspued back-  
warde & be put to rebuke that wylde me euyl.  
Let the be desolat & rewarded wth shame þy save  
vnto me fye vpon þy, fye vpon þy. Let al those þy seke  
þy, be ioyfull & glad in the: & let such as loue thy  
saluacyō, saye alway: the Lord be praysed. As  
for me, I am poore & needye but þy Lord careth  
for me. Thou arte my helper & redemer: make  
no longe taryng (O my God).

The. xli. Psalme.

BEATVS QVI INTELLIGIT.

To the



To the chaunter, a Psalm of David.

**B**lessedis he \* that conspidereth the  
poore: and nede the Lord shal deli-  
uer hym in þe tyme of trouble. The  
Lord preserue hym & kepe him alwe:  
that he may be blessed vpon earth, & deliuer not  
thou him into þe wyll of þis enemies. The Lord  
cōferte him, when he lyeth iþe vpon his bed:  
make thou all his bed in his speches. I sayde  
Lord be merciful vnto me, heale my soule, for I  
haue synned agaynst the. Myne enemyes  
speake euell of me when thal he dpe, & his name  
peryshe. And yf he come to se me, he speketh va-  
nitye, & his hert conceauneth falschod withun hym  
selte and whē he cometh forth, he telleth it.  
Al mine enemyes whi: sper together agaynst me:  
euen agaynst me do they pynaggne this euell.  
Let the sentence of gytynges procede agaynst  
him, & now he lyeth, let him rylse vp no more,  
Pee euen myne owne samplier frende whom  
I trusted: (whyche dyd also eate of my breade)  
hath layde grete wayte for me. But be þe mer-  
cyfull vnto me, O Lord rapse þe me vp agayne,  
and I shall rewarde them. By thys I knowe  
thou fauourest me, þe myne enemy doth not try-  
umphe agaynst me. And whē I am in my helth:  
thou vpholdest me and shalte set me before thy  
face for euer. Blessed be the Lorde God of Is-  
rael, wo:ldde without ende, Amen, and Amen.

The xli. Psalm.

QVEMADMODVM.

To the chaunter, a monition of þe sonnes of Corah.

**W**hen as the hert despyeth þe water bro-  
kes, so lōgeth my soule after the (O  
God.) My soule is a thurst for God,  
pee, euen for the lpyunge God, when  
shall I come to appeare before þe pre-  
sence of God? \* My teares haue bene my meat  
daye & nyght, whyle they daylye sape vnto me:  
where is nowe thy God? Nowe whē I thynke  
there vpon: I powze out my herte by my selfe,  
for I went wth the multitude, & brought them  
forth vnto þe house of God, in þe voyce of praise &  
thankesgeunge amōge such as kepe holy day.  
\* Why art thou so full of heuyness (O my soule)  
& why art thou so vnguyet within me? Put thy  
trust in God for I wyll yet geue hym thanks,  
for the helpe of his countenance. My God,  
my soule is vered withun me therefore wyll I re-  
mebre the, concerning þe lande of Iordane, and  
the litle hyl of Hermonim. Wne depe calleth a-  
nother because of the nops of thy water pypes,  
\* all thy waues and stormes are gone ouer me.  
The Lord hath graunted his louyng kyndnes on  
the day tyme & in the nyght season dyd I syng  
of hym, & made my prayer vnto the God of my  
lyfe. I wyll saye vnto the God of my strenght:  
why hast thou forgottē me: why go I thus he-  
uelp, while þe enemy oppreseth me? My bones  
are smite a sūder as w a swerde whyle myne  
enemye (a trouble me) cast me in þe teth. Namely:  
whyle they sape dayly vnto me: where is nowe  
thy God? Why art thou so vered, (O my soule)  
and why art thou so dysquieted within me? O  
put thy trust in God, for I wyll yet thāke him

which is þe helpe of my cōtēnānce, & my God.

The xlii. Psalm.

IVDICA ME DEVS.

**G**ue sentēce to me (O God) & defende  
my cause agaynst þe vngodly people:  
O deliuer me fro þe dyscreetful & wle-  
ked man. For thou arte the God of  
my strength, why hast thou put me from the?  
And why go I so heuylpe, whyle the enemy op-  
preseth me? O sende out thy lyght & thy truth  
þe they may leade me, & bryng me vnto thy ho-  
ly hyl, & to thy dwellinge. And that I maye go  
vnto þe altare of God, eue vnto þe God of my ioy  
& gladnes, & vpo þe harp wyl I geue thākes vn-  
to þe (O God, my God.) \* Why art þe so heuyl (O  
my soule) & why art þe so dysquieted within me? O  
put thy trust in God, for I wyll yet geue hym thā-  
kes which is þe helpe of my cōtēnānce, & my God.

The xlii. psalm.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruccyon of  
the sonnes of Corah.

**I** haue heard w our eares (O God) \* I  
our fathers haue tolde vs, what thou  
hast done in their tyme of olde. Howe  
thou hast dyspūe out þe heathen w thy  
hāde, & planted the in howe þe hast destroyed the  
nations, & cast the out. \* For they gat not the  
lande in possession thowowe their owne swerd,  
neither was it their owne arme þe helped them.  
But thy ryght hāde, & thyne arme, & the lighte  
of thy cōtēnānce, because thou haddeste a fa-  
uoure vnto the. \* Thou art my king, (O God)  
sende helpe vnto Jacob. Thowowe the wyl we  
ouerthrowe our enemyes, and in thy name wyl  
we tread the vnder that rylse vp agaynst vs.  
For I wyll not trust in my bowe, it is not my  
swerd that shall helpe me. But it is thou that  
sanct vs from our enemy, & puttest them to cō-  
fusyon that hate vs. We make oure boost of  
God all þe day loge, & wyll prayse thy name for  
euer. Selā. But nowe thou art farre of, & put-  
test vs to confusyon, and \* goest not forth wth  
our armies. Thou makest vs to turne our bac-  
kes vpo oure enemyes, so þe they which hate vs,  
spoyle oure goodes. Thou letteste vs be eaten  
vp lyke shepe, & hast scattered vs amonge þe hea-  
thē. Thou seilest thy people for naughte, & ta-  
kest nomonepe for the. Thou makest vs to be  
rebuked of oure neryghbours, to be laughed to  
scorne, & had in derisō, of the that are rounde a-  
bout vs. \* Thou makest vs to be a byworde  
amōge the heathē, & that the people spake their  
heades at vs. My cōfusyon is dayly before me,  
& the shame of my face hath covered me. For  
the voyce of the lauderer & blasphemur, for the  
enemy & auenger. And though al this be come  
vpo vs, yet do we not forgette the, nor bebaue  
oure selues frowardly in thy couenaunt. Our  
herte is not turned backe, neyther oure steppes  
gone out of thy way. No not when thou haste  
mytten vs into þe place of dragons, & covered  
vs w the shadowe of death. If we haue forgot-  
tē the name of our God, & holdē vp our hādes to  
any straūge god: Shal not God search it out?  
for þe



for he knoweth the very secretes of the hert.

mo. b. l. f

\* For thy sake also are we killed all the day longe, & are counted as shepe appoynted to be slayne. Thy Lord why sleepest thou? Awake, & be not absent from vs for euer. Wherefore hidest thou thy face, & forgettest our misery & trouble? \* For our soule is brought lowe vnto the dust our hely cleyneth vnto the greite. Arise & helpe vs, & deliuer vs for thy mercyes sake.

psa. xlv. b.

The. xlv. psalme.

FRUCTAVIT COR MEVM

To him that excelleth amonge lylles  
an instruction of the chyldren of  
Cozab, a songe of loue.

**A**nd here is endyng of a good mat-  
ter. I speake of the thynges, whych  
I haue made vnto þe king. Whiche  
is the pen of a redy writer. Thou  
art fayer then þe chyldre of me, full  
of grace are thy lylles, because God hath blessed  
the for euer. Sirde the with thy swerd vpo thy  
thygh. O þe most myghty, accordynge to thy  
worth & renoune. Good lucke haue thou w  
thyne honoure, ryde on because of the worde of  
truth, of mekenes & ryghteousnes, & thy ryghte  
hande shal teache the terribile thynges. Thy  
arowes are very sharpe, and the people shal be  
subdued vnto the, euen in the myddle amonge þe  
kynges enemyes. \* Thy seate O God endu-  
reth for euer, the scepter of thy kyngdome is a  
right scepter: Thou hast loued ryghteousnes,  
hated iniquite, wherefore God, eue thy God  
hath anoynted the with the oyle of gladnesse &  
boue thy felowes. All thy garmentes smel of  
spyre, Aloes, and Cassia, out of the puerp pla-  
ces, wherby they haue made the glad. Kynges  
daughters were amonge thy honorable weme.  
vpo thy ryght hande shal stand þe Quene in a ve-  
sture of gold. \* (broughte aboute with dyuerse coloures)  
Herke, O daughter & consyder: enclpne thyne  
care, forget also thine owne people, and thy fa-  
thers house. So shal the kyng haue pleasur  
in thy bewtye for he is thy Lord. \* God ad wor-  
shipp him. And the daughter of Tyre shal be  
tyere with a gyfte lyk as þe rch also amonge þe  
people shal make their supplicacion before the.

Deut. 1. f.

The kynges daughter is al glorious within  
her clothynge is of wrought golde. She shal be  
broughte vnto the kyng in raymente of neole  
worke, the virgins þe her felowes, shal beare  
her company, and shal be brought vnto þe. With  
ioye & gladnes shal they be brought, & shal en-  
tre into the kynges place. In steade of thy fa-  
thers þe shal haue chyldren, whom thou mayste  
make prynces in all landes. I wyll remem-  
bre thy name from one generacion vnto an o-  
ther: therefore shal the people geue thanks  
vnto the worlde withoute ende.

The. xlv. psalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a songe for the chyldre  
of Cozab vpon Alamoth.

**G**od is our hope & strength: a very preser-  
uer helpe in trouble. Therefore wyll not we  
fear, though þe earth be moued & though

the hylls be carped in the myddest of the see.

\* Though the waters therof rage & swell, & ad  
though the mountaynes shake at þe tepest of the  
same. Sela. The ryuers of the floude therof  
shal make glad the cytie of, God the holy place  
of þe tabernacles of þe most hie st, God is in þe mid-  
dest of her, therfor shal we not be remoued. God  
shal helpe her, & that ryght early. The heathen  
make muche a do, & the kyngdomes are moued:  
but God hath shewed his voyce, & þe earth shal  
melt away. The Lord of hostes is with vs, &  
þe God of Jacob is our refuge. Sela. Come  
hyther, & beholde the workes of the Lord, what  
destruccions he hath brought vpon the earth.

psa. xlv. b.

psa. lxxvi. b.

\* He maketh warres to cease in al the worlde,  
he breaketh þe bowe & knappeth þe speare in su-  
dre, & burneth the charrettes in the fyre. We styl  
then & knowe þe I am God. I wyll be exalted a-  
monge the heathen, and I wyll be exalted in the  
earth. The Lord of hostes is with vs, the God  
of Jacob is oure defence. Sela.

The. xlvii. psalme.

OMNIS GENTES PLAUDITE.

To the chaunter, a psalme for the chy-  
ldren of Cozab.

**C**lappe youre handes together (all  
ye people) & synge vnto God with  
voys of melody. For the Lord  
is to be feared, he is the great  
kyng vpo al the earth. He shal subdue þe peo-  
ple vnder vs, & the nations vnder our fete. He  
shal chuse out an herptage for vs: euen þe wor-  
shipp of Jacob whiche he loued. Sela. God is gone  
vpo a myery noyse, & the Lord with þe sound of  
the trope. O synge prayles, synge prayles vnto  
our God: O synge prayles, synge prayles vn-  
to our kyng. For God is kyng of all þe earth  
synge prayles wnderstanding. God rag-  
neth ouer the heathen. God sitteth vpon his  
holy seate. The prynces of the people are toy-  
ned vnto the people of the God of Abraham, for  
God whiche is very hie exalted) both defende  
the earth, as it were with a wynde.

psa. xlv. b.

psa. xlv. b.

psa. xlv. b.

The. xlviii. psalme.

MAGNVS DOMINVS.

A songe of a psalme of the chyldre of Cozab.  
(in the second daye of oure Sabbath.)

**G**reate is the Lord, and hyghlye to be  
prayed, in the cytie of oure God, euen  
vpon his holy hyll. The hyll of Si-  
on is a fayer place, & the top of þe whole  
earth vpo the north side lieth the cite of þe great  
kyng. God is wel knowe in her places, as a sure  
refuge. For lo, the kynges (of þe earth) are ga-  
thered and gone by together. They marua-  
led, to se such thynges, they were astonied, and  
sodenly cast downe. They are came there vpo the,  
and forowe as vpon a woman in her trauayle.

psa. xlv. b.

Thou shalt breake the hyppes of the see, tho-  
rowe the east wynde. A þat as we haue heard,  
so haue we sene in the cytie of þe Lord of hostes,  
in the cytie of oure God. God upholdeth the  
same for euer. Sela. We wayte for thy lo-  
uyng kyndnes, O God, in the myddest of thy  
temple. (O God) accordynge vnto thy name,  
so is

so is



so is thy people vnto þ worldes ende thy right hande is full of righteousnes. Let þ mount Si on reioyse, & the daughters of Iuda be glad be cause of thy iudgementes. Make about Sion, & go rounde about her, & tell the towres therof, Marke well her bulwarkes, set vp her hon ses, that ye maye tell them that come after.

For thys God is our God for ever and ever, he shal be oure guyde vnto deathe.

The. lxx. Psalme.

AVDITE HEC GENTES.

To the chaunter, a Psalme for the chyliden of Cozab.

**H**earke thys, all ye people ponder it with yowre eares, all ye that dwell in the world. Hye & lowe ryche, and poore, one w another. My mouth shall speake of wysdome, & my harte shal muse of understandyng. I wyl enclayne mine eare to the parable, & I wyl my darke speach vnto þ harpe. Wherefore shulde I feare in the dayes of wyckednes: & when the wyckednesse of my helles compasseth me rounde aboute? \* Be some that put theyr trust in their goddes, ad boast them selues in the multitude of theyr ry ches. But no man maye delpuec bys brother, noz make agrement vnto God for hym. \* For he cōfesse more to redeeme their soules, so that he mynt let that alone for ever. Pee, though he be lye longe & se not the grane. \* For he seeth, þ wylse man also dye, and perþ together as wel as the ignorant & foolyshe, and \* leaue theyr ryche for other. And yet they thynke, & theyr houses shall continue for ever, & that their dwel lyng places shall endure from one generation to another, and call the landes after their owne names. Neuerthelesse, man wyl not abyde in honoure, seynge he maye be compared vnto the beastes that perþe thys is the waye of them.

This is their foolyshe, and their posterite prayse theyr saying. Sela. They lye in þ hell lyke shepe, death gnaweth vpo them, & the righ

**T**rouns shall haue dominacion of the in the mor ninge: their bewtye shall consume in the sepul chre out of their dwelling. But God shall deli uer my soule from the place of hell, for he shal re ceauie me. Sela. Wenot thou afraid though one be made ryche or of the gloire of bys house be increased. \* For he shall carye nothyng a waye w hym when he dyeth, neyther shall bys pope folowe him. For whyle he lyued, he cou sed him selfe an happye man & so longe as thou doest well vnto thy selfe, men wyl speake good of þ he shal folowe þ generaciōs of his fathers, & shall neuer se lyght. Man beynge in honoure hath no understandyng, but is compared vnto the beastes, that perþe.

The. l. Psalme.

DEVS DEORVM DOMINVS.

A Psalme of Asaph.

**H**e Lord, euē the most myghty God hath spokē, & called þ world fro the risinge vp of the sunne vnto the goyng downe ther of. \* Oute of Sion hath God appeared in per fect bewty. Our God shal come, & shal not kepe

silence there shall go before hym a consumyngē fyre, & a myghtie tempest shal be stered vpon about him. He shall call the heauē fro aboue, & the earth that he maye iudge his people. Ga ther my Santes together vnto me, those that haue made a couenaūt with me, with sacrifice. And þ heauē shal declare bys righteousnes: for God is Judge him self. Sela. Heare, & my peo ple and I wyl speake, I my selfe wyl testifie a gainste the, O Israel. For I am God, euē thy God. I wyl not reprove the, because of thy sa crimes, or for thy burnt offerings, because they were not alwaye before me. \* I wyl take no bullocke out of thy house, noz he goates oute of thy foldes. For al þ beastes of þ forest are mine, & so are the catel vpo a thousand hilles I knowe al þ foules vpo the mountaynes & the wyld bea stes of the seide are in my syght. If I be hūgr I wyl not tell þ for \* the whole world is myne, & all that therein is. Thynkest thou, þ I wyl cate bulles fleche, & drynke þ bloude of goates? Ofre vnto God thankefgeuung, & paye thy vo wes vnto the most hyest. And \* call vpon me in the tyme of trouble, so wyl I heare the and þ shalt prayse me. But vnto the vngodly sayde God. Why doest thou preach my lawes, ad ta kest my couenaūt in thy mouth? Where as þ hatest to be reformed, and haste caste my wor des behynde the? When thou sawest a shepe, þ consentedest vnto him, & hast bene partaker w the aduouterers. Thou haste let thy mouth speake wyckednes, & with thy tonge thou hast set forth disceate. Thou hast lette & speakest a gainst thy brother pee, & hast slanndred thyne owne mothers sonne. These thynges hast thou done, & I held my tōg & þ thoughtest: a wile. I am euē such a one as thy selfe, but I wyl re proue the, & set before the, þ thynges þ thou hast done. Consider thys ye & forget God lest I plucke you away, and there be none to deli uer you. Whoso offretb me thākes & prayse he ho nouretb me, & to hym þ ordretb bys conuersacy on ryght wyl I shewe the saluacion of God.

The. li. Psalme.

MISEREERE MEI DEVS.

To the chaunter, a Psalme of Dauid, whē the profet Nathan came vnto hi after he was gone into Bethsabe.

**H**ue mercy vpon me O God (after thy goodnes: according vnto þ mul titude of thy mercies, do away myne of fences. Wash me thorowly fro my wyckednes, & clese me fro my sinne. For \* I knowlege my fautes, & my sinne is euer before me. I gaynst þ only haue I sinned & done this euil in thy sight & þ maydest be iustified in thy saying, & cleare whē þ art iudged. Behold, I was shapē in wyck ednes, & in sinne hath my mother conceaued me. But lo, þ requirest truth in þ inward partes, & shalt make me to vnderstāde wysdome secretly. Thou shalt pouge me w \* I sope, ad I shal be cleane: þ shalt washe me, & I shal be whyter then snowe. Thou shalt make me heare ioye & glad nes, & the bones which thou haste brokē, maye reioyse. Turne thy face frome my synnes, and



and put out all my misdoings. \* Make me a cleane hart (O God) and renewe a right spirit within me. Cast me not away fro thy presence, & take not thy holpe spere from me. O geue me the comfort of thy helpe agayne. ad stablysh me w thy fre spere. The hal I teach thy wayes vnto the wycked, & synners shal be conuerted vnto the. Delpuer me from bloude gyltnesse (O God) & that art the God of my health, and my tonge shal syng of thy ryghteousnesse. Thou shalt open my lippes (O Lord) my mouth shall shewe thy prayse. For thou despreste no sacrifice: els wolde I geue it the: \* but thou depreste not in burnt offerynge. The sacrifice of God is a troubled spere, a broken & a contrite hart (O God) shalt thou not despyse. O be favourable & gracious vnto Sion, builde thou the walles of Ierusalem. Then shalt thou be pleased w the \* sacrifice of ryghteousnesse wth the burnt offerynges and oblacions, then shall they offere ponge bullockes vpon thyn altare.

The lii. Psalm.

QVID GLORIARIS IN MALITIA.

To the chaunter, an exhortacion of David, when Doeg the Edompte came to Saul ad shewed hym, sayinge: David is come to the house of Abimelech.

**W**hy boastest thou thy selfe, & exaltest, & thou canst do myschefe. Where as thy goodnes of God endureth yet dayly. Thy tonge pynaggeth wyckednes, & with lyes & cutteth lyke a harpe asoure. Thou hast loued vnglaciousnes more the goodnes & to talke of lyes more then ryghteousnes. Sela. Thou hast loued to speake all wordes that maye do hurte, & thou fallest tonge. Therefore shall God destrouye thee for euer, he shall take the & plucke & out of thy dwelling, & rote & out of the land of thy living. Sela. The righteous also shal se this, ad feare, & shal laugh at to scorn. Lo, this is the man that tok not God for his strenght, but trusted vnto the multitude of his riches, & strenghted himself in his wickednes. As for me I am like a grene olyue tre in the house of God, my trust is in the tender mercy of God for euer & euer. I wyl alwaye geue thakes vnto & for that thou hast done: & I wyl hope in thy name, for thy sayntes lyke it well.

The liii. Psalm.

DIUIT INSIPIENS

To the chaunter vpon Mahalah, an instruction of David.

**W**hy fool the body hath sayde in his hart, there is no God. Corrupte are they, & become abhomyable in their wyckednesse. There is none & doth good. God looked downe from heauen vpon the chyldren of men, to se yf there were anye that wolde vnderstande & seke after God. But they are all gone oute of the waye, they are all together become abhomyable: there is also none that doth good, no not one. Are not they without vnderstandinge & wycke wyckednes, eatinge vp my people as yf they wolde eate bread: they haue not called vpon God. They were afrayde, where no feare

was: for God hath broken the boones of hyne that belieged the: thou hast put them to confusion bycause God hath despyled them. Oh that saluacion were gyuen vnto Israel out of Sion: Oh that the Lorde wolde delpuer his people out of captiuitie. Then shoulde Jacob reioyse and Israel shoulde be ryght glad.

The liii. Psalm.

DEVS IN NOMINE TVO.

To the chaunter in melodies, an instruction of David when the zephites came and sayd vnto Saul hath not dauid byd him self amongest vs? **A**nc me (O God) for thy names sake & auenge me in thy strenght. Heare my prayer (O God) & herke vnto the wordes of my mouth. For straungers are risen vp agaynst me, & tyrantes (whiche haue not God before their eyes) seke after my soule. Sela. Beholde, God is my helper, the Lorde is with them that vpholde my soule. \* He shall rewarde euyl vnto myne enemies: destroy thou them in thy treute. An offerynge of a free herte wyl I geue the, and prayse thy name (O Lord) bycause it is so comfortable. For he hath delpuered me out of all my trouble, and myne eye hath seene his despyre vpon myne enemyes.

The lv. Psalm.

EXAUDI DEVS.

To the chaunter in melodies an instruction of David. **A**re my prayer (O God) & hyde not thy selfe from my petitiō. Take heede vnto me, & heare me, howe I mourne in my prayer, & am vexed. The enemye cryeth so, & the vngodly commeth on so fast: for they are mynded to do me some myschefe, so maliciously are they set agaynst me. My hart is broken with in me, and the feare of death is fallen vpon me. Fearfulnesse & tremblinge are come vpon me, and an horrible drede hath ouerwhelmed me. And I sayde: O that I had winges lyke a doue, for then wold I flye away, and be at reste. Lo, then wolde I get me awaye farre of, and remayne in the wyldernesse. Sela. I wolde make hast to escape, because of the storme wynde and tempeste. Destroye their tonges (O Lorde) & deuyde the, for I haue spyed vnglaciousnes and strepse in the cytie. Daye and nyght go they about wth in the walles thereof: myschefe also, and sorowe are in the myddest of it. Wyckednesse is therein, bystrate, & gyle go not out of her strectes. For it is not an open enemye that hath done me thys dishonoure: for then I could haue bozne it: net her was it myne aduersary, that byd magnify himselfe agaynst me: for then on (peraduenture) I wold haue byd my selfe from hym. \* But it was thou my companion, my guyde, & myne owne famlyer frende. We toke swete counsell together, and walked in the house of God as frendes. Lette deathe come hastely vpon them, and let them go downe quicke into hel, for wickednesse is in theyr dwellinges, and amonge them. As for me, I wyl call vnto God, and the Lorde shal saue me. In the eueninge and moorninge, and at none daye wyl I prayse



I praye (that instantly) and he shall heare my  
voyle. It is he that hath deliuered my soule in peace  
from the battayle that was agaynst me: for there  
were many wyth me. Yee, euen God that endu-  
reth for euer, shall heare me, and bringe the downe.  
Sela. For they wyl not turne nor feare God.  
He layde his handes vpon such as be at peace w-  
him, and he brake his couenaunte. The wordes of  
his mouth were softer then butter, hauing war-  
in his harte. his wordes were smother the oyle,  
and yet be they very sweardes. \* O call thy bur-  
then vpon the Lord: and he shall nor shewe the, nor  
suffre the ryghteous to fall for euer. And as for  
them thou (O God) shalt bringe them into the  
pytt of destruction. The bloud that they & dyf-  
featful men shall not lyue out halfe their dayes.  
Nevertheless my trust shall be in the Lord. (Psalme. lvi.)

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the doue of hym that  
was done in a far countrey. the badges (or  
armes) of Dauid, when the Philistines toke  
hym in Geth.

**B**emercyfull vnto me (O God, for ma-  
goeth about to deuoure me: he is dayly  
syghting and troubling me. My ene-  
mies are dayly in hande to swa-  
lowe me vp. for they be many that syght agaynst  
me, o thou most hyest. Nevertheless, though he  
I am somtyme afrayde, yet put I my trust in  
the. I wyl praye God, because of his worde:  
I haue put my trust in God, and wyl not feare  
what flesh can do vnto me. They dayly in-  
steake my wordes, al that they imagine is to do  
me euill. They holde altogether, and kepe them-  
selues close: and marke my steppes, when they lay  
waite for my soule. Shall they escape for their  
wickednesse. thou (O God) in thy displeasure  
shalt cast them downe. Thou tellest my sytting-  
ges, put my teares in thy bottell: are not these  
thynges noted in thy booke? When soeuer I cal  
vpon the, shall myne enemies be put to flight  
this I knowe, for God is on my syde. In god-  
des wordes wyl I reioyse, in the Lordes word  
wyl I comforte me. Yee, in God haue I put  
my trust, I wyl not be afrayde what man can  
do vnto me. \* O into the (O God) wyl I pay  
my vowes, vnto the wyl I geue thakes. For  
thou hast deliuered my soule from death, and my fete from  
falling, that I maye walke before God in  
the lycht of the lyuinge.

The. lvi. Psalm.

MISERERE MEI DEVS MISERE.

To the chaunter destroy not: the badges or armes  
of Dauid, when he fled from Saul into the cave.

**B**emercyfull vnto me (O God) be  
merciful vnto me, for my soule tru-  
steth in the, and \* vnder the shadow of thy  
wings shall be my refuge vntill this  
tyranny be ouerpasse I wyl call  
vnto the most hye God, euen to the God that shall  
performent the cause which I haue in hande.  
He shall sende from heauen, and saue me from the re-  
proche of him that wolde eate me vp. Sela.  
God shall sende from his mercy and truth. My

soule is amonge lyons, and I lye clyn amonge  
the chylde of men (that are set on fyre) whose  
teeth are speares and arrowes and they tonge a  
harpe swearde. Set vpon thy selfe (O God) a-  
boue the heauens, and the glory aboute al the earth.

They haue layde a nette for my fete, and pre-  
sed downe my soule: they haue dygged a pytt be-  
fore me, and are fallen into the pytt of it the  
selues. Sela. \* My herte is fyrred (O God) my  
hert is fyrred: I wyl synge & geue prayse.

Awake, O my glory, awake, lute and harpe.  
I myself wyl awake ryght early. I wyl geue  
thanks vnto the (O Lord) amonge people,  
and I wyl synge vnto the amonge the nations.

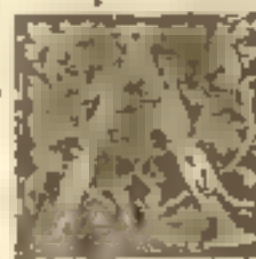
\* For the greatnesse of thy mercy reacheth vnto  
the heauens and thy truth vnto the cloudes.

Set vpon thy selfe (O God) above the heauens,  
and thy glory aboute all the earth.

The. lvii. Psalm.

SILVERE VT QVE IUSTICIAM.

To the chaunter, destroy not. The badges  
or armes of Dauid.



Re pour mindes sette vpon ryghte  
teousnesse: O ye congregacions do  
ye iudge the thynges that is ryghte  
O ye sonnes of men: Yee, ye yma-  
gyne my selfe in your herte vpon  
the earth and your handes deale with wickednesse.

The vngodly are frowarde, euen from their  
mothers wombe: as soone as they be borne they  
go astray & speake lyes. They are as venomous  
as the popson of a serpente, euen lyke the death ad-  
der that stoppeth her eares. Whych refuseth  
to heare the voyce of the charmer, charme he ne-  
uer so wysely. Breake theyr teeth (O God) in  
their mouthes synne & chaw bones of the  
(O Lord:) Let them fall awaye lyke water & run-  
neth a pace: and when they shote theyr arro-  
wes, let them be rote out. Let them consume  
awaye lyke a snayle and be lyke the vntunelye  
frute of a woman, and let the not se the sonne.  
O euer your pots be made whote with thornes:  
so let indignacion verie hym, euen as a thyng  
is rawe. \* The ryghteous shall reioyse when he  
seeth the vngodly: he shall walke vpon the  
steps in the bloude of the vngodly. So shall a man  
say: verely there is a reward for the ryghte-  
ous, doubtles there is a god that iudgeth in the earth.

The. lxi. Psalm.

ERIPERE ME DE INIMICIS.

To the chaunter, destroy not: The  
badge or arme of Dauid, when  
Saul sent & they dyd watch  
the house to kill hym.



Deliuer me from myne enemies (O  
God) defende me from them & ryse vpon  
me. O deliuer me from the wic-  
ked doers, and saue me from the bloudthur-  
sting. For lo, they lye waiting for my soule:  
the mighty men are gathered together agaynst  
me wythoute any offence or faute of me (O  
Lord.) They runne and prepare them sel-  
ues wythout my faute: Arise, thou therefore to  
helpe me, and beholde. Stande vpon O Lord God  
of hostes) thou God of Israel to visit all hea-  
ven



then & be not mercifull vnto them þat offende of  
malicious wyckednes. Sela. They go to ad  
B fro in the euening they grene lyke a dogge, ad  
runne aboute thowowe the cite. Behold, they  
speake wþ theiꝝ mouthe, ad swerdes are in  
theiꝝ lippes for who doth heare? But thou O  
Lord, \* wait haue them in derpsid, & thou shalt  
laugh all heathen to scoꝛne. Thy strength wyl  
I ascribẽ vnto the, for thou art the God of my  
refuge. God sheweth me his goodnes plente-  
ouslye, and God shall lette me se my desyre vpon  
myne enemies. Slape them not, lest my peo-  
ple forget it, but scatter them abroade amonge  
thy people, and put them downe (O Lord) our  
defence. For the synne of theiꝝ mouthe, and for  
the wordes of theiꝝ lippes they shalbe take in  
theiꝝ pynde, & why theiꝝ preachynge is of cur-  
synge and lyes. Consume them in thy wrath,  
consume them that they maye perishe, & knowe  
that it is God whych ruleth in Jacob and vnto  
the endes of the worlde. Sela. And in the eu-  
ning they wyl retorne grene lyke a dogge ad  
wyl go about þe cite. They wyl runne here and  
there for meate, & grudge yf they be not satisfi-  
ed. As for me, I wyl synge of thy power & wyl  
praise thy mercie by tymes in the morninge, for  
thou hast bene my defence and refuge in tye day  
of my trouble. Vnto the, O my strength, wyl  
I synge, for thou, O God, arte my refuge and  
my mercifull God.

The. lx. Psalm.

DEVS REPVLISTI NOS.

To the chaunter, vpon the rose of wptnesse, the  
badgẽ of armes of Dauid, for to teache: when  
he fought agaynst the Mesopotamia, and Sela  
of zoba, & when Joab turned backe and slayd  
thousande Edomites in the salte valleie.

**G**od, thou that hast cast vs out & sca-  
tered vs abrode: þat haste a, so bene dys-  
pleased. O turne þe vnto vs agayne.  
Thou hast moued the lande and de-  
uoyded it, heale the sores thereof for it shaketh.  
Thou hast shewed thy people heuy thinges, & þat  
hast geuen vs a drynck of deadly wyne. Thou  
hast geuen a token for such as feare the: þat they  
maye triumphe, because of the trueth. Sela.

Therefore were thy beloued deliuered, helpe  
me wþ thy ryght hande, & heare me. \* God  
hath spoken in his holynes I wyl reioyse and  
deuyde Sichem, ad mete out the valley of Su-  
choth. Gilead is myne, & Manasses is myne:

Ephraim also is the strength of my head, Ju-  
da is my lawe geuer. Moab is my washepot,  
oune Edom wyl I caste out my shoo. Philis-  
tea be thou glad of me. Who wyl leade me in  
to the stroge cite? Who wyl bypunge me into  
Edom? Hast þe not cast vs out (O God, wylte  
not thou (O God, \* go out wþ our hooles?

O be thou our helpe in trouble, for wayne is  
the helpe of man. Thowowe God we shall  
do greate actes, for it is he that shall treade  
downe oure enemies.

EAUDI DEVS DEPRECA.

The. lxi. Psalm.

To the chaunter in the melodies of Dauid.

**E**are my crying (O God) geue eare I  
vnto my prayer. Fro the endes of the  
earth wyl I call vnto the, when my  
hert is in heynes. Oh sette me vp  
vpon the rocke that is hyer then I. For thou  
hast bene my hope, and a stronge towre for me  
agaynst the enemye. I wyl dwell in thy sa-  
bernacle for euer, ad my trust shalbe vnder the  
couerynge of thy wynges. Sela. For thou O  
Lord, hast hearde my desyres, and hast geue an  
herytage vnto those that feare thy name.

Thou shalt graunt the king a longe lyfe, that  
his yeaꝛes may endure thowowe out al genera-  
cions. He shall dwell before God, for euer: O  
prepare thy louing mercy & faythfulness þat they  
may preserue hi. So wil I alway sing praise to  
thy name, & þat I may daily perfoꝛme my vowes

The. lxxii. Psalm.

NONNE DEO SVBIECTA.

To the chaunter: For Jeduthun,  
a Psalm of Dauid.

**M**y soule trulye waiteth still vpon  
God, for of hym cometh my saluaci-  
on. He verely is my strength and  
my saluapon: He is my defence so  
that I shall not greatly fall. Howe  
lōge wyl þe ymagine mischefe agaynst euerie  
maꝛe shalbe slayne all the sorte of you peo-  
ple, as a totterynge wall shall þe be, and lyke a broken  
hedge. They deuce is only howe to put hym  
out whom God wyl exalte: their delyste is in ly-  
es, they geue good wordes wþ theiꝝ mouthe,  
but curse wþ theiꝝ hert Sela. Neuertheles,  
my soule wayte þat still vpon God, for my hope  
is in hym. He truly is my strength, and my sal-  
uacion he is my defence so that I shall not fall.

In God is my helth and my gloꝛye, the rocke  
of my might, & in God is my trust. O put your  
trust in hi alway, ye people) \* powze out poure  
herres before hym, for God is our hope. Sela.  
As for the chyldꝛe of men, they are but vayne,  
the chyldꝛen of men are disceatful vpon þat way-  
tes they are altogether lyghter then vayne it  
selfe. O trust not in wyge and robberye, geue  
not your selues vnto vanite: yf riches increase,  
let not your hert vpon the. God spake once ad  
twyce: I haue also hearde the same that power  
belongeth vnto God. And that thou Lord art  
mercifull for \* thou rewardeste euery man ac-  
cordinge to his worke.

The. lxxiii. Psalm.

DEVS DEVS MEVS.

A Psalm of Dauid when he was  
in the wyldeꝛnes of Iuda.

**G**od, þat art my God, early wyl I seke þe. I  
My soule thirsteth for þe, my flesch also lo-  
geth after þe in a bare & drye lāde, where  
no water is. Thus haue I loked for þe in holy-  
nesse, & I might behold thy power & gloꝛy. For  
thy louing kyndnesse is better the þe lyfe it selfe,  
my lippes shall praise þe. As lōge as I lyue wil  
I magnify þe on this maner, & lyt vp my handes  
in thy name. My soule shalbe satisfied, euẽ as it  
were w maky & fatnesse, whẽ my mouth pray-  
seth the w ioyful lippes. Haue I not remembred  
the



the in my bed, and thought vpon the, whē I was wakynge? Because thou hast bene my helper, therefore vnder the shadowe of thy wynges wyl I reioyse. My soule hageth vpon þe, thy right hande hath vpholden me. These also that seeke the hurt of my soule, they shal go vnder þe earth.

Let them fall vpon the edge of the swearde, þe they maye be a porcyon for fowes. But þe king shal reioyse in God: \*all they also that sweare by hym shalbe commended for the mouth of the that speake lyes, shalbe stoppied.

The. lxxiii. Psalme.

EXAUDI DEVS ORATIONEM.

To the chaunter, a Psalme of Dauid.

**H**eare my voyce (O God) in my prayer, preserve my lyfe fro feare of þe enemy. hyde me from the gathering together of þe frowarde, & fro the insurrection of wicked doers. Which haue whet theyr tongue lyke a sweard & shote out theyr arrowes, euē bitter wordes. That they maye preuēlye shote at hym which is perfecte: sodenly do they hit him & feare not. They courage the selues in mythe, & comen amonge the selues, howe they may lay snares: & saye, þe no man shal se them.

They ymagine wyckednes, & practyse it that they kepe secrete amonge the selues, euery man in the depe of his hert. But God shal sodenly shote at the w a swift arrow, & they shalbe wounded. Yee, theyr owne tongues shal make the fal, in so moch þe who so seeth the shal laughe the to scoyne. And all men þe se it, shal say: this hath God done, for they shal perceauē that it is hys worke. The ryghteous shal reioyse in þe Lord, and put hys truste in hym: & all they þe are true of herte shalbe glad.

The. lxxv. Psalme.

TE DECI T HIMNVS.

To the chaunter, a Psalme & songe of Dauid.

**T**hou (O God) arte prayled in Sidon, & vnto the shal þe vowe be perfourmed. Thou þe hearest the prayer vnto þe shal all flethe come. My mysdedes preuēlye agaynst me: O be thou merciful vnto our synnes. Blessed is the mā vhom thou chocest & receauēst vnto þe shal dwel in thy courte: & shal be satisfied with the pleasures of thy house, euē of the holy temple. Thou shalt shewe vs wonderfull thinges in ryghteousnesse. (O God) of our saluacio, þe that art the hope of all endes of the earth, & of the that remayne in the broad see: Which in his strenght letteth fallye the mountaynes, & is gyrded about with power. Which letteth the ragging of the see, & the noyse of hys waues, & the madnes of the people. They also that dwel in the uttermost partes of the earth, shal be afrayd at thy tokes, thou þe makest þe outgoynge of the morning & euēnyng to prayse the.

Thou vilitest the earth, & blestest it þe makest it verp plenteous. The ryuer of God is full of water, þe preparēst their corne: for so thou proudest for þe earth. Thou waterest her fozowes, thou sendest rayne into þe lytle vallyes therof. þe makest it soft with þe droppes of rayne, & blestest thyncrease of it. Thou crownest þe yere

with thy goodnesse: and thy cloude droppe fatnesse. They shal droppe vpon the dwellinges of the wyldernes & the lytle hylles shal reioyse on euery syde. The foldes shalbe full of shepe, the vallyes also shal stande so thicke with corne, that they shal laughe and synge.

The. lxxvi. Psalme.

IVBILATE DEO.

To the chaunter. The songe of a Psalme.

**O**\* be loyfull in God, al ye landes, synge & prayse vnto þe honoure of hys name, make his prayse to be glorious. Say vnto God: O howe wonderfull arte þe in thy workes: thowowe þe greatnesse of thy power shal thyne enemyes be founde lvers vnto the. For all the world shal worshyppe the, synge of the, & prayse thy name. Selā. Come hyther & beholde the workes of God, howe wonderfull he is in hys doynge towarde the childre of mē. \* he turned the see into drye lade: & so þe they went thowowe þe water one fote: there dyd we reioyse therof. he ruleth with his powre for euer, his eyes beholde the people: & such as wyl not beleue, shal not be able to exalte the selues. Selā. O prayse our God (ye people) & make þe voyce of hys prayse to be hearde. Whych holdeth our soule in lyfe, & suffereth not our fete to slpye. For thou (O God) hast proued vs thou also hast tryed vs, lyke as syluer is tryed.

Thou broughtest vs into þe snare, & laydest trouble vpon our ioyes. Thou suffrest me to ride ouer our heades, \* we wēte thowowe fire & water, ad þe broughtest vs out into a welthy place. I wyl go into thy house to brenthoffynge, and wyl pay þe my vowes \* which I promised with my lyss, & spake with my mouth whē I was in trouble. I wyl offere vnto the, rat brenthacrifices w the incence of rāmes. I wyl offere bullockes and goates. Selā. Come hyther and herke all ye þe feare God: & I wyl tell you what he hath done for my soule. I called vnto hym w my mouth, & gaue him praies with my tōge. If I encline vnto wyckednes w my hert, þe lord wyl not heare me. But God hath heard me, & conspyred the voyce of my prayer. Prayled be God which hath not cast out my prayer: nor turned his merce from me.

The. lxxvii. Psalme.

DEVS MISEREATUR NOSTRI.

To the chaunter in melodys: a Psalme and songe.

**O**d, \* be merciful vnto vs, and blesse vs, and shewe vs the lyght of hys countenance. Selā. That thy waye maye be knowen vpon earth, thy saluing helth amonge all nations. Let the people prayse the O God: yee let all the people prayse the. O let the nacjons reioyse & be glad: for þe shalt iudge þe folke righteously, & gouerne þe nacjons vpon earth. Selā. Let þe people prayse the, O God, let all the people prayse the. The shal the earthe bynge for the her encrease, and God, euē our owne God shal gyue vs his blessing. God shal blesse vs, and all the endes of the



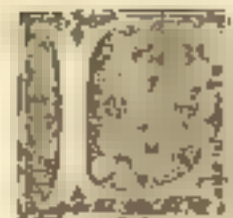
the worlde shall feare hym.

The. lxxviii. psalme.

EXVKGAT DEVS.

To the chaunter, a psalme and  
songe of David.

sume. f. d



**E**t God arple, & let his enemyes be  
scattered: let them also that hate hym  
flye before hym. Lyke as þe smoke  
vanysheth so shalt thou drive them  
away: & lyke as ware melteth at þe fyre, so let þe  
vngodly perishe at the presence of God. But  
let the ryghteous be glad, & reioyse before God.  
let them also be mery and ioyfull. Oþer syng  
vnto God, & syng prayse vnto his name: ma-  
gnifye him that rydeth vpon the heauens, as  
it were vpon an houle: prayse hym in his name:  
yea, and reioyse before him. \* He is a father of  
the fatherlesse, and defendeth the cause of þe wyd-  
dowes. eue God in his holy habitacion. He is  
the God that maketh men to be of one mynd in  
an house, & byngeth the prisoners out of capti-  
uities: but letteth the renegates contynue in  
scatcell. O God when thou wentest forth  
before the people, when thou wentest thorow  
the wilderness. Sela. The earth shoke, and þe hea-  
uens dropped at the presence of God: eue as Si-  
nai also was moued at þe presence of God: whyche  
is the God of Israel. Thou O God, sendest a  
gracious rayne vpon thyne enherytaunce, & re-  
freshedest it when it was wey. Thy congre-  
gacion shall dwell therein: for thou O God,  
hast of thy goodneile prepared for the poore.

dim. f. d

stod. f. d  
ruin. f. d  
a. f. d

Joel. f. d

ephe. f. d

The Lord gaue the word: great was the com-  
pany of the preachers. \* Kinges with their armies  
died, and were dyscomfyted: and they of the  
householde decayed & spoyled. Though ye be me-  
lyen amonge þe pottes, yet shall ye be as the win-  
ges of a dove þe is couered with syluer wynges,  
and her fethers lyke golde. When the almighty  
scattered kinges for theyr sake, the were they  
as whyte as snowe in Zalmon. As the hyll of  
Basan, so is Gods hyll. euen an hye hyll as the  
hyll of Basan. Why hoppe ye so, ye hye hyll-  
es: this is Gods hyll, in the which it pleaseth  
hym to dwell: yea, the Lord dwyll abyde in it  
for euer. The charrettes of God are twentye  
thousande, eue thousandes of aungels: and the  
Lord is amonge the, as in the holy place of Si-  
nai. \* Thou art gone vpon hye, thou hast led  
captiuitie captiue, and receyued gyftes for me:  
yea euen for thyne enemyes, that the Lord  
God myght dwell amonge them. Praised be  
the Lord dayly euen the God whyche helpeth  
vs, & poureth his benefytes vpon vs. Sela.  
He is our God, euen the God of whom cometh  
saluacio: God is the Lord by whom we escape  
death. God shall wounde the heed of his ene-  
myes, and the heere scalpe of such one as goeth  
on styll in his wyckednesse. The Lord hath  
sayde I wyl bringe my people agayne as I did  
fro Basan: myne owne wyl I bringe agayne,  
as I dyd somtyme fro the depe of the see. That  
thy fote maye be dypped in the bloude of thyne  
enemyes, and that the tye of thy dogges may  
be red thorow the same. It is well sene, O

God, howe thou goest, howe thou, my God and  
kyng goest in the sanctuarie. The syngers  
go before, the mynstrels folowe after. in þe myn-  
des are þe damels playng with the tymbrels.

Gyue thanks O Israel vnto God the Lord  
in the congregacions, from the grounde of the  
best. There is lytle Ben Jamin their ruler: &  
the prynces of Juda theyr counsaile, the prynces  
of Zabulon, & the prynces of Asephali. Thy  
God hath sent forth strength for to stablish þe  
thyng O God, that thou hast wrought in vs.

For thy temple sake at Ierusalem: so shall  
kynges byngge presentes vnto the. When the  
company of the spearmen, and multitude of þe  
myghtie are scattered abroad amonge the bea-  
stes of the people (so that they humbly byngge  
peeces of syluer) and when he hath scattered þe peo-  
ple that delite in warre. Then shall the prynces  
come out of Egypte, the Assyrians lande shall  
soone stretch out her handes vnto God. Singe  
vnto God, O ye kyngdomes of the earthe: O  
syng prayse vnto the Lord Sela. Whyche  
sytteth in the heauens ouer all from the begyn-  
nyng: Lo he doth sende out his voyce: yea, &  
that a myghty voyce. Ascribete the power  
to God ouer Israel his worship & strenght is in  
þe cloudes. O God, wonderfull art thou in thy ho-  
ly places, eue þe God of Israel: he wyl gyue stre-  
ngth & power vnto his people. Blessed be God.

The. lxxix. psalme.

SALVVM ME FAC DEVS

To the chaunter vpon Hosaniam of David. A



**S**alue me, O God: for þe waters are  
come in vnto my soule. I stycke  
fast in þe depe myre, where no ground  
is: I am come into depe waters, so  
þe floudes renne ouer me. I am  
wey of crying, my throte is drye: my sight fay-  
leth me, for waytynge so longe vpon my God.

They that hate me without a cause, are  
more then the heeres of my heade, they that are  
myne enemyes, and wolde destroye me gyll-  
lesse are myghty: I payed them the thynges þe  
I neuer toke. God thou knowest my symple-  
nesse, and my fautes are not hydd from the. Let  
not them that trust in the O Lord God of ho-  
stes, be ashamed for my cause, let not those that  
seke the be confounded thorow me, O Lord  
God of Israel. And why: for thy sake haue I  
suffered reproche: shame hath couered my face.  
I am become a straunger vnto my brethren: eue  
an alcaunt vnto my mothers chyldren. For  
the zeale of thyne house hath euen eaten me, &  
the rebukes of them that rebuked the are fal-  
len vpon me. I wepte and chastened my selfe  
with fastyng, and that was turned to my reproche.  
I put on a sackcloth also, & they lestened vpon me.  
They stode in the gate, spake agaynst me, & the  
drowardes make foges vpon me. But Lord, I  
make my prayer vnto the in an acceptable  
tyme. Heare me, O God, in the multitude  
of thy mercy, euen in the truth of thy saluacio.  
Take me out of the myre, that I synke not.  
Oh let me be deliuered fro them that hate me,  
& out of the depe waters. Let not the water  
floude

Cal. f. d  
Joel. f. d

Joel. f. d  
Rom. f. d

Joel. f. d  
Gen. f. d



floude browne me: neyther let þe depe swalowe  
me vp. and let not the pyt put her mouth vpon  
me. heare me, O Lord, for thy lounge kind  
nesse is comfortable. turne the vnto me, accor-  
dyng vnto the multitude of thy mercyes.  
And hyde not thy face from thy seruaunt, for I  
am in trouble: O haste the, and heare me.  
Drawe nye vnto my soule, and saue it: O by-  
liue me, because of myne enemies. Thou hast  
knowen my reproche, my shame & my dishonoure  
myne aduersaries are ful in thy syghte. Thy  
rebuke hath broken my herte, I am full of heui-  
nesse, I looked for some to haue pytie vpon me,  
but there was noman neyther founde I anye to  
comfort me. \* They gaue me gall to eate, and  
when I was thyrstye they gaue me vyngre to  
drynke. \* Let their table be made a snare to  
take them selues with all, and let the thynges  
(that shulde haue ben for their wealth) be vnto  
the an occasion of fallinge. Let their eyes be  
blynded, & they se not: & euer bowe thou downe  
their backs. Poure out thyne indignaciō vpo  
them, & let thy wrathfull displeasure take hold  
of the. \* Let their habitation be voyde & nomā  
to dwell in their tētes. For they persecute him  
whom thou hast smitten, & they talke howe they  
maye venge them whom thou hast wounded.  
Let them fall from one wickednesse to another,  
& not come into thy ryghteousnesse. \* Let them  
be wypped out of the booke of the lyving, & not to  
be wyrtten amonge the ryghteous. As  
for me, when I am poore and in heuynesse,  
thyne helpe (O God) shal lyfte me vp. I wyll  
praise the name of God wpth a songe and ma-  
gnifie it with thankesgeyng. Thys also shal  
please the Lorde better then a bullocke, & hathe  
horns and hooves. The humble shal cōspyre  
thys, & be glad seke ye after God, & poure soule  
shall lyue. For the Lorde heareth the poore, &  
dispyseth not his pylsoners. Let heauē and  
earth prayse him, the see, and all that moueth  
therin. For God shall saue Syon, ad buyde  
the cyties of Iuda, that men maye dwell there,  
and haue it in possessyon. The posteritye al-  
so of hys seruauntes shall enherite it: and they þ  
loue his name shall dwell therein.

The. lxx. Psalme.

DEVS IN ADIVTORIUM

To the chaunter of David to byngge to re-  
membraunce (because the Lorde saued me.)

**A**ll þe, O God, to delpue me: make hast  
to helpe me, O Lord. \* Let them be sha-  
med & confounded, þe seke after my soule:  
let them be turned backwarde, & put to confusi-  
on that wythe me euill. Let them (for they  
rewarde) be soone brought to shame, that cepe  
ouer me, there, there. But let all those that  
seke the, be ioyfull and glad in the: and let all  
suche as delpte in thy saluacion, saye alwaye:  
the Lorde be praysed. As for me, I am poze  
and in myserye, haste the vnto me (O God.)

Thou arte my helpe and my redemer: O  
Lorde, make no longe tarynge.

The. lxxi. Psalme.

IN TE DOMINE SPERAVI.

**A**ll þe, O Lord, haue I put my trust, &  
let me neuer be put to confusyon but  
ryd me: & delpue me in thy righteouf-  
nesse enclpne thyne care vnto me, ad  
saue me. Be thou my stronge holde (where vn-  
to I may alwaye resort) þe hast promysed to helpe  
me: for thou arte my house of defence & my castle  
Delpue me, O my God out of þe hande of þe vn-  
godly, out of þe hande of þe vnyghtous & cruel mā  
For thou, O Lord God, arte the thyng þe I lōge  
for thou art my hope euen from my yowth.

Thowowe the haue I ben holde vpeuer spng I  
was borne. \* thou art he that toke me out of my  
mothers wombe, my prayse shalbe alwaye of þe.

I am become as it were a mostre vnto many:  
but my sure trust is in the. O let my mouth  
be filled wth thy praise & I maye syng of thy glorie  
and honoure all the daye longe. Caste me not  
away in the tyme of age, forsake me not when  
my strenght faileth me. For myne enemies  
speake agaynst me and they that laye awapte  
for my soule, take they: cōsyle together, say-  
inge: God hath forsaken hym, persecute hym,  
and take hym, for there is none to delpue hym.

So not farre frome O God my God, haste þ  
to helpe me. Let them be confounded & perishe,  
that are agaynst my soule: let them be couered  
with shame and dishonoure, that seke to do me  
euill. As for me, I wyll patientlye abyde at-  
waye, and wyll prayse the more and more.

My mouth shal dayly speake of thy ryghteouf-  
nesse and saluacion for I knowe no ende therof  
I wyll go forth in the strenght of the Lorde God,  
and wyll make mencyon of thy ryghteoufnesse  
onely. Thou O God, haste taught me from my  
youth vp vntyll now, therfore wyll I tell of  
thy wonderous workes. Forsake me not, O  
God, in myne olde age, whē I am gray heeded:  
vntyll I haue shewed thy \* strenght vnto thy  
generacion, and thy power to all them that are  
yet for to come. Thy ryghteoufnesse (O God)  
is verye hye, and greute thynges arte they that  
thou hast done, O God, who is lyke vnto thes.

O what great troubles ad aduersitiese hast  
thou shewed me: and yet dyddest thou turne ad  
refreshe me: pea, & broughtest me from the depe  
of the earth. (agayne.) Thou hast brought me  
\* to great honoure and comforted me on euerye  
syde. Therfore wyl I praise the and thy faith-  
fulnesse O God, playng vpon an instrumente  
of musyke vnto the wyl I syng vpon þe harpe:  
O thou holpe one of Israel. My lyppes wyl  
be sayne when I syng vnto the and so wyl my  
soule whom thou hast delpuered. My tonge  
also shal talke of thy ryghteoufnesse all þe daye  
longe, for they are confounded and brought vn-  
to shame, that seke to do me euill.

The. lxxii. Psalme.

DEVS IVDITIVM.

(A Psalm) For Salomon.

**P**raise the kinge thy iudgementes (O  
God) & thy ryghteoufnesse vnto the  
kynges sone. The shal he iudge thy  
people, \* according vnto right, & de-  
fende þe poze. The motaynes also shal  
byngge

mat. xxviii. b  
John. xii. c

137. om. p. b

mat. xxviii. b  
Act. i. c

er. xlii. g

on

psa. xli. a

psal. xli. a  
137. a

psal. xli. n  
137. a

137. a

Dr. b. b

11. ut. b. b

Deut. xlii.



byngge peace, & the lytle bylles righteonsnesse  
vnto the people. He shal kepe the simple folke  
by their ryght. defende the chylde of the poore,  
& punyssh the wronge doer. They shall feare  
as longe \* as the sunne ad moone endureth, fro  
one generacio to another. He shal come downe  
lykethe rapne into a flece of woll, euen as the  
droppe that water the earth. In his tyme shal  
the righteous flozyshe yea, and aboundaunce of  
peace so longe as the moone endureth. \* Hys  
dominiō shalbe also fro the one see to the other,  
and from the floude vnto the worldes ende.  
They that dwel in the wilderness shal knele  
before hym his enemyes shall lycke the dust.  
\* The kynges of Tharsis and of the Isles shall  
gyue presentes the kynges of Arabye & Saba,  
shal byngge gyftes. All kynges shal fal downe  
before him: all nations shall do hym seruike.  
For he shal deliuer the poore why he cryeth:  
the neadpe also and him that hath no helpe.  
He shalbe fauourable to the simple and nea-  
dpe: and shal preserue the soules of the poore.  
He shal deliuer their soules from falschod and  
wroge, & deare shal their bloude be in hys sight.  
He shal lyue, and vnto him shalbe gyue of the  
gold of Arabia: Prayer shalbe made euer vnto  
hym, & dayly shalbe he praysed. There shalbe  
an heape of corne in the earth, hys vpo the byl-  
les: his treute shal make lyke Libanus, & shal  
be grene in the cytie, lyke grasse vpo the crthe.  
His name shal endure for euer: his name shal  
remayne vnder the sunne amonge the posteriti-  
es, which shalbe blessed thozowe him, and al the  
heathē shal prayse hym. Blessed be ꝑ Lorde  
God, euen the God of Israel \* which only doeth  
wonderous thinges. And blessed be the name  
of hys maiesty for euer and all the earth shal-  
be fylled wth his maiesty. Amen: Amen.

Here endeth the prayers of Dauid  
the sonnes of Isai.

The. lxxiii. Psalm.  
QVAM BONVS ISRAEL.  
A Psalm of Asaph.

**I**nlyp God is louynge vnto Israel:  
eue vnto such as are of a cleane hert.  
Neuerthelesse, my fete were al-  
moost gone, my treadinges had wel-  
nye slpye. And why? \* I was greued at ꝑ wit-  
ked, I do se also the vngodly in such prosperitie  
for they are in no peryl of deth but are lustye &  
stronge. They come in no mysfortune lyke  
other folke, neither are they plaged lyke other  
men. And this is the cause that they be so hol-  
den wth pryde, & ouerwhelmed wth crueltie.  
Their eyes swell for fatnesse: and they do eue  
what they lust. They corrupt other, & spake  
of wycked blasphem: their talking is against  
the moost hysst. For they stretch forth theyr  
mouth vnto ꝑ heauē, and their tonge goeth tho-  
rowe the world. Therefore sal the people vnto  
the, & therout luche they no small aduantage.  
\* Tush (saye they) howe shoulde God perceiue  
it: is there knowledge in the moost hysst? Lo,  
these are ꝑ vngodly: these prospere in ꝑ worlde,  
and these haue ryche in possesyon. And sayd)

Then haue I clenched my herte in bayne, & was-  
shed my handes in innocenye. All the daye  
longe haue I bene punysshed, and chastenedeue  
ry moynge. Yea, and I had almost said eue  
as they: but lo, then shuld I haue condemned  
the generacion of thy children. Then thought  
I to vnderstāde this but it was to hard for me.

Untyll I went into the Sanctuary of God,  
the vnderstode I the ende of these men. Na-  
mely, howe thou doest set them in the bypyre  
places & castest the downe and destroyedst the.  
Howe sodaynly do they consume, peryshe,  
and come to a fearfull ende? \* Yea, euen lyke  
as a dreame when one awaketh, so shalte thou  
make their ymage to vanysh out of the cytie.

Thus my hert was greued, and it wente eue  
thozowe my repnes. So foolysch was I and  
ignorant, euen as it were a beast before the.  
Neuertheles, I am alway by the, for thou hast  
holden me by my ryght hande. Thou shalte  
gypde me with thy counsaile: and after that re-  
ceyue me wth gloz. Whom haue I in heauē but  
the? And there is none vpon earth, that I de-  
spise in coparyson of the. My fleshe and my hert  
fayleth: but God is the strengthe of my herte,  
& my porciō for euer. For lo, they that for-  
saie the shal perysh thou hast destroyed all the  
that comyt fornicaciō agaynst the. But it is  
good for me, to holde me fast by God to put my  
trust in the Lord God & to speake of al thy wor-  
kes: (In the gates of the daughter Syon.)

The. lxxiiii. Psalm.

VT QVID DEVS REPVLISTI.

An instruccion of Asaph.

**W**herefore art thou absent fro  
us so longe? why is thy wrath so  
hote agaynst the shepe of thy pa-  
sture? O thynke vpo thy congrega-  
cyon, who thou hast purchaced &  
redemed of olde. Thynke vpon the stybe of  
thyne inheritaunce and mount Syon wherem  
thou hast dwelt. Lpft vp thy frete, that thou  
mayest vtterly destroye euery enemye, why the  
hath done euyl in the Sanctuary. Thynke ad-  
uersaries roore in the middes of thy congrega-  
cyons: & set vp their banners for tokens. He ꝑ  
hewed tymbre afore oute of the thynke trees,  
was knowne to byngge it to an excellēt worke

But now they breake downe all the carued  
worke therof with axes & hammers. \* They  
haue set fyre vpon thy holy places, and haue de-  
fyled the dwellynge place of thy name, euen vn-  
to the grounde. Yea, they sayd in their hertes  
let vs make hauocke of them altogether: thus  
haue they brent vp all the houses of God in the  
lande. We se not our tokens: there is not one  
prophet more, no not one is there amonge vs  
that vnderstandeth any more. O God howe  
longe shall the aduersary doo this dishonoure?  
howe longe shal ꝑ enemy blaspheme thy name?  
For euer? Why wyth a west thou thy hande?  
why pluckest thou not thy ryghte hande oute  
of thy bosome, to consume the enemye? For  
God is my kynge of olde the helpe hys done vpo  
earth, he doth it hym selfe. \* Thou dydest de-  
ryde



Job. xl. b.  
Esa. lxxvii. a.

upde the see thorowe thy power. thou brakeste the heedes of the dragons in the waters. Thou smootest the heedes of \* Leviathan in peces, and gauest him to be meate for the people in wilderness. Thou broughtest out fountaynes & waters out of the harde rockes: thou dryedest up myghty waters. The daye is thynne, and the nyght is thynne: thou hast prepared the lpyght & the sunne. Thou hast set all the borders of the earth, thou hast made sommer and wynter.

**R**emembze thys **O** Lord, howe the enemye hath rebuked, and howe the foolish people hath blasphemed thy name. **O** delpue not thy soule of thy turtle doue vnto the multitude of thy enemies and forget not the congregaciō of thy poore for euer. Loke vpon the couenaunte for all the earth is full of darkenesse, and cruell habitacions. **O** let not the synple go away ashamed: but let the poore & neadye gyue praise vnto thy name. Arise **O** God, mayntayne thynne owne cause: remember howe the foolyshe man blasphemeth the daylye. Forget not thy voyce of thine enemyes: the presumption of them that hate the increaseth euer more and more.

**The. lxxv. Psalme.**

CONFITEBIMUR TIBI.

To the chaunter Destroye not.

A Psalme and songe of Asaph.

**A**nto the **O** God, do we geue thanks: yea, vnto the do we geue thanks. Thy name also is sonne, & that do thy wonderful workes declare. **W**hen I receaue the congregacyō, I shall iudge according vnto right. The earth is weake and all synners habytours therof. I beare vpon the pylers of it **Sela.** I sayd vnto the folys deale not so madly and to the vngodly, set not vpon your horne. Set not vpon your horne on hye, and speake not wyth a styfnecke. For promotion cometh neyther fro the east, nor from the weste, nor yet fro the south. And why? **O** God is the iudge he putteth downe one, and setteth vp another. For in the hande of the Lord is there a cuppe, and the wyne is red. It is full myrte, & he poureth out of the same. As for the dregges therof all the vngodly of the earth shall drynke them, & sucke them out. But I wyll talke of the God of Jacob, and prayse hym for euer. All the hornes of the vngodly also wil I breake, and the hornes of the ryghteous shall be exalted.

**The. lxxvi. Psalme.**

NOTVS IN IVDIA.

To the chaunter in melodies, a Psalme and songe of Asaph.

**A** Jewry is God knownen, his name is greate in Israel. At Salem is his tabernacle, and his dwellinge in Syon. **T**here breake he the arrowes of the bowe, the shylde, the swerde and the batayll. **Sela.** Thou art of more honoure and myghte then the hylls of the robbers. The proude are robbed: they haue slept their slepe: & all the men (whose handes where myghty) haue founde nothing. At thy rebuke **O** God of Jacob, both the charret and horse is falle. Thou,

euene thou art to be feared: and who may stande in thy syght, when thou art angrye? Thou dydest cause thy iudgement to be hearde from heauen the earth trembled and was still. **W**hen God arose to iudgemente, & to helpe all that meke vpon earth. **Sela.** The scarcenesse of man shall tourne to thy prayse: and the scarcenesse of the shal thou restryne. **P**romyse vnto the Lord your God, and kepe it all ye that be rounde about him byng present vnto hym & oughte to be feared. He shal restryne the spyrite of princes, & is wonderful amonge the kynges of the earth.

**The. lxxvii. Psalme.**

VOCE MEA AD DOMINUM.

To the chaunter for Jeduthan.

A Psalme of Asaph.

**I** will crye vnto God with my voyce, euene vnto God wyll I crye with my voyce: and he shall hearken vnto me.

**I**n the tyme of my trouble, I sought the Lord: my sore ranne and crashed not in the nyght season my soule refused comforte. **W**hen I am in heynesse, I wyll thynke vpon God when my hert is vexed, & wyll complayne. **Sela.**

**T**hou holdest myne eyes wakynge: I am so feble, that I cannot speake. I haue cōspydred the dayes of olde, and the yeres that are passe. I call to remembraunce my synge, and in the nyght I commune wyth myne owne herte, and searche out my synnes, **W**yll the Lord absēt him self for euer? And wyll he be no more intreated? Is his mercy cleane gone for euer? And is his promyse come utterly to an ende for euer more? Hath God forgotten to be gracious?

**A**nd wyll he shutt vpon his louynge kynred in dyspleasure? **Sela.** And I sayd: It is myne owne infymytie: But I wyll remembze the yeres of the right hande of the most hyest. I wyll remembze the workes of the Lord, and call to minde thy wōders of olde tyme. I wyll thinke also of all thy workes, and my talkynge shall be of thy doynges. Thy waye, **O** God, is holpe: who is so great a God as thou? **T**hou art the God that doth wōdres, and hast declared thy power amonge people. Thou hast mightely delpued thy people, eue the sonnes of Jacob and Joseph. **Sela.** The waters sawe the, **O** God: the waters sawe the & were afrayed: the depthes also were troubled. The cloudes poured out water, the ayre thondred: and thine arrowes went abrode. The voyce of thy thōdre was heard rounde about, the lightnynge shone vpon the groude, the earth was moued & shoke wythall. Thy waye is in the see, and thy pathes in the greates waters: and thy footestepes are not knownen. Thou leddest thy people by the wynde, by the hande of Moyses and Aaron.

**The. lxxviii. Psalme.**

ATTENDITE POPVLE MEVS.

An instruccyon of Asaph.

**I** care my lawe, & my people, enclyne your eares vnto the wordes of my mouth. **I** wyll open my mouth in a parable, I wyll declare hard sentences of olde. **W**hyche

23

Esa. lxxvii. a.

Mat. x. 1. 2.

Mat. x. 1. 2.

25

Psal. lxxv. b.

26

27

Mat. x. 1. 2.

23 b we



<sup>De 1. 11. b</sup> We haue herd and knowen. and <sup>De 1. 11. b</sup> such as our fa-  
<sup>De 1. 11. b</sup> thers haue told vs. That we shoulde not hyde  
<sup>De 1. 11. b</sup> the from the chyldre of the generacjōs to come:  
but to shewe þe honour of the Lord, hys might,  
and wondrefull workes that he hath done. He  
made a couenaunt with Jacob, and gaue Isra-  
<sup>De 1. 11. b</sup> el a lawe \* which he comaunded our forefathers  
to teache theþe chyldren. That theþe posteri-  
tye myghte knowe it, and the chyldren whiche  
were yet vnborne. To thintent that whē they  
came vp, they myghte shewe theþe chyldre the  
same. That they myghte put theþe truste in  
God, and not to forget the workes of God, but  
to kepe hys commaundementes. And not to  
be \* as their forefathers \* a fapthlesse and stub-  
borne generaciō: a generation that set not their  
heart a ryght, and whose spirite cleaued not sted-  
fastly vnto God. Lyke as the chyldre of Ephyra-  
im, which beyng harnessed and carpyng bow-  
es, turned them selues backe in the daye of bat-  
tyle. They kept not the couenaunte of God,  
and wolde not walke in his lawe. But forgat  
what he had done, and the wonderfull workes  
that he had thewed for the. Maruapulous thin-  
ges dyd he in the syght of our fathers in the lāde  
of Egypt, euen in the felde of zoan. \* He deuy-  
ded the see, and let the go thozowe: he made the  
waters to stande on an hepe. \* In the daye  
tyme also he led them wyth a cloude, and all the  
nyght thozowe wyth light of fyre. He cloaue  
the herde \* rockes in the wylde nesse, and gaue  
them drinke therof, as it had ben out of þe great  
depth. He brought waters out of the \* stony  
rocke, so that it gushyd out lyke the ryuers.  
Pet for all thys, they synned more against him,  
and prouoked the most hyest in the wylde nesse.

They tempted God in theþe desertes. and requi-  
red meate for theþe lust. They spake agaynst  
God also, sayinge that God prepare a \* table in  
the wylde nesse: He smote the stony rocke in  
dede, that the water gushyd out, and þe streames  
flowed wythall: but can he geue breed also, or  
prouyde flesh for hys people? Whē the Lord  
hearde this, he was wroth: so the fyre was kind-  
led in Jacob, and there came vpon heuþe dysplea-  
sure agaynst Israel. Bpcause they blyued  
not in God, and put not theþe trust in his helpe.

So he commaunded the cloudes aboue, & ope-  
ned the doores of heaue. He rayned downe Ma-  
na also vpon the for to eat, and gaue the \* foode  
from heauen. So man dydeate aungels foode,  
for he sent them meat ynough. He caused the  
East wynde to blowe vnder the heauen, & tho-  
rowe hys power he broughte in the southwester-  
wynde. \* He rayned flesh vpon the as theycke  
as dust, and feathered foules lyke as the lande of  
the see. He let it fall amōge theþe tentes, euē  
rounde about theþe habytacyō. So they dyd  
eate, and were well fylled: for he gaue them  
theþe owne desyre. They were not dysapoynt-  
ed of theþe lust. \* But whyle the meate was  
pet in theþe mouthes, the heuþe wyathe of God  
came vpon them, & que the welthpest of them:  
pea ad smote downe, the chosen men that were  
in Israel. \* But for all thys, they synned yet

more and blyued not hys wonderous workes.

Therefore, they dayes dyd he consume in vani-  
tye, and they yeres in trouble. \* When he  
sue them, they sought hym. and turned the ear-  
ly, and enquired after God. And they remem-  
bered that God was theþe strenght, and that the  
hyghe God was theþe redemer. Auert hellesse,  
they dyd but flatter hym wyth theþe mouth, ad  
dyssembled wyth him in theþe tōge. For their  
heart was not whole wyth hym, neyther conty-  
nued they stedfast in hys couenaunt. But he  
was so mercyfull that he forgave theþe mylde-  
des, and destroyed the not. Yea, many a tyme  
turned he hys wrath awaye, and wolde not suf-  
fer hys whole dyspleasure to aryle. \* For he  
consydered that they were but fleshe, and þe they  
were euen a wynde that passeth awaye, and co-  
meth not agayne. Many a tyme dyd they pro-  
uoke hym in the wylde nesse, and greued hym in  
the deserte. They turned backe, and tempted  
God, and moued the holy one in Israel. They  
thought not of hys hande, and of the day when  
he deliuered them from the hand of the enemye.  
Howe he had wrought hys myracles in Egypt,  
and hys wondres in the felde of zoan. \* He tour-  
ned theþe waters into bloud. so that they might  
not drynke of the ryuers. \* He sent lycet among  
the, and deuoured them vp \* and frogges to de-  
stroye them. He gaue theþe frutes vnto the  
\* caterpyller, and theþe labour vnto the gre-  
hopper. \* He destroyed theþe bynes with haille  
stones, and theþe mulberry trees with the frost.  
\* He smote theþe cattel also with haille stones,  
and their flockes wyth hote thondre bolts. He  
cast vpon them the furpousnesse of hys wrath,  
angre, dyspleasure, and trouble, & sent euyl an-  
gels amonge them. \* He made a waye to hys  
indignacion, & spared not their soule fro death,  
but gaue theþe lyfe ouer to the pestilence. \* And  
smote al the fyrst borne in Egypt, the most prin-  
cypall and myghtyest in the dwellinges of hā.

But as for hys owne people, he led the for  
lyke shepe, and carped the in the wylde nesse  
lyke a flocke. He brought them out safelye, þe  
they shoulde not feare: and ouerwhelmed theþe  
enemyes wyth the see. And brought them in  
the borders of hys Sanctuary: euē to this mou-  
taine which he purchaced with hys ryght hāde.

\* He cast out the heathē also befoze the, cau-  
sed theþe lande to be deuoyded amonge the for an  
herytage, and made the tribes of Israel to dwel  
in their tentes. So they tēpted and dysplea-  
sed the moost hye God, and kept not his testimo-  
nyes. But touned theþe backes: and fell a-  
waye lyke theþe forefathers, starting asyde, lyke  
a broken bowe. For they greued hym wyth  
theþe hyll alters, and prouoked hym to dysplea-  
sure wyth theþe ymages. When God hearde  
thys, he was wroth, and toke soze dyspleasure  
at Israel. So that he forsoke þe Tabernacle  
in Silo, euen the tē that he had pitched amōge  
men. He deliuered theþe power into captiui-  
tie, and theþe beauty into the enemyes hande.

He gaue hys people ouer also into the swerde  
and was wroth wyth the enherytance. The



fyre consumed they: yonge men: and they: may-  
dens were not gyuen to marriage. Their pre-  
stes were slayne wth the swerde, and there  
were no wyddowes to make lamentacyon.

So the Lord awaked as one out of slepe, & lyke  
a gyaunte refreshed wth wyne. \* He smote  
his enemies in the hyndre partes, and put them  
to a perpetuall shame. He refused the Taber-  
nacle of Joseph, and chose not y tribe of Ephra-  
im. \* But chose the trybe of Juda, euen y byll  
of Sion whych he loved. And there he buyl-  
ded hys temple on hye, and layed the foundacy-  
on of it lyke the groude whych he hath made co-  
tinually. \* He chose Dauid also hys seruaunt,  
and toke hym awaye from the shepfoldes. As  
he was folowynge the ewes great wth yong-  
ones he toke him, that he might fede Jacob his  
people, and Israel his enherytaunce. So he fed  
them wth a faythfull and true hert, and ruled  
them prudentely wth all hys power.

The. lxxix. Psalme.

DEVS VENERUNT GENTES.

A Psalme of Asaph.

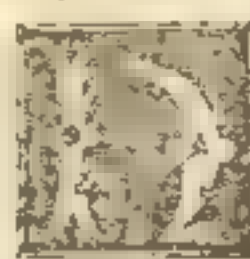
**G**od, \* the he then are come into  
thy enherytaunce, thy holy temple  
hane they despyled, & made Ierusalem  
an hepe of stones. \* The deed bo-  
dys of thy seruautes hane they gy-  
uē, to be meate vnto the foules of the ayre, and  
the fleshe of thy sayntes vnto the bestes of y  
lande. They: bloud hane they shed like water  
on euery syde of Ierusalem, & ther was no man  
to bury them. \* We are become an open shame  
vnto our enemyes, & very scoone and derisio vnto  
them that are rounde about vs. Lord, howe  
longe wilt thou be angrie? Shall thy gelousye  
burne lyke fyre for euer? \* Poure out thine in-  
dignacion vpon the heathen that haue not know-  
en the, and vpon thy kyngdomes that haue not  
called vpon thy name. For they haue deuou-  
red Jacob, & layed wast hys dwellynge place.

\* Remember not our olde synnes, but haue  
mercy vpon vs, and that soone. for we are come  
to great myserie. Helpe vs, O God of our sal-  
uacyon for the gloze of thy name. O deliuer  
vs, and be merciful vnto our synnes for thy na-  
mes sake. \* Wherefore do the heathen saye:  
where is now the Lord? O let the venge-  
aunce of thy seruautes bloud that is shed be o-  
penly the wed vpon the heathen in our syght.  
O let the sorrowfull syghynge of the pryson-  
ners come before the: accordyng vnto the great-  
nesse of thy power: preserve thou those that are  
appoynted to dye. And as for the blasphemy  
(wherewith our neighbours haue blasphemed  
the) rewarde thou the O Lord, seven folde into  
they: bolome. So we that be thy people, and  
shepe of thy pasture, shall gyue the: thanks for  
euer, & wyl alway be shewyng forth thy praisse,  
from generation to generation.

The. lxxx. Psalme.

QVI REGIS ISRAEL.

To the chaunter vpon Solanum, a tes-  
tymonye and Psalme of Asaph.



**E**art O thou shepherde of Israel, &  
thou y ledest Joseph lyke a shepe  
thw thy selfe also thou that sittest  
vpon the Cherubim. Before E-  
phraim, Ben Jamin, and Manas-  
ses styre vpon thy strength, and come, helpe vs.

Turne vs agayne, O God shewe the lyght of  
thy countenaunce, and we shal be whole. O  
Lorde God of hostes, howe longe wilt thou  
be angrie wth thy people that prayeth? \* Thou  
fedest them with the breed of teares, and gyuest  
the plenteousnesse of teares to drinke: \* Thou  
hast made vs a very strife vnto our neighbours:  
and our enemyes laugh vs to scoone. Turne  
vs agayne, thou God of hostes, shewe y lyght  
of thy countenaunce: and we shal be whole.  
Thou hast brought a vyne out of Egypt: thou  
hast cast out the heathen, & planted it. Thou  
madest rowme for it, and when it had take rote  
it fylled the lande. The bylles were couered  
with the shadowe of it, and the bowes thereof  
were lyke the goodly Cedre trees. She stret-  
ched out her bryanches vnto the see, and her bo-  
wes vnto the ryuer. Why hast thou then bro-  
ken downe her hedge, that al they whiche go by,  
plucke of her grapes? The wyld beaste oute of  
the wood doth rote it vpon and the wyld beastes  
of the felde deuoureth it. Turne the agayne,  
thou God of hostes, loke downe from heauen:  
beholde, and vpsit thys vyne. And the place  
of the vinctarde that thy ryght hande hath pla-  
ted: & the bryanche that thou madest so stronge  
for thy selfe. \* It is brent wth fyre, and cut  
downe, and they shall perishe at the rebuke of  
thy countenaunce. Let thy hande be vpon the ma-  
of thy ryghte hande, and vpon the sonne of man  
whome thou madest so stronge for thyne owne  
selfe. And so wyl not we go backe fro the: O  
let vs lyue, & we shal cal vpon thy name. Turne  
vs agayne, O Lord God of hostes, shewe the  
lyght of thy countenaunce, & we shal be whole.

The. lxxxi. Psalme.

EXULTATE DEO.

To the chaunter vpon Githith.

(A psalme) of Asaph (in the fift hape  
of the Sabbath)

**S**inge we merclie vnto God our  
strength: make a cherefull noyse vnto  
y God of Jacob. Take the psalme,  
bring hither the tabret, y mery harp,  
wth the lute. Blowe vpon the trompet in the  
newe moone, euen in the tyme appoynted, and  
vpon our solempne feast day. \* For this was  
made a statute of Israel, and a lawe of the God  
of Jacob. \* Thys he ordeyned in Joseph for a  
testymony when he came out of the lande of E-  
gypt and had herde a straunge language. I re-  
led hys shoulder from the burthen, and hys han-  
des were deliuered from (makyng) y pottes.

Thou calledest vpon me in troubles, and I  
deliuered the, and hearde the, \* what tyme as  
the scoone fell vpon the. \* I proued the also  
at the waters of Irefe. Selah. Heare O my  
people, and I wyl assure the O Israel, y thou  
wylt hearken vnto me. There shal no straunge  
god be



god be in the, neyther shalt thou worshyp anye  
Exod. 34. a other god. \* I am the Lord thy God, whyche  
 brought the out of the lande of Egypt, open thy  
 mouth wyde, and I shall fyll it. But my peo-  
1 Sam. 1. b ple wolde not heare my voyce, and Israel wolde  
 not obey me. \* So I gaue the vnto theyr  
 owne hertes lust, and let the folowe their owne  
 ymaginacions. O that my people wolde haue  
 hearkened vnto me, for yf Israel had walked in  
 my wayes. I shulde soone haue put downe  
 theyr enemyes, and turned myne hande agaynst  
 theyr aduersaries. The haters of the Lorde  
 shoulde haue bene founde lyers, but theyr tyme  
 shulde haue endured for ever. He shoulde haue  
Deu. 32. b fed them also wyth the fyneste wheate flour,  
 and \* wyth honye out of the stony rocke shoulde  
 I haue satysfied the.

The lxxii Psalme.  
 DVVS STEFIC IN SINAGOGA.  
 A Psalme of Asaph.

Ps. lxxii. b  
 Jerem. 5. a **W**h standeth in the congregacyon of  
 prynces he is a iudge amonge \* gods.  
 \* Howe longe wyl ye gyue wyge  
 indgement, and accept the personnes  
 of the vngodly? Selah. Defende the pooze and  
 fatherlesse, so that such as be in neede and necessi-  
 ty be meright. Deluyne the outcast & pooze:  
26 laue them frō the hande of the vngodly. They  
 wyl not be lerned no; understande, but walke  
 on styll in darknesse: all the foundacions of y  
 earth be out of course. I haue sayd ye are gods  
 and ye all are chyldren of the moost hyest.  
 But ye shal dye lyke me, & fall lyke one of the  
 prynces. Arise O God & iudge thou fearthe,  
 for y shalt take al breath to thine inheritaunce.

The lxxiii Psalme.  
 DVVS QVIS SIMILIS.

A longe and Psalme of Asaph.

Psal. 76. b **W**ilde not thy tonge, O God, kepe not  
 thy selfe in thyll sylence, restryne not thy selfe O  
 God. For lo, \* thyne enemyes make  
 a murmure, and they that hate the  
 haue lyft vp theyr heed. They haue ymagyn-  
 ed craftelye agaynst thy people, and taken coun-  
 sayle agaynst the secrete ones. They haue  
 sayde come and let vs roote them out, that they  
 be nomore a people, and that the name of Isra-  
 ell maye be nomore in remembraunce. For they  
 haue cast their heades together wyth one consent  
 and are confederate agaynst the. The taber-  
26 nacles of the Edomites and the Ismaelites, the  
 Moabites & Hagarenes. Gebal and Ammon,  
 and Amalech: the Philistines wyth them that  
 dwell at Tyre. Also also is ioynd vnto the,  
 and haue helped the chyldren of Lot. Selah.

And vll. a  
 2. sub. 11. b  
 3. sub. 11. a But do thou to the \* as vnto the Madianites,  
 vnto Siserā, and vnto \* Jabin at the broke of  
 Kyslon. Whyche perished at Endor, & became  
 as the dong of the earth. Make them & theyr  
 prynces lyke \* Oreb & Zeb. Pea, make al theyr  
 prynces lyke as Zebēa and Zalmana. Whyche  
 say let vs take to our selues the houses of God

psa. 77. b in possessyon. O my God, make them lyke vnto  
 a whele, and as \* the stubble before the wind.  
 A lyke as a fyre that burneth vp the wood, and

as the flame that consumeth the mountaynes.  
 Persecute them euen so wyth thy tempest, and  
 make them afrayed wyth thy storme. Make  
 theyr faces ashyamed, O Lorde, that they may  
 seeke thy name. Let them be confounded and ve-  
 zed euer more and more: let the be put to shame  
 and perishe. And they shal knowe, that thou  
 (whose name is Jehouah) arte onely the moost  
 hyest ouer all the earth.

The lxxiiii Psalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Psalme.  
 of the sonnes of Cozab.

**W**howe amiable are thy dwelliges, O  
 Lord of hostes! My soule hathe a  
 desyre & longinge to entre into p  
 ces of y Lord, my hert & my fleshe re-  
 ioyse in the lpyng God yea, the sparowe hath  
 founde her an house, & the swalowe a nest, where  
 she may lape her yonge euen thy alters O Lord  
 of hostes, my king and my God. Blessed are  
 they that dwell in thy house, they wyl be alway  
 praylinge the. Selah. Blessed is y man, whose  
 strenght is in the, in whose hert are thy wayes, **26**

Whyche goynge thorow the vale of myserie  
 vnto the God of goddes appeareth euerp one  
 of them in Spon. O Lorde God of hostes,  
 heare my prayer, hearken, O God of Jacob.

Selah. Beholde, O God our defende: & loke  
 vnto the face of thyne annointed. For one daye  
 in thy courtes is better then a thousande. I  
 had rather be a doore keeper in the house of my  
 God, then to dwell in the tentes of vngodlines.

For the Lorde God is a lyght and defence, y  
 Lorde wyl geue grace and worshyppe, and no  
 good thinge shal be withholden from the that lye  
 a godly lyfe. O Lorde God of hostes, blessed  
 is the man, that putteth his trust in the.

The lxxv Psalme.

BENEDICTI DOMINE.

To the chaunter, a Psalme of the  
 sonnes of Cozab.

**W**orde, thou art become gracious vnto  
 thy lande, thou hast turned away the  
 captiuitie of Jacob. Thou hast for-  
 gien the offence of thy people, & coue-  
 red all theyr synnes. Selah. Thou hast takē  
 awaye all thy dyspleasure, and turned thy selfe  
 from thy wrathfull indignacyon. Turne vs  
 then, O God our Sauoure, & let thyne anger  
 cease from vs. Wylte thou be dyspleased at  
 vs for euer? & wylte thou stretch out thy wrath  
 from one generacyon to another? Wylte thou  
 not turne agayne and quicken vs, that thy peo-  
 ple maye reioyse in the? Shewe vs thy mer-  
 cy (O Lord) and graunt vs thy saluacyon. I  
 wyl hearken what the Lorde God wyl saye,  
 (concernynge me) for he shal speake peace vnto  
 his people: and to his sayntes, that they turne  
 not agayne. For his saluacyon is nye them  
 that feare hym, that glorie maye dwell in oure  
 lande. Mercye and trouth are met together,  
 ryghteousnes and peace haue kyssed eche other.  
 Truth



Truth shall flourish out of the earth, and righte-  
teousnes, hath looked downe from heauen. See,  
the Lord shall shewe loupnge kynndnes, and our  
lande shall geue her increase. Righteousnes  
shall go before hym, and he shall directe his  
goynge in the waye.

The lxxxvi Psalm.

INCLINA DOMINE AVKEM.

A prayer of David.

**I** Owe downe thyn eare, O Lord, &  
heare me, for I am poore and in mi-  
serie. Preserue thou my soule, for  
I am holpe: my God saue thy ser-  
uaunt, that putteth his trust in the.

We are mercifull vnto me (O Lord) for I will  
call dayly vpon the. Comforte þ soule of thy  
seruaunt, for vnto the (O Lord) do I lyft vp my  
soule. \* For thou Lord art good and grac-  
ous and of great mercy vnto all them that call  
vpon the. Geue eare Lord vnto my prayer, &  
ponder the voyces of my humble despres.

ps. lxxxvi. a  
for xxxvi. b  
for lxxv. c  
ps. lxxxvi. b  
for lxxv. b

In the tyme of my trouble I will call vpon  
the, for thou hearest me. \* Amonge the god-  
des there is none lyke vnto the (O Lord) there  
is not one that can do as thou doest. All na-  
tions whom thou hast made, shall come and wor-  
shyppe þ O Lord, and shall glorifie thy name.

ps. lxxxvi. b

For thou arte great and doest wonderful  
thynges, thou art God alone. Teache me thy  
waye O Lord, and I will walke in thy truth:

Oh my hart vnto the, that it maye feare  
thy name. I will thank the, O Lord my God  
with all my herte & will prayse thy name for-  
euer. For great is thy mercy toward me & ad-

ps. lxxxvi. a

thou haite deliuered my soule from the nether  
most hell. O God þ proude are rylen agaynst  
me, and the congregacions of noughtie men haue  
sought after my soule, and haue not let the be-  
foze they eyes. \* But thou O Lord (God)

ps. lxxxvi. a  
for lxxv. b  
ps. lxxxvi. b

art full of compassion, and mercy, longe suffer-  
yng, plenteous in goodness & truth. O turne  
the then vnto me and haue mercy vpon me geue  
thy strength vnto thy seruaunt, and helpe the  
sone of thyne handmayde. Shewe some to-  
ken vpon me for good, that they which hate me,  
maye see it and be ashamed, because thou Lord  
hast helped me and comforted me.

The lxxxvii Psalm.

FUNDAMENTA EIVS.

A Psalm and songe of the son-  
nes of Corah.

**I** Foundations are vpon the holy  
pylles the Lord loneth the gates  
of Zion more then all þ dwellyn-  
ges of Jacob. Clerp excellen-  
tes are spoken of the, thou cytie of

God. Selah. I will thinke vpon Rahabab  
Babylon, with them that knowe me. Be-  
holde ye the Philistines also, and they of Eue  
with the Moians. Lo, there was he borne.

And of Zion it shall be reported, that he was  
borne in her, and the mooste hygheste shall sta-  
blysh the. The Lord shall recheare it, when  
he wyrteth by the people, & he was borne there.  
Selah. The singers also & trumpeters shall be

techeare. All my frethe spynges shall be in the.

The lxxxviii Psalm.

DOMINE DEVS SALVTIS.

A songe and Psalm of the sonnes of Corah:  
To the chaunter vpon Nabelath, to gene the  
hes an instruccyon of Heman the Ezrahite.



Lord God of my saluacion, I haue  
cryed daye & nyght before the: Oh  
let my prayer entre into thy prestee,  
encline thine eare vnto my calling.

For my soule is full of trouble, &  
my lyfe draweth nye vnto hell. I am counted  
as one of them that go downe vnto the pytte, &  
I haue bene euen as a man that hath no strenght.

See amonge the dead, lyke vnto them that  
be wounded & lye in þ graue, whych be out of re-  
membraunce, & are cut away from thy hande:

Thou hast layd me in thy lowest pytte in a  
place of darknes and in the depe. Thyne in-  
dignacion speeth harde vpon me, and thou haste  
vered me with all thy stormes. Selah. Thou

hast put away myne acquaintaunce far fro me,  
and made me to be abhorred of them: I am so  
faste in prison, & I cannot get forth. My sight  
fapleth for very trouble: Lord I haue railed

dayly vpon the, I haue stretched out myne han-  
des vnto the. \* Wouldest thou shewe wonders a-  
monge the dead? O shall the dead ryse vp a-  
gayne, & prayse the? Shall thy louing kind-  
nesse be shewed in the graue, or thy faytfulnes

ps. lxxxviii. a  
for lxxxviii. b

in destruction? Shall thy wonderful wo-  
kes be knownen in the darke and thy righte-  
ousnes in the lande where all thynges are forgot-  
ten? Vnto the haue I cryed O Lord, & earlye

shall my prayer come before the. Lord, why  
abhorrest thou my soule: & hidest thou thy face  
from me? I am in mysery, & lyke vnto hym that

is at the poynte to dye euen from my youth vp)  
thy terrours haue I suffered with a troubled  
mynde. Thy wrathful displeasure goth ouer  
me, and the feare of the hath vndone me. Thy

came rounde about me dayly lyke water, & co-  
passed me together on euery syde. My louers  
and frendes hast thou put away fro me, & hyd  
myne acquaintaunce out of my sight.

The lxxxix Psalm.

MISERE ORDIA DOMINI.

An instruccyon of Ethan the Ezrahite.



A songe shall be alway of þ louinge  
kynndesse of the Lord, & my mouth  
will I euer be shewynge thy truehe  
from one generacion to another.

ps. lxxxix. a

For I haue sayde: mercede shall be  
set vpon for euer, thy truth shall thou stablysh in  
the heauens. \* I haue made a conuauente w  
my chosen. I haue sworne vnto David my ser-  
uaunt. \* Thy seide will I stablysh for euer & ad

ps. lxxxix. b. a

sette vp thy throne from one generacion to ano-  
ther Selah. (O Lord) \* the very heauens  
shall prayse thy wonderful woakes, & thy truth  
in the congregacion of the sayntes. For who

ps. lxxxix. b. b  
for lxxxix. b

is he amonge the cloudes, that shall be copared  
vnto the Lord? And \* what is he amonge the  
goddesses that shall be lyke vnto the Lord? God  
is verye great to be feared in the counsell of

ps. lxxxix. c  
and. b. b

that



that the saynetes, and to be had in reuerence of al that are about him. **O** Lord God of hostes, who is lyke vnto the thy trouth (moost myghty) **O** Lord is on euery syde. \* Thou rulest þe ragynge of the see. Thou styllst the waues therof, when they aryse. Thou hast subdued Egypte & destroyed it, thou hast scatred thynne enemyes abrode wþ thy myghtie arme. The heauens are thyne, the earth also is thyne: thou hast layde the foundacyon of the rounde world and al that therein is. Thou hast made þe north and the south. **T**abor & Harmon shal reioyse in thy name. Thou hast a myghtie arme, stronge is thy hande, & hye is thy ryght hande.

**R**ygheousnes & equyte is the habytacion of thy seate, mercy & trouth shal go before thy face. Blessed is the people, **O** Lord that ca reioyse in the thy shal walke in the lpght of thy countenance. They delite shal be daryp in thy name, and in thy ryghteousnes shal they make theyr boast. For thou art the glory of theyr strenght, and in thy louynge kyndnes thou shalt lyste vp our hoznes. For the \* Lord is our defence.

**T**he holp one of Israel is oure kynge. Thou speakest comytme in vylions vnto thy saintes, and saydest I haue layde helpe vpon one that is myghty. I haue exalted one chosen oute of the people. \* I haue soude Dauid my seruaut with my holy oyle haue I anoynted hym. My hande shal holde him faste, and myne arme shal strengthen hym. The enemy shal not be able to doo hym violence, the sonne of wickednesse shal not hurte hym. I shall synge downe his foes before hys face, & plage the that hate hym.

**M**y trouth also and mercy shal be with hym, and in my name shal his hoine be exalted. \* I wpll sette hys domynion also in the see, and his ryght hande in the floudes. He shal call me father, my father my God & my stronge saluacio.

**A**nd I wpll make hym my fyrste borne, hys then þe fyrnges of the earth. My mercy wpll I kepe for hym for euermore, & my couenaunt shal stand fast wþ hym. His sede also wpll I make to endure for euer, and his trone as the dayes of heuen. But þe hys chyliden forsake my lawe & walke not in my iudgemetes. \* Þe they breake my statutes & kepe not my commaundemetes.

**I** wpll vyset theyr offences wþ the rod, & theyr synne wþ scourges. Neuerthelesse, my louynge kyndnes wpll I not vterly take from hym, nor suffre my trouth to fayle. My couenaunt wpll I not breake nor alter the thyng þe is gone out of my lypes. I haue sware once by my holpnesse, that \* I wpll not fayle Dauid

**H**is sede shal endure for euer, and hys seate as lyke as the sunne before me. He shall stande fast for euermore as the moone, & as the faythfull wytnes in heauen. Selah. But thou hast abhorred and forsaken thyne anoynted, & art displeased at hym. Thou hast broke the couenaunt of thy seruaut, & caste his crowne to the groude. \* Thou hast overthowen all his bedges and broken doo hys stronge holdes.

**A**ll they that go by, spyle hym: & he is become a rebuke vnto his neyghbours. Thou hast set

vp the ryght hande of hys enemyes: & made all hys aduersaries to reioyse. Thou hast taken awaye the edge of hys swerde: & gence him no victorie in the battayle. Thou hast put oute hys glory, & cast hys trone downe to þe groude.

**T**he dayes of hys youth hast thou shortened: and couered him wþ dyshonoure. Selah. **L**orde, howe longe wyle thou byde thy self: for euer? & shall thy wrath burne lyke fyre? Remember, howe shorte my time is, wherfore hast thou made all men for naught? \* What man is he that luyeth and shall not se death? & shall he deliuer hys owne soule from the hãde of hel? Selah. **L**orde, where are thy olde louing kindneses, whych thou swarest vnto Dauid in thy trouth? Remember (Lorde) the rebuke that thy seruantes haue, & howe I do beare in my bo some the rebukes of many people. Wherwith thyne enemyes haue blasphemed the, & sclauder the foresteppes of thyne anoynted. Prayse be the Lord for euermore. Amen Amen.

**The xc Psalme.**

Q. I. HABITAT IN.

**A** prayer of Moses the man of God.

**L**orde, thou hast bene oure refuge fro one generacion vnto another. Before the monntaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastyng and worlde wythout ende. Thou turnest man to destruccyn. Agayne thou sayst come agayne chyliden of men. \* For a thousande yeares in thy syght are but as yester daye, seynge that is past as a watche in the nyghte. As sone as þe scatrest them, they are cut as a sheape, and fade awaye sodenlye lyke the grasse. In the morninge it is grene and groweth vp, but in þe eveninge it is cutte downe.

**F**or we consume awaye in thy dyspleasure, & are afrayde at thy wrathfull indignacion.

**T**hou hast set oure mysdoes before the, & our secret synnes in the lpght of thy countenance.

**F**or when thou arte angry, all our dayes are gone we bring our yearess to an ende, as it were a tale þe is tolde. The dayes of our age are thre score yearess & ten, and though men be so stronge that they come to foure score yearess, yet is their strength the but labour & sorrowe so soone passeth it awaye, & we are gone. But who regardeth the power of thy wrath for euen therafter as a man fareth, so is thy dyspleasure.

**T**each vs to nombre our dayes, that we maye applye our hertes vnto wysdome. Turne the agayne, **O** Lorde, at the last, and be gracious vnto thy seruantes. Satisfie vs wþ thy mercy and that soone, so shal we reioyse and be glad al the dayes of our lyfe. Comforte vs agayne, nowe after the time that þe hast plagued vs, and for the yearess wherein we haue suffered aduersyte. Shewe thy seruantes thy worke, and theyr chyliden thy glorye. And thy glorious maiestie of the Lorde our God be vps vs: prosper thou the worke of our handes vpon vs.

**O** prosper thou oure handy worke.

**The xc. Psalme.**



QVI HABITAT.

**I**n so dwelleth under the defence of the most hyest hall abyde under shadowe of the almyghtie. I wyll saye vnto þe Lord: Thou arte my hope, and stronge holde: my God, in hym wyll I truste. For he shall deliuer þe from the snare of the hunter and fro þe noysome pestilence. He shall defende the under his wynges, and thou shalt be safe under his fetters: his saythfulnesse & trouth shall be thy helde and buckler. Thou shalt not be afrayde for any terror by nyght, ne for the arrowe that flyeth by daye. For the pestilence that walketh in darkness, ne for the sicknesse that destroyeth in the none daye. A thousand shall fall besyde the, and ten thousande at thy ryght hande, but it shall not come nye þe. Yee, wyth thyne eyes shalt thou beholde and se the rewarde of the vngodly. For thou Lord art my hope, thou haste let thyne house of defence very hye. There shall no euell happē vnto the, nether shall any plage come nye thy dwellinge. \* For he shall geue þys angels charge ouer the, to kepe the in all thy wayes. They shall bear f in theyr handes, that þe hurt not thy fete agaynst a stone. Thou shalt go vpon the Lyon & adder, þe yoge lyð & the dragon shalt thou treade vnder thy fete. Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because he hath knowen my name. \* He shall call vpon me, & I wyll heare hym, yee I am with him in trouble, I wil deliuer him, & bynge him to honour. With longe lyfe wyll I satysfy hym, & thewe hym my saluacyon.

The. xxi. Psalme.

BOVVM EST CONFITERI.

A Psalme and songe for the Sabbath daye.

**I**s a good thyng to geue thākes vnto the Lord, and to synge praises vnto thy name, O moost hyest. To tell of thy louynge kyndnesse earlye in the mornynge, and of thy trouth in the nyghte season. Upon an instrument of ten stringes, and vpon the lute: vpon a loude instrumente and vpon the harpe. For thou Lord haste made me glad thow thy wykes, & I wil reioyse in geuynge praise for þe operaciōs of þe handes (O lord) how glorious ar thy wykes: thy thoughtes are very depe. An vnwise mā doth well cōsydre this, & a foole doth not understād it. When the vngodly are grene as the grashe, & when al the wykes of wyckednes do flourish, then shall they be destroyed for euer. But thou Lord arte the moost hyest for euermore. For lo, thine enemyes, O Lord, lo thyne enemyes shall perishe, and all the workers of wickednes shall be destroyed. But my hoine shall be exalted, like the hoine of an Alynroine, for I am anoynted wyth freshe oyle. Myne eye also shall se his lust of myne enemyes, & myne eare shall heare þys despyre of the wycked þe ryle vp agaynst me. The ryghteous shall flourish lyke a palme tree, and shall sprede abroode lyke a Cedre in Liba-

nus. Suche as be planted in the house of the Lord shall flourish in the courtes (of the house) of our God. They shall also byng forth moore futein theyr age, & shall be fat and wel lpyng. That they may shewe, howe true the Lord my strength is, & þe there is no vnghteousnes in þe.

The. xxi. Psalme.

DOMINVS REGNAVIT.

**T**he Lord is kyng, ad hath put on glorious apparell: The Lord hath put on þys apparell, and gyrded hym self wyth strength: \* He hath made þe world so sure that it can not be moued. Euer sence the world begāne hath thy seat bene prepared thou arte from euerlastinge. \* The floudes are rylen (O Lord) the floudes haue lyft vp theyr noyse, the floudes llyt by the waues. The waues of the see are mightie, & rage horribly: but yet the Lord dwelleth on hye, is mightier. Thy testimonies, O Lord are very sure, holines becometh thine house for euer.

The. xxi. Psalme.

DEVS VLTIONVM.

**L**orde God \* to whom vengeance belongeth: thou God to whom vengeance belongeth. We thy selfe. Arise thou iudge of the worlde, & rewarde the proude after their deseryng, Lord how longe shall the vngodly howe longe shall the vngodlye triumph? Howe longe shall all wyckeddoers speake in byfday n fully, and make suche proude boastyng? They synne downe thy people, O Lord, and trouble thyne heritage. They murder þe wydowe and the straunger, and put the fatherlesse to death. And yet they saye Cusse \* þe Lord shall not se, nether shall þe God of Jacob regard it. Take hede, ye vnwyse among the people. O ye foolcs, when wyll ye vnderstande he þe planted the eare, shall he not heare? O he that made the eye shall he not se? O he that nurthreth the deathe, it is he þe teacheth man knowlege, shall not he punysher? The Lord knoweth the thoughtes of man, þe they are but vaine. Wretched is the man, who thou chastenest. O Lord and teachest hym in thy lawe. That þe mayst geue him patience in tyme of aduersyte vntyll the ppyt be bygged vp for the vngodlye. For the Lord wyll not fayle vs people, nether wyll he forsake þys enheritaunce. Vntyll ryghteousnes turne agayne vnto iudgemente.

All such as be true of herte shall folowe it.

Who wyll ryle vp wyth me agaynst þe wycked? Who wyll take my part agaynst the euell doers? If the Lord had not helped me, it had not sayled, but my soule had bene put to scyence. \* But when I sayde my fete had synned, thy mercye (O Lord helde) me vp. In the multitude of þe sorowes that I had in my herte, thy comfortes haue refreshed my soule. Wilt thou haue any thyng to do w the scoole of wyckednes, wyche ymagineth myschefe as a lawe? They gather toge together agaynst the soule of the ryghteous, and condemneth the innocent bloude. But the Lord is my refuge,

pre,



and my God is the strength of my confidence. He shall recompence them theyr wickednes & destroye them in theyr owne malice, pce the Lord our God shall destroye them.

The. xcvi. Psalme.

VENITE EXULTEMUS.

**C**ome, let vs synge vnto þ Lord & let vs heretely reioyse in þ strength of oure saluacyō. Let vs come before his presence wyth thanksgyving. & let vs our selfe gladin him wyth psalmes. For the Lord is a great God, & a great kinge aboue al Gods.

In his hande are all the corners of the earth, and the strength of the hylles is his also. The see is his, and he made it, and his handes prepared the drye lande. Come, let vs worshippe and fall downe, and knele before the Lord, our maker. For he is (the Lord) our God: and we are the people of his pasture, & the shepe of his handes. \* To daye yf ye wyl heare his voyce, harden not youre heeres as in the prouocacyon and as in the daye of tentacyon in þ wyldernes.

Whē your fathers tēpted me, proued me: and sawe my workes. Forty yeres longe was I grieved w the generacyō, & sayde: it is a people þ do erre in theyr hertes. for they haue not known my wayes. \* Into whōm I sweare in my wrath that they shulde not entre into my rest.

The. xcvi. Psalme.

CANTATE DOMINO.

**S**ynge vnto the Lord a newe songe. Synge vnto the Lord: all the whole earth. Synge vnto the Lord, and prayse his name, be tellyng of his saluacyō. fro daye to daye. Declare his shauour vnto þ heathen, and his wōdders vnto all people. \* For the Lord is great & can not worthely be prayled he is more & to be feared then all goddes.

As for all the goddes of the heathen, they be but Idols, but it is þ Lord that made the heauens. Gloze & worshippe are before hym, powre & honoure are in his sanctuary. Ascrib vnto the Lord (O ye kynredes of the people) ascrib vnto the Lord: worshippe and powre. \* Ascrib vnto the Lord, the honoure due vnto his name, bringe presents, and come into his courtes. O worshippe the Lord in the beuē of holynes, let the whole earth stande in awe of him. Tell it out amonge the heathen, that the Lord is kynge: and that it is he whych hath made the rounde worlde so faste, that it cā not be moued, and howe that he shall iudge the people ryghteously.

Let þ heauens reioyse, and let the earth be glad: let the see make a noyse, and all that therein is. Let the felle be ioyfull and all that is in it then shal all the trees of the woode reioyse before the Lord, for he cometh: for he cometh to iudge the earth: and wyth ryghteousnes to iudge the worlde, and the people wyth his trouth.

The. xcvi. Psalme.

DOMINVS REGNAVIT.

**T**he Lord is king: the earth maye be glad there of pce þ multitude of the fles may be glad therof, Cloudes and darcknes

are round about him, ryghteousnes & iudgemēt are the habitacyō of his seate. There shal go a fyre before him, & burne his enemyes on euery syde. His lyghtenynge gaue shyne vnto the worlde, the earth sawe it and was afrayed. \* The hylles melted lyke waxe at the presence of the Lord, at the presence of the Lord, of þ whole earth. \* The heauens haue declared his ryghteousnes, and all the people haue sene his gloze.

\* Confounded be all they that worshippe carnal images, & that delite in vayne goddes worshippe hym all ye goddes. Upon hearde of it, and reioysed: and the daughters of Juda were glad, because of thy iudgemēt O Lord. For thou Lord art hyer then all that are in þ earth, thou art exalted far aboue all goddes. O ye þ loue the Lord, se that ye hate the thyng which is euell, the Lord preserveth the soules of his sayntes, he shal deliuer the from the hande of the vngodly. There is spronge vpon a light for the ryghteous, and ioyfull gladnesse for suche as be true herted. \* Reioyse in the Lord, ye ryghteous: and geue thankes for a remembrance of his holynesse.

The. xcvi. Psalme.

CANTATE DOMINO.

A Psalme (for Dauid.)

**S**ynge vnto the Lord a newe songe for he hath done merueylous thynges. Wyth his owne ryghte hande and with his holy arme hath he gotten him self the victory. The Lord declared his saluacyō, his ryghteousnes hath he openly shewed in the syght of the heathen. He hath remembred his mercye and trouth towarde the house of Israel. \* and all the endes of the world haue sene the saluacyō of our God. Shewe your selues ioyfull vnto the Lord all ye landes, synge, reioyse, and geue thankes. \* Draple the Lord vpon the harpe, synge to the harpe wyth a psalme of thanksgyvinge. Wyth trumpettes also and shawmes: Shewe your selues ioyfull before the Lord the kynge. Let the see make a noyse and all that therein is, the rounde worlde, and they þ dwell therein. Let the floudes clappe theyr handes, and let the hylles be ioyfull together. Before the Lord, for he is come to iudge the earth.

Wyth ryghteousnes shall he iudge þ worlde, and the people wyth equitye.

The. xcix. Psalme.

DOMINVS REGNAVIT.

**T**he Lord is king, be þ people neuer so vnacquainted he sitteth betwene the Cherubyns, be the earth neuer so vnquyet. The Lord is great in Shib, and hye aboue al people. They shal geue thankes vnto thy name, which is great, wonderfull and holpe. The kynges power loueth iudgemēt þ hast prepared equitye, þ hast executed iudgement & ryghteousnes in Jacob. Magnifye the Lord our God, and fall downe before his fote stole, for he is holpe. Moses and Aaron amonge his preastes, and Samuel amonge suche as call vpon his name, these called vpon the

The. xcix. Psalme.

DOMINVS REGNAVIT.

**T**he Lord is king, be þ people neuer so vnacquainted he sitteth betwene the Cherubyns, be the earth neuer so vnquyet. The Lord is great in Shib, and hye aboue al people. They shal geue thankes vnto thy name, which is great, wonderfull and holpe. The kynges power loueth iudgemēt þ hast prepared equitye, þ hast executed iudgement & ryghteousnes in Jacob. Magnifye the Lord our God, and fall downe before his fote stole, for he is holpe. Moses and Aaron amonge his preastes, and Samuel amonge suche as call vpon his name, these called vpon the



**W** the Lord, & he hearded them. He spake vnto the  
Num. xii. b  
i. reg. iii. a. \* out of the cloudy pyller, for they kept his testy-  
monyes, & the lawe that he gaue them. Thou  
heardest them (O Lord our God) thou forgave-  
nest them, O God, and punishedest theyr owne  
inuenyons. Magnyfic the Lord our God,  
and worshyppe hym vpon hys holy hill, for the  
Lord our God is holpe.

The. C. Psalme.

IVBILATE DEO.

A Psalme for thankesgeyng.

**W** Be ioyfull in the Lord (all ye landes)  
psal. lxxvi. a  
serue the Lord wpth gladnesse: & come  
before hys presence with a songe. Be ye  
sure that the Lord he is God: It is he þ hath  
made vs, and not we out selues, we are hys peo-  
ple, and the shepe of his pasture. O go poure  
wape into hys gates wpth thankesgeyng, &  
into hys courtes wpth prayse, be thankful vn-  
to hym, and speake good of hys name. For þ  
ps. cxviii. a Lord is gracious, \* his mercy is euerclasting, &  
his tructh endureth fro generaciō to generaciō.

The. C. Psalme.

MISERICORDIAM ET.

A Psalme of Dauid.

**M** \* Ioge that be of mercy & iudgemēt:  
ps. lxxviii. a  
vnto the (O Lord) wpll I spnge.  
O let me haue vnderstandyng in the  
wape of godlynes. Wht wylt thou  
come vnto me: I wyl walke in my house with a  
perfect herte. I wil take no wyched thyng in  
hande I hate the synnes of vnaythfulnes, ther  
shall no such cleaue vnto me. A froward herte  
shall departe from me, I wyl not knowe a wy-  
ched personne. Whoso preyely flandereth his  
neighbour, him wyl I destroye. Whoso hath  
also a proude lōke & hys stomacke, I wyl not  
suffre hym. Wpne eyes lōke vnto suche as be  
faythfull in the lāde, that they may dwel wth  
me. Whoso leadeth a godly lyfe, he shal be my  
seruaunt. There shall no dysceatfull personne  
dwell in my house: he þ tellety lyes, shal not ta-  
ry in my syght. I shal soone destroye all the vn-  
godly þ are in the lāde, that I may roote out al  
wyched doers from the cytie of the Lord.

The. cii. Psalme.

DOMINE EXAUDI ORATIO.

A prayer of the aspycte, whē he hath an  
heupe harte, and powreth out hys com-  
playnte before the Lord.

**H** \* Eare my praiser, O Lord, and let  
psa. cxlii. a  
my cryng come in vnto the. Wyde  
not thy face from me in þ tyme of my  
trouble: enclyne thyne eares vnto  
me when I cal: O heare me, and þ  
tyght soone. For my dayes are consumed a-  
wape lyke smoke, & my bones are brent vp, as  
it were a fyre brāde. My hert is smyttē downe:  
and wythered lyke grasse, so that I forget to  
eate my bread. For the voyce of my groyng,  
my bones wyl scarce cleaue to my flesh. I am  
become lyke a Bellicane of the wyldernes, and  
lyke an owle that is in the desert. I haue wat-  
ched, & am euen as it were a sparowe, that syt-  
teth alone vpon the house toppe. Wpne eue-

myng teuple me al þ day longe: & they that are  
madde vpon me are sworne together agaynst  
me. For I haue eaten ashyes as it were bread,  
& myngled my drynke wth weppnge. And þ  
because of thyne indignacion & wrath, for thou  
hast takē me vp, & cast me downe. My dayes  
are gone lyke a shadowe, & I am wythered lyke  
grasse. But thou (O Lord) shalte endure for  
euer, and thy remembraunce shal dure out al ge-  
neracions. Thou shalt aryse and haue mercy  
vpon Sion, for it is tyme þ thou haue mercy  
vpon her, þe tyme is come. And whyp & thy  
seruautes thynke vpon her stones, and it py-  
tieth them to se her in the duste. The heathen  
shall feare thy name O Lord, and all the kyn-  
ges of the earth thy mayestie. When þ Lord  
shal buylde vp Sion, and whē his glory shal ap-  
peare. When he turneth hym vnto þ prayer of  
the poore destitute, & despyseth not thei desire.

This shal be wyrtten for those that come af-  
ter: \* and the people whiche shal be borne, shall  
praise the Lord. For he hath loked downe fro  
his Sanctuary, out of the heauen byd þ Lord  
behoide þ earth. That he myght heare þ mour-  
ninges of such as be in captiuitie and deliuer þ  
chylde appointed vnto death. That they may  
declare the name of þ Lord in Sion, & hys wor-  
shyp at Ierusalem. Wht þ people are gathered to-  
gether, & the kyngdoms also to serue the Lord.  
He brought downe my strength in my iourney,  
& shortened my dayes. But I said, O my God: O  
take me not away in the myddest of myne age,  
as for thy peares, they endure thowowe oute all  
generacions. \* Thou Lord, in the begynnyng  
hast layde the foundation of þ earth, & the hea-  
uens are þ worke of thy handes. They shal pe-  
rysh, but thou shalt endure they all shal ware  
olde as doth a garment, & as a vesture shalte þ  
chaunge them, & they shal be chaunged. But þ  
arte the same, & thy peares shall not fayle. The  
chylde of thy seruautes shal continue, and  
thei sede shal stande fast in thy syghte.

The. ciii. Psalme.

BENEDIC ANIMAM EA.

Of Dauid.



\* Braise the Lord, O my soule, &  
all that is wthin me praise hys  
holynesse. Braise the Lord, O  
my soule and forget not all hys be-  
nefytes. Wht þ forgereth al thy  
synne, and healeth all thyne infymities.

Wht þ saucth thy lyfe from destruccyon, &  
crowneth the wth mercy and lōunge kynd-  
nesse. Wht þ satisfieth thy mouth wth good  
thynges, makynge the pōnge and lustye as an  
Aegle. The Lord executeth ryghteousnesse &  
iudgemēt, for all them that are oppressed with  
wronge. He shewed hys wapes vnto Moses,  
hys workes vnto the chylde of Israel. \* The  
Lord is full of compassion & mercy, lōge suffring:  
and of greates goodnes. He wyl not alwaye  
be chydnyng, neyther kepeth he hys anger for e-  
uer. He hath not dealt wth vs after our syn-  
nes, nor rewarded vs according to our wicked-  
neses. \* For lōke howe hys þ heauen is in com-  
parison

1. reg. i. a.  
and. vi. bii.

psa. xlii. a

Gen. i. a  
ii. lxxv. b  
Gen. i. c

psa. ciii. e

ps. cxviii. a  
ps. cxviii. b  
ps. cxviii. c

psa. lxxvi. b



parison of the earth, so great is hys mercy also  
towardethem & feare him. Loke howe sayde  
also the East is from the west, so farre hath he  
set our synnes from vs. Pre lyke as a father  
pitteth his owne chyldren. euē so is þe Lord mer-  
ciful vnto the that feare him. For he knoweth  
wher of we be made, \* he remembereþ that we are  
but dust. The daies of man are but as grasse,  
for he florysheth as a floure of the feld. For as  
soone as þe wynde goth ouer it, it is gone, & the  
place therof shall knowe it nomore. But þe mer-  
cyfull goodnesse of the Lord endureth for euer &  
euer, vpon the that feare him, & hys ryghteous-  
nes vpon chyldres chyldren. Euen vpon such  
as kepe hys couenaunt, and thynke vpon hys co-  
māndementes to do them. The Lord hath  
prepared hys seate in heauen, & hys kyngdome  
in all thyng. O prayse the Lord ye Angels  
of his, ye excellēt strength, ye that fulfyll hys  
comāndementes, & herken vnto the voyce of  
hys wordes. O prayse the Lord all ye his ho-  
ly, & ye seruantes of hys, & do hys pleasure. O  
speake good of the Lord all ye workes of hys,  
in all places of hys dominion. prayse thou the  
Lord, O my soule.

The. ciii. Psalme. of David.

ANIMUS ANIMA



\* Rapse þe Lord O my soule: O Lord  
my God, thou arte become exalta-  
dyng glorious, thou arte clothed w  
majesty and honoure. Thou bre-  
ke a way for thy lyght as it were wth a gar-  
ment, and spreddest out the heuens lyke a cur-  
tayne. Thou openest the beames of hys chā-  
ber in the waters, and maketh the cloudes his  
chariot, and walketh vpon the winges of þe wynde.

\* He maketh hys angels spretes, and hys mi-  
nistres a flaminge fyre. He layde the founda-  
cyon of the earth, that it neuer shulde moue at  
any tyme. Thou couerdeste it wth the depe  
lyke as wth a garment. the waters stande in þe  
hylls. \* At thy rebuke they flye, at the voyce  
of thy thonder they are afrayde. They go vp  
as hye as the hylls, and do downe to the valleyes  
beneath euen vnto the place, which thou hast ap-  
pointed for them. \* Thou hast set them theyr  
boundes, whych they shall not passe neyther  
turne agayne to couer the earth. He sendeth þe  
sp. p. h. into the ryuers, whych they runne amonge  
the stones. All beastes of þe feld drinke there  
of, and the wyde albes quenche theyr thyrste.

Whepde them shall the foules of the ayre haue  
habytation, & syng amonge the braunches. He  
watereth the hylls from aboue, the earth is ful-  
led wth the fruite of thy workes. He byngeth  
forth grasse for the catell, and grene herbe for þe  
seruice of men that he may byngge foode out of  
the earth & wyne that maketh glad the herte of  
man, and oyle to make hym a cheareful counte-  
naunce, & breade to strengthe mans hart. The  
trees of the Lord also are full of sappe, euen the  
Cedres of Libanus which he hath planted.

Wherem the byrdes make theyr nestes, and  
the fyre trees are a dwellinge for the forcke.

The hye hylls are a refuge for þe wyld gea-

tes, & so are the stony rockes for the conyes. He  
appointeth the Moone for certayne seasons, and  
the Sunne knoweth his goyng downe. Thou  
makest darcknesse, that it may be nyght, wher  
in all the beastes of the forreste do make. The  
Lions roarynge after theyr praye to seke theyr  
meate at God. The sunne aryseth, and they  
get them a waye together, and laye the downe  
in theyr dens. \* When goeth forth to his worke,  
and to hys labour vntill the enynging. \* O Lord,  
howe many folde are thy workes in wis-  
dome hast thou made them all. the earth is full  
of thy ryches. So is the great and wyde see  
also, wherem are thynges crespynge innumerable,  
both small and great beastes. There go þe ship-  
pes, and there is that: \* Lestathan, whome  
thou hast made, to take hys pastyme there in.

\* They waite all vpon the, \* that thou may-  
est geue them meat in due season. When thou  
geuest it them, they gather it. and when thou o-  
penest thyne hande, they are fylled wth good.  
Whē thou hydest thy face, they are troubled  
whē thou takest awaye theyr breath, they dye,  
and are turned agayne to their duste. When  
thou lettest thy breathe go forth, they shall be  
made: and thou shalt renue the face of þe earth.

The glorious mayesty of the Lord shall en-  
dure for euer, the Lord shall reioyse in hys wor-  
kes. The earth shall tremble at the looke of  
hym: yf he do but touche the hylls, they shall  
smoke. I wyll syng vnto the Lord as longe  
as I lyue. I wyll prayse my God whyle I haue  
my beyng. And so shall my wordes please  
hym: my ioye shall be in the Lord. As for syn-  
ners, they shall be consumed out of the earth, and  
the vngodly shall come to an ende. \* prayse thou  
the Lord, O my soule. Prayse the Lord.

The. cv. Psalme.

(Prayse the Lord)

CONFITEMINI DOMINO.



\* Geue thanks vnto þe Lord, &  
call vpon his name: tel þe people,  
what thynges that he hath done.  
O let your songes be of hym: and  
prayse him and let your talking  
be of al his wonderous workes.  
Reioyse in his holy name, let the herte of them  
reioyse that seke the Lord. Seke þe Lord, & his  
strength: seke his face euermore. Remembre  
the maruelous workes that he hath done, hys  
wonders & the iudgementes of hys mouth.

O ye seed of Abraham his seruant, ye chyldren  
of Jacob his chōse. He is the Lord our God, his  
iudgementes are in al þe word. He hath bene al-  
way myndefull of his couenaunte & promyse, þe  
made to a thousand generacions. \* Cuf the  
couenaunt that he made wth Abraham, and \* the  
oathe that he swore vnto Isaac. \* And ap-  
pointed the same vnto Jacob for a lawe, and to  
Israel for an euerlastyng testament. Saying:  
vnto þe wyll I geue the lāde of Canaan, þe lot of  
your enherytaunce. When there was yet but  
a fewe of them, and they straungers in the lāde.

What tyme as they went from one nacion to  
a nother, fro one kyngdome to another people.

\* Ipe



He suffered no man to do them wronge, but  
reproued euē kinges for their sakes. Couche  
not myne anoynted, and do my prophetes no  
harme. Moreouer, he called for a darrth vpon  
lande, and destroyed al the prouysyon of bread.  
But he had sent a man befoze them, euē Jo  
seph, whych was solde to be a bonde seruaunt.  
Whose fete they hurte in the stocks, \* the  
prynces entred into hys soule. Untyll the tyme  
came that his cause was knowen, the worde of  
the Lord tryed hym. \* The kyng sent and deli  
uered hym: the prynces of the people let hym go  
fre. He made him Lord also of his house, and  
ruler of all hys substaunce. That he myghte  
enfourme hys prynces after hys wyll, & teache  
hys Senecours wysdom. \* Ishacl also came  
into Egypt & Jacob was a straunger in y<sup>e</sup> lāde  
of Ham. \* And he increased hys people excre  
dypnglye, & made them stronger then they<sup>e</sup> ene  
myes. Whose herte turned, so that they hated  
hys people, & dealte butruly w<sup>th</sup> his seruautes.  
\* The sent he Moyses his seruaunt, and Aarō,  
whom he had cholen. And these shewed his to  
kens amōge thē, & wōders in the lande of Ham.  
\* He sent darknes, and it was darke and they  
were not obedient vnto hys worde. \* He tur  
ned their waters into bloude, and slewe their  
fysh. \* Their lande brought forth frogges per  
euen in their kynges chambers. \* He spake  
the worde, and there came all maner of flies, &  
lyce in all their quarters. \* He gaue the bayle  
stones for rapne, & flames of fyre in their lāde.  
He smote their vyues also and fygge trees, &  
destroyed the trees that were in they<sup>e</sup> coostes.  
\* He spake the worde, & the grethoppers came  
and caterpyllers innumerable. And dyd eate  
vp all the grasse in the lande and deuoured the  
frute of their grounde. \* He smote all y<sup>e</sup> fysh  
bozue in their lande, euen the chefe of all they<sup>e</sup>  
strength. He brought the forth also w<sup>th</sup> syluer  
& golde, there was not one feble person amōge  
they<sup>e</sup> trybes. Egypt was glad at they<sup>e</sup> depar  
tyng for \* they were afrayd of thē. \* He spred  
out a cloude to be a couerpyng, and fyre to geue  
lyght in the nyght season. \* At they<sup>e</sup> desyre, he  
brought quaples & he filled thē w<sup>th</sup> the bread  
of heauen. \* He opened the rock of stone, and  
the waters flowed out. so that riuers ranne in  
the drye places. For whych he remembred hys ho  
ly prynces, and Abraham his seruaunt. And  
he brought forth his people w<sup>th</sup> ioye, and i<sup>y</sup>s  
cholen w<sup>th</sup> gladnes. And gaue them the lan  
des of the heathen, and they toke the laboures  
of y<sup>e</sup> people in possessiō. That they myght kepe  
his statutes, & obserue his lawes.

Prayse the Lorde.

The. cxi. Psalme,  
CONFITEMINI DOMINO.

Prayse the Lorde.

Give thanks vnto y<sup>e</sup> Lorde for he  
is gracious & hys mercy endureth  
for euer. Who can expresse y<sup>e</sup> noble  
actes of y<sup>e</sup> Lorde, or shewe forth all  
hys prayse? Blessed are they that

alwaye kepe iudgement & do ryghteousnes.

Remembre me, O Lord, accordyng to y<sup>e</sup> fauour  
that thou bearest vnto thy people: O, vylet  
me w<sup>th</sup> thy saluacion. That I maye se y<sup>e</sup> fe  
licite of thy cholen, and reioyse in the gladnes  
of thy people. & geue thanks w<sup>th</sup> thyne enheri  
taunce. We haue synned w<sup>th</sup> our fathers, we  
haue done amysse, and dealte wyckedly. Our  
fathers regarded not thy wonders in Egypte, &  
neither kepte they thy greate goodnesse in re  
membraunce: but were dysobedient at the see,  
euen at the redde see. Neuerthelesse, he helped  
thē for his names sake, that he might make his  
power to be knowē. \* He rebuked y<sup>e</sup> red see al  
so, & it was dyped vp: so he ledde them thozowe  
the depe, as thozowe a wyldernes. And he sa  
ued thē fro the aduersaries hande, & deliuered  
thē from the hāde of the enemy. \* As for those  
that troubled thē, y<sup>e</sup> waters ouerwhelmed thē,  
there was not one of them left. \* Then beueled  
they hys wordes and sange prayse vnto hym.

But within a whyle they forgot his workes:  
and wolde not abyde hys counsaile. But lust  
came vpon thē in the wyldernes, and they tem  
pted God in the desert. And he gaue them their  
desyre and sent leanelesse w<sup>th</sup> hal into their soule.

They angered Moyses also in the tentes, & Aa  
ron the saynte of the Lorde. \* So the earthe  
opened and swallowed vp Dathā, and couered  
the congregacyon of Abiram. And the fyre  
was kindled in they<sup>e</sup> company, the flame dyd  
by the vngodly. \* They made a calfe in horeb,  
and worshipped the molten ymage. \* Thus  
they turned their glozre into y<sup>e</sup> synplitude of a  
calfe, that eateth haye. And they forgot God  
they<sup>e</sup> Sanyour, whych had done so great thyng  
ges in Egypt. Wonderous workes in the lāde  
of Ham and fearfull thynges by the red see.

So he sayde: he wolde haue destroyed them,  
had not Moyses hys cholen stonde befoze hym in  
that gappe: to turne a waye hys wrauth, full in  
dignacion, lest he shoulde destroye thē. \* For  
they thought scozme of the pleasaunt lande: &  
gaue no credence vnto hys worde. But mur  
mured in they<sup>e</sup> tentes, & perkened not vnto the  
voyce of the Lord. Then lyste he vp his hāde  
agaynst them to ouerthrowe them in the wyl  
dernes. To caste out their serd amonge the  
nacyons, and to scattere them in the landes.

\* They forned them selues vnto Baal Pe  
or: and ate the offrynges of the dead. Thus  
they prouoked hym vnto angre w<sup>th</sup> they<sup>e</sup>  
owne inuencions, and the plague was greate a  
monge them. \* Then stode vp Phinehes  
and prayed: and so the plague ceased. And that  
was counted vnto hym for ryghteousnesse, &  
amonge all posterities for euermore. \* They  
angered hym also at the waters of stryfe, so that  
he punished Moyses for they<sup>e</sup> sakes. \* Be  
cause they prouoked hys spyrite, so that he  
spake vna duffely w<sup>th</sup> his lippes. \* Neither  
destroyed they the heathen, \* as the Lord com  
maunded them. But were myngled amonge  
the heathen, and learned they<sup>e</sup> workes.

In so much that they worshipped they<sup>e</sup>  
Idols

11 on tbi b  
11 on tbi b  
11 on tbi b  
11 on tbi b  
11 on tbi b



psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a

psal. cxli. a



ydols, whiche turned to theyr owne decaye.

ben. xxi. c.  
Leu. xx. a.  
111. c. p. 111  
1. 111. d.  
1. 111. b.  
1. 111. b.  
1. 111. b.

\* Yea they offered their sonnes & their daughters vnto deuils. \* And shed innocent bloude, euē the bloud of their sonnes & of their daughters: who they offered vnto the ydols of Canaan, and the lāde was defyled with bloud. Thus were they stayned with their owne workes & went a whorunge wth theyr owne inuencions. Therefore was the wrath of ꝑ Lord kindled against hys people: in so moch, ꝑ he abhorred hys owne inheritaunce. And he gaue them ouer into ꝑ hand of the heathen, and they that hated them were lordes ouer them. Their enemies oppressed thē, & had thē in subiectiō. Many a tyme dyd he deliuer them, but they rebelled agaynst hym wth their owne inuencions, & were brought downe in their wyckednesse. Neuerthelesse, when he sawe their aduersityte, he herde theyr cōplaine. He thought vpon his couenaunt, & ꝑꝑ tied thē according vnto ꝑ multitude of his mercyes. Yea, he made al those that had led them away captiue, to ꝑꝑtye them. Deliuer vs (O Lord) our God, and gather vs from amonge ꝑ heathen that we may geue thanks to thy holy name, and make oure boast of thy prayse.

1. 111. a.

Luke. i. g.

\* Blessed be the Lord God of Israel from euerlastyng and worlde wthout ende, and let all people saye Amen: Amen. Prayse ꝑ Lord.

The. cxviii. Psalme.

CONFITEMINI DOMINO.

1. 111. b.  
1. 111. b.  
1. 111. a.  
1. 111. a.  
1. 111. a.  
1. 111. a.

**O**\* Geue thanks vnto the Lord, for heys gracyous: and hys mercy endureth for euer. Let them gyue thanks vnto whom the Lord hath redeemed and deliuered from the hāde of the enemye. And gathereth them out of the landes, fro the east, & from the west, from the north and from the south.

They went astraye in the wyldernes out of ꝑ way, & founde no cytie to dwell in. Hungry & thyrstye their soule saynted in thē. So they cryed vnto the Lord in their trouble, and he deliuered them from their distresse. He led them forth by the ryght way, that they myght go to the cytie, where they dwelt. O that men wolde therefore prayse the Lord, for his goodnes: & declare the wonders ꝑ he doth for the chyldren of men.

1. 111. a.  
1. 111. a.

\* For he hath satisfied the emptye soule, & fylled the hungry soule wth goodnesse. Such as syt in darknes & in the shadow of death, being fast bounde in misery & prison. Because they rebelled agaynst the wordes of the Lord, & lyghtly regarded the counsayll of ꝑ most myghty. He also brought downe their hert thorow heynous trespasse, & there was none to helpe them. So when they cryed vnto ꝑ Lord in their trouble, he deliuered thē out of their distresse.

For he brought thē out of darknesse, & out of the shadow of death, & brake theyr bondes in sondre. O ꝑ men wolde therefore prayse the Lord for his goodnesse: & declare ꝑ wonders ꝑ he doth for the chyldren of men. For he hath broke the gates of brasse, and smytten the barres of prison in sondre. For þy men are plagued for their offence, & because of their wyckednesse. Their soule abhorred all maner of meate: & they were

euē harde at deathes doore. So when they cryed vnto the Lord in their trouble, he deliuered thē out of their distresse. \* He sent his wordes, & healed thē and they were saued from their destruction. O that men wolde therefore prayse the Lord for his goodnesse: and declare the wonders that he doth for the chyldren of men.

1. 111. a.

\* That they wolde offer vnto him the sacrifice of thanksgyvinge and tell out his workes wth gladnesse. They that go downe to the see in shippes, and occupye their busynesse in greete waters. These men se the workes of the Lord, and hys wonders in the depe. \* For at hys worde the stormy wynde aryseth, which lifteth vp theyr waues therof. They are carped vp to the heauē, & downe agayne to the depe, their soule melteth awaye because of the trouble.

1. 111. b.  
1. 111. b.  
1. 111. b.  
1. 111. b.

1. 111. b.

They rele to and fro, and stagger lyke a drunken man, and are at their wpttes ende. So when they crye vnto ꝑ Lord in theyr trouble, he deliuereth them out of their distresse. For he maketh the storme to cease, so that the waues thereof are styll. Thē are they glad, because they be at rest, and so he byngeth them vnto the heauē where they wolde be. O that men wolde therefore prayse the Lord for hys goodnesse, and declare the wonders ꝑ he doth for the chyldren of men.

1. 111. b.

That they wolde exalte him also in the congregacion of the people: and loue him in the seate of the elders. \* Which turned the floudes into a wyldernes: & dryeth vp the watersprynges. A frutefull lande maketh he barren: for the wyckednesse of them that dwell therein. Agayne, he maketh the wyldernes a stāding water, and watersprynges of a drye grounde.

1. 111. b.

And therewith setteth he the hungry that he may buyld thē a cytie to dwell in. That they may sowe theyr lande, & plant vyneyardes, to pelde them frutes of encrease. He blesseth thē, so ꝑ theyr multiplye exceedingly & suffreth not theyr cattell to decrease. And agayne, when they are mysfled and brought lowe thorow oppression, thorow any plage or trouble. Though he suffre thē to be euē entreated thorow straites & let thē wandre out of the way in ꝑ wyldernes. Yet helpeth he the poore out of mysferte, and maketh hym bouholders lyke a flocke of shepe. The ryghteous wyll conspyre thys, & reioyse and the mouth of all wyckednesse shall be stopp'd. Who so is wyse, wyll ponder these thynges: and they shall vnderstande the lounge kyndnesse of the Lord.

The. cxviii. Psalme.

PARATVM COR MEVM,

A songe and Psalme of Dauid.



God, my hert is redy (my hert is redy) I wyll synge: and geue prayse, vnto the beste membre that I haue.

1. 111. b.

I wake thou lute & harpe, I myselfe wyll awake ryght early. I wil geue thanks vnto the (O Lord) amonge the people, I wyll synge prayse vnto the amonge the nacpons. For thy mercy is greater then the heauē, & thy trueth reacheth vnto the clowdes. \* Set by thy self, O God, aboue ꝑ hea-

1. 111. b.  
1. 111. b.



psal. cix. b

psal. cix. b

nings and thy glory above all the earth. That thy beloved may be delivered: let thy right hand save the: and heare thou me. \* God hath spoken in his holynesse: I will reioyse therfore, & deuide Sichem: and mete out the valley of Succoth. \* Silad is mine, and Manasses is mine: Ephraim also is the strength of my breed: Juda is my lawgiver, Moab is my washpot, over Edom will I cast out my shoe. Upon Philistia will I triumphe. Who will leade me into the stronge cytie? And who will bypunge me into Edom? Hast not thou forsaken vs (O God?)

And wylt not thou God, go forth with our hostes? O helpe vs agaynst the enemye: for hayne is the helpe of man. O howe God we shall do great actes: and it is he, that shall treade downe our enemyes.

The. cix. Psalme.

DEVS LAVDEM ME AM.

To the chaunter, a Psalme of Dauid.

**I** Will not thy tonge (O God) of my prayse. For thy mouth of thy vngodlye: yea, & the mouth of thy disceptful is opened vpon me: & they haue spokē agaynst me wiche false toges. They compassed me about also wiche wordes of hatred, & sought agaynst me without a cause. For I loue that I had vnto them, lo, they take now my contrary part. but I geue my self vnto prayer. Thus haue they rewarded me euill for good: and hatred for my good will. \* Set thou an vngodly man to be ruler ouer hym, & let Sathā stande at his ryght hande. Whē sentence is geuen vpon him, let him be cōdemned & let his prayer be turned into synne. \* Let his dayes be fewe, and let an other take his office. Let his chyldre be fatherlesse, and his wyfe a wyddowe. Let his chyldre be vagaboundes, & begge theyr bread let the seke it also out of desolate places. Let the extortioner consume al that he hath & let thy straungers spoyl his labour. Let there be no man to pitye him, nor to haue compassion vpon his fatherlesse chyldren. Let his posterite be destroyed, and in the nexte generaciō let his name be cleane put out. Let the wickednesse of his fathers be had in remembraunce in the syght of the Lord: and let not the synne of his mother be done away. Let them alway be before thy Lord: that he maye roote out the memoryall of them from the earth. And that because his mynde was not to do good: but persecuted thy poore helpelesse man, that he myght slaye hym that was vndered at the best. His delpte was in cursyng, and it shall happen vnto hym beloued not blesyng: therfore shall it be farre from hym. He clothed hym self with cursyng lyke as with a rayment: and it shall come into his bowels lyke water, & lyke oyle into his bones. Let it be vnto hym as the cloke that he hath vpon him & as the gyrdle that he is alway gyrded wiche.

Let it thus happen from the Lord, vnto myne enemyes, and to those that speake euill agaynst my soule. But deale thou wiche me (O Lord God) accordyng vnto thy name, for swete is thy mercy. O delpue me, for I am

helpelesse & poore, & my hert is wounded wiche me. I go hence lyke the shadowe that deparet, and am dryuen away as the gresshopper. My knees are weake thorow fastyng, my fleshy is dryed vpon wate of fatnesse. I became al- so a rebuke vnto them: \* they that looked vpon me, shaked their heedes. Helpe me (O Lord my God) O save me accordyng to thy mercy.

And they shall knowe howe that thy is thy hand, & that thou Lord hast done it. Though they curse, yet blesse thou & let them be confounded that ryle vp agaynst me: but let thy seruaut reioyse. Let myne aduersaries be clothed with shame: & let them couer them selues with their owne confusyon, as wiche a cloke. As for me, I will geue great thanks vnto thy Lord wiche my mouth, and prayse hym amonge thy multitude \* For he shall stande at the right hande of thy poore, to save his soule from vnyghteous iudges.

The. cix. Psalme.

A Psalme of Dauid.

DIXIT DOMINVS DOMINO.

**W**hen the Lord sayd vnto my Lord: \* syt thou on my right hande, vntill I make thyne enemyes thy footstole. The Lord shall sende the rod of thy power out of Syon. be thou ruler euen in the midst amonge thyne enemyes. In the daye of thy power, shall the people offre the freewylle- rynges with an holy worshyp, the dewe of thy byrthe is of the wombe of the mornynge.

\* The Lord swore and will not repent: Thou art a priest for euer, after the orde of Melchisedec. The Lord vpon thy ryghte hande, shall wounde euen kynges in the daye of his wrath. He shall be iudge amonge the heathen, he shall spyl the places wiche dead bodies: and smyte alondre the heades ouer dyuers countreys. He shall drynke of the brooke in thy way: therfore shall he lyft vp his head.

Prayse the Lord.

The. cxi. Psalme.

CONFITEBOR TIBI DOMINE.

**I** Will geue thākes vnto the Lord wiche my hole hert, secretlye amonge the faythfull: and in the congregaciō. \* The workes of the Lord are great, sought out of all them that haue pleasur therein. His worke is worthy to be praysed & had in honoure: & his ryghteousnesse endureth for euer. The mercifull and gracious Lord hath so done his maruelous workes, that they sougher to be had in remembraunce. \* He hath gyuen meate vnto them that feare him: he shall euer be myndfull of his couenaunte.

He hath geue his people the power of his workes, that he maye geue them the heritage of the heathen. The workes of his handes, are veritye and iudgement: all his commaundementes are true. They stande fast for euer and euer: and are done in trouth and equitye.

He sente redemption vnto his people: he hath commaunded his couenaunte for euer, holp & reuerēt is his name. \* The feare of thy Lord is thy beginning of wysdome. a good vnderstandynge

Thou haue

psal. cix. b

math. xlii. c  
mark. xvi. b  
L. xxi. c. 1.  
Ezech. i. c  
1. cor. xiii. b

1. cor. xlii. a  
1. cor. xlii. a  
1. cor. xlii. a

1. cor. xlii. a  
1. cor. xlii. a

1. cor. xlii. a  
1. cor. xlii. a

1. cor. xlii. a  
1. cor. xlii. a  
1. cor. xlii. a



haue all they that do thereafter: the prayse of it endureth for ever. *(A prayse the Lord for the returninge of agayne of Aggeus and zachary the prophetes.)*

Prayse the Lord.

The. cxii. Psalme.

BEATVS VIR.

**B**lessed is the man that feareth the Lord, he hath great delectation in his commandmentes. \* His seed shall be myghty vpon earth, the generation of the faptyful shall be blessed. Rycheesse and plenteousnesse shall be in his house and his ryghteousnesse endureth for ever. Unto the godly there aryseth vp \* light in the darckenesse: he is mercifull, lowynge and ryghteous. A good man is merciful, and ledeth and wyl guyde his wordes with discrecion. For he shall neuer be moued: the ryghteous shall be had in everlasting remembraunce. He wyl not be afrayed of any euell tydings, for his hert standeth fast & belongeth in the Lord. His hert is stablished, and wyl not shynke, vntill he se his desyre vpon his enemies. \* He hath sparced abroad, and geuen to the poore: and his ryghteousnesse remaineth for ever his home shall be exalted with honoure. The vngodly shall see it, and it shall greue him: he shall gnaw his teeth, & consume away: the desyre of the vngodly shall perishe. Prayse the Lord.

LAUDATE EVM.

The. cxiii. Psalme.

**P**raise the Lord (ye seruantes:) O prayse the name of the Lord. Blessed is the name of the Lord, fro this tyme forth for evermore. The Lordes name is praysed, from the ryseinge of the sunne, vnto the goynge downe of the same. The Lord is hie aboue all heathen, and his glorye aboute the heauens. Who is lyke vnto the Lord our God, that hath his dwellinge so hye, & yet humbleth him self, to beholde the thynges that are in heauē & earth? \* He taketh vp the simple out of the dust, & lyfteth the poore out of the mire. That he maye set him with the princes, euē with the princes of his people. He maketh the barren womā to kepe house and to be a ioyfull mother of chyldren.

Prayse ye the Lord.

The. cxiiii. Psalme.

IN EXITU ISRAEL.

**W**hen Israel came out of Egypt, and the house of Jacob from amonge strange people. \* Juda was his sancuary, & Israel his dominion. \* The see sawe that, and fled: \* For dan was dryue backe. The mountaynes scaped lyke rāmes and the lytle hylles lyke poyntes. What ayleth the, O thou see, that thou fleddest: & thou Jordā that thou wast dryue backe? \* Ye mountaynes, that ye skipped lyke rāmes: and ye lytle hylles, lyke poyntes. \* Trowle thou earth at the presence of the Lord: at the presence of the God of Jacob. \* Whych turned the harde rocke into a standynge water, & the flynt stone into a springynge well.

The. cxv. Psalme.

NON NOBIS DOMINE

**O** Lord, not vnto vs, but vnto thy name geue thou prayse: for thy louing mercy, & for thy truthes sake. \* Wherefore shall the heathen say: wher is now their God? As for our God he is in heauē: he hath done what soeuer pleased him. \* Their ydols are syluer and gold, euē the worke of mens handes. They haue mouth, & speake not, eyes haue they & se not. They haue eares, & heare not, noses haue they, & smel not. They haue handes, & handle not: fete haue they, & walke not, neyther speake they thoroowe their throte. They that make the are like vnto the, & so are all they that put their truste in the. But (the house of) Israel trust thou in the Lord he is \* thy succour & defence. Ye house of Aaron put your trust in the Lord he is their helper & defender. Ye that feare the Lord, trust ye in the Lord: he is thy helper & defender. The Lord hath ben myndful of vs, & he shall blesse vs euē he shall blesse the house of Israel, he shall blesse the house of Aaron. He shall blesse them that feare the Lord, both small & greate. The Lord shall encrease pou more & more, pou & your chyldre. Ye are the blessed of the Lord, whiche made heauē and earth. All the hole heauens are the Lordes, the earth hath he geuen vnto the chyldren of men. \* The deede prayse not the Lord: neyther all they that go downe into the silence. But we wyl prayse the Lord, from this tyme forth for evermore.

Prayse the Lord.

The. cxvi. Psalme.

DILEXI QVONIAM.

**I** am well pleased that the Lord hath herd the voyce of my prayer. That he hath enclyned his eare vnto me, therefore wyl I call vpon him as longe as I lyue. \* The snarres of death compassed me rounde about, and the paynes of hel gat holde vpon me: I shall fynde trouble and heynesse: and I shall call vpon the name of the Lord. O Lord, I beseeche the deliuer my soule. Gracious is the Lord, and righteous: pea, oure God is mercifull. The Lord preferueth the simple: I was in miserie, and he helped me. Turne agayne then vnto thy rest, O my soule for the Lord hath rewarded the. And why? \* thou hast deliuered my soule fro death, myne eyes from teares and my fete fro fallynge. I wyl walke before the Lord in the lande of the lyuynge. \* I belened, & therefore wyl I speake, but I was sore troubled: I sayde in my harte. \* Mine are lyers. What rewarde shall I geue vnto the Lord, for all the benefytes that he hath done vnto me? I wyl receyue the cuppe of saluacion, and call vpon the name of the Lord. I wyl paye my vowes nowe in the presence of all his people, ryghte deare in the syghte of the Lord, is the deathe of his sayntes. Beholde (O Lord) howe that I am thy seruaunte: I am thy seruaunte, and the sonne of thy handmayde, thou hast broken my bondes in sondre. I wyl offere to the sacrifice



the sacrifice of thanksgynges, and wyl call  
vpon the name of the Lord. \* I wyl praye my  
vowes vnto the Lorde, in the syghte of all bys  
people in the courtes of the Lordes house. eue in  
the myddest of the, O Ierusalem. Praise y Lord.

The. cxviii. Psalme.

LAUDATE DOMINUM.

**P**raise the Lorde all ye heathen,  
praise hym all ye nacyns. \* For his  
mercifull kyndnesse is euer more and  
more forwarde vs, and the truth of the  
Lorde endureth for euer. Praise the Lorde.

The. cxviii. Psalme.

CONFITEMINI DOMINO.

**G**yue thākes vnto the Lorde, for  
he is gracious: because his mercye  
endureth for euer. Let Iſrael nowe  
cōfesse (for he is gracious,) his mercye  
endureth for euer. Let the house of  
Aaron nowe confesse, that his mercye endureth  
for euer: Yea, let thē nowe that feare y Lord,  
confesse that his mercye endureth for euer. I  
called vpon the Lord in trouble, and the Lorde  
herde me at large. \* The Lord is on my syde,  
I wyl not feare what man doeth vnto me.

The Lorde taketh my parte wyth them y helpe  
me: therefore shall I se my desyre vpon myne ene-  
myes. It is better to trust in the Lord, then to  
put any confidence in man. It is better to trust  
in the Lorde, then to put any confidence in pryn-  
ces. All nacyns compassed me rounde about,  
but in the name of the Lorde wyl I destroy thē.

They kept me in on euery syde: they kept my  
in (I saye) on euery syde: but in the name of the  
Lord, I wyl destroye thē. They came aboute  
me lyke bees and are extyncte, euen as the fyre  
amonge the toznes: for in the name of y Lord

I wyl destroye them. Thou hast thrust sore  
at me, that I myght fall: but the Lord was my  
helpe. \* The Lorde is my strength & my sōge  
and is become my saluacio. The voyce of ioy  
and health is in the dwellynges of the ryghte-  
ous: the right hande of the Lord bringeth myght  
tye thynges to passe. The ryghte hāde of the  
Lord hath the preminence, the ryght hande of  
the Lorde byngeth myghtye thynges to passe.

I wyl not dye: but I wyl lye and declare y workes  
of the Lorde. The Lorde hath chastened & cor-  
recte me, but he hath not gyuen me ouer vnto  
death. Open me the gates of ryghteousnesse,  
that I may go into them, and gyue thākes vn-  
to the Lorde. This is the gate of the Lorde y  
ryghteous shall entre into it. I wyl thanke  
the, for thou hast hearde me: and art become my  
saluacyon. \* The same stone whych the buil-  
ders refused, is become the head stone in the cor-  
ner. This was the Lordes doinge and it is  
maruaylous in our eyes. This is y day whych  
the Lorde hath made we wyl reioyce & be glad  
in it. Helpe me nowe, O Lorde, O Lorde,  
send vs nowe prosperite. \* Blessed be y  
commeth in the name of the Lorde, we haue wil-  
led you good lucke, y that be of the house of y  
Lorde. God is the Lorde, whych hath shew-  
ed vs lyghte bynde the sacrifice wyth cordes:

yea, euen vnto the hornes of the aulter. Thou  
arte my God, and I wyl thanke the: thou arte  
my God, and I wyl prayse the. Gyue thā-  
kes vnto the Lorde, for he is gracious. and his  
mercye endureth for euer.

The. cxix. Psalme.

BEATI IMMACULATI.

**B**lessed are those that be vndefyled  
in the waye: and walke in the lawe  
of the Lorde: Blessed are they that  
kepe his testimonies, & seke hym w  
their hole herte. For they whiche  
do no wychednesse, walke in his wayes.  
Thou hast charged that we shal diligently kepe  
thy commaundementes. That my wayes  
were made so directe, that I myght kepe thy  
statutes. So shal I not be confounded, whyle  
I haue respecte vnto all thy commaundemen-  
tes. I wyl thanke the, wyth an vnſapned  
herte, when I shall haue learned the iudgemen-  
tes of thy ryghteousnesse. I wyl kepe thy ce-  
remonies: O forsake me not utterly. Where  
wilt thou shall a ponge man cleanse his waye?

Euen by tulyng hym selfe after thy worde.  
With my whole herte haue I sought the: O let  
me not go wronge out of thy commaundemen-  
tes. \* Thy wordes haue I hyd wythin mine  
hert, that I should not synne agaynst the. Bleſ-  
sed art thou O Lorde, O teache me thy statu-  
tes. With my lippes haue I bene tellyng of  
all the iudgementes of thy mouth. I haue  
had as great delpte in the waye of thy testimo-  
nies, as in all maner of rycheſſe. I wyl talke  
of thy commaundementes, & haue respecte vn-  
to thy wayes. My delpte shal be in thy statu-  
tes: and I wyl not forget thy worde. O do  
wel vnto thy seruaunt, that I may lye & kepe  
thy worde. Open thou myne eyes, that I may  
se the wonderous thynges of thy lawe. \* I am  
a straunger vpon earth, & hyde not thy commaun-  
dementes frome. My soule breaketh out for  
the very feruente desyre that it hath alway vn-  
to thy iudgementes. Thou hast rebuked the  
proude and cursed are they that do erre fro thy  
commaundementes. O turne from me shame &  
rebuke: for I haue kept thy testimonies. Prin-  
ces also byd spt & speake agaynst me, but thy ser-  
uaunte is occupped in thy statutes. For thy  
testimonies are my delpte and my counsaillers.  
\* My soule cleueth to the dust. O quicken thou  
me accordyng to thy worde. I haue know-  
ledged my wayes and thou herdeste me: O  
teache me thy statutes. Make me to under-  
stande the waye of thy commaundementes, and  
so shal I talke of thy wonderous workes.

My soule melteth away for very heuynesse,  
comforte thou me accordyng vnto thy worde.  
Take frome the waye of lye, and cause  
thou me to make moche of thy lawe. I haue  
chosen the waye of truthe: and thy iudgemen-  
tes haue I layed before me. I haue stycken  
vnto thy testimonies, O Lorde confounde  
me not. I wyl runne the waye of thy com-  
maundementes, when thou shalt set my herte  
at liberty. Teach me, O Lorde, the waye  
of thy



of thy statutes and I shall kepe it vnto the ende.

Give me vnderstandynge, and I shall kepe thy lawe: yea, I shall kepe it w<sup>th</sup> my whole herte.

Make me to goo in the path of thy commaundementes: for therein is my deelyte. Enclpne my hert vnto thy testimonies, & not to couetousnes.

Turne away myne eyes, lest they beholde vanity: and quicken thou me in thy way.

Stably thy worde in thy seruaunt, that I may feare the. Take away the rebuke that I am

afraid of, for thy iudgementes are good. Beholde, my deelyte is in thy commaundementes.

Quickē me in thy ryghteousnesse. Let thy louyng mercy come also vnto me, O Lord: euē thy saluacyon accordyng vnto thy worde.

So shall I make answer vnto my blasphemers: for my trust is in thy worde. Take

not the word of truth vnto my mouth: for my hope is in thy iudgementes. So shall

I alway kepe thy lawe yea, for ever and ever. And I wyl walke at libertie, for I seke thy cō-

maundementes. I wyl speake of thy testimonies also, euen before kynges: & wyl not be ashamed.

And my deelyte shal be in thy commaundementes whiche I haue loued. My handes

also wyl I lyft vp vnto thy commaundementes whiche I haue loued and my study shal be in

thy statutes. O thyne vpon thy seruaunt, as concernyng thy worde, wherein thou hast cau-

sed me to put my trust. The same is my conforte in my trouble, for thy worde hath quicke-

ned me. The proude haue had me exceedingly in derisyon yet haue I not shynked from thy

lawe. For I remēbred thyne everlasting iudgementes, O Lord and receyued conforte. I

am horrible afraid for the vngodly, that for- sake thy lawe. Thy statutes haue bene my so-

ges, in the house of my pylgrymage. I haue thought vpon thy name, O Lord in the nyght

season: and haue kept thy lawe. Thy I had, because I kept thy commaundementes. \* Thou

art my portyon, O Lord: I haue promysed to kepe thy lawe. I made myne humble petitiō

in thy presence with my whole hert, O be mercyfull vnto me accordyng vnto thy worde.

I call myne owne wayes to remēbrance, and turne my fete vnto thy testimonies. I made

haste, and prōloged not to kepe thy commaundementes. The congregacyōs of the vngodly haue

robbed me, but I haue not forgotten thy lawe. As my dygghte wyl I ryse, to geue thanks

vnto the: because of thy ryghteous iudgementes. I am a companion of al them, that feare the:

and kepe thy commaundementes. \* The earth, O Lord, is full of thy mercy: O teach me thy sta-

tutes. O Lord, thou hast dealt graciously w<sup>th</sup> thy seruaunt accordyng vnto thy worde.

O learne me true vnderstandynge, & know ledge, for I haue beleued thy commaundementes.

Before I was troubled I went w<sup>ronge</sup>: but now haue I kept thy worde. \* Thou art good

and gracious: O teach me thy statutes. The proude haue p<sup>mag</sup>nyed a lyē agaynst me, but

I wyl kepe thy commaundementes w<sup>th</sup> my hole hert. Their herte is as fat as b<sup>z</sup>awne, but

my delite hath ben in thy lawe. It is good for me & I haue ben in trouble, that I may learne thy statutes. The lawe of thy mouth is dea- ter vnto me the thousandes of golde and syluer.

\* Thy handes haue made me and fashioned me: O geue me vnderstandynge, that I maye

learne thy commaundementes. They y<sup>e</sup> feare the wyl be glad whē they se me, because I haue

put my trust in thy worde. I knowe, O Lord, that thy iudgementes are ryght, and that thou

of very saythfulnes hast caused me to be trou- bled. O let thy merciful kyndnesse be my con-

fort, accordyng to thy worde vnto thy seruaunt. O let thy louyng mercyes come vnto me, that

I may lyue, for thy lawe is my deelyte. Let the proude be confounded, for they go wyckedly a-

bout to destroy me: but I wil be occupied in thy commaundementes. Let such as feare the, &

haue knowen thy testimonies be turned vnto me. O let myne herte be founde in thy statu-

tes, that I be not ashamed. My soule hath longed for thy saluacyon & I haue a good hope,

because of thy worde. Myne eyes longe looke for thy word, sayyng. When wylt thou confort

me? For I am become lyke a bottle in the smoke: yet do I not forget thy statutes. Howe ma-

ny are the dayes of thy seruaunt: whē wylt thou be auenged of them that persecute me? The

proude haue dygged pyttes for me, whiche are not after thy lawe. All thy commaundementes

are true, they persecute me falsly: O be thou my helpe. They had almost made an ende of

me vpon earth: But I forsoke not thy commaundementes. O quicken me after thy louyng kin-

dnesse, ad so shall I kepe the testimonies of thy mouth. O Lord, thy worde endureth for ever

in heauen. \* Thy trueth also remaineth from one generacion to another: thou haste layde the

foundacyon of the earth: and it abideth. They continue this daye, according to thyne ordina-

ces for al thynges serue the. If my deelyte had not ben in thy lawe, I shulde haue perished in

my trouble. I wyl neuer forget thy commaundementes, for w<sup>th</sup> them thou hast quickened me.

I am thyne, O saue me: for I haue soughte thy commaundementes. The vngodly layde

wayes for me to destroye me: but I wyl con- sider thy testimonies. I se that all thynges

come to an ende: but thy commaundementes are exceedingly boade. \* O Lord, what lone haue

I vnto thy lawe: all the daye longe is my study in it. Thou, thou wylt thy commaundementes

hast made me wyser than myne enemyes, for they are euer w<sup>th</sup> me. I haue more vnder-

standynge than my teachers for thy testimonies are my study. I am wyser than the aged because

I kept thy commaundementes. I haue refrayned my fete from euery euyl way, that I maye

kepe thy word. I haue not shynked fro thy iudgementes: for thou teachest me. O howe

sweete are thy wordes vnto my throte? Yea, sweeter then honny vnto my mouth. Thou wylt

thy commaundementes I get vnderstandynge, therefore I hate all wycked wayes. \* Thy

worde is a lanterne vnto my fete, and a lyght vnto

Genet. 1. d  
Job. 5. a

Ps. 119. a  
1. pet. 1. d

Ps. 119. a  
1. pet. 1. d

Ps. 119. a  
1. pet. 1. d



unto my pathes. I haue sworne, & am stedfast  
ly purposed to kepe thy ryghteous iudgementes.  
I am troubled aboue measure: quycken  
me O Lord accoꝝdyng vnto thy worde. Let  
the free wyll offsprynges of my mouthe please þe,  
O Lord, and teache me thy iudgementes.

Job. xli. a  
Job. xlii. e

\* My soule is alwaye in my hande, yet do not  
I forget thy lawe. The vngodlye haue lay-  
ed a snare for me, but yet swarued not I fro thy  
commaundementes. Thy testymonies haue  
I claymed as myne heritage for euer: ad why?  
they are the very top of myne hert. I haue ap-  
plied myne herte to fulfyl thy statutes alwaye:  
euen vnto the ende. I hate them that ymagine  
euill thynges, but thy lawe do I loue. Thou  
art my defence and sheld, ad my trust is in thy  
worde. Awaye from me ye wycked, I wyl kepe  
the commaundementes of my God. O sta-  
blysh me accoꝝdyng vnto thy worde, þe I maye  
lyue, and lette me not be dysappointed of my  
hope. Holde thou me vp, & I shal be safe: pea  
my dellyte shal euer be in thy statutes. Thou  
hast troden downe all them that departe from  
thy statutes, for they ymagine but dysceyte.

Thou puttest awaye all the vngodlye of the  
earth lyke drosse: therfore I loue thy testymoni-  
es. My fleche trembleth for feare of the: and I  
am atraped of thy iudgementes. I deale with  
the thyng that is lawfull and ryght: I gyue  
me not ouer vnto myne oppressours. Make  
thou thy seruaunte to dellyte in that whiche is  
good, that the proude do me no wronge. Mine  
eyes are waied awaye wyth loyng for thy  
health and for the worde of thy righteousnesse.

O deale wyth thy seruaunt accoꝝdyng vnto  
thy lounge merce: & teache me thy statutes.

I am thy seruaunt, O graunte me vnderstan-  
dyng, that I maye knowe thy testymonies.

It is tyme for the Lord to laye to thyne hande,  
for they haue destroyed thy lawe. For I loue  
thy commaundementes aboue golde and preci-  
ous stone. Therfore holde I steepryghte all thy  
commaundementes and al false wayes I utter

ly abhorre. Thy testymonies are wondrous:  
therfore doth my soule kepe the. When thy  
worde goeth forth, it gentylyght & vnderstan-  
dyng, euē vnto þe simple. I opened my mouth  
and dreue in my breath, for my delite was in thy  
commaundementes. O loke thou vpon me, &  
be mercifull vnto me as thou vblest to doo vnto  
those that loue thy name. O dre my steppes  
in thy worde, & so shall no wyckednesse haue do-  
minyon ouer me. O dellyuer me from þe wro-  
gfull dealynges of men, & so shall I kepe thy com-  
maundementes. Shewe the lyght of thy cou-  
tenaunce vpon thy seruaunt, and teach me thy  
statutes. Myne eyes gush oute wyth water,  
because men kepe not thy lawe. Ryghteous  
art thou, O Lord, and true is thy iudgemente.

Ps. lxxv. b  
Job. ii. d

The testymonies that thou haste commaun-  
ded, are exceedyng ryghteous and true. \* My  
zeale hath euen consumed me, bycause myne ene-  
myes haue forgottē thy wordes. \* Thy word  
is tryed to the vttermooste: and thy seruaunte  
loueth it. I am small, and of no reputaciō yet

do not I forget thy commaundementes. Thy  
ryghteousnesse is an euerlastyng ryghteous-  
nesse: and thy lawe is the trouth. Trouble &  
heynesse haue taken holde vpon me: yet is my  
dellyte in thy commaundementes. The rygh-  
teousnesse of thy testymonies is euerlastyng:

O graunt me vnderstandyng, and I shal lyue.  
I cal wyth myne holt hert, heare me, O Lord,  
I wyl kepe thy statutes. Pea, euen vpon the  
do I call, helpe me and I shal kepe thy testimo-  
nies. Early in the mornynge do I crye vnto  
the: for in thy worde is my trust. Myne eyes  
preuent the nyght watches, that I myghte be  
occupied in thy wordes. Heare my voyce, O  
Lord, accoꝝdyng vnto thy lounge kyndnesse:  
quicken me accoꝝdyng as thou art wont. They  
drawe nye that of malice persecute me: and are  
farre from thy lawe. Be thou nye at hande,  
O Lord: for al thy commaundementes are true.

As concernyng thy testymonies, I haue kno-  
wen longe tyme, that thou hast groudēd the for  
euer. O conspyde myne aduersyte, and delly-  
uer me: for I do not forget thy lawe. Avenge  
thou my cause, and dellyuer me: quycken me ac-  
coꝝdyng vnto thy worde. Health is farre  
from the vngodly, for they regarde not thy sta-  
tutes. Great is thy mercy, O Lord, quycken  
me as thou art wont. Many there are þat trou-  
ble me, and persecute me: yet do I not swarue  
from thy testymonies. It greueth me, when  
I se the transgressours because they kepe not  
thy lawe. Conspyde, O Lord, howe I loue  
thy commaundementes: O quycken me accoꝝ-  
dyng to thy lounge kyndnesse. Thy worde  
is true from euerlastyng: all the iudgementes  
of thy ryghteousnesse endure for euermore.

Princes haue persecuted me wythout cause: &  
but my harte standeth in awe of thy wordes.

\* I am as glad of thy worde, as one that fin-  
deth grete spyles. As for lyes, I hate and  
abhorre them: but thy lawe do I loue. Scūē  
tymes a daye, doo I prayse the, because of thy  
righteous iudgementes. Great is the peace þe  
they haue whyche loue thy lawe, & they are not  
offended at it. Lord, I haue looked for thy sa-  
uyng health and done after thy commaundemē-  
tes. My soule hath kept thy testymonies ad  
loued them exceedyngly. I haue kept thy co-  
maundementes and testymonies, for all my  
wayes are before the. Let my complaint come  
before the, O Lord, gyue me vnderstandyng,  
accoꝝdyng vnto thy worde. O let my sup-  
plicacyon come before the, dellyuer me accoꝝ-  
dyng to thy worde. My lippes shal speake  
of thy prayse, when thou hast taught me thy sta-  
tutes. Pea, my tonge shal syng of thy word:  
for all thy commaundementes are ryghteous.

Ps. lxxv. a

Let thyne hand helpe me, for I haue chosen  
thy commaundementes. I haue longed for  
thy sayng health, O Lord, and in thy lawe  
is my dellyte. O let my soule lyue, and it shal  
praise the, and thy iudgementes shal helpe me.

I haue gone astraye lyke a shepe that is lost.  
O seke thy seruaunte, for I do not forget  
thy commaundementes.

CC v C The



A songe of the sheares.

AD DOMINUM CVM TRIBV.

**W**hen I was in trouble, \* I called vpon the Lord: and he hearde me. Deluyet my soule, O Lord, fro lpyng lyppes, and from a dysceitfull tonge. What rewarde shal be gpyen or done vnto the, thou false tonge? Enū myghty and sharpe arrowes, wpyth boote but-nyng coles. Moys me, that I am constrainyd to dwell wpyth A'sech, and to haue myne habytacyon amonge the tentes of Cedar. My soule hath longe dwelt amōge thē that be enemyes vnto peace. I labour for peace, but when I speake \* (vnto them, thereof, they make them to battayle.

The. cxxi. Psalme.

LEVAVI OCULOS.

A songe of the sheares.

**I** will lyft vp myne eyes vnto shylles, from whence cometh my helpe. \* My helpe cometh euen from the Lord, which hath made heauen and earthe. He will not suffre thy foot to be mo-ued, and he that kepeth the will not slepe. \* Beholde, he that kepeth Israel shal neither slomb nor slepe. The Lord hym self is thy keeper, the Lord is thy defence vpon thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyghte. The Lord shall preserue the from all euill: yea, it is euen he that shall kepe thy soule. The Lord shall preserue thy goyng out, and thy comyng in: from this tyme forth for euermore.

The. cxxii. Psalme.

LETATVS SVM.

A songe of the sheares of Dauid.

**I** was glad, when they saide vnto me: \* We will go into the house of sh Lord. Our sete shal stande in thy gates, O Jerusalem. Jerusalem is buylded as a cytie that is at vntye in it selfe. For thyther the trybes goo vp, euen the trybes of sh Lord, to testify vnto Israel, to gpyue thanks vnto the name of the Lord. For there is the seate of iudgemente, euen the seate of the house of Dauid. O praye for the peace of Jerusalem, they shal prosper that loue the. Peace be wpythin thy walles, & plenteousnesse wpythin thy places. For my brethren and companiōs sakes, I will wpyth the prosperite. Yea, because of the house of the Lord our God, I will seke to do the good.

The. cxxiii. Psalme.

AD TE LEVAVI.

A songe of the sheares.

**A**s to the lyfte I vp myne eyes, \* thou that dwellest in the heaues. Behold, such as the eyes of seruauntes loke vnto the hand of their masters. As as the eyes of a mayde vnto the hande of her mastres: enū so our eyes wayte vpon the Lord our God, vntyll he haue mercye vpon vs. Haue mercye vpon vs, O Lord, haue mercye vpon vs: for we are vtterly despyed. Our soule is fylled with

the scozefull reproche of the wealthy, and with the despytefulnesse of the proude.

The. cxxiiii. Psalme.

NISI QVIA DOMINVS.

A songe of the sheares of Dauid.

**I**f the Lord hym self had not bene of our syde (nowe maye Israel save:) \* If the Lord hym self had not bene of our syde whē men rose vp againste vs. \* They had swallowed vs vp quicke, whē they were so wrathfully displeased at vs. Yea, the waters had drowned vs and the streame had gone ouer our soule. The deepe waters of the proude had gone, euen ouer oure soule.

But prayed be the Lord, whycche hath not gpyen vs ouer for a praye vnto theyr teeth. Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broke, and we are deluyered. \* Our helpe standeth in the name of the Lord, whycche hath made heauen and earthe.

The. cxxv. Psalme.

QVI CONFIDVNT.

A songe of the sheares.

**W**ep that put their trust in the Lord, \* shal be eue as the mount Syō, whycche maye not be remoued, but standeth fast for euer. The hylles stande aboute Jerusalem: euen so standeth the Lord rounde about his people fro this tyme forth for euermore. For the rod of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put theyr hande vnto wyckednesse. So well, O Lord, vnto those that be good & true of hert. As for such as turne backe vnto their owne wyckednesse: the Lord shal lead the forth wth the euyl doers but \* peace shal be vpon Israel.

The. cxxvi. Psalme.

IN CONVERTENDO.

A songe of the sheares.

**W**hen the Lord turned agayne sh captiuitie of Sion, the were we lyke vnto them that dreame. Then was our mouth fylled wpyth laughter, and oure tonge wpyth ioye. Then sayd they amonge the heathen: the Lord hath done greates thynges for them. Yea, the Lord hath done great thynges for vs already, wherof we reioyse. Turne our captiuitie, O Lord, as the ryuers in the southe. They that sowe in teares, shal reape in ioye. He that now goeth in bys waye wepyng and beareth forth good seede, shal doubtles come agayne wpyth ioye, and byrge his sheaues wpyth him.

The. cxxvii. Psalme.

NISI DOMINVS.

A songe of Salomon of the sheares.

**E**xcepte the Lord buylde the house, \* theyr labour is but lost that buylde it: Excepte the Lord kepeth sh cytie, the watchman waketh but in vayne. \* It is but lost labour that ye haste to ryse vp early, and so late take rest, & cate



and eate the bread of carefulnesse: for so he gynneth his beloved sleape. Lo, chyldren and y frute of the wombe are an heritage and gyfte, that cometh of the Lord. Lyke as the arrows in the hand of the gyaunt, euē so are the ponge chyldren. Happye is the man, that hath his quiver full of them, they shall not be ashamed, whē they speake with their enemyes in y gate.

The. cxviii. Psalme.

BEATI OMNES.

A songe of the sheares.

**B**lessed are all they that \* feare the Lord, and walke in his wayes. For thou shalt eate the laboures of thyne handes. Well is the, and happye shalt thou be. Thy wyfe shall be as the fruteful vyne upon the walles of thyne house. Thy chyldren lyke the Olive braunches rounde about thy table. Lo, thus shall the man be blessed, that feareth the Lord.

The Lord from out of you, shall so blesse y, that thou shalt see Jerusalem in prosperitie all thy lyfe longe. Yee, that thou shalt see thy chylders chyldren, and peace upon Israel.

The. cxviii. Psalme.

SEPE EXPUGNAVERUNT.

A songe of the sheares.

**A**nyc a tyme haue they foughte agaynst me fro my pouth vp (maye Israel nowe saye:) Yee, manys a tyme haue they vexed me fro my pouth vp, but they haue not preuailed agaynst me. The plowers plowed vpon my backe, and made longe furrowes. But the ryghteous lord hath bene the snare of y vngodly in peces. Let them be confounded and turned backwarde, as manye as haue euyl wyl at Sion. Let them be euyl as the grasle growynge vpon the house toppes, whiche wythe-rett afoze that it be plucked vp. Whereof the mower spylleth not his hande, neether he y byndeth vp the sheaves, his bolome. So that they whiche goo by, saye not so muche: as the Lord prospere you, we wyll ye you good luck in the name of the Lord.

The. cxviii. Psalme.

DE PROFUNDIS

A songe of the sheares.

**A**lt of the depe haue I called vnto y Lord, Lord heare my voyce. Oh let thine eares consyde wel y voice of my complaynt. \* Yf thou Lord wylte be extreme to marke what is done anyste, Oh Lord who maye abyde it?

For there is mercye wyth the, therfore shalt thou be feared. I loke for the Lord, my soule doth wayte for hym, in his worde is my trust.

My soule spych vnto the Lord, before the mornynge watche (I saye before the mornynge watche. O Israel, trust in the Lord, for with the Lord there is mercye, and wth hym is plentifulous redempcyon. And he shall redeme Israel from all his synnes.

The. cxviii. Psalme,

DOMINE NON EST TREA.

Dauids songe of the sheares

**O** Lord, I am not hye mynded, I haue no proude lokes. \* I do not exercise my selfe in great matters, which are to hye for me. But I refrayne my soule, & kepe it lowe, lyke as a childe that is weaned from his mother, yee, my soule is euē as a weaned childe. O Israel trust in the Lord, from this tyme forth for euermore.

The. cxviii. Psalme.

MEMENTO DOMINE, DAVID

A songe of the sheares.

**O** Lord, remember Dauid, and all his trouble. \* Howe he swore vnto the Lord, and vowed a vowe vnto y almighty God of Jacob: I wyl not come wth in the tabernacle of my house, nor clyme vp into my bed. I wyl not suffice mine eyes to slepe, nor myne eye liddes to slombe:

(neither the temples of my brayn to take anye rest.)

Untyll I fynde out a place for the temple of y Lord: an habitacyon for the myghty God of Jacob. Lo, we hearde of the same at Ephra- ta, and founde it in the woode. We wyl go in to his tabernacle and falle lowe on oure knees before his footstole. \* Arise, O Lord into thy resting place, thou art the arke of thy strength.

Let thy prestes be clothed wth ryghteous- nes, and let thy sayntes spynge wth ioyfulness.

For thy seruant Dauids sake, turne not awaye the presence of thyne anoynted. \* The Lord hath made a fayrful ope vnto Dauid, and he shall not shynke from it. \* Of y frute of thy body shall I set vpon thy seate. Yf thy chyldren wyl kepe my couenaunte, and my te- symonies that I wyl learne them: they & chyldren also shall syt vpon thy seate for euermore.

For the Lord hath chosen Sion, to be an ha- bitacyon for him selfe hath he longed for her.

Thys shall be my rest for euer, here wyl I dwel, for I haue all delyste therein. I wyl blesse her bytalles wth increase, and wyl satysfye her pooze wth breade. I wyl decke her wth precious stones, and her sayntes shall reioyse, & sing.

There shall I make \* the borne of Dauid to floryshe: I haue ordeyned a lanterne for myne anoynted. As for his enemyes, I shall cloth them wth shame, but vpon hym selfe shall his crowne floryshe.

The. cxviii. Psalme.

ECCE QVAM BONVM,

A songe of the sheares of Dauid.

**B**ehold, howe good and ioyfull a thyng it is \* brethren to dwel to- gether in vnite. It is lyke the pre- cious oymmente vpon the heade, that raine downe vnto the beard: euē vnto Arons beard, and went downe to the skyrtes of his clothynge. Lyke the dewe of hermon, whiche fell vpon the hyll of Sion.

For there the Lord promysed his blessinge, and lyfe for euermore.

The. cxviii. Psalme.

ECCE NVNC BENEDICITE,

A songe of the sheares.

Behold



# Psalm, cxxxi, v. vi. vii. viii.

**B**ehold, in (nowe) \* prayse the Lord, al  
pe seruautes of the Lord, ye that by  
nyght stande in the house of the Lord,  
cut in the courtes of the house of our God.  
\* Lyfte vp your handes in the sanctuary, and  
prayse the Lord. \* The Lord þ made hea-  
uē and earth, geue the blessing of our Zion.  
The. cxxxi. Psalm.

LAVDATE NOMEN DOMINI.

**D**\* Prayse the Lord, laude ye the name  
of the Lord, prayse it, O ye seruautes  
of the Lord. Ye that stāde in þ house  
of the Lord, in the courtes of þ house  
of our God. O prayse the Lord, for þ Lord is  
gracious. O synge prayses vnto his name, for  
it is louely. \* For why the Lord hath chosen  
Jacob vnto him self, & Israel for his owne pos-  
sessiō. For I knowe that the Lord is greates,  
and that our Lord is aboue all goddes. What  
soeuer the Lord pleased, that byd he in heauen  
and in earth, and in the see, and in ail bepe pla-  
ces. \* He byngeth forth the cloudes fro þ en-  
des of the world, & sendeth forth lighteninges

with the rapne, byngynge the wyndes oute of  
hys treasures. \* He smote the fyrst bozne of  
Egypte, both of man and beast. \* He hath set  
tokens and wonders into the myddest of the,

O thou land of Egypt, vpon Pharaō and all  
his seruautes. \* He smote dyuers nacyons,  
and slewe myghty kynges. \* He smote kyng  
of the Amozites, and Og the kyng of Basan,  
and all the kyngdomes of Canaan: \* And  
gaue theyr lande to be an herptage, euen an he-  
aytage vnto Israel hys people. Thy name  
O Lord, endureth for euer, so doth thy memo-  
ryall, O Lord, from one generatyon to an-  
other. \* For the Lord wyl auenge his peo-  
ple, and be gracious vnto hys seruautes.

\* As for the ymages of the beathen, they are  
but syluer and golde, the worke of mens handes.

They haue mouthes & speake not: eyes haue  
they but they se not. They haue eares, and yet  
they heare not, neither is ther any byeth in their  
mouthes. They that makethem, are like vn  
to them, and so are al they that put theyr truste  
in them. Prayse the Lord pe house of Israel,  
prayse the Lord pe house of Aaron. Prayse þ  
Lord pe house of Levi, pe that feare the Lord,  
prayse the Lord. Blessed be the Lord oute  
of Zion, whych dwelleth at Jerusalem.

Halleluya.

The. cxxxi. Psalm.

CONFITEMINI DOMINO.

**G**ue thanks vnto the Lord, for  
he is gracious, and hys mercy endu-  
reth for euer. O geue thanks vn  
to the God of al goddes, for his mer-  
cy endureth for euer. O thanke þ  
Lord of all lordes, for hys mercy endureth for  
euer. \* Whych onely doth greates wonders, for  
hys mercy endureth for euer. Whych by hys  
excellent wysdome made the heauens, for hys  
mercy endureth for euer. Whych layde oute  
the earth aboue the waters, for hys mercy endu-  
reth for euer. \* Whych hath made greates

lyghtes, for hys mercy endureth for euer.

The sunne to rule the day, for hys mercy en-  
dureth for euer. The moone and the starres to  
gouerne the nyght, for hys mercy endureth for  
euer. \* Whych smote Egypt with the fyrst  
bozne, for his mercy endureth for euer. And  
brought out Israel from amonge them, for hys  
mercy endureth for euer. Whych a myghty  
hande and a stretched out arme, for hys mercy  
endureth for euer. Whych deuided the red see  
in two partes, for hys mercy endureth for euer.  
\* And made Israel to goo thowowe the myd-  
deste of it, for hys mercy endureth for euer.

But as for Pharaō and hys hooste, he ouer-  
threwe them in the red see, for hys mercy endu-  
reth for euer. \* Whych led his people thowowe  
the wilderness, for his mercy endureth for euer.

\* Whych smote great kynges for hys mercy  
endureth for euer. Pee, & slewe myghty ky-  
nges, for hys mercy endureth for euer. \* He  
smote kyng of the Amozites, for his mercy endureth  
for euer. And Og the kyng of Basan, for his  
mercy endureth for euer. And gaue awaye  
their lande for an herptage, for his mercy endu-  
reth for euer. Euen for an herptage vnto Is-  
rael hys seruaunt for his mercy endureth for e-  
uer. Whych remembred vs, whē we were in trou-  
ble: for his mercy endureth for euer. And hath  
deliuered vs fro our enemyes, for his mercy en-  
dureth for euer. \* Whych geueth fode to al flesch.  
for his mercy endureth for euer. O geue thanks  
vnto þ god of heauē, for his mercy endureth for  
euer. \* O geue thanks to the Lord of lordes, for hys mercy  
endureth for euer.

The. cxxxi. Psalm.

(of Jerem.)

SUPER FLUMINA.

**B**y the waters of \* Babilō we late  
downe and wept, when we remem-  
bered vs in the house of Zion. As for oure  
harpes we hanged them vp vpon  
the trees þ are therein. For they  
that led vs away captiue, requyred of vs then  
a songe and melodye in oure heynesse. synge vs  
one of the songes of Zion. Howe shal we synge  
the Lordes songe in a straunge lande? If I  
forget the, O Jerusalem, let my eyght hande  
forget her conynge. If I do not remembre  
the, let my tōge cleaue to the rofe of my mouth.

Pee, if I preferre not Jerusalem in my myght.  
Remember the chyldren of \* Edom, O Lord  
in the daye of Jerusalem, howe they sayd downe  
w it down w it eue to þ ground O daughter of  
Babilō, wasted wth misery, pee, happily shal  
he be, that rewardeth the as thou hast serued  
vs. \* Blessed shal he be, that taketh thy chil-  
dren, and throweth them agaynst the stones.

The. cxxxi. Psalm.

A Psalm of David.

CONFITEBOR TIBI.

**I** will geue thanks vnto the, O  
Lord, wth my hole hert: eue before  
the goddes wll I synge prayse vn-  
to the. \* I wll worshyppe towarde  
thy holy temple, & prayse thy name,  
because



because of thy louinge kyndnesse and truth for thou hast magnified thy name, and thy worde aboue all thynges. When I called vpon the, thou heardest me, and enduedest my soule with muche strength. All the kynges of the earth shall prayse the: O Lord, for they haue hearde the wordes of thy mouth. Pce, they shall singe

**I**n the wayes of the Lord, that greates is the glorye of the Lord. \* For though the Lord be hye, yet hath he respect vnto the lowlye. as for the proude, he beholdeth hym a farre off. Though I walke in the myddest of trouble, yet shalt thou relesse me: thou shalt stretch forth thyne hande vpon the furrows of myne enemies, and thy ryght hande shall saue me. The Lord shall make good his louinge kyndnesse toward me: pce, thy mercie, O Lord endureth for ever, \* de spyle not then y workes of thyne owne handes.

The. cxxix. Psalme.

DOMINE PROBAVI.

To the chaunter, a Psalme of David.

**O** Lord, thou hast searched me out, and knowen me. Thou knowest my downe syttinge and myne vprisyng: thou understandest my thoughtes longe before. Thou art about my path, and aboue my bed: and speest out all my wayes. For so, there is not a worde in my tonge, but thou, O Lord knowest it all together. Thou hast fasthyoned me behynde and before, and layd thyne hande vpon me. Such knowledge is to wonderfull and excellent for me: I can not attayne vnto it. \* Whither shall I go then from thy

**I** spyte or whither shall I go then fro thy presce? If I clpme vp into heauen, thou art there:

If I go downe to hell, thou art there also. If I take the wynges of the morning, & remayne in the uttermost partes of y see. Euē there also shall thy hande leade me: & thy ryght hande shall holde me. If I saye: peradventure the darkenesse shall couer me, then shall my night be turned to daye. Yea, the darkenesse is no darknesse with the, but the nyght is all cleare as the daye the darknesse and lpght to the are bothe a lyke. For my reynes are thyne, thou hast couered me in my mothers wombe. I wyll geue thanks vnto the for I am fearfully & wonderfully made maruelous are thy workes, & that my soule knoweth ryght wel. My bones are not vpd from the, though I be made secretly & fasthyoned beneth in the earth. Thyne eyes vpd se my substance, yet being vnperfect and in thy boke were all my members wyptten.

**W**hych daye by daye were fasthyoned, when as yet there was none of them. Howe deere are thy counceils vnto me, O God? O howe great is the summe of them? If I tel the, they are more in nombre then the sande. When I wake vp, I am present wyth the. Whyt thou not slay the wycked, O God: departe from me ye bloudy ryng men. For they speake vnrightheouslye agaynst the, and thyne enemies take thy name in vayne. Do not I hate them, O Lord, that hate y: ad am not I greeued with those that rise vp agaynst the? Yea, I hate them ryght sore,

such as though they were myne enemyes.

\* Crye me, O God, and seke the grounde of myne hert proue me & examen my thoughtes.

Loke well yf there be anye waye of wyckednesse in me, & leade me in the waye euerslastyng.

The. cxi. Psalme.

ERUPE ME.

To the chaunter, a Psalme of David.

**D**eliver me, O Lord, from the euell man, and preserue me from the wycked man. Whyche ymagyne myschete in theyr hertes & styre vp strife al the daye longe. They haue warpened theyr tonges lyke a serpent: \* Adders son is vnder their lppes. Sela. Hepe me, O Lord, from the handes of the vngodly: preserue me from the wycked mē, whyche are purposed to ouerthrowe my goynge. The proude haue layde a snare for me and spred a net abroade w coardes pce, and set trappes in my way. Sela. **I**

I saye vnto the Lord: thou arte my God, heare the voyce of my prayers, O Lord. O Lord God, thou strenght of my health, thou hast couered my heed in the daye of battayle. Let not the vngodly haue bys desyre, O Lord, let not bys myscheuous ymagynacion prosper lest they be to proude. Sela. \* Let the myschete of theyr owne lppes fall vpon the heed of them, & compasse me about. Let boote burnyng cooles fall vpon them: let them be caste into y fyre and into the pit, that they neuer rise vp againe. A man full of wordes shall not prosper vpon y carthe: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lord wyll avenge the poore, and maynteyne y cause of the helplese. The ryghteous also shall geue thanks vnto thy name, and the iust shall continue in thy lpghte.

The. cxli. Psalme.

A Psalme of David.

DOMINE CLAMAVI.

**O** Lord, I call vpon the: haste the vnto me, and conyder my voyce, when I crye vnto the. Let my prayer be set forth in thy sight, \* as the incense, & let y lpght vnto the be an euening sacrifice. \* Set a watch, O Lord, before my mouth and kepe the doore of my lppes. O let not myne hert be inclyned to any euell thing, let me not be occupied in vngodly workes, with the men that wyke wyckednes, leaste I eat of such thynges as please them. Let the ryghteous rather smyte me frendly and reprove me.

**B**ut let not their precious balmes, breake myne heade: pce, I wyll praye yet agaynst their wyckednes. Let their iudges be ouerthrowen in stony places, that they may heare my wordes for they are swete. Our bones lye scattered before the pyt, lyke as whe one breaketh ad beweth wood vpon the carth. But myne eyes loke vnto y, O Lord God in the is my trust, O cast not out my soule. Hepe me from the snare whych they haue layde for me, and from the trappes of the wycked doers. Let the vngodly fall into theyr owne nettes together:

and



and let me euer escape them.

The. cxlii. Psalme.

VOCE MSA AD DOMINVM.

The instruccyon of Dauid, a prayer  
when he was in the caue.

A



\* Cryed vnto y<sup>e</sup> Lord with my voice:  
per, euen vnto the Lord dyd I make  
my supplicacon. I powred out  
my complayntes before hym, and the  
wed hym of my trouble. When my sprete was  
in heynnes, thou knewest my path in the waye  
wherin I walked haue they pynclpe laped a  
snare for me. I looked also vpon my ryghte  
hande, & se, there was no mā that wolde knowe  
me. I had no place to flee vnto and no man  
cared for my soule. I cryed vnto the, O Lord,  
and sayde: thou art my hope and my porcion in  
the lande of the lyfynge. Consydre my com-  
playnte. for I am brought very lowe. Del-  
iuer me from my persecutours for they are to  
stronge for me. Rynge my soule out of pry-  
son, that I may geue thanks vnto thy name:  
whych the thynge yf thou wylt graunte me, then  
shall the ryghteous resorte vnto my company.

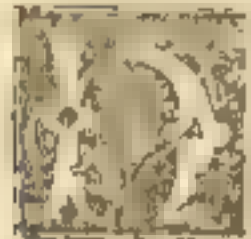
The. cxliii. Psalme.

DOMINE EXAUDI.

A

A Psalme of Dauid (when his sonne  
conne persecuted hym)

A



Care my prayer, O Lord, and con-  
sydre my desyre: hearken vnto me  
for thy truth & righteousnes sake.

And entre not into iudgemente  
with thy seruaunt: for \* in thy sight  
shall no man lypynge be iustified. For y<sup>e</sup> ene-  
my hath persecuted my soule: he hath smytten  
my lyfe downe to the grounde: he hath layd me  
in the darkenes, as the men that haue bene longe  
dead.

Therefore is my sprete vexed wythin  
me: and my hert wythin me is desolate. \* Yet  
do I remembre the tyme past, I muse vpon all  
thy workes: yea, I exerceple my selfe in the wor-  
kes of thy handes. I stretch forth myne han-  
des vnto the: my soule gaspeth vnto the as a  
thyrstye lande. Selah. \* Heare me, O Lord,  
and that seene: for my sprete waxeth fapure,  
hyde not thy face from me, lest I be lyke vnto  
them that goo downe into the pyt. O let me  
\* heare thy louynge kyndnes by tymes in the  
mornynge for in the is my trust, shewe thou me  
the waye that I shulde walke in, for I lyfte vp  
my soule vnto the. Delpue me, O Lord, fro  
myne enemyes: for I spe vnto the to hyde me.

Teach me to do the thynge that pleaseth the,  
for thou arte my God, let thy louynge sprite  
leade me forth vnto the lāde of ryghteousnes.

Mypken me, O Lorde, for thy names sake  
& for thy ryghteousnes sake byynge my soule  
out of trouble. And of thy goodnes slay mine  
enemyes, and destrope o<sup>r</sup> thers that were my  
soule, for I am thy seruaunt.

The. cxliiii. Psalme.

BENEDICTVS DOMINVS.

Of Dauid.



Blessed be the Lorde my strengthe, I  
whych teacheth my handes to war,  
& my fyngers to fyght. My hope  
and my fortresse, my castel, and de-  
liuerer, my defender in whome I  
truit, whych subdueth my people that is vnder  
me. \* Lord, what is man that thou hast such  
respect vnto him? O y<sup>e</sup> sonne of mā, that thou  
so regardest him? \* Man is lyke a thynge of  
nought, hys tyme passeth away like a shadowe.

Howe thy heauens O Lord, & come downe,  
touche the mountaynes, and they shall smoke.

Cast forth the lyghtenynge, and teare them  
oute out thynne arrowes, and consume them.

Sende downe thynne hande from aboue, deli-  
uer me, and take me oute of the greete waters,  
from the hande of straunge chyldren. Whose  
mouth talketh of vanyte, & their ryght hand is  
a ryghte hande of wyckednes. I wylt sponge a  
newe longe vnto the, O God, and synge pray-  
ses vnto the vpon a ten strynge lute. Thou  
that geuest byctory vnto kynge, and haste de-  
liuered Dauid thy seruaunt from the parell of  
the swearde. Saue me, and delpue me from  
the hande of straunge chyldren, whose mouthe  
talketh of vanyte, and their ryghte hande is a  
ryghte hande of iniquyte. That our sonnes  
maye growe vp as the ponge plantes, & that  
our daughters may be as the polished corners  
of the temple. \* That our garners may be ful  
and plenteous wyth all maner of stoor: y<sup>e</sup> oure  
shepe maye byynge forth thousandes & ten thou-  
sandes in our stetes. That oure oxen may be  
stronge to laboure, that there be no decap, no  
leadynge into captiuyte, and no complayninge  
in oure stetes. Happy are the people that be  
in such a case: yea blessed are the people whych  
haue the Lord for theyr God.

The. cxlv. Psalme.

EXALTA BO TE DEVS.

A thankesgeynge of Dauid.



\* Wylt magnifye the, O God, my  
kyng, and I wylt prayse thy name  
foreuer and euer. Euery daye wylt  
I geue thanks vnto the, and praise  
thy name foreuer and euer. Great  
is the Lord, and merueylous worthy to be pray-  
sed. there is no ende of hys greatnes. One  
generacon shall prayse thy workes vnto ano-  
ther, and declare thy power. As for me I wylt  
be talkynge of thy workes, thy glorie, thy  
prapse, and wonderous workes. So that me  
shall speake of the myght of thy merueylous ac-  
tes, and I wylt also tell of thy greatnes. The  
memoypail of thynne aboundaunt kyndnes shal  
be shewed, and men shal singe of thy ryghte-  
ousnes. \* The Lorde is gracious and merciful,  
longe sufferynge, and of great goodnesse. The  
Lord is louynge vnto euery mā, and his mercy  
is ouer al his workes. All thy workes prayse  
the, O Lord, and thy sayntes geue thanks vn-  
to the. They shewe the glorie of thy kyngdō,  
and talke of thy power. That thy power, thy  
glorie and myghtnesse of thy kyngdom, might  
be knowe.



**B**e known vnto men. \* Thy kyngdome is an  
Deut. 33. 2  
and wil. 2  
Luk. 1. 33  
everlastyng kyngdome, and thy dominyon en-  
dureth throuwe out all ages. The Lorde up-  
holdeth all such as fall, and lyftech vp al those  
that be lowe. \* The eyes of all wayte vpon  
the, and thou ghest the their meate  
in due season. Thou openest thynne hande, and  
fyllst all thynges lyuing wth plentousnesse  
The Lorde is ryghteous in all hys wayes, &  
holp in all hys workes. The Lorde is nye vnto  
Deut. 33. 2  
all them \* that call vpon hym, pee all suche  
as call vpon him saythfuly. He wyl fulfyll  
the desyre of them that feare hym, he also wyl  
heare their crye, and wyl helpe them. The  
Lorde preserveth all them that loue hym, but  
scattereth abroade all the vngodly. By mouth  
shal speake the prayse of the Lorde, & let al flesh  
geue thākes vnto his holp name for ever & ever.

**Balletupa.**

**P**raise ye the Lord, O my soule: Whyle  
I lyue wpll I prayse the Lord: yee  
as longe as \* I haue any berenge,  
I wpl sing prayses vnto my God.  
\* O put not your trust in prin-  
ces, nor in any child of mā, for there is no helpe  
in them. For when the breache of man goeth  
forth, \* he shal turne awayne to his earth, and  
then all his thoughtes perishe. Blessed is he  
that hath the God of Jacob for his helpe, \* and  
whose hope is in the Lord his God. Whiche  
made heauen and earth, the see, and al that ther  
in is, whiche keperth his promysse for euer.

13 **U**nike helpe theli to right that suffer winge,  
wyche fedeth the hongre. The Lorde loseth  
men out of prison, the lorde geueth syght to the  
blynde. The Lorde helpeth them vppare fal-  
len, the Lorde careth for the ryghteous. The  
Lorde careth for the straungers, he defendeth  
fittacles and wydowe as for the way of the vi-  
godly, he turneth it vpside downe. The Lorde  
thy God, O **S**ion: shalbe kynge for evermore,  
and thow out all generacions. **H**alleluya.

**P**raise the Lord, for it is a good thing  
to synge prayse vnto oure God yee, a  
ioyfull and pleasaunt thing is it to be  
thankfull. The Lorde doth buylde  
vp Ierusalem, and shall gather together þ out-  
castes of Israel. he healeth those that are bro-  
ken in harte and geueth medecine to heale their  
synnesh. \* he telleth the nombze of the star-  
res, and calleth them all by their names.

Great is our Lorde, and great is his power: p<sup>er</sup> hys wyl<sup>l</sup> dome is infinite. The Lorde setteth up the meke, and bypnygeth the vngodlye downe to the ground. \* *Synge vnto the*

**B** Lord with thanksgyvinge, syng prayse w<sup>th</sup>  
 the harpe vnto our God. Which couereth the  
 heauen w<sup>th</sup> cloudes. & prepareth raine for  
 the earth, & maketh the grasse to growe vpon  
 mountaynes, & (and herbe for the vse of men, Which

geueth foddre vnto the cattell, ⁊ and feedeth the  
pouge rauens that call vpon hym. He hath  
not pleasure in the strength of an horse, neyther  
depyteth he in any mans legges. But ⁊ Lordes  
beloue is in them that feare hym, and put theys  
trust in hys mercy. Prayse the Lord, O Ieru  
salem: prayse thy God, O Sion. For he hath  
made fast the barres of thy gates, and hath bles  
sed thy chylde wythin the. He maketh peace  
in thy borders, and fylleth the with the flour of  
wheat. He sendeth forth his commaundemens  
vpon earth, and hys worde runneth very wyte  
ly. He geueth snowe lyke woll, and scattereth  
the hoarfrost lyke ashes. He cattereth foete, &  
ysc lyke moxels, who is able to abide his frost?  
He sendeth out his worde and melteth them,  
he bloweth with his winde, ⁊ the waters flowe.  
He sheweth hys worde vnto Iacob, his statu  
tes ⁊ ordinaunces vnto Israel. He hath not  
dealt so w any nation, neither haue they heare  
knowledge of hys lawes. Halleluyah.

**O** Prayse of Lorde of heauen, prayse him  
in the heig. v. Prayse him all ye an-  
gels of his, prayse him all his hood.  
Prayse hym Sunne & Moone, prayse  
hym all ye starrs and lyght. Prayse hym all  
ye heauens, and ye waters that be aboute þe hea-  
uens. Let them prayse the name of the Lord,  
for so he spake the word, and they were made: \* he com-  
maunded, and they were created. he hath made  
them fast for euer and euer, he hath geuen them  
a lawe, whiche shall not be broken. Prayse þe  
Lord vpon earth ye dragons, and all depes.

Rye and hye, snowe and vapors, wynde &  
 Bozme, fullfyllynge his worde. Mountayns  
 and all bylles, frutefull trees and all Cedres.

Beastes and ail catell, wormes and feathered  
fowles. Kynges of the earth and all people.  
Prynces and all iudges of the worlde. Yonge  
men and maydens, olde men & chyldren prayse  
the name of the Lorde, for hys name onely is ex  
cellent, and hys prayse aboue heauen & earth.

He shall calte the borne of bys people, at bys  
sayntes shall prayse hym, euen the chyldren of  
Israel, euen the people that seruet hym.

**Q**\* Singe vnto the Lord a newe sōge,  
let þe congregacion of sayntes praise  
hym. Let Israel reioyse in hym  
that made hym, and let the chyldren  
of Zion be toptull in the þeꝝ kyng. Let them  
praise hys name in the danee, let them synge  
psalms vnto hym wyth tabier and harpe. For  
the Lorde hath pleasure in his people, and hel-  
peth the meke herted. Let the sayntes be topt-  
ull wyth gloꝝy, let them reioyse in the þeꝝ bed-  
des. Let the praysec of God be in their mouth,  
and



# The Proverbs.

**Job. 11. 1. 2.** and \* a two edged swerde in their handes. To be auenged of the heathen, and to rebuke the people. To bynde the kynges in chaynes, & the nobles wyth lynkes of yron. \* That they maye be auenged of them, as it is wyrtre: suche honour haue all hys sayntes.

Hallelupah.

The. cl. Psalme.

LAVDATE DOMINVM IN.

Hallelupah.

**A** Praise God in his holynesse, praise hym in the firmamente of his power. Praise hym in hys noble actes, praise hym accordynge vnto hys excellent greatnesse. Praise hym in the sounde of the trumpet, praise hym vpon the lute and harpe. Praise hym in tymbales and daunces, praise hym vpon the stringes and pype.

Praise hym vpon the wel tuned cymbales, praise hym vpon the loude cymbales. Let euery thyng that hath breath, praise the Lord.

Halleluah.

Praise the euerlastynge.

The ende of the Psalter.

## The Proverbs of

Salomon.

The first Chapter.

The prynces of wisdom. We maye not beken vnto the voluptuous association & insynnes of synners. Wisdom complayneth her to be despised of all men, & propheseth destruction vnto her despisers.

**A** The Proverbs of Salomon the sonne of Dauid kyng of Israel to learne wysdome, & to perceiue the instructiō and to perceiue the wordes of vnderstanding: and thereby to receiue prudence, righteousnes iudgement and equitye. That the very simple myght haue wytte, and that the pōge mē myght haue knowledge and true vnderstandynge. By hearynge, the wyse man shall come by more wysdome: ad he that is endued wyth vnderstandynge, shall optayne wytte to perceiue a parable, and to interpretacyon therof, the wordes of the wyse, ad the darcke speeches of the same. \* The feare of the Lord is the begynnynge of wysdome. But folles despise wysdome and instructiō. My sonne, heare thy fathers doctryne and forsake not the lawe of thy mother, for that shall bringe grace vnto thy heade, and shall be as a chayne about thy necke. My sonne, consent not vnto synners, yf they entpse the, and saye: come wyth vs, we wyl lape wapte for bloude, and luche pryuelpe for the innocent without a cause we shall \* swallowe them vplyke the hell, and deuoure them quicke ad hole, as those that go downe into the pyt. So shall we finde al maner of costly riches, and fyll oure houses wyth spyles. Cast in thy lot amonge vs, & let vs haue al one purse. My

sonne, walke not thou with them: refrayne thy fote from their waye. For \* their fete runne to euell: & are hasty to shed bloude. But in wayne is the net layd forth before the byrdes eyes, yea they them selues lape wapte one for anothers bloude & one of them wolde slep another. These are the wayes of al such as be couetous, the one wolde rauyn anothers lpe. \* Wisdom cryeth wythout, & putted forth her voice in the stretes. She calleth before the congregacion in the opē gates, and she weth her wordes thowowe the cytie, saying: O ye chyldren, howe longe wyl ye loue chyldyshnes: howe lōge wyl the skorners delpte in scoynynge, and the vnwyse be cummyng vnto knowledge? Turne you vnto my correccion: lo I wyl expresse my mynde vnto you, & make you vnderstande my wordes. \* I haue called, ad ye refused it. I haue stretched out my hand, and no man regarded it. but all my counsels haue ye despyled: and set my correccion at naught. Therefore shall I also laughe in your destruction, and mocke you, when that thyng ye feare cometh vpon you euen when the thyng that ye be afrayde of, falleth in sodenlye lyke a storme, and your mysery lyke a tempeste: yea, when trouble and heynnes cometh vpon you. Then shall they call vpon me, but I wyl not heare: they shall seeke me early, but they shall not fynde me. And that because they hated knowledge: and receyued not the feare of the Lord: but abhorred my counsell, & despyled all my correccion. Therefore shall they eate the frutes of theyr owne waye, & be fylled wyth their owne inuencionys, for the turnynge away of the vnwyse shall slepe them, & the prosperite of foolles shall be their owne destruction. \* But who so hearkeneth vnto me, shall dwell safely, & be sure from anye feare of euell.

The. ii. Chapter.

Wysdome is to be embraced and set by. And aduice of a wroth woman is to be eschewed.

**A** Sonne, yf thou wylt receyue my wordes and kepe my commaundementes by the, that thou wylt enclype thyn eares vnto wysdome, applpe thyn eare hert the to vnderstandinge. For yf thou cryest after wysdome, and callest for knowledge: yf thou seekest after her as after money, and diggest for her as for treasure, then shalt thou vnderstande the feare of the Lord, and fynde the knowledge of God. \* For it is the Lord that geueth wysdome, out of hys mouth cometh knowledge and vnderstanding. He byderth vpon helth for the righteous. He preferueth the wellfare of the righteous ad defendeth them that walke syncerely: he kepeth them in the right path, and preseruethe the waye of such as serue him with godlynes. The shalt thou vnderstande righteousnes, iudgement, & equitye: yea and euery good path. When wysdome entereth into thyn eare & thy soule delite in knowledge: the shall counsel preferue the, & vnderstandynge shall kepe the. That thou mayst be deliuered fro the euill waye, and from the mā that speaketh frowarde thynges. From such as leane the

Job. 11. 1. 2.

Job. 11. 1. 2.

Job. 11. 1. 2.

Job. 11. 1. 2.

Job. 11. 1. 2.

Job. 11. 1. 2.

Job. 11. 1. 2.



the hye strete, & walke in þe wayes of darknesse: whych reioyce in doyng euel, and delpte in wicked thinges: whose wayes are croked, and they frowarde in theyr pathes.

**E** That thou mayst be deliuered also\* from þe straunge woman, & fro her þe is not thyne owne: whych geueth swete wordes, forsaketh the husband of her yowth, and forgetteth the covenante of her God. For her house is enclined vnto death, and her pathes vnto hell. All they that goo in vnto her come not agayne, neyther take they hold of the way of lyfe. Therefore, walke thou in the way of such as be vertuous, & kepe the pathes of the ryghteous. For the iust shall dwell in the laude, and they þe perfect shall remaine in it, but þe vngodly shall be roted out of þe lande, & the wicked doers shall be roted out of it.

**The.iii. Chapter.**

**The commaundementes of God must be diligently regarded and observed.**

**I** Sonne, \* forget not thou my lawe but se that thine heart kepe my commaundementes. For they shall prolonge the dayes and yeares of thy lyfe and bypunge the peace. Let mercy & faythfulness neuer go from the: bynde the aboute thy necke & wyte the in the tables of thyne hart. So shalt thou fynde fauoure and good vnderstandyng in the lyght of God and men. Put thy trust in God wth al thyne hart: & leane not vnto thine owne wyte. In all thy wayes haue respect vnto hym & he shall order thy goynges. \* Be not wise in thyne owne conceyte: but feare the Lorde, and departe from euill so shall thy nauel be whole, & thy bones ströge. \* Honour the Lord with thy substance: & with the fyrst lynges of al thyne increase, & (grue vnto the poore,) so shall thy barnes be fylled wth plētousnesse: and thy presses shall flowe ouer wth swete wyne. My sone despyse not the chastening of the Lorde, neither fapne when thou art rebuked of hym. \* For whom þe Lord loueth, hym he chasteneth, & yet delpteth in hym, euen as a father in his owne sone. Well is hym that fyndeth wysdome, & opteyneth vnderstandyng, for the gettyng of it is better than any marchaundyse of syluer, & þe pryse of it is better then golde. \* Wysdome is moore worthy then precyous stones: & all the thynges þe thou canst despyse are not to be compared vnto her.

Alpon her ryght hande is löge lyfe, & vpo her left hande is ryche & honoure. Her wayes are pleasur wapes, & all her pathes are peaccable. She is a \* tree of lyfe to them that laye holde vpon her, & blessed is he that kepeth her faste. Wlth wysdom hath the Lord layde the foundacyon of the earth & thowowe vnderstandyng hath he stablyshed the heauens. Thowowe bys wysdome the deapthes breake vp, and the cloudes droppe downe the dewe. My sone, let not thise thynges departe from thyne eyes: but ake my lawe and my counsell, that thou mayste haue þe pleasure of löge lyfe and vnderstandyng. For they shall be lyfe vnto my soule, and grace vnto my mouth. Then shalt thou walke safely in thy waye: & thy fote shall not stumbe. \* If thou

sleepste, thou shalt not be afayde, but shalt take thy rest, & slepe sweetly. Thou needest not to be afayde of any sodeyne feare, neyther for þe vyolent rushyng in of the vngodly, when it cometh. For the Lord shall städe by thy syde, and kepe thy fote, that thou be not takē. With drawe no good thinge from the that haue nede, so löge as thyne hand is able to do it. Say not vnto thy neighbour: go thy way, & come agayne, to morowe wyl I geue the: where as thou hast now to geue hym. Intende no hurte vnto thy neighbour, seynge he doth dwel in rest by the. Serue not lyghtly wth any man wthout a cause, where as he hath done the no harme.

\* Followe not a wycked man, and chose none of his wayes: for the Lord abhorreth þe frowarde: but bys counsell is amonge the ryghteous.

The curse of the Lorde is in the house of the vngodly, but he blesteth the dwellynge of þe ryghteous. As for the scornfull dothe not he laugh them to scorn: but he geneth grace vnto þe lowly. The wyse shall haue honoure in possesid, but shame is the promociō that fooles shall haue.

**The.iii. Chapter.**

**Wysdome an her frutes ought to be searched.**

**E**ate, O ye chyldren, the fatherlye exhortacion, and take good hede, that ye maye learne wysdome.

For I haue geuen you a good doctryne, forsake not ye my lawe.

For when I my self was my fathers dere sone, and tenderly beloued of my mother: he taughte me also, and sayde vnto me. \* Let thyne harte receaue my wordes, kepe my commaundementes, & thou shalt lyue. Get the wysdome: & get the vnderstandyng, forgette not the wordes of my mouth, and wyynke not from them. Forsake her not and we shall preserue the: loue her and we shall kepe the.

The chiefe paynt of wysdome is, that thou be wyllynge to obtayne wysdome: and before all thy goodes to get the vnderstandyng. \* Make moche of her and we shall promote the: Yea, if thou embrace her, we shall bypunge the vnto honoure. She shall make the a gracyus hede, and garnyshe the wth a crowne of glozpe. Heare my sone, & receaue my wordes: and the yeares of thy lyfe shall be many. I haue shewed the, the waye of wysdom, & led the into the ryght pathes. So that if þe goest therein, there shall no straitnes hinder þe, & whē thou runnest, þe shalt not fall.

Take faste holde of doctryne, and let her not goo. kepe her, for we is thy lyfe. \* Come not in the pathe of the vngodly, and walke not in the waye of the wycked. Abhorre it, and go not therein: departe asyde, and passe ouer by it. For they cannot slepe, excepte they haue fyrste done some myschefe: neyther take they any reste, excepte they haue first done some harme. For they eate the breade of wyckednesse, and drynke the wyne of robbery. The pathe of the right wyse shyneth as the lyght that is euer byghter and byghter vnto the perfecte daye. But the way of the vngodly is as the darkenes, they knowe not where they falle.

**DD My sone**



the hye strete, & walke in þe waies of darknesse: whych reioyce in doyng euel, and delpte in wicked thinges: whose wayes are croked, and they frowarde in theyr pathes.

**E** That thou mayst be deliuered also\* from þe straunge woman, & fro her þe is not thyne owne: which geueth swete wordes, forsaketh the husband of her yowth, and forgetteth the cōtenaunt of her God. For her house is enclined vnto death, and her pathes vnto hell. All they that goo in vnto her come not agayne, neyther take they hold of the way of lyfe. Therefore, walke thou in the way of such as be vertuous, & kepe the pathes of the ryghteous. For the iust shall dwell in the laude, and they þe perfect shall remaine in it, but þe vngodly shall be roted out of þe lande, & the wicked doers shall be roted out of it.

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**DD My sone**



# The Proverbs

Deute xl. b  
and 31c

**My sonne, marke my wordes, & encline thine eare vnto my sayinges. Let them not departe from thine eyes, but kepe them euen in the midst of thine herte. For they are lyfe vnto all those that fynde them, & healethe vnto all theyr bodyes. Kepe thine herte with all diligence, for ther vpon hangeth lyfe. Put a wape fro the a forward mouth, and let the lippes of sleaundze be farre fro the. Let thine eyes beholde the thing þis ryght, & let thine eyes beholde lone streyght befoze the. Ponder the path of thy feet, & let all thy wayes be ordred a ryght. Turne not asyde, neyther to the ryghte hande, nor to the left: but wythholde thy fote from euell.**

1 Petr. 1. b  
8. 11. b

(For the Lorde knoweth the wayes that are on the ryghte hande. As for the wayes that be on the left hande, they be froward. For he shall direct the goyng, & the wayes he shall gyde in peace.)

## The v. Chapter.

He warneth to eschue and kepe whozome: He sheweth howe prodigalite & wastfull spendyng. He warneth vs to lye of our owne laboure. & to must some thyng wyse.

3

**My sonne, geue hyde vnto my wyf-dome, & bothe thine eare vnto my prudence. that thou mayest regard good counsaill, and that thy lippes maye speake knowledge.**

(Apply not thou thy selfe to the dyscreetnesse of a woman)

pro. 11. b  
and, vii. a

**For the lippes of an harlot are a droppynge honye combe, and her throte is more glystering then oyle. But at the laste she is as bytter as wormewood, and as sharpe as a two edged swerde. Her fete go downe vnto death, and her stappes pearce thozowe vnto hell. Perchaunce, thou dwellyng wyth her, wilt ponder the path of lyfe: so vntedfast are her wayes þ thou canst not knowe them. Heare me nowe therfoze (O my sonne) and departe not from the wordes of my mouth.**

4

**Kepe thy wape farre from her, and come not nye the doores of her house. That thou geue not thy strength vnto other, and thy eares to þ cruell. That other men be not fylled with thy goodes, and þ thy labours come not in a straunge house. Yea, that thou mourne not at þ last whē thou hast spelt thy body and lusty grene youth) and the say: Alas, why hath I nuretted why þyd my herte despise correction. Therfoze was not I obedyent vnto the voyce of my teachers, and hearkened not vnto the that enforment me. I am come almost into all myssfortune in þ midst of the multitude & congregacyon. Wrynke of the water, of thine owne well, of the ryuers that runne oute of thine owne springes. Let thy welles flowe out abroade, that there maye be ryuers of waters in the stretes, but let them be onely thine owne, and not straungers wyth the. Let thy well be blessed, and be glad wyth the wyse of thy youth. Louynge is the hynde, and frendly is the roo: let her breastes alwaye satisfye the, and holde the euer content wyth her loue. My sonne, why wilt thou haue pleasur in an harlot, & embrace the bosome of another woman? For every mans wayes are open in the syght of the Lorde, and he pondereth all their goynges. The wyckednesse of þ vngodly shall catche him self, and with the snare of his owne**

Joh 8. 11. a  
8. 11. c

**synnes shall he be trapped. He shall dye with out amendemente, and for þys greate foolynesse he shall go astraye.**

**The vi. Chapter.**

The slouthfull and sluggish is spoked and styred to worke. The lesse malych is reproued. A woman ye ought to be earnestly auoyded.



**My sonne, if thou be suertye for thy neyghbour, and hast fastened thine hand for another man, þ art bounde wyth thine owne wordes, & taken w thine owne speche. Therfoze my sonne do thys, & thou shalt be discharged: when thou art come into thy neyghbours daunger. So thy wayes then soone, vnto thy self, & wyth thy frendes intreat thy credit our: let not thine eyes slepe, nor thine eyes beholde slombze. Saue thy self as a doo from the hand of þ hunter, and as a byrde from the hande of the fowler. So to the enemye (thou sloughgarde) consydre her wayes, and learne to be wyse. She hath no guide, nor ouerleas, nor ruler: yet in þ somer she prouydeth her meat, and gathereth her fode togyther in the haruest. Howe longe wilt thou slepe thou sluggish man? When wilt thou aryse oute of thy slepe. Vnto sleape on thy litle, slombze a litle, folde thine handes togyther yet a litle, that thou mayst slepe. so shall pouerty come vnto the as one that trauayleth by the wape & necessitie lyke a weaponed man.**

pro. 11. a  
8. 11. c

pro. 11. a

(But if thou be not slouthfull, thy hardnesse shall come as a springing well, and pouertye shall fyre farre from the.)

45

**And vngodly person, a wycked man goeth w a forward mouth, he wycketh wyth his eyes, he tokeneth wyth þys fete, he popnted w his fingers, he is euer ymagynung mischefe & froward mysse in his herte, and causeth discord. Therfoze shall his destruction come hastily vpon hym, so denyly shall he be all to broke, and not be healed. For the spre thynges doth the Lorde hate, and the slouthfull he utterly abhorreth. A proud lorde, a lypinge tonge, handes that shed innocent blood, an herte þ goeth about w wycked ymagynacyons, & fete that be swyft in cunnynge to do myschefe, a false wytnesse þ byryngeth vpon lyes, and such one as soweth discord amonge brethren.**

pro. 11. a

pro. 11. a

psal. 119. b

pro. 11. a

**My sonne, kepe thy fathers comaundement, & forsake not the lawe of thy mother. Put the vpon together in thine herte, & bynde them about thy neck. That they may lead þ where þ goest, preserve the whē thou art a slepe, & that when þ awakest, thou mayest talke of the. For the comaundement is a lantern, & the lawe a lighte: pea chastenynge & nuretur is the waye of lyfe, & they may kepe the from the euell woman, and from the flatterynge tonge of the harlot, that thou luste not after her bewtye in thine herte, and lest thou be taken wyth her fayre lookes.**

**An harlotte wyll make a man to begge þys byred, and a woman wyll hunt for the precyous lyfe. May a man take fyze in his bosom, and þys clothes not be brente?**

**Can one go vpon hoot cooles, and his fete not be hurte? Euen so, whoso euer goeth into his neyghbours wyfe & toucheth her, can not be vngylte. He do not utterly despyse a thefe that**

pro. 11. a



that stealeth, to satysfye hys soule whē he is bū  
grepe: but yf he maye begotten, he restozeth a  
gayne seuen tymes as moche, or els he maketh  
recompence withal the good of his house. But  
whoso commytteth aduouty wpth a woman,  
he is afoole, and bynggeth his lyfe to destruc-  
on. He getteth him selfe also shame and dysho-  
nour, suche as shal neuer be put oute. For þe  
louly & wyath of the mā wyl not be intreated:  
no, though thou woldest offre him great gyftes  
to make amendes, he wyl not receyue them.

The vii Chapter.

God ought to be feared and honoured. Speichmann:  
dementre oughe to be kept. Wanton appetites and deli-  
tes oughe to be quenched.

Deu. vii. b  
9. fl. a

Deu. vii. b  
9. fl. a

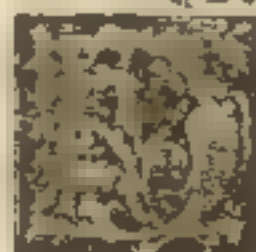
Deu. vii. b  
9. fl. a

**I** Sonne \* kepe my wordes, & laye vp  
my commaundementes by the lyepe  
my commaundementes & my lawe,  
such as the apple of thyne eye & thou  
shalt lyue. Bynde them vpon thy fyngers, &  
wyte them in the table of thyne harte. Saye  
vnto wysdome thou art my syluer: and cal vnder  
standynge thy kynswoman: \* that they maye  
kepe the from the straunge woman, and from þe  
harlot whych gyueth swete wordes. For out  
of the wyndowe of my house I looked thowde  
the lattle, and behelde the simple people and a-  
monge other simple folkes. I spied one pong  
foole, goynge ouer the stretes, by the corner in þe  
waye towarde the harlottes house, in the dys-  
lyght of the euenynge, when it began now to be  
nyght & darke. And beholde, there mete hym a  
woman \* wyth opē tokens of an harlot, onelye  
her hert was hyde. She was ful of loude wo-  
des, & readye to dallye: whose fete coude not a-  
byde in the house, nowe is she wythout, nowe in  
the stretes, & layeth a baite in euery corner, she  
caught þe ponge mā, kyssed him, & was not asha-  
med sayng: I had a bolle of spaccoffynge to  
paye, and this daye I perfourme it. Therefore  
calle I forth to mete the, that I might seke thy  
face, & so haue I founde the. I haue decked my  
bed wyth coueringes and clothes of Egipte.  
My bed haue I made to smel of Myre, Aloes,  
and Cynamon. Come let vs lye togyther, and  
take our pleasure tyl it be day lyght: & we wyl  
enioye the pleasures of loue. For the good mā  
is not at home, he is gone farre of. He hath ta-  
ken the bagge of money wyth him: and wyl re-  
turne home at the appoynted solempne feaste.

Thus with many swete wordes she ouercame  
him, and wyth her flatterynge lippes she enty-  
sed hym sodaynly to folowe her: as it were an  
oreled to the slaughter, and lyke as it were a  
foole that laugheth when he goth to the stocks  
to be punished so longe tyl she had wounded  
his leuer wyth her darte lyke as yf a byrde ha-  
sted to the snare, not knowynge that the peryll  
of hys lyfe lyeth ther vpon. Heare me nowe  
therefore, O my chyldren, and marke the wo-  
des of my mouth. Let not thyne hart wādre  
in her wayes, & be not þe deceived in her pathes.  
For many one hath she wounded, & cast downe.  
Yea, many a troge mā hath ben slayne by þe mea-  
nes of her. Her houses are þe way vnto hell: and  
byynge men downe into the chambers of death.

The viii Chapter.

The people of the wysdome of God.



Doeth not \* wysdome crye? doeth she  
not vnderstandynge put forth her  
voyce? Standeth she not in þe  
palaces in the stretes and wayes?  
doeth she not crye before the whole  
crite and in the gates where in go out and in?

It is yon, O ye men, sayeth she whom I cal.  
Auto (the chyldren of men, do I lyfte vp my  
voyce. Take hede vnto knowledge O ye ig-  
norante: be ye wyse in herte O ye fooles.

Geue eare, for I wyl speake of great matters,  
& open my lippes to tell thynges that be right.

For my throte shalbe talkynge of the trouth,  
& my lippes abhorre vngodlynesse. All the  
wordes of my mouth are ryghteous there is no  
frowardnesse nor falsed therein. They are all  
plapac to such as wyl vnderstande and ryghte  
to them that synde knowledge. Receyue my  
doctryne, and not syluer: & my knowledge more  
thē syne golde. \* For wysdome is more worth the  
precious stones yea, all thynges that þe canste  
despre, may not be copared vnto it. I wysdome  
haue my dwellynge wyth knowledge, and pru-  
dent counsayll is myne owne. The feare of þe  
Lord abhorreth wychednesse, pryde, dysdayne,  
& the cruel wap and a mouth that speaketh wy-  
ked thynges, I vterly abhorre. I can gyue coun-  
sayll, & I conferre thynges: I haue vnderstan-  
ding, I haue strenght. \* Thowowe me, kynnes

raygne thowowe me, counsaylers make iust la-  
wes. Thowowe me, do prynces beare rule: and  
all iudges of the earth execute iudgement. I

am louynge vnto those that loue me and \* they  
that seke me early shal fynde me. Rycheesse &  
honour are wyth me: yea, excellent goodes and  
ryghteousnesse. My frute is better then gold  
and precious stone, and myne encrease moore  
worth then syne syluer. I wyl gyde the in  
the waye of ryghteousnesse, and in the strete of  
iudgement. That I maye sende prosperitee  
to those þe loue me, & to encrease theyr treasure.

\* The Lord hym selfe had me in possession  
in the begynnynge of hys wayes, or euer he be-  
ganne hys workes afore tyme. \* I haue bene  
orderyed from euerlastynge, and from the be-  
gynnynge or euer the earth was made. Whē  
I was bozne, there were neyther depptes nor  
sprynge of water. Before the foundacyons  
of the mountaynes were layed. yea, before all  
hylles was I bozne. The earth and al that is  
vpon the earth was not yet made, no, nor the  
grounde it selfe. \* For when he made the hea-  
uens, I was present: when he set vp the dephtes  
in ordre, when he hanged the cloudes aboue,  
when he fastened the sprynge of the depe.

When he shut the see within \* certayne bou-  
des, that the waters shalde not goo ouer theyr  
marckes that he commaunded.

When he layed the foundacions of the earth I  
was wyth him, ordrynge all thynges. delptynge  
dayly, and reioysynge alwaye before hym.

As for the rounde compasse of this worlde,  
I make it ioyfull: for my delyte is to be amōge

Wyl the

Gen. i. 8  
Job. xvi. 9  
Psalm. cxlv. 5

Psalm. lxxv. 1

Eccl. i. 1

Psalm. lxxv. 1



# The Proverbs

the chyldren of men. Therefore herke vnto me,  
O ye chyldren, blessed are they that kepe my  
wayes. O geue eare vnto nurtour, be wyle, &  
reioyse it not. Blessed is the man that heareth  
me watchynge dayly at my gates, and geuing  
attendaunce at the postes of my doores. For  
who so synneth me, synneth lyfe & shal obtayne  
fauoure of the Lord. But who so offendeth a-  
gaynst me, hurteth hys owne soule. All they  
that hate me, are the louers of death.

¶ The ix Chapter.

My young vouch all me to embrace her.

the properties of an tube.

**S**osome hath buyled her selfe an  
house, & he wen out seven pylles,  
she hath hyllled her bytayles, pou-  
red out her wyne, and prepared her  
table. She hath sente forth her  
maydes to crye vpon the hyest place of y<sup>e</sup> citye.  
Whoso is ignoraunt, let hym come bytyme.

23 And to the vnwyle he sayd Come on your  
waie, eate my bread, & drynke my wyne w<sup>ch</sup> I  
haue poured out for you forsake ignorance,  
and ye shall lyue: and let that ye go in the waie  
of vnderstandyng. Whoso reproacheth a scoone  
full persone, getteth him selfe dyshonoure, and  
het, and rebuketh the vn godly sturth him self.  
Reproue not a scooner, lest he owe y<sup>e</sup> cap<sup>e</sup>l wyl:  
but reuoke a wyle man, and he wyl loue the.

True a dyscrete man but an occasyon and he  
wyl be the wyfse teacher a ryghteous man, and  
he wyl encrease in knowledge.

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\* The feare of the Lorde is the begynnyng of  
wifdom, & the knowledg of holpe thynges, is  
vnderstandyng. For the Lowe me thy dayes  
shal be prolonged, & the peaces of thy lyfe shal be  
many. If thou be wylle thy wyldome shal do  
thy selfe good but yf thou thynkst scorne ther-  
of it shal be thyne owne harme. A fool sheth  
like a woman full of wordes and suche a one as  
hath no knowledg, syttest at the doore of her  
house, & in the hye places of the cite, to cal such  
as go by, and that walke streyght in theyr way-  
es. Whoso is ignorant sayth he let him come  
hither, & to the vnwyse we sayth. stolln waters  
are swete & the byed that is pzenely catē, hath  
a good tast. And he doeth not consydre, if they  
are but deeth whiche be there, and that her gastes  
are in the deye of hell.

200 but he that ausprecht from her. Laib sauro.

Capitel.

And in the chape and a little before into the thyme,  
 The first man is a rich husband and a wife,  
 The second a parable of a brother and a sister,  
 And the third a little before the end of the world,  
 And the fourth a little before the end of the world,  
 And the fifth a little before the end of the world.

**Proverbs of Salomon.**

Wise sonne maketh a glad father.  
but an vndiscrete sonne is an heu-  
nelle vnto hym mother. \* Treasu-  
res that are wycke. ly gotte. pro-  
fyteth nothyng: but ryghteousnesse  
deliuereth fro death. \* The Lord wyll not let  
the soule of the righteous suffre hungre, but he  
taketh away the ryche of the vngodlye. An  
idle hande maketh poore, but a quicke labou-

rynge handen i kethryche.

(I should regret to see a child the worse for death  
but to the brides to be taken they are given.)

Whoso gathereth in Sommer, is wyle: but  
he that is slouggish in haruest, bringeth him self  
to confusyon. Blessynges are vpon the heed of  
the ryghteous, and the mouth of the vngodlye  
kepeth myschefe in secrete. \* The memori- psa. cxlii. a  
all of the iust shall haue a good repozte but þe name  
of the vngodly shall stynte. A wyleman wyl  
receyue warnynge, but a pratyng foole shal be  
punysched. \* He that leadeth an innocente lyfe, 1pt. xlii.  
walketh surely but whoso goth a wroge way,  
shal be knowen. \* He that wyneketh wpyth hys ecc. xxxi. b  
eye, wyl do some harme. but he that hath a foo-  
lysh mouth, shal be beaten. The mouth of a  
ryghteous man is a well of lyfe. but the mouth  
of the vngodly kepeth myschefe in secrete.

Suppl wyllyt pzetth vpon stryfe: \* but loue con-  
 teth the multitude of synnes. In the lypptes  
 of hym that hath vnderstandynge a man shall  
 fynde wysdome, but the rod belongeth to þe backe  
 of the foolyshe. Wylse men lay vpon knowledge,  
 but the mouth of the foolyshe is nye destruction.  
 The ryghte manys goodes are hym stronge holde,  
 but theirowne pouertie feareth the poore. The  
 ryghteous labouryth to do good, but the vngod-  
 ly vsyth hym to increase vnto synne. To take hede  
 vnto the chastenynge of nourtour, is the waye  
 of lyfe but he that refuseth to be reformed, dis-  
 ceuureth hym selfe. \* Wyllemblynge lypptes  
 kepe hatred secretly and he that speaketh anye  
 sleaundre, is a foole. Where moche bablynge  
 is, there must nedes be offence and he that refray-  
 neth his lippes, is wyse. An innocent tonge is  
 a noble treasure, but the herte of the vngodlye  
 is nothyng wrothe. The lypptes of the ryght-  
 eous fede a whole multitude: but foolys shall  
 dye in theirowne foolye. The blessinge of þe  
 Lord maketh ryght men \* as for careful pray-  
 er it doth nothyng therto. A foole doeth wycked-  
 ly and maketh but a sporte of it, but wyldome  
 ruleth the man that hath vnderstandynge. The  
 thyng that the vngodlye are ascaied of, shall  
 come vpon them, but the ryghteous shall haue  
 theirowne desyre. The vngodly passeth when the  
 tempest cometh, but the ryghteous remain-  
 eth sure for ever. As vyne gre is to the teeth,  
 and as smoke is vnto the eyes, enen so is a slou-  
 ghysh person to them that sendeth hym forth.

The feare of the Lorde maketh a longe lyfe,  
but the peaces of the vngodly shal be shortned.

The patient abydinge of the ryghteous shall be turned to gladnesse but the hope of the vngodly shall perishe. The waye of the Lord geueth courage vnto the godly, but it is a feare for wycked doers. \* The ryghteous shall neuer be <sup>ps. cxxv. a</sup> ouerthrowen, but the vngodly shall not remaine in the lande. \* The mouth of the iust wyl be <sup>ps. cxviii. c</sup> talkinge of wysdō, but the tonge of þe frowarde shall perishe. The lippes of þe ryghteous are occupied in acceptable thynges but the mouth of the vngodly taketh them to the woꝛst.

## The .xi. Chapter.

**2 false**





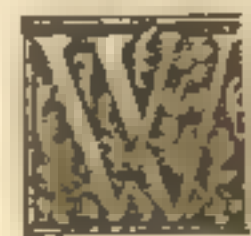
\* A false balauce is an abhominacion vnto the Lord: but a true weight pleasech him. Where pynde is, there is shame also and confusyon: but where as is lowline, there is wisdom. The innocent dealing of the iust shall leade them, but the wyckednesse of such as dyssemble, shall be their owne destruccio. \* Richesse helpe not in the daye of vengeance, but righteousnesse deliuereth from death. The righteousnesse of the innocent ordreth his waye: but the vngodly shall fall in his owne wyckednesse.

The righteousnesse of the iust shall deliuer them: but the wycked shall be taken in their owne vngodlynesse. \* When an vngodly man dyeth, his hope is gone: the confidence of riches shall perishe. The righteous shall be deliuered out of trouble, & the vngodly shall come in his steede.

Thow the mouth of the dissembler is his neyghbour destroyed: but thow the knowledge shall the iust be deliuered. \* When it goth well wyth the righteous, the cytie is merce: & when the vngodly perishe, there is gladnesse. When the iust are in wealth, the cytie prospereth: but when the vngodly haue rule it decayeth. A foole byngeth vp a schalidre of his neyghbour: but a wise man wyll kepe it secreete. \* A dyssemblinge person wyll dyscouer pryue thinges, but he that is of a faythfull herte wyll kepe counsaile. \* Where no good counsaile is, there the people decaye: but where as many are that can geue counsaile, there is wealth.

\* He that is surer for a straunger hurteth him selfe and he that medleth not wyth suretyshyppe is sure. A gracious woman maynteyneth honesty, as for the wycked, they maynteyne riches. \* He that is mercifull, doth hym selfe a benefyte but who so hurteth his neyghbour, is a traitour. The labour of the vngodly prospereth not, but he that soloweth righteousnesse shall receyue a sure rewarde. Like as righteousnesse byngeth lyfe: euen so to cleue vnto euill byngeth death. The Lord abhorreth them that be of a fapned herte, but he hath pleasure in them that are of an vnde-fyled conuersacyon. The wycked amendeth not for plage vpon plage: but the seed of the righteous shall be preserved. A fapne woman wyth out dyscrete maners is lyke a ringe of gold in a swynes snoute. The desyre of the righteous is acceptable, but the hope of the vngodly is in dysguacyon. \* Some man geueth oute his goodes, and is the richer but the nygarde (hauynge ynough) wyll departe from nothyng, & yet is euer in pouertye. \* He that is lyberall in geuyng, shall haue plenty: & he that watereth, shall be watered also hym selfe. \* Whoso hoordeth vp his corne, shall be cursed amonge people: but blessing shall lyghte vpon his heed & geueth foode. He that laboureth for honesty, fyndeth his desyre: but whoso seeketh after myschance, it shall happen vnto hym. He that trusteth in his riches, shall haue a fall: but the righteous shall flourish, as the greene leafe. Whoso maketh dyscreetnesse in his owne house, he shall haue wynde for his heretage, & the foole

shall be seruaunt to the wyse. The frute of the righteous is a tree of life: & he that endeoureth hym selfe to wyne mens soules, is wyse. \* The righteous be recompensed vpon earth, howe much more then the vngodly and the sinner. (The xii. Chapter.)



Whoso loueth wisdom wyll be content to be reformed: but he that hateth to be reformed is a foole. \* A good man is acceptable vnto the Lord but the wycked ymagynar wyll be condemned. A man can not endure in vngodlynesse: but the roote of the righteous shall not be moued. A huswylly woman is a crowne vnto her husband: but she that behaueth her selfe vnwisely, is a corruption in his bones. The thoughtes of the righteous are righte but the ymaginacions of the vngodly are dysceitfull. The talkyng of the vngodly is howe they may laye waste for bloud, but the mouth of the righteous wyll deliuer them. \* God ouerturneth the estate of the wycked, and they stande not: but the house of the righteous shall stande fast. A man shall be commended for his wysdome, but a foole shall be despyed. \* A simple man whych laboureth and worketh, is better then one that is gorgyous and lacketh byerth. A righteous man regardeth the lyfe of his cattel, but the vngodly haue cruell hertes. \* He that tyllith his lande, shall haue plenty of breede, but he that foloweth ydolensse, is a verie foole.

(Whoso hath pleasure to contynue at the wyne, leauech dyscreetnesse in his owne dwylling.)

The desyre of the vngodly hunteth after myschance: but the roote of the righteous byngeth forth frute. The wycked shalldeth into prison, thow the malice of his owne mouth, but the iust shall escape out of all peryll. Euerie man shall enioye good, accordyng to the frute of his mouth, and after the workes of his handes shall he be rewarded. Like what a foole taketh in hande, he thynketh it well done: but he that is wyse, wyll be counsayled. A foole uttereth his wrath in all the haste but a dyscrete man couereth wronge. A iust man wyll tell the truthe, and shewe the thyng that is right: but a false witness dysceiteth. A schalderous person pryketh lyke a sword, but a wise mannes tonge is wholesome. A true mouth is euer constant: but a dyssemblinge tonge is soone chaunged.

They that ymagyn euyl in their mynde, will dysceue, but the counsaylers of peace shall haue toye folowynge them. There shall no mysfortune happē vnto the iust, but the vngodly shall be fylled wyth mysery. \* The Lord abhorreth lying lippes, but they shall labour for truthe please hym. He that hath vnderstandyng, doth hyde wisdom: but an vndiscrete hert telleth out his foolyshe. A diligent hande shall beare rule: but the pole shall be vnder tribute. \* Heuynesse dyscouragech the hert of man but a good worde maketh a glad agayne. The righteous excelleth his neyghboure, but the waye of the vngodly wyll dysceue them selues. The dysceitfull man shall not rest, that he toke in hantynge, but

W.D. in but



# The Proverbs

but the riches of the just man is of great value. In the way of righteousness there is life: and in the same way there is no death.

## The xiii. Chapter.

A



Wise sonne will hearken to his fathers warning, but he that is scornfull, will not heare when he is reproveth. A good man shall hope in the fruit of his mouth, but he that hath a froward munde, shall be reproved. He that keepeth his mouth keepeth his life, but who so openeth his lips to euill, destroyeth him selfe. The flogarde wolde fayne haue, & cannot get his desyre: but the soule of the diligent shall haue plenty. A righteous man abhorreth lyes, but the vngodly shall hate both other and him selfe. Righteousnesse keepeth the innocent in the way: but vngodlynesse destroyeth ouerthrowe & synner. \* Some men are rich, though they haue nothinge agayne, some men are poore, hauinge great riches. With goodes euer y man deliuereth his life, and the poore will not be reproveth. The light of the righteous maketh ioyfull, but \* the candle of the vngodly shall be put out. Amonge & proude there is euill strife, but amonge those that do all thynges with aduysment, there is wylsome.

Wylsome gotten goodes are soone spent: but they that be gathered together with the hande, shall increase. Longe taryng for a thyng that is deferred, greueth the herte, but when the desyre cometh, it is a tree of life.

Who so despyseth anye thyng shall be hurte for the same: but he that feareth the commaundemente, shall haue the rewarde.

(A discreetfull sonne shall haue no good, but a discreet seruant shall do well, and his waye shall prosper.)

C

The lowe is a wel of life vnto the wise, that it may kepe him from the snares of death. Good vnderstandynge geneth fauour, but hard is the waye of the despyers. A wise man doth all thynges with discreetyn: but a foole will declare his folie. An vngodly messenger falleth into myschance, but a faythful ambassadour is wholesome. He that thynketh scoone to be reformed, cometh to pouertie & shame: but who so regardeth correctyn, shall come to honoure. When a desyre is brought to passe, it deliuereth the soule: but foolles counte it abhominacion to departe from euill. He that goeth in the company of wise men, shall be wise: but who so is a companion of foolles, shall be hurte.

Myschance foloweth vpon synners, but the righteous shall haue a good rewarde. He that is vertuous, leaueh an heritaunce vnto his children: and \* the riches of the synner is layed by for the iust. There is plenteousnesse of fode in the felde of the poore, but the feld not well ordred, is without frute. \* He that spareth the rod hateth his sonne, but who so loueth him chasteneth him by tymes. \* The righteous eateth, and is satisfied: but the belly of the vngodly hath neuer ynough.

Wise sonne will hearken to his fathers warning, but he that is scornfull, will not heare when he is reproveth. A good man shall hope in the fruit of his mouth, but he that hath a froward munde, shall be reproved. He that keepeth his mouth keepeth his life, but who so openeth his lips to euill, destroyeth him selfe. The flogarde wolde fayne haue, & cannot get his desyre: but the soule of the diligent shall haue plenty. A righteous man abhorreth lyes, but the vngodly shall hate both other and him selfe. Righteousnesse keepeth the innocent in the way: but vngodlynesse destroyeth ouerthrowe & synner. \* Some men are rich, though they haue nothinge agayne, some men are poore, hauinge great riches. With goodes euer y man deliuereth his life, and the poore will not be reproveth. The light of the righteous maketh ioyfull, but \* the candle of the vngodly shall be put out. Amonge & proude there is euill strife, but amonge those that do all thynges with aduysment, there is wylsome.

## The xiiii. Chapter.



Wise woman shall holde together her house: but a fool she will plucke it downe.

He that walketh in the right path of the Lorde: feareth hym, but he that turneth hym selfe from his wayes, despyseth hym. In the mouth of the fool she is the rod of pryde, but the lippes of the wise will preserve them. Where no oxen are, there the crybbe is empty: but where the oxen labour, there is much frute. A faythfull witness will not dyssemble, but a false recorde will make a lye. A scornfull bodye seeketh wylsome, and fyndeth it not, but \* knowledge is easye to come by, vnto him that will vnderstande.

He that thou medle not with a foole in whom thou perceuest to be no knowledge. The wisdom of hym that hath vnderstandynge, is to take hede vnto his waye: but the fool she of the vnto she dyscepueth. Foolles make but a sporte of sinne, but there is a fauourable loue amonge the righteous. The herte feleth his owne lyues bytternes, neyther shall the straunger be partaker of his ioye. The house of the vngodly shall be ouerthrowen: but the tabernacle of the righteous shall stand. \* There is a way which some men thynke to be right: but the ende thereof leadeth vnto death. The herte is sorowfull euen in laughter, and the ende of myght is heynesse. A backslidynge herte shall be fylled with his owne wayes, but a good man shall lyue of his frutes. An ignorant bodye vnderstandeth all thynges: but who so hath vnderstandynge loketh well to his goynges.

(A discreetfull sonne shall haue no good: but a discreet seruant shall do well: and his waye shall prosper.)

A wise man feareth, & departeth from euill, but a furious foole goeth on presumptuously.

An vnpatient man dealeth foolisshly: but he that is well aduysed, is hated of the fool. The ignorant haue folisshnesse in possession, but the wise are crowned with knowledge. The euill shall bowe them selues before the good: and the vngodly shall wayte at the doores of the righteous. The poore is hated out of his owne neighbours, but the rich hath many frendes. Who so despyseth his neyghbour doeth mysse, but \* blessed is he that hath pytie of the poore.

(He that putteth his trust in the Lorde shall be mercifull.)

Without doubte they erre that ymagyne wyckednesse, but they that muse vpon good thynges, vnto suche shall happen merce and faythfulness. In euery labour there is some profit. But onely fayne wordes, bynge forth penury. Riches are as a crowne vnto the wise, but the ignorance of foolles is very foolisshnesse. A faythfull witness deliuereth soules, but a dyscreetfull witness bringeth forth lyes. The feare of the Lorde is a stronge holde, & his chyldren are vnder a sure defence. The feare of the Lorde is a wel of life, to a noide & smites of death. The increase & prosperite of the comens is the kinges honoure, but the decaye of the people, is the confusyon of the prince. He that is patient, hath much vnderstandynge, but he that is soone dyspleased,

prouo-



prouoketh foolpnesse. A merp hert is the lyfe of the body: but carroune consumeth awaye the bones. \* He that doth a poore man wroge blasphemeth his maker but whoso hath pytie of þe poore, doth honoure vnto God. \* The vngodly is cast awaye for his iniquitye, but the ryghteous hath a good hope even in death. \* Wylsome resteth in the hert of hym that hath vnderstandynge, and it shal be knowne amonge them that are vnlerned. \* Ryghteousnesse setteth vp the people, but the sacrifice of the heathen is synfull. A dyscrete seruaunt is a pleasure vnto the kynge: but one that is not honest prouoketh hym vnto wrath.

Chapter.

**A** soft answer putteth downe displeasure: but froward wordes prouoke vnto angre. The tonge or such as be wyse, vseth knowledge a right: as for a foolish mouth it babbleth oute nothyng but foolpnesse. The eyes of the Lord loken on every place, beholding both the good & bad. A wholsome tonge is a tree of lyfe: but he that abuseth it, hath a broke minde. A foole despyseth his fathers correctyon, but he that taketh hede when he is reprovied, shall haue the moore vnderstandynge.

*(Where the vngodly is plentiful, there is a very great peace: but the prayer of the vngodly shal be noted out.)*

The house of þe righteous is full of rychesse but þe increase of the vngodly are nye destruction. A wise mouth powreth out knowledge, but þe hert of þe folp doth not so. \* The Lord abhorreth þe sacrifice of the vngodly, but the prayer of þe righteous is acceptable vnto hym. The way of the vngodly is an abhominacion vnto the Lord, but whoso foloweth ryghteousnesse, hym he loueth.

He þe forsaketh the right way, shal be sore punished: & whoso hateth correction shal dye.

The bell wher payne is knowne vnto þe Lord: howe moche more then the heries of men. \* A scornfull body loueth not one þe rebuketh hym: neyther wyl he come vnto þe wyse. \* A merp hert maketh a chearfull countenance: but an heuy hert compelleth a man to syghe.

The last of hym that hath vnderstandynge doth seke after knowledge, but the mouth of folles is fed wyth foolpnesse. All þe dayes of the poore are miserable: but a quyet hert is a continual feast. \* Better is a lytle wth the feare of the Lord, then greute treasure wyth sorowe.

Better is a measure of pottage wth loue, then a fat oxe wth euell wyl. \* An angere mā styreth vp stryfe, but he that is patient stylyeth dyscorde.

The waye of a flouthfull mā is as it were hedged wth thornes: but the strete of þe ryghteous is well clenched. \* A wyse sonne maketh a glad father, but an vndiscrete body shameh his mother. A foole reioyseth in foolpnesse, but a wyse man loyeth well to his owne goynges.

Unaduyfed thoughtes shall come to naught: but where as men are that can gyue good counsaile, there is stedfastnesse. A ioyful thyng it is to a man, whē his counsaile is folowed. & very pleasant is a worde spoken in due season.

The way of lyfe leadeh vnto heaue, that a mā shulde beware of hell beneth. The Lord wyl breake downe the house of þe proude, but he shal make fast the borders of the wyddowe. The Lord abhorreth the ymaginacions of the wicked, but pure wordes of innocētes are pleasaunt vnto hi. The courteous mā rooteth vp his owne house, but whoso hateth rewardes shal lyue.

*(Whoso merp and lath are synnes pouged, and thowse the feare of the Lord, each euer one eschue euill.)*

The hert of þe righteous studyeth his answer afoze but the wicked mānes mouth spureth out myschefe. The Lord is farre from the vngodly, but he heareth the prayer of the ryghteous. Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones. The care that berkeneth to the reformation of lyfe, shal dwell amonge the wyse. He that refuseth to be reformed, despyseth his owne soule but he that submytteth hym selfe to correccion is wyse. The feare of the Lord is the ryght sciēce of wysdome: & lowlynesse goeth befoze honoure.

Chapter.

**A** mā may well purpose a thyng in his herte, but the answer of þe tonge cometh of the Lord. \* A mā thynketh all his wayes to be cleane, but it is the Lord that iudgeth the myndes. \* Commyt thy

workes vnto the Lord, & loke what thou desirest, it shal prosper. The Lord doth all thynges for his owne sake. yea, and when he keepeth the vngodly for the daye of wrath. The Lord abhorreth all such as be of a proude herte, his bande is agaynst thei bande, and they shal not escape as innocētes.

*(The beginning of a good lyfe is to be ryghteousnesse: for that is more accepted vnto God than to offre up sacrifices.)*

With louing mercy and faithfulness, synnes beforgeuen, and whoso feareth the Lord eschue euill. When a mans wayes please þe Lord, he maketh his very enemyes to be his frendes.

Better it is to haue a lytle thyng wyth ryghteousnesse, then greute rentes wrongfully gotten. \* A man deuyseth a waye in his hert, but it is the Lord that ordreth his goynges. Whē the prophete is in the lippes of the kynge, his mouth shal not go wronge in iudgemente. \* A true measure & a true balace are þe Lordes iudgemēt, he maketh all weyghtes.

It is a greute abhominacion, whē kinges are wicked, for a kinges seate shulde be holden vp wth ryghteousnesse.

Ryghteous lyppes are pleasaunt vnto the kynge: & he that speaketh the trueth, shal be beloved. The kinges dyspleasure is a messenger of death, but a wyse mā wyl pacifie hym.

The chearfull countenance of þe kynge is lyfe: and his louyng fauour, is as þe enening dewe. \* To haue wisdom in possesion, is better then to haue golde & to get vnderstandynge, is rather to be chosen than to haue syluer.

The path of the ryghteous is to eschue euill, & whoso loyeth well to his wayes keepeth his owne soule. Presumptuousnesse goeth befoze destruction, and after a proude shal make there foloweth a fall. Better is it to be of humble mynde wth þe lowlye, then to deuyde the

Wylle spoyles



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warde: and wyth dyscrecyon oughte warres to be taken in hande. The crafty dysceatfull be-  
wrayeth secreete counsel: and to hym that custo-  
meth flatterynge lyppes ioyne not thy selfe.

\* Whoso curseth his father and mother, his  
light shall be put out in the myddest of darknes.  
\* He herytage that cometh to hastily at the  
first, shall not be praysed at the ende. \* Say not  
thou I wyll recompence euell, but put thy truste  
in the Lord, & he shall defende the. \* The Lord  
abhorreth two maner of weyghtes, and a false  
balance is an euell thyng. \* The Lord orde-  
reth euery mans goynge, howe may a man the  
vnderstande his owne waye. It is a snare for a  
man to deuoure that whych is holy: and after þ  
vowe to turne to thyne owne vse, the thyng þ  
hast vowed. \* A wyse kyng destroyeth þ vngod-  
ly, and bynggeth the whole ouer them. The lan-  
terne of the Lord is the bryght of man, and goeth  
thorow all the inward partes of the bodye.

\* Mercy and faythfulnes preserue the kyng:  
and wyth louyng kyndnes his seate is holden  
vp. The strenght of poynt men is their worship,  
and a grape heade is an honoure vnto the aged.  
Woundes dyne awaye euell, and so do stripes  
the inward partes of the bodye.

## The xxi. Chapter.

**W**he \* kynges part is in the hande of  
the Lord, lyke as are the ryuers of  
water he maye turne it whither so-  
euer he wyll. Euerie man thyketh  
his owne waye to be ryght: but the  
Lord iudgeth the bettes. \* To do righteousnes  
and iudgement is more acceptable to the Lord  
then sacrifice. A presumptuous loke, a proude  
stomacke: & the plowynge of the vngodlye, is  
synne. The deuices of one that is diligit bringe  
plenituousnesse: but he that is vnaduyced com-  
misch vnto pouertie. Whoso hoordeth vp ry-  
ches wyth the dysceatfulness of his tonge he is  
wayne and a foole, and lyke vnto the that seke  
their owne death. The robberies of the vngod-  
lye shall be their owne destruction: for they wyl  
not do the thyng that is ryght. The wayes of  
the froward are straunge: but \* the workes of  
hym that is cleane are ryght. \* It is better to  
dwell in a corner vnder the house toppe, then w  
a bradlyng woman in a wyde house.

The soule of the vngodly wyth euell: and  
hath no pytie vpon his neygghbour. \* When þ  
scornefull is punished, the ignoraunt take þ bet-  
ter heade. & when he seith the wyse me prosper, e  
he wyl receaue the moore vnderstandynge.

The ryghteous man wyl selfe consydereth the  
house of the wicked: & for their wickednes God  
ouerthroweth the vngodly. \* Whoso stoppeth  
his eares at the cryng of the poore: he shall crye  
him self & not be hard. A prync reward pacifieth  
dyspleasure: & a gyfte in the bosome, sylleth fu-  
ryousnes. The Juste dellyteth in doyng þ thing  
that is ryght: but ouer the workers of wycked-  
nes dangereth destruction. The man that wan-  
dereth out of þ way of wysdome, shall remaine  
in the congregacyon of the dead. \* He that hath  
pleasure in bankettes, shall be a poore man.

Whoso dellyteth in wyne & delicates, shall not  
be rygh. The vngodly shall be genē for the rygh-  
teous and the wycked for the iust.

\* It is better to dwell in the wylderne then  
wyth a chydynge and an angry woman. In a  
wyse mannes house, there is greate treasure &  
oyle, but a foolys body spendeth vp al. Whoso  
followeth ryghteousnes and mercy, fyndeth  
both lyfe, ryghteousnes, and honoure. A wyse  
man wynneth the cytie of the nychtyme: & as for  
þ strenght þ they trust in, he bringeth it downe.  
\* Whoso kepeth his mouth and his tonge, the  
same kepeth his soule from troubles. He that  
is proude & presumptuous, is called a scornefull  
man, whych in wyth dare worke maliciously.  
The voluptuousnes of the slouthfull is his  
owne death: for his handes wyl not labour.  
He coueteth and despyeth al the daye longe, but  
the ryghteous is alwaye geuyng, and kepeth  
nothyng backe.

The sacrifice of the vngodlye is a whomyne.  
cpon, howe moche moze when they offre þ thing  
that is gotten wyth wyckednes. \* A false wit-  
nes shall perishe: but he that is a true man bolde-  
ly speaketh that he hath hearde. An vngodlye  
man goth forth rashly: but the iuste refozmeth  
his owne waye. \* There is no wysdome, that  
is no vnderstandynge, there is no counsel agaynst  
the Lord. \* The horse is prepared agaynst the  
day of battayle, but the Lord geueth victorie.

## The xxii. Chapter.

**G**ood name is moore worth  
then greate rychesse, and louing  
fauoure, is better then syluer &  
golde. The ryche & poore are  
together, the Lord is þ maker  
of them all. A wyse man seeth  
the plage and hydet hymself, but the foolyshe  
go on styll and are punished. The ende of low-  
lynesse: and the feare of God is ryches, honoure,  
prosperitye and healthe.

Thornes & snares are in the waye of the fro-  
warde, but he that doth kepe his soule, wyl flee  
from suche. \* Teach a chyld in his yowthe  
what way he shuld go: for he shall not leaue it,  
when he is olde. The ryche ruleth the poore: &  
the borrower is seruaunt to the lender. He that  
soweth wyckednesse shall reape sorowe: & the  
rodde of his crueltye shall perishe. \* He  
that hath a louyng eye shall be blessed: for he  
geueth for his breade vnto the poore.

(Whoso geueth rewardes, shall obtayne vpryce and ho-  
nour: but he taketh away the soule of such as receaue them.)  
Caste out the scornefull man, & so shall strife go  
out wyth hym: yea, varpaunce & selander shall  
cease. Whoso dellyteth to be of a cleane herte &  
of gracypous lyppes, the kyng shall be his frende.  
The eyes of the Lord preserue knowledge, but  
as for the wordes of þ dyspitefull, he bringeth  
them to naught. The slouthfull bodye sayeth:  
there is a Lyon wythout, I myght be slayne in  
the strete. \* The mouth of an harlot is a depe  
pytte, wherin he falleth that the Lord is angry  
wythall. Foolyshe nesse sticketh in the herte of  
the ladde, and the rodde of correccion shall dyue  
it awaye.



**I**t is ware. Whoso doth a poore man wronge  
to increas his owne riches, and geueth vnto  
ryche to please him, at the last cometh to pouer  
tye hym selfe. My sonne, howe downe thyne  
eare, & hearken vnto the wordes of wysdome, ap  
plye thy mynde vnto my doctrine: for thou shalt  
be excellent if thou kepe it in thyne hert, & pra  
ctyse it in thy mouth, that thou mayst put thy  
trust in the Lord. I haue shewed the thys daye:  
the thyng that thou knowest. Haue not I war  
ned the very oft wyth counsel & learning, that  
I myght shewe the p<sup>r</sup> truth and that thou with  
the verye myghtest and were the that sende vn  
to the. Se that thou robbe not p<sup>r</sup> poore, because  
he is weak, and oppresse not the simple in iud  
gement: for p<sup>r</sup> Lord himselfe wyll defend theyr  
cause, and do violence vnto them that haue v  
sed violence. Make no frendshipp wyth an an  
gry wyllfull man, & kepe no company wyth the  
furpous: lest thou learne hys wayes, & receaue  
hurt in thy soule. \* Se not thou one of the that  
hynde theyr cause vpon promyse, & are swete  
for wayghty earles. for if p<sup>r</sup> passe nothyng to  
paye, they shall take a waie thy bed from vnder  
the. \* Thou shalt not remoue the lande marke,  
whyche thy foore elders haue set. Seeke thou  
not, that they whych be dyligent in theyr busi  
nes, stande before kynges, and not amonge the  
simple people.

The xxiii Chapter.

**W**hen thou sittest at the table to eate w  
a Lord, order thy lyfe manerly wyth  
the thynges that are set before the.  
Measure thyne appetyte: & if thou  
wylt rule thyne owne selfe, be not ouer greedy  
of hys meate, for meat begyleth and disceaueth.  
\* Take not ouer great traualle & labour to be  
rych be ware of such a purpose. \* Why wylte  
thou let thyne eye vpon the thyng, whych so  
dearly vnneth awaye? For riches make the  
selues wynges, and take theyr flyghte lyke an  
Agyle into the ayre. Eate thou not wyth pen  
urious, and desyre not hys meate. For he doth  
as a man that prescribeth a measure to the in  
hys herte. He sayth vnto the: eat and drynke,  
where as hys hert is not wyth the. Yea, p<sup>r</sup> mo  
selst that thou hast eaten shalt thou perbake &  
lese those swete wordes. Tell nothyng into p<sup>r</sup>  
eares of a foole, for he wyll despyse the wysdom  
of thy wordes. \* Remoue not the olde lande  
marke, and come not wythin the felde of the fa  
therles. For he that deliuered them, is mygh  
ty, euen he shall defende theyr cause agaynst p<sup>r</sup>.  
Applye thyne herte vnto correctyon, & thyne  
eare to the wordes of knowledge.  
\* Withholde not correctyon from the chyld,  
for if thou beatest him wyth the rod, he shal not  
dye therof. If thou smyte hym wyth the rod,  
thou shalt deliuer hys soule from hel. My sonne  
if thy herte receaue wysdome, my hert also shal  
reioyse yea, my repnes shal be very glad. If thy  
lippes speake the thyng that is ryght. \* Let  
not thyne hert be gelous to folowe spynners, but  
kepe the styll in the feare of the Lord all the day  
longe: for the ende is not yet come, & thy patient

abydng shal not be in bayne. My sonne, gene  
rate, and be wyse: and set strapte thyne herte in  
the waie of the Lord.

\* Kepe not company wyth wyne bybbers & c  
ryotous eaters of fleshe: for such as be dyonchar  
des and ryotous shall come to pouertye, and he  
that is geuen to muche sleape, shall go wyth a  
ragged coate. Geue eare vnto thy father that  
begat the, and despyse not thy mother when  
she is olde. Labour for to get the tructh: sel it  
not away and so do by wysdome, nourter, and  
vnderstandynge: for a ryghteous father is mar  
uelous glad of a wyse sonne, and he that beget  
teth a wyse chyld shall haue greate pleasure of  
hym. Do so that thy father and mother maye  
be glad of the, and that the that bare the may re  
ioyse. My sonne geue me thyne herte, and let  
thyne eyes haue pleasure in my wayes. \* For  
an whore is a depe graue, and an harlot is a na  
rowe pyt. She lurcheth lyke a thefe, and byn  
geth vnto her suche men as be full of vyce.

**W**ho hath wo? who hath sorowe? who hath  
stryfe? who hath brawling? and who hath wou  
des wythoute cause? O who hath red eyes?  
Euen they that be euer at the wyne, & seke ex  
cesse. Loke not thou vpon the wyne, howe red  
it is, and what a coloure it geueth in the glasse.  
It goth downe softly, but at the laste it byteth  
lyke a serpent, and styngeth as an Adder. So  
shall thyne eyes loke vnto straunge women, &  
thyne hert shall muse vpon frowarde thynges:  
yea, p<sup>r</sup> shalt be as though thou layest in p<sup>r</sup> myd  
dest of the see, or slepest vpon the top of p<sup>r</sup> mast  
of a shyp. They wounded me, shalt thou saye,  
but it hath not hurte me: they haue all to broke  
me, but I felt it not. When I am well wake  
ned, I wyll go to the drynke agayne.

The xxiiii Chapter.

**B**e not thou gelous ouer wicked me  
and desyre not to be amonge them.  
For their hert ymagineth to do hurt,  
and their lippes talke of myschefe.  
Thow we wysdome is an house builded and is  
vnderstandng is it set vp. Thow we discrep  
on: shall the chambers be fylled wyth all costly  
& pleasaunt riches. A wyse man is euer ströge:  
yea, a mā of vnderstanding encreaseth of strögt  
For wyth dyscrepon must watres be taken  
in hande, and where as are many that can geue  
counsell, there is the vyctory. Wysdome is to  
hve a thyng for a foole, for he dare not ope hys  
mouth in p<sup>r</sup> gate. He that ymagyneth myschefe,  
maye well be called an vngacious personne.  
The thought of p<sup>r</sup> foolysh is synne, and p<sup>r</sup> scoz  
nefull is an abhominacyon vnto men. If thou  
be ouersene and negligent in tyme of nede, then  
is thy strength but smal, deliuer them that go  
vnto death, & are led away to be slaine, & be not  
negliget therein: yf p<sup>r</sup> be able to do them good.  
If thou wylt saye: I knewe not of it. Thin  
kest thou that he whych made the hertes, doeth  
not conspyre it? and that he whyche regardeth  
thy soule, seeth it not? Shall not he recompere  
euerp man accordyng to hys woikes? My sonne  
thou eatest honye & the swete honye combe, be  
cause



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cause it is good and sweete in thy mouth. Euen so shal knowledge of wysdome be vnto thy soule, as sone as thou hast gotten it. And thou shalt haue longe dayes: yea, thy hope shall not be in vayne. Laye no preynt wayte (o wycked man) vpon the house of the ryghteous and dysquyet not his resting place. \* For a iust man falleth seuen tymes, & riseth vp agayne. but the vngodly fall: into wyckednes. \* Repoyse not thou at the fall of thine enemye, & let not thine herte be glad when he stumblith. Lest the Lord, when he seeth it, be angrie, and turne his wrath from hym vnto the.

\* Let not thy wrath and gelousie moue the to folowe the wycked and vngodly. And why? the wycked shall haue no posteritie, and \* the candle of the vngodly shall be put out. \* Wylone, feare thou the Lord, and the kynge, & kepe no company wyth them that styde back from his feare: for they destruccyon shal come sodenly, and who knoweth the aduersite that may come from the both? These are all the sayynges of the wyse. \* It is not good, to haue respect of anye personne in iudgement. He that sayth to his vngodly thou art ryghteous, him shal the people curse: yea, the ceminallte shall abhorre hym.

But they that rebuke the vngodly, in them doeth God helyte, and a ryche blessing shall come vpon them. Euerie man shall kysse his lippes that geueth a good answer.

\* First make by thy worke that is wythoute and loke well vnto that whych thou hast in the felde & then buyde thyne house. Be not a false wytnes agaynst thy neyghbour and speake no falshode wyth thy lippes. Sape not: I will handle hym: euen as he hath dealt to me, & will rewarde euery man accordyng to his dedes. I went by the felde of the slouthful, & by the vineparde of the foolyshe man. And lo, it was all couered wyth nettels, and stode ful of thynnes, and the stone wall was broken downe. \* This I sawe, & considered it well: I looked vpon it, & tolke it for a warnyng. Yee, slepe on sylph (a saye) a lytle, slomber a lytle, folde thy handes together yet a lytle: so shall pouerte come vnto the as one y traunpleth by the way, & necesse like a wepened man.

## The xxv. Chapter.

These are also the parables of Salomon, whych the men of Ezechiah kynge of Iuda copped oute.

**A** is the honoure of God to kepe a thyng secrete, but the kynges honoure is to seache oute a thyng. The heauen is hye, the earth is depe, and the kynges herte is vnsearchable. Take the dross fro the siluer, & ther shal be a cleane vessel therof. Take a waye vngodlynesse from the kynge, and his seate shal be stablyshed wyth ryghteousnes. Put not forth thy selfe in the ptesence of the kynge, and ptesent not into the place of great men. \* Better is it, yf it be sayde vnto the: come vpp hyther, then thou to be put lower in y ptesence of the prynce whō thou seest wyth thyne eyes. \* Be not hastye to

go to the lawe, lest happy thou do some offence after the tryfe be ended, wherby thy neyghbour put the to shame. Handle thy matter with thy neyghbour hym selfe, & dyscouer not another mans secret, lest when his heare therof, it turne to thy dyshonoure, & leaste thine euell name do not cease. (Grace and frendshipp both dryuer, wherby we se that thou kepe for thy selfe, lest thou be reproued.)

A worde spoken in due season, is lyke appels of golde in a graued worke of syluer. The correccion of the wyse is to an obedyent care, a golde cheyne & a Jewell of golde. Lyke as the wynter colde in the hartest, so is a fapthfull messaing to them that sende hym: for he refresyth h, & masters mynde. Whoso maketh great boastes: & geueth nothyng, is lyke cloudes and wynde wythout rayne. Wyth pacifce is a prynce pacified, and \* wyth a soft tonge is rygheousnes broken. Yf thou fyndest hony, eate so much as is sufficient for the lest thou be ouerfull, & perbrake it out agayne. Withdrowe thy fote fro thy neyghbours house lest he be wery of the, & so abhorre the. Whoso beareth false wytnes agaynst his neyghbour, he is a verpe clubbe a sword, and a sharpe arrowe. The hope that is put in a false man in tyme of neede, is lyke a rotten toth and a slippyng fote. Whoso taketh a waye a mans garmente in the colde wether, is lyke byneger vpon chalke, or lyke hym that singeth songes to an heyre herte. (Like as y moth buereth a garmente: and a worme a tree: so doth the heynenes of a man hurte the herte.) \* Yf thine enemy hunger, fede hym, yf he thyrst, geue hym dryncke for so shalt thou heape cooles of fyre vpon his heade, and the Lord shall rewarde the. The North wynde dryueth awaye the rapue, euen so doeth an earnest sober countenaunce a backbityers tonge. \* It is better to lye in a corner vnder y rose, then wyth a brawlyng woman in a wyde house. A good reperte oute of a farre countre is lyke colde water to a thyrstysoule. A ryghteous man fallinge downe before the vngodly, is lyke a troubled well, and a spring that is destroyed. Lyke as it is not good to eate to moch hony, & euen so he that wyl searcho out hye thynge, it shal be to deuyf for hym. He that cannot rule hym selfe, is lyke a cytie whiche is broken downe, and hath no walles.

## The xxvi. Chapter.

**L**ike as snowe is not mete in sommer nor rayne in hartest, euen so is word wyse vnsenely for a foole. Lyke as the byrde & the swalowe take theyr flyghte and fle here and there, so the curse that is geuen in vayne, shall not lyght vpon a man. \* Vnto the horse beloggeth a whip, to the Asse a bydle, and a rodde to the foolys backe. Geue not the foole an answer after his foolysnes, leaste thou become lyke vnto hym, but make the foole an answer to his foliynes, leaste he be wyle in his owne conceate.

He is lame of his fete, yea droncken is he in vanyte, yf he committeth any message to a foole. Like as in a lame mans legges are not equal, euen so is a parable in a foolys mouth. He that setteth a foole in hye byrgnate, that is euen as yf a man



a man put a stone in a synge. A parable in a  
fooles mouth is lyke a thorne that pryketh a  
broken man in the hande. (Great is he that hath  
foined al. thynge, he rewardeth the foole and recompenseth the  
transgressours.) A man of experience discerneth  
all thynges well but he that putteth the foole  
to silence endeth the drye. \* Lyke as þe dogge  
turneth agayne to hys owne vomite, euen so a  
foole begynneth his foolysnes agayne a frech.

¶ If thou seest a man that is wyle in hys owne  
conceite, there is more hope in a foole the in him

\* The slouthfull sayth: there is a Lyon in the  
waye, and a Lyon in the myddel of the stretes.  
Lyke as the doxe turneth aboute vpon the ben-  
gis, euen so doth the slouthfull welter hym selfe  
in hys bed. \* The slouthfull bodp thrusteth his  
hande into hys bosome, & it greueth hym to put  
it agayne to hys mouth. The slougarde thyn-  
keth hymselfe wylser then seven men that syt &  
teach. Whoso goeth by and medleth w other  
mens dryf: he is lyke one that take a dog by  
the eares. Lyke as a mad man þ casteth fyre  
brandes, & shoteh dradely arowes and darteres,  
euen so doth a dyssembler wyth his neyghbour.

¶ And then sayth he. (The man that taketh a dog by the eares, he is lyke one that taketh a dog by the eares.) I dyd it  
but in spote. Where no woode is, there þ fyre  
goeth out. Euen so where the tale betrayer is  
taken awaye, there to. drye ceaseth. \* Coles  
kynde heate, and a good fyre euen so doth a  
bawdyngge felowe sterc vp vayne.

A talebearers wordes are lyke mē that strike  
with hāmers, but they pearse the inward par-  
tes of the body. Clemous lyppes and a wic-  
ked herte, are lyke a portarde couered wyth sil-  
uer drosse. An enemy shalbe knowne by his tal-  
kyng & in the meane season he ymagineth mys-  
chere, but when he speaketh sayre, belue hym  
not: for there are seven abhomyngs in hys  
harte. Whoso kepeth euil wyl secretly to do  
harm, his malice shalbe shewed before þ whole  
congregation. \* Whoso dyggeth vpa pyt,  
shal fall therin: and he that wettereth a stone,  
shal stumbe vpon it hym selfe. A dissembling  
tonge hateth one that rebuketh hym, & a flatter-  
yng mouth worketh myschere.

The xxvii. Chapter.  
¶ Take not thy boast of to morowe: for  
thou knowest not what maye happē  
to daye. Let another man prayse þ,  
& not thine owne mouth: pea, other  
þ lyes lyppes and not thine. The stone is he-  
uy, and the sande weyghie: but a foolers wyath  
is heuyer then them both.

¶ Wrath is a cruell thynge, and furyousnesse  
is a very tēpest. but who is able to abyde eny?  
An open rebuke is better then a secret loue.  
¶ Raythfull are the woundes of a louer, but the  
kysles of an enemye are cruell. He that is full  
abhoreth an hony combe, but vnto him that is  
hongry, euerye sowre thynge is swete.

¶ He that ofspues flattereth, is like a byrde that  
forsaketh her nest. Salme & swete incense make  
they hert mery: so is the swete counsell of a mā  
frende þ agreeth to hys purpose. Thine owne  
frende and thy fathers frende thou forsake not:

but goo not into thy brothers house in tyme of  
thy trouble. For better is a frende at hande,  
then a brother farre of. ¶ My sonne, bewyle: &  
thou shalt make me a glad herte, so that I shall  
make an answer vnto my rebukers. A wyle  
man seynge the plage, wyl hyde hym selfe,  
as for foolers they go on styll, and suffre harme.

\* Take hys garment that is suerty for a straū  
ger, and take a pledge of hym for the vnknewē  
mans sake. He that is to haste to prayse hys  
neyghbour aboue measure, shalbe taken as one  
that geueth hym an euell reposte.

\* A bawdyngge woman and the rooffe of the  
house droppynge in a raynye daye, may well be  
compared together. He that refrayneth her, re-  
frayneth the winde, and holdeth the oyle fast in  
hys hāde. Lyke as one yron whetteth another,  
so doth one man comforte another. Whoso ke-  
peth hys fygge tree, shal enioye the frutes ther  
of: euen so, he that wayteth vpon hys master,  
shal come to honoure. Lyke as in one water  
there appere dyuerse faces, euen so dyuerse mē  
haue dyuerse hertes. Lyke as hell and destruc-  
cyon are neuer full, euen so \* the eyes of men ca-  
neuer be satisfyed. Siluer is tryed in þ moulde  
& golde in the forname, & so is a man, when he is  
opely praysed to his face. (The bere of a wicked mā  
seeth after myschere, but a true herte seeth for knowledge.)

¶ Though thou shuldeste haue a foole wyth a  
pestel in a morter lyke fymenty cozne, yet wyl  
not hys foolysnes go from hym. He that þ  
knowe the nombze of thy catell thy selfe, & loke  
well to thy flockes. For ryches abydeh not  
alwaye and the crowne endureth not for euer.

The hye groweth, the grasse cometh vp, and  
herbes are gathered in the mountaynes. The  
lambes shal clothe the and for the goates thou  
shalt haue monye to thy husbandye. Thou  
shalt haue goates mylke ynough to fede the, to  
vphold thy houshold, & to susteine thy maydes.

The xxviii. Chapter.

¶ He vngodly sheweth whē no mā cha-  
reth hym: but the ryghteous stan-  
deth styffe as a Lyon. \* Because  
of synne the lande doth of charge  
bet prync: but thowowe men of vn-  
derstandynge and wysdome, a Realme endureth  
longe. One poore man oppressing an other  
by vpolence, is lyke a continuall rayne that de-  
stroyeth the frute. They that forsake þ lawe,  
prayse the vngodly: but such as kepe the lawe,  
abhore them. \* Wicked men dyscerne not þ  
thynge that is ryghte, but they that seke after  
the Lord dysculle all thynges. \* A poore man  
leadynge a godlye lyfe, is better then the ryche  
that goeth in frowarde wayes.

¶ Whoso kepeth the lawe, is a chyld of vnder-  
standynge: but he that is a companion of ry-  
tous men, shameth hys father. He that by v-  
surpe and vniuste gapnes gathereth ryches, he  
shal lape them in stozz for a man that wyl py-  
tie the poore. \* He that turneth a waye hys  
care from hearinge the lawe, hys prayer shalbe  
abhorrible. Whoso leadeh the righteous  
into an euell waye, shal fall into his owne pyt,  
but



# The Proverbs

but the iust shall have the good in possession.

**E**ccl. 1. 4  
Psa. 112. 4  
Job. 22. 1  
Psa. 112. 4  
1. 10. 11. 1  
The rich man thanketh hym selfe to be wise,  
but the poore that hath understanding, can  
perceave hym well ynough. \* When ryghte-  
ous men are in prosperite, then doeth honoure  
flowe vnto them, but when the vngodly come vp, & state  
of men chaungeth. He that bydeth his synnes  
shall not prosper: but \* whoso knowlegeth thei,  
& forsaketh them shall haue mercy.

**E**ccl. 10. 1  
Gen. 44. 18  
Psa. 112. 4  
Psa. 112. 4  
Ecc. 1. 1  
Well is hym that standeth alwaie in awe,  
as for hym that hardeneth his hert, he shall fall  
into myschefe. Lyke as a roapynge Lyon, and  
an hongry beare, euen so is an vngodly pryncce  
ouer the poore people. Where the pryncce is  
wthout understanding, ther is greete oppres-  
sion and wronge: but yf he be such a one as ha-  
teth couetousnesse, he shall longer raygne. \* He  
that by violence sheddeth any mannis bloude:  
shall be a renegate vnto his grane, and no mā  
shall be able to socoure hym. \* Whoso leadeth  
a godly and an innocent lyfe shall be lauded: but  
he y goeth fro wade wayes shall once haue a fal.

**E**ccl. 10. 1  
Ecc. 1. 1  
Job. 22. 1  
Psa. 112. 4  
Ecc. 1. 1  
He that tilleth his lande, shall haue plen-  
teousnes of bread: but he y foloweth idelnesse,  
shall haue pouertie ynough. A man that dea-  
leth saythfully, shall be fylled wth blessinges,  
and \* he that maketh to mocoe haste for to be  
rich, shall not be vngiltye. To haue respecte  
of persons in iudgement is not good. And why?  
A man wyll do wronge: yea, euen for a peece of  
breadye. He that wylberych all to f. one, hath  
an euell eye: and consydereth not, that pouertie  
shall come vpon hym.

**M**at. 23. 8  
Job. 22. 1  
Psa. 112. 4  
Ecc. 1. 1  
He that folowynge my preceptes rebuketh a  
man, shall fynde more fauoure at the last, then  
he that flattereth hym. \* Whoso robbeth his  
father and mother, and sayeth it is no synne: y  
same is lyke vnto a destroyer. He that is of a  
proude stomacke and wthoute feare: feareth  
by streyfe. but he that putteth his truste in the  
Lorde, shall be wel fed. He that trusteth in his  
owne herte, is a foole: but he that dealeth wyle  
ly, shall be safe. \* He that geueth vnto y poore,  
shall not lacke, but he that turneth away his  
eyes from suche as be in necessyte, shall suffre  
greete pouertie hym selfe. \* When the vngod-  
ly are come vp, men are sayne to vyde them sel-  
ues but whē they perishe the ryghteous increse.

## The xxx. Chapter.

**E**ccl. 10. 1  
Job. 22. 1  
Psa. 112. 4  
Ecc. 1. 1  
A y is stiffe necked and wyl not be  
reformed, shall sodenly be destro-  
yed wout any helpe. \* When the  
ryghteous haue the ouer hande the  
people are in prosperite, but when  
y vngodly beareth rule, ther y people mourne.

**E**ccl. 10. 1  
Job. 22. 1  
Psa. 112. 4  
Ecc. 1. 1  
Whoso loueth wysdome maketh his father  
a glad man: \* but he that kepeth company wth  
harlottes, spendeth away that he hath. With  
true iudgement the kynge setteth vp the lande,  
but yf he be a man that oppresseth the people w  
gatherynge he turneth it vpside downe.

**E**ccl. 10. 1  
Job. 22. 1  
Psa. 112. 4  
Ecc. 1. 1  
Whoso flattereth his neighbour, layeth a net  
for his fete. The synne of the wycked is his  
owne snare, but the ryghteous doeth synge and  
reioyse. The ryghteous consydereth y cause

of the poore: but the vngodly regardeth no vn-  
derstandynge. Wycked people bynge a cytie  
in decaye, but wyse men set it vp agayne. Yf a  
wyse man go to laue wth a foole (whet. er he  
deale wth hym frendly or roughly) he getteth  
norest. The bloudthyrst hateth the righteous,  
but the iuste seke his soule. A foole powreth  
out his sperte altogether, but a wise mā kepeth  
it in tyll afterwarde. Yf a pryncce deliue in ly-  
es, all his seruauntes are vngodly. The poore  
and the lender mete together, and the Lorde high  
tenech bothe they eyes. \* The seate of the  
kynge that saythfully Iudgeth the poore, shall  
continue sure for euermore. The rodde & cor-  
recpon minister wysdome, but yf a childe be not  
leked vnto, he byngeth his mother to shame.

When y vngodly come vp, wickednes increa-  
seth: but the ryghteous shall se their fall. Fur-  
toure thy sonne wth correccion, and thou shalt  
be at rest yea, he shall do the good at thine hert.

When the worde of God is not preached,  
the people perishe: but well is hym, that kepeth  
the lawe. A seruaunte wyll not be the better  
for wordes, for th. ough he vnderstande: yet wil  
he not regarde them. Yf thou seeest a man tyme  
is hasty to speake vnadvised, thou shalt trust  
a foole more then him. He that delicately byn-  
geth vpon his seruaunt from a childe, shall make  
hym his master at lengthe.

An angry man styreth vp streyfe, and he that  
beareth euell wyll in his mynde, doeth moche  
euell. After pryde cometh a fall, \* but a lo-  
wely sperte byngeth greete worthynesse. Who-  
so kepeth company wth a thefe, hateth his owne  
soule he beareth blasphemies, and telleth it not  
forth. He that feareth men, shall haue a fal: but  
whoso putteth his truste in the Lorde is wth-  
out daunger. Many there be y seke the prynces  
faueur, but every māns iudgement cometh fro the  
Lorde. The righteous abhorreth y vngodly but  
as for those that be in the ryghte waye the wy-  
cked hate them. (A childe that kepeth the wordes, shall be  
wypout destruction.)

## The xxx. Chapter.

At the purues of the worde of God, and what we ought  
to requyre of God, wth certen worderfull saynges that  
are in this worde.



**A** He wordes of Agur: the sonne of  
Iaker, and the prophete that the  
same man speake vnto Ithiel, cuē  
vnto Ithiel, and Elchall: I am  
more fooly then any man, and  
haue no mang vnderstandynge. I neuer lear-  
ned wysdome, nor had knowledge of holy thynges.  
Who hath helmed vp into heauen? Who  
hath come downe from thence? Who hath hol-  
den the wynde fast in his hande? Who hath co-  
prehended the waters in a garment? Who hath  
set all the endes of the worlde? What is his  
name, or his sonnes name? Canste thou tell?  
\* al the wordes of God are pure and cleane, for  
he is a wyld vnto al them, that put their trust  
in hym. \* But thou not bynge vnto his wor-  
des, leaste he reprove the, and thou be founde a  
liar. Two thynge haue I requyred of the, O  
that thou wylte not deny me before I dye.

Remoue



The wordes of kynge

Lamuell, and the lesson that hys  
mother taught hym.



**M**y sone (why do ye so) thou sone  
of my body: O my dere beloued  
sone: geue not ouer thy strength  
and wapes vnto women, whyche  
are the destructioneuen of kyn  
ges. O Lamuel, it is not for kin  
ges, it is not (I say) for kinges to drynke wine,  
nor prynces stronge drynke. (for there is no secreet  
in drinke; openeth the ragyneth. lest they bringe dronke,  
forget the lawe, & peruerse the iudgement of al  
poore mens chyldren. Geue stronge drynke vnto  
such rare condemned to deathe & wyne vnto  
those that mourne that they may drynke it,  
and forget theyr misery and aduersitie. Be  
thou an aduocate, for the dowe & stande in iud  
gemente thy selfe, to speake for all suche as be  
sourelesse in this transpoyre worlde. Open  
thy mouth, defende the thyng that is lawfull &  
ryght, and the cause of the poore and helpeles.

Whoso synnderh an honest saythfull woman, **W**  
she is moche more worthy then perles. The  
hert of her husband may safely trust in her, so y  
he shal fal in no pouertie. She wil do him good  
& not euil, all the dayes of her lyfe. She occu  
pyeth wool and flaxe, & labourerth gladipe wyth  
her handes. She is lyke a marchauntes wyf,  
that bryngeth her vitayles from a farre. She  
is vp in the nyght season to prouyde meate for  
her household, & foode for her maydens. She  
consydererth londe, and byeth it, and wyth the  
frute of her handes she planteth a vyneyarde.  
She gyrdeth her loines with strength, & coura  
geth her armes. And yf she perceaue that her  
houswyferye doth good, her candle goeth not out  
by nyght. She layeth her fyngers to yf spyndle:  
and her hande taketh holde of the distaffe. She  
openeth her hand to the pore, yea she stretcheth  
forth her handes to such as haue neede. She fea  
reth not that the colde of wynter shall hurt her  
house, for all her household folkes are clothed w  
scarlet. She maketh her selic sayre ornamen  
tes, her clothynge is whyte sylke and purple.  
Her husbande is moche set by in the gates, wh  
he sytteth amonge the rulers of the lande. She  
maketh cloth of sylke and selleth it, and deliue  
reth gyrdels vnto the marchaunt. Strengthe  
and honoure is her clothynge, and in the lat  
ter daye she shall reioyse. She openeth her  
mouth w wisdom, & in her tounge is the lawe of  
grace. She loketh well to yf wapes of her hous  
holde & eateth not her bread w ydelnes. Her chil  
dren shall arysen, & call her blessed & her husbande  
shall make moch of her. Many daughters ther  
be yf gather riches together: but yf goeste aboue  
the all. As for fauour, it is dysceitful, & bewtye  
is a vayne thing but a womā yf feareth yf Lord  
she is worthy to be prayled. Geue her of yf feure  
of her handes, and let her owne wothes prayse  
her in the gate.

The ende of yf Prouerbes of Salomon.

Th

Proff b. a  
Dru b. o. c  
and xxi c  
Job. xx. b

Remoue from me banyshe and lyes geue me nei  
ther pouertie, nor ryches, onely graunte me a  
necessary lyfynge. Least yf I be to full, I de  
nye the, & saye: \* Who is the Lorde. And least  
I beynge constrainede thowowe pouertie fal vnto  
stealing, & take yf name of my God in vayne.  
Accuse not a seruaunt vnto his mayster, leaste  
he speake euill of the, and thou be hurt. There  
is a generacion that curseth the yf father, and  
doeth not blesse the yf mother. There is a ge  
neracion that thynke thei selues cleane, and  
yet is not clenched from theyr fylthynes.

There is a generacion that hath a proude loke,  
and doth cast vp theyr eyeliddes. There is a  
generacion whose teeth are swerdes, and with  
theyr chaue bones they consume, and deuoure  
the simple of the earth, & the poore from amonge  
men. The horselache hath two daughters cry  
inge. brynge hyther, brynge hyther.

There be thre thynges that are neuer satysfyed.  
The sea, foure thynges sayeth neuer booe. The  
grauel, a womans wombe closed, & the earth yf  
hath neuer water ynough. As for fyre it sayeth  
neuer booe. \* Who so laugheth hys father to  
scorne & setteth his mothers commaundement at  
naught the rauens pryke out hys eyes in yf val  
leye, and deuoured be he of the ponge Negres.

There be thre thynges to hye for me & as for yf  
fourth yf passeth my knowledge. The way of an  
Negle in the arze, the wape of a serpent ouer a  
stone, the wape of a thyppe in the see, and yf wape  
of a man wyth a ponge woman. Such is yf wape  
also of a wyfe that breaketh wedlocke, whyche  
wyppeth her mouth lyke as whē she hath eatē, &  
sayeth. As for me, I haue done no harme. Tho  
rowe thre thynges the earth is dysquyeted, and  
the fourth maye it not beare: Thowowe a ser  
uaunte that beareth rule. Thowowe a foole yf  
hath to moch brade, thowowe a wyfe worthye  
hated when she is maried, & thowowe an hāde  
mayde that is helye to her maysters. These be  
foure thynges in the earth, the whyche are verpe  
lytle: but in wysdō they errede the wyse. The  
emmetts are but weake people: yet gather they  
their meate together in the harueste. The conp  
es are but a feble folke, yet make they theyr con  
ches among the rockes. The grethoppers haue  
not a gide, yet go they forth together by heapes.  
The spyder labourerth wyth her handes, & is in  
kynge's places. There be thre thynges that  
go styf yf yea, foure are comely in goyng. A Li  
on whych is strongest among beastes, & geueth  
place to no man: A grethound strong in yf hyu  
ber partes. A ramme also & a kynge, agaynst  
whom no man aryseth vp.

Yf thou hast done solpshelp when thou wast  
in hys estate, or yf thou hast taken euil counsel:  
then laye thyne hande vpon thy mouth.

Whoso chymeth mylike, maketh butter & he  
that rubbeth hys nose, maketh it blede: Euen  
so be that causeth wrath bryngeth forth stryfe.

The xxxi. Chapter.

Thynges ought to iudge iustly: The propertye of an ho  
nest man is wylde.



The wordes of kynge

Lamuell, and the lesson that hys  
mother taught hym.



**M**y sone (why do ye so) thou sone  
of my body: O my dere beloued  
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are the destructione euen of kyn  
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nor princes stronge drynke: (for there is no secreet  
in drinke; drunkenesse raggeth. lest they bringe dronke,  
forget the lawe, & peruerse the iudgement of al  
poore mens chyldren. Geue stronge drynke vnto  
such rare condemned to deathe & wyne vnto  
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dren shall arple, & call her blessed & her husbande  
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be yf gather riches together: but yf goeste aboue  
the all. As for fauour, it is dysceitful, & bewtye  
is a vayne thing but a womā yf feareth yf Lord  
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Probf b. a  
Dru b. o. c  
and xxii. c  
Job. xx. b

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neuer booe. \* Who so laugheth hys father to  
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also of a wyfe that breaketh wedlocke, whyche  
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sayeth. As for me, I haue done no harme. Tho  
rowe thre thynges the earth is dysquyeted, and  
the fourth maye it not beare: Thowowe a ser  
uaunte that beareth rule. Thowowe a foole yf  
hath to moch bzade, thowowe a wyfe worthye  
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lytle: but in wysdō they errede the wyse. The  
emmetys are but weake people: yet gather they  
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es are but a feble folke, yet make they theyr con  
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not a gide, yet go they forth together by heapes.  
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on whych is strongest among beastes, & geueth  
place to no man: A grethound strong in yf hyu  
ber partes. A samme also & a kynge, agaynst  
whom no man aryleth vp.

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in hve estate, or yf thou hast taken euil counsel:  
then laye thyne hande vpon thy mouth.

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that rubbeth hys nose, maketh it blede: Euen  
so be that causeth wrath bryngeth forth stryfe.

The xxxi. Chapter.

Thynge ought to iudge iudg. The propertye of an ho  
re is maged wyse.



# The boke of the Prea:

cher otherwyle called Ecclesiastes.

The fyrst chapter.

All that is in this worlde is but vanyte.



These are the wordes of the precher the sonne of Dauid, kynge of Ierusalem. \* All is but moost vayne vanyte (sayeth the precher) and all is mooste vayne (I saye) and but playne vanyte. For what els hath a man of all the labour that he

taketh vnder the sonne? One generaciō passeth a way, another cometh, but the earth abydethe styll. The sunne aryseth, the sunne goth downe, & returneth to hys place, that he may there ryse vp agayne. The wynde goth toward the south, and turneth vnto the north, fetcheth his course, whirleth about, & goeth forth, and hys circuyte returneth agayne to hym selfe. \* All floudes runne into the see, & yet is the see it selfe not fylled for loke vnto what place the waters runne, thence they come to flowe agayne. All thynges are so harde to be knowen that noman can expresse them. \* The eye is not sayd to sight, the eare is not fylled wyth hearinge. \* The thing that hath ben, cometh to passe agayne and the thyng that hath ben done, shalbe done agayne: there is no newe thyng vnder the sunne. Is there any thyng wherof it may be sayd, lo this is newe? for it was longe agoe in the tymes þat haue ben before vs. The thyng that is past is out of remembraunce. But so the thynges that

are for to come, shall nomaie be thought vpon among them that come after. I my self þat precher was kynge of Israel at Ierusalem, and by supply my mynde to seke out & search for knowledge of all thynges that are done vnder heauen. Such trauayle & labour hath God geue vnto þat chyldre of men, to exercise them selues therein.

Thus haue I considered all these thynges þat come to passe vnder the sunne, and lo, they are al but vanyte & veracion of mynde. The crooked can not be made streyght, nor the thyng that is vnperfect, cannot be accepted wyth thynges that are perfect. I communed wyth myne owne hert, sayinge lo, I am come to a great estate, & haue gotten moze wysdome, then all they that haue ben before me in Ierusalem. Yea, my herte had great experyence of wysdome & knowledge, for ther vnto I applyed my mynde, that I myghte knowe what were wisdom and vnderstanding, what were errour & foolyshe nesse: and I perceaued, that thys was also but a veraciō of mynde: for where moche wysdom is, there is also great trauayle and dysquietnesse and the moze knowledge a man hath, the moze is hys care.

The ii. Chapter.

Aboundaunce of rychesse, and pleasure, and of buylagys are vayne thynges.



When sayd I thus in my hert: No more go to, I wyl take myne ease, & haue good dayes. But lo, that is vanyte also: in so moche, that I sayde vnto þ

man gyue to laughter þat I made, & to mirth: what doest thou? So I thought in my hert, to geue my flesh vnto wyne, and agayne to applye my mynde vnto wysdom, & to comprehend fo lyfnesse vntill the tyme that (amonge all the thynges whiche are vnder the sunne) I myghte se what were beste for men to do, so longe as they lyue vnder heauen.

\* I made gorgeous sayre workes. I bulded my houses, and planted vineyardes. I made me orchardes & gardens of pleasure & planted trees in them of all maner frutes. \* I made pooles of water, to water the grene & frutefull trees whal. I bought seruauntes and maydens: and had a great housholde, & for catell and shepe, I had more substance of them, then all they that were before me in Ierusalem, I gathered syluer and golde together euen a treasure of kyndes & lades. I prouided me syngers and womē, whiche coulde playe on instrumētes, to make me mirth & pastyme. I gat me psalteries & songes of musycke. And I was greater, & in moze workes then all my predecessours in Ierusalem. For wisdom remayned wyth me: and loke whatsoeuer myne eyes despyed, I let them haue it, & wher in soeuer my herte deliyted or had anye pleasure, I withelde it not from it. Thus my hert reioyced in all that I dyd: & this was my porciō of al my trauayll. But when I considered all the workes that my handes had wroughte, and all the labour that I had taken therein: lo, all was but vanyte and veraciō of mynde, & nothyng of anye value vnder the sunne.

Then turned I me to consider wysdome, errour & foolyshe nesse, for what is he amonge me, þat myghte be compared to me the kynge in such workes? & I sawe that wysdome excelleth foolyshe nesse, as farre as lyght doeth darkenesse. For a wyse man hath hys eyes in hys heed, but þat fool goeth in the darkenesse. I perceued also þat þey both had one end. Then thought I in my mind. If it happē vnto the fool as it doeth vnto me, what nedeth me then to labour anye moze for wysdome? So I confessed wythin my hert, that thys also was but vanyte. For þat wyse are euer as lytle in remembraunce as the foolish, for the dayes shall come when all shalbe forgotten yea the wyse man dyeth as well as the fool.

Thus beganne I to be wepye of my lyfe, in so moche that I coulde away wyth nothyng that is done vnder the sunne, for all was but vanyte and veraciō of mynde: yea I was wepye of my labour, which I had takē vnder the sunne, because I shoulde be sayne to leaue them vnto another mā that cometh after me: And who knoweth whether he shalbe a wyse man or a fool? And yet shal he be Lord of all my labours, whiche I wyth suche wysdome haue taken vnder the sunne. Thys is also a vayne thyng.

So I turned me to refraine my mynde from all such trauayle, as I toke vnder the sunne: for somoche as a mā shoulde wepe hym selfe of wysdome, wyth vnderstandinge & oportunitie, & yet be sayne to leaue hys labours vnto another, that neuer shal be for them. Thys is also a vayne

Ecclesiastes

Job. xii. b.

Job. xii. b.  
Ecclesiastes. b.

Eccl. xii. b.

Eccl. xii. b.



Eccl. v. d

a vayne thyng & great myserie. For what getteth a man of all the labour and trauayle of his mynde, that he taketh vnder the sunne, but heauynesse, sorowe, and dysquietnesse all the dayes of his lyfe? Insomuch, that his herte can not reste in the nyght: this is also a vayne thyng. \* Is it not better then for a man to cate & drynke, & his soule to be merie in his labour? Yea, I sawe that this also was a gyfte of God.

For who wyll eate or go more lustely to his worke then I? And why? God gyueth to þe mā that is good before hym, wysdome, vnderstandinge and gladnesse. but vnto the synner he geueth weepnesse. (and superfluous care) that he maye gather, and heape together the thyng that afterwarde shalbe gyuen vnto him, whom it pleaseth God. This is now a vayne thyng: yea a very dysquietnesse and vexacion of mynde.

The iij. Chapter.

All thynges come in their tyme, and passe away in their tyme.

**E**very thyng hath a tyme: yea, al that is vnder þe heauē hath his conuenient season. There is a tyme to be borne, & a tyme to dye. There is a tyme to plante, and a tyme to plucke vp the thyng þe is planted. A tyme to slape, & a tyme to make hole. A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laughe. A tyme to mourne, and a tyme to daunce. A tyme to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracing. A tyme to wyne, & a tyme to lese. A tyme to spare, and a tyme to spende. A tyme to cut in peces, & a tyme to sowe together. \* A tyme to kepe silence, & a tyme to speake: A tyme to loue, and a tyme to hate.

Eccl. ix. a  
Eccl. ix. b  
6

A tyme of warre, and a tyme of peace. What hath a man els, that doth any thyng, but weepnesse and labour? For as touchyng the trauayle and carefulnesse, whiche God hath geuen vnto men, I se that he hath geuen it them, to be exercysed in it. All this hath he ordeyned maruelous goodlye, to euery thyng bys due tyme. He hath planted ignorauce also in the hertes of men, that they shulde not comprehend the grounde of his workes whiche he doth from the begynnyng to the ende. So I perceyued, that in those thynges there is nothyng better for a man, then to be merie and to do well as longe as he lyueth. For all that a man eateth and drynke: yea, whatsoeuer a man enioyeth of all his labour, that same is a gyfte of God. I cōsydered also that whatsoeuer God doeth, it continueth for euer. And that nothyng can be put vnto it, nor taken from it, and that God doeth it to the intent, that mē shoulde feare hym. \* The thing that hath bene, is now: and the thyng that is for to come, hath ben afore tyme, for God restoreth agayne the thyng that was past. Moreover, I sawe vnder the sunne vngodlynesse in þe sede of iudgement, and iniquity in sede of righteously. Then thought I in my mynde: God shall separte the ryghteous fro the vngodly, &

then shalbe the tyme and iudgement of al countreys and workes. I commaned wyth myne owne herte also, concernyng the chylde of mē: howe God hath chosen the, and yet letteth the appeare, as though they were beastes for it happeneth vnto men as it doth vnto beastes: & as þe one dyeth, so dyeth þe other yea, they haue both one maner of breth so that (in this) a mā hath no preeminence aboue a beast but all are subdued vnto vanytie.

They go all vnto one place, for as they be al of dust, so shal they all turne vnto dust agayne.

\* Who knoweth the spirite of man that goth vnto ward, & the breath of the beast þe goth downe to the earth? Wherefore I perceyue that there is nothyng better for a man, then to be ioyfull in his labour: for that is his porcyon. But who wyll byngne hym to se the thyng that shal come after hym?

Sap. ii. a

The iiii. Chapter.

The mistreyes of the innocent, & the superfluous laboure of men. The iij. be that is poore and wrye. &c.



**I** turned me, and cōsydered all the vyolente wronge that is doone vnder the sunne: and behold, the teares of suche as were oppressed: and there was no man to confort them, or that wolde deliuer and defende the from the violence of their oppressours. Wherefore I iudged those that are deed, to be more happye then those that be alpye: yea, hym þe is yet vnborne to be better at ease then they bothe, because he seeth not þe miserable workes that are done vnder the sunne. Agayne, I sawe that all trauayle and dyspygence of labour that euery man taketh in hande, was done of enuy agaynst his neyghboure. This is also a vayne thyng, an a vexacyon of mynde. The sole foldeth his handes together, and eateth vp his owne fleshe.

Abacuc. i. a  
Eccl. v. b

One handefull (sayeth he) is better wyth reste, then both the handes full wyth labour & trauayle of mynde. Moreover, I turned me, and beholde yet another vanytie vnder þe sunne.

There is one man, no moo but hym selfe alone, haupnge neyther chylde nor brother: yet is there no ende of his careful trauayle: his eyes cannot be satysfied wyth rychesse, (yet doth he not remember hym selfe, and saye: ) For whom do I take such trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne and myserable thyng. Therefore two are better then one: for they maye well enioye the profyt of theyr labour. For yf one of them fall, his companion helpeth hym vp agayne: But woe is hym that is alone. for yf he fall, he hath not another to helpe him vp. Agayne, whē two slepe together, they are warme: but howe can a bodye be warme alone? One maye be overcome, but two maye make resystaunce.

6

Eccl. ix. a

Eccl. ix. b

A threfolde gable is not lyghtely broken. A poore chylde byngne wyse, is better then an olde kynge that docteth, and cannot beware in tyme to come.

\* Some one cometh out of pryson, and is made a kynge. & another wyche is borne in the

Eccl. ix. b

Eccl. ix. b  
Eccl. ix. c  
Eccl. ix. d  
Eccl. ix. e  
Eccl. ix. f  
Eccl. ix. g  
Eccl. ix. h  
Eccl. ix. i  
Eccl. ix. j  
Eccl. ix. k  
Eccl. ix. l  
Eccl. ix. m  
Eccl. ix. n  
Eccl. ix. o  
Eccl. ix. p  
Eccl. ix. q  
Eccl. ix. r  
Eccl. ix. s  
Eccl. ix. t  
Eccl. ix. u  
Eccl. ix. v  
Eccl. ix. w  
Eccl. ix. x  
Eccl. ix. y  
Eccl. ix. z



lyng dome cometh vnto pouerty. And I per-  
ceyued that all men lyng vnder the sunne, go  
wth the seconde chylde, that shall stande vpon  
the stede of the other. As for the people that  
haue bene before him, and come after him they  
are innumerable. And they that come af-  
ter hym shall not reioyse of him. Thys is also a  
vayne thyng & veracyon of mynde. When thou  
comest into the house of God, kepe thy fote, &  
dawe nye, that God whyche is at hande maye  
heare: \* that thou gyue not the offringes of fo-  
les: for they knowe naught but to do euell.

Eccl. x. 1.

The. v. Chapter.

An admonition to beware of rash communication. We  
ought not to maruayle at the oppression of the poore. The co-  
uetous is not satisfied wth his riches:

**N**ot hastye wth thy mouthe, & let  
not thyne herte speake anye thyng  
rashly before God. For God is in  
heauē, and thou vpon earth, therefore  
let thy wordes be fewe. For were  
moch carefulnesse is, there are many dreames: &  
where many wordes are, there men may heare  
foles. \* If thou make a vowe vnto God be not  
slacke to performe it. As for foolys vowes he  
hath no pleasure in them. If thou promyse any  
thyng, paye it: for better is it that thou make  
no vowe, the that thou shouldest promyse, & not  
pay. Suffre not thy mouth to cause thy selfe  
for to spurne, neyther say thou before the Angel,  
that it is thy ignorance. For then God wyl be  
angry at thy voyce, & destroye al the workes of  
thyne hādes. And wher as are many drea-  
mes & many wordes, there are also dyners vani-  
ties but loke that thou feare God. \* If thou see-  
the poore to be oppressed, and wrongfully dealt  
withall, so that equyte and righte of the lawe  
is wrested in the lande, maruayll not thou at  
such a thyng, for one great man kepeth touche  
wth another, and the myghtye men are in au-  
toritie ouer the poore. The increase of þe earth  
vpholdeth all thyng, & the kyng him selfe is  
mayntayned by husbandrye. He þe pouerth mo-  
ney wyl neuer be satisfied wth moneye, and  
whoso delpteth in riches shall haue no profyt  
therof. This is also a vayne thyng. When as  
moch richesse is, there are many also that spe-  
de the awaye. And what pleasure more hath he þe  
posselleth them, sayng that he maye loke vpon  
them wth his eyes? A labouryng man slepeth  
sweetly, whether it be lytle or moch þe eateth,  
but the aboundaunce of the ryche, wyl not suffice  
him to slepe. Yet is there a sore plage, wherby I  
haue sene vnder the sūne, (namely) ryches kept  
to the hurt of hym that hath them in possession.  
For oft tymes they perishe wth his greate my-  
serye & trouble: and if he haue a chylde, it getteth  
nothyng. \* As he as he came naked out of his  
mothers wombe, so goth he thither agayne: &  
caryeth nothyng awaye wth hym of all his  
laboure. Thys is a myserable plage that he shal  
go awaye euē as he came. What helpeth it him  
then that he hath laboured in the wynde? All þe  
dayes of his life also he dyd eate in the darke, &  
D greate carefulnesse, synnesse, & sorowe. \* Ther-

Deut. xxi. 1.  
Mat. vi. 1.

Eccl. xii. 1.  
Mat. i. 1.

Job. i. 1.  
Eccl. x. 1.

Eccl. i. 1.

fore me thynke it a better and a sayer thyng, a  
man to eate and drynke and to be refreshed of al  
his labour, that he taketh vnder the sunne all  
the dayes of his lyfe which God geueth him, for  
thys is his porcyon. For vnto whosoeuer God  
gyueth ryche, goddes and power, he gyueth  
it hym to enioye it, to take it for his porcyon,  
and to be refreshed of his labour: thys is the  
gyfte of God. For he thinketh not moch howe  
longe he shall lyue, for asynoch as God filleth  
his hert wth gladnesse.

The. vi. Chapter.

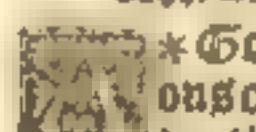
The mystrye of the ryche and courtous. The difference  
of a foole and a wyse man.



**H**ere is yet a plage vnder þe sūne, &  
it is a general thyng amonge men:  
when God geueth a mā richesse, goo-  
des & honoure so þe wanteth no-  
thinge of all that his harte can de-  
sire, and yet God geueth hym not leue to en-  
ioye the same, but another man spendeth he them.  
This is a vayne thyng & a miserable plage. If  
a man beget hundred chylde, & lyue many yea-  
res, so that his dayes are many in nombyre, & yet  
can not enioye his good, neyther be buried, as  
for him I saye that vntymelye byrth is better  
then he. For he cometh to naught, & spendeth his  
tyme in darknesse, & his name is forgotte. And  
erouer, he seeth not the sunne, & knoweth not of  
it: & yet hath he more rest then the other. Yea,  
though he liued two thousande yeres, yet hath  
he no good lyfe. Come not all to one place: All  
the labour þe a mā taketh is for him selfe, & yet  
his desyre is neuer fylled after his mynde. For  
what hath the wyse more the þe foole. What hel-  
peth it þe poore, þe knoweth, to walk wth foles he  
fore the lyuynge? The cleare sight of the eyes is  
better then þe soule should walke after desy-  
res of the luste. Howbeit, this is also a vayne  
thyng, & a disquietnesse of minde. The thyng þe  
hath be is named already, & knowe þe is euen  
man him selfe, neyther may he go to lawe wth hym  
þe is myghtier then he. Many thynges there be  
þe create vanytie: & what hath a man els? For  
who knoweth what is good for a lyuynge, in  
the dayes of his vayne lyfe, whych is but a sha-  
dow? O, who wyl tell a man what shal hap-  
pen after hym vnder the sunne.

The. vii. Chapter.

What wherby passeth our strength and we petyr,  
ought we not to seke after.



**G**ood name is more worth, then prey-  
ous ornament, and þe day of death is bet-  
ter the þe day of byrth. It is better to go  
into an house of mournyng, then into a banquet-  
tyng house. For there is the ende of all men: &  
he that is lyuynge, taketh it to herte: geauy-  
tie is better then to laughe: for when the counte-  
naunce is heuy, the hert is refourmed. The hert  
of þe wyse is in þe mourning house, but þe hert of  
the foolys is in the house of myght. \* It is bet-  
ter to gyue care to þe chastyng of a wyse man,  
then to heare the souge of foolcs. For the la-  
ughing of foolcs is like þe cracking of thornes vn-  
der a pot. And that is but a vayne thyng.

The

Job. xxi. 1.  
Eccl. i. 1.

Job. xxi. 1.



**W** The wyse man hateth wronge dealing: & abhorreth the hert that coueteth rewardes. Better is it to cosidre þe ende of a thyng then the begynnyng. The pacient of spyrte is better then the hye mynde. We not hastelye angry in thy mynde, for wrath resteth in the bosome of foolles. Saye not thou What is the cause, that the dayes of the olde tyme were better then they þe nowe: for that were no wyse questyon. Alldome with inheritaunce is good: yet better is it wth them that wythoute care maye beholde the Sunne. For wisdō defendeth as wel as money, & the excellent knowledge & wysdome geueth lyfe vnto him that hath it in possession. Cosidre the worke of God, howe þe no man can make þe thyngs streyght whych he maketh croked.

**C** Alse wel the tyme of prosperite, & remembre the tyme of mysfortune: for God maketh þe one by the other, so þe a man can fynde nothyng els. All thynges haue I consydred in þe tyme of my vanite: that the luste man persweth for hys righteousnesse sake, & the vngodly lyueth in his wyckednesse. Therefore, & be thou netter to righteous nor ouer wyse that thou perissh not, be netter to vnrpyghteous also nor to foolysch, lest þe dpe before thy tyme. It is good for the to take hold of this, & not to let that go out of thy hand. For he þe feareth God, cometh forth wth them al.

**W**isdō geueth more courage vnto the wyse, then ten myghty men of the cytie: \* for there is not one iust vpon earth þe doeth good & synneth not. Take no hede vnto cury worde that is spoken, lest thou heare thy seruante curse the: for thyne owne hert knoweth that thou thy self also hast oft tymes spokē euell by other men. All these thynges haue I proued in wysdome for I thought to be wyse \* but he wente farther from me then he was before: yea, and so depe that I myght not reach vnto her. I applyed my mynde also vnto knowledge, & to seke & searche out science, wysdom & vnderstanding: to knowe þe foolishnesse of the vngodly, & the errour of dotinge foolles. And I founde, that \* a womā is bytter then death, for she hath cast abroad her berre as a net that men fynde wyth: & her handes are cheynes. Whoso pleaseth God, shall escape fro her but the synner wyll be taken wyth her.

**B**ehold, sayeth the preacher) this haue I diligently searched out and proued. One thyng must be cosydred with another, that a mā may come by knowledge: whych as yet I seke and fynde it not. Amonge a thousande men I haue founde one, but not one woman amonge al. Lo, this only haue I founde, þe \* God made mā iust & ryght, but they sought many inuencions.

**The viii. Chapter.**

**The knynges commaundement ought to be obeyed. Gladnesse is one of the these thynges vnder the sunne.**

**W**ho is wyse? Who hath knowlege to make an answer? A mā wylldō \* maketh his face to shyne: but vnchamefastnesse putteth hit out of fauour. I must kepe the knynges commaundement, & the oth that I haue made vnto God. Be not hasty to go out of his syght, and se

thou continue in no euell thyng, for whatsoeuer it pleaseth him that doth þe. I pke as when a knyng geueth a charge, hys commaundement is myghtie. Euen so, \* whoso maye saye vnto hym what doest thou? \* Whoso kepeth the commaundement, shall fele no harme, but a wyse mans hert discerneth the tyme and iudgement. For euery thyng wyll haue oportunitie & iudgement, & thys is the thyng that maketh men ful of carefulnesse, and sorowe. And why? a mā knoweth not what is for to come. for who wyll tell him? Neither is there any man that hath power ouer the spyrte, to kepe it all the spyrte nor to haue any power in the tyme of deathe: is it not be also that can make an ende of the bat-tayle: neyther maye vngodlynesse delpue the that medle wythall.

**A**ll these thynges haue I consydred, and applyed my mynde vnto euerye worke þe is vnder the sunne: howe one man hath lordshyp vpo another to hys owne harme. For \* I haue sene often the vngodly brought to their graues: & yet they haue returned into the cytie agayne, and came from the place of hely men, which in þe cytie were groden out of memozy, as were those also þe lyued well. Thys is also a vayne thyng: because now that euell workes are not hastylye punyshed, the hert of man gyueth hym self ouer vnto wyckednesse. But though he an euell personne offende an hundred tymes, & God defer, geuynge him longe lyfe: yet am I sure, that it shall go wel wyth the that feare God, because they haue him before their eyes. Agayne, as for the vngodly, it shall not be well wyth him, neyther shall he prolonge his dayes, but euen as a shadowe: so shall he be that feareth not God.

**P**et is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly.

**A**gayne, there be vngodlye, wyth whom it goeth as though they had þe workes of the righteous. Thys haue I called also a vayne thyng. Therefore I commende gladnesse, because a mā hath no better thyng vnder the Sunne, then to cate and drynke, and to be mery: for that shall he haue of hys labour all the dayes of hys lyfe, whiche God geueth hym vnder the Sunne. And so I applyed my mynde to learne wisdome, and to knowe the trauayl that is in the world (and that of suche a fassyon, that I suffred nor myne eyes to slepe, neyther daye nor nyght) I vnderstode of all the workes of God, but it is not possible for a man to attayne vnto the workes þe are done vnder the Sunne: and though he bestowe hys labour to seke them out, yet can he not reach vnto them: yea, though a wyse man wolde undertake to knowe them, yet shall he not fynde them.

**The ix. Chapter.**

**A man wotech not by the ryghteousnesse of hys owne workes, whether he be worthy of loue or hate. A mā ought to lyue meryly wyth hys wyfe & prayse of wysdom.**

**A**ll these thynges purposed I in my mynde to seke oute. The ryghteous & wyse: yea, and they seruantes also, are in þe hand of God: & ther is no man

Eccl. viii. 1.

Job. xxi. 30.  
Job. xxi. 31.  
Job. xxi. 32.

Job. xxi. 33.

Job. xxi. 34.

Eccl. ix. 1.

Job. xxi. 35.  
Job. xxi. 36.



# The Booke.

## The .x. Chapter.

Job 17. c

man that knoweth eyther loue or hate, but all thinges are before the. It happeneth vnto one as vnto another: it goth with the ryghteous as with the vngodly: \* with the good and cleane, as with the vncleane: with hym that offereb, as with hym that offereth not, lyke as it goethe with the verteous, so goeth it also with the synner. As it happeneth vnto the peruered, so happeneth it also, to hym that is afrayed to be forsworne. Amonge al thinges that come to passe vnder the sunne this is a miserie that it happeneth vnto all alpe. This is the cause also that the hertes of men are full of wyckednesse, and madde foolysnesse is in theyr hertes, as longe as they lyue, vntyll they dye.

**B** And whyr as longe as a man lyueth, he hath an hope: for a quicke dogge, saue they is better then a deed Lyon: for they þ be lyuynge, knowe that they shal dye but they that be deed, knowe nothyng: neyther deserue they any more. For their memorie is forgottē, so that they be neyther loued, hated nor enuyed neyther haue they any more parte in the woelbe in all that is done vnder the sunne. So thou thy wape then, cate thy bread with ioye, & drynke thy wyne with a glad hert, for thy woikes please God. Let thy garments be alway wythe, \* and let thy herde lacke no opntemente.

math. 24. b

Job 17. c

\* Use thy self to lyue ioyfully with thy wife whom thou louest, al þ dayes of thy lyfe which is but dayne, that God graunt the vnder the sunne, all the dayes of thy vanite: for that is thy porcion in thys lyfe, of all thy labour & trauayle that thou takest vnder þ sunne. What soeuer thou takest in hande to do, that do with all thy power, for in the graue that thou goest vnto, there is neyther woike, counsaile, knowledge, nor wysdome.

**C** So I turned me vnto other thinges vnder þ sunne. & I sawe, þ in running it helpeth not to be swyfte: in battayle it helpeth not to be stronge: to feding, it helpeth not to be wysle: to cycheise, it helpeth not to be subtyll to be had in fauour, it helpeth not to be chynge but that all lyeth in tyme & fortune. For \* a mā knoweth not his tyme, but lyke as the fysh are taken with the angle & as þ byrdes are caught with the snare. Euen so are men taken in the peryllous tyme, when it cometh sodapnly vpon them.

Job 17. d

**D** Thys wysdome haue I sene also vnder the sunne, & me thought it a greate thynge. There was a lytle cytie, and a fewe men with in it: so there came a great kynge & besyged it, & made great bulwoikes agaynst it. And in the cytie there was found a poore mā (but he was wysle) which with hys wysdome deliuered the cytie: yet was there no body that had anye respect to such a symple man. Then sayd I wysdom is better then strenght. Neuerthelesse, a symple mans wysdome is despyled, and hys woordes are not heard. A wysle mans counsaile that is folowed in scyence, is farre aboue the crynge of a cap- tayne amonge foolges, \* for wysdome is better then barnele. but one vntylyt alone destro- peth moche good.

Sept. 11. a  
1. re. 10. 11. a  
11. 12. 11. c

The wylderde betwixt a foile and a wysle man. For to nate & happy is that realm: which hath a wysle pape.



Deed & ye doeth corrupte swete & opntmet, & maketh it to stink.

Euen so ofte tymes he that is made for wisdom & honour, is abhoyred because of a lytle foolysnesse. A wysle mans hert is vpon the ryght hande, but a foolers hert vpon þ left. A foole wyll wedde hym self when he goeth by the wape: yet thynketh he that euerye man doth as foolysly as hym selfe. If a principall spyrite be geuen the to beare rule, \* be not neg- lgent then in thynne offyce: for he that can take cure of hym self, auoydeth great offences.

10m. 11. b

Another plage is there, whyche I haue sene vnder the sunne. namely, the ignorance that is commenly amonge princes. in that a foole sp- tereth in great dignite, & the ryche are set doone beneth. I haue sene seruautes ryde vpo horses, & princes goinge vpon their fete as it were ser- uantes. \* But he that diggeth vp a pytt shal fall therein himself: and whoso breaketh downe the hedge, a serpent shal bite hym. Whoso re- moueth the stones, shal haue trauayle withal: & he þ be weth wood, shal be hurte therewith.

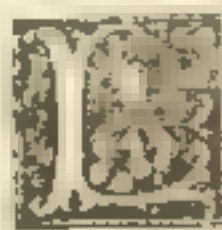
10. 11. b  
11. 11. b

When an promys blunt, & the poynt not shat- pened, it must be whet agayne, & that w might: Eue so doth wysdō folowe diligēce. A babler of hys tonge is no better then a serpent that syn- geth without byssynge. The woordes out of a wysle mans mouth, are gracious: but the lippes of a foole wyll destroye hym self. The beginning of his talking is foolysnesse, & the last worde of hys mouth is sturken madnesse. A foole is full of woordes, & a mā can not tell what shal come to passe, who wyll then warne hym of it that shal folowe after hym: The labour of the foolys is greuous vnto the, whyle they knowe not howe to go into þ cytie. (Woe be vnto þ wylande) whose kynge is but a chyld, & whose princes are early at their bakettes. But well is the (wylande) whose kynge is come of nobles, & whose princes cate in due trasō, for necessitie & not for lust. Thowowe stouthfulnesse the balkes fall downe, & thowowe ydle hādes it rapneth in at þ house. If eat maketh me to laugh, & \* wyne ma- keth them in mery but vnto moneye are all thyn- ges obedyent. With the kynge no enell in thy thought, & speake no hurt of þ ryche in thy prey- chambyre. for a byrde of the ayre shal betray thy voyce, and with her fetters shal she bewraye thy woordes.

10. 11. b

## The .xi. Chapter.

speeches ought to be byspoke vnto the nether.



As thy byrd vpo wete faces, and so shalt thou fynde after many dayes. Geue parte seven dayes, and also vpon þ. viii. for þ knowest not what misery shal come vpon earth. When the cloudes are ful, they poure out rayne vpon þ earth. And when þ tree falleth, whetner it be to- ward þ South or North in what place soeuer it fall, there it lyeth. He that regardeth the wynde,



wynde, Shall no sowe and he þ hathe no respecte vnto the cloude, Shall not reape. Nowe, lyke as thou knowest not the wynde of the spyrte howe it entreteth into þ lytle body, beyng yet in þ mothers wombe. Euen so thou knowest not þ wyndes of God, whych is the workemaster of all.

**C**ease not thou therefore wyth thy handes to sowe thy seede, whether it be in the moynynge or in the euenynge for thou knowest not whether thys or that shall prosper, & yf they both take it is the better. The lyght is swete, & a pleasaunt thyng is it for the eyes to loke vpon þ sunne. If a man lyue many yeaeres, and be glad in the all, let hym remembre the dayes of darkenesse, whych shall be many, and that foloweth al thynges shall be but vanitie. Be glad then, O thou yonge man, in thy yowth, & let thy heart be merie in thy yonge dayes folowe the wayes of thyne owne herte, and the luste of thyne eyes but be þ sure, that God shall bypunge the into iudgemente for all these thynges.

**The. xii. Chapter.**

*From our youth ought we to consydre, and regarde the goodnesse of God,*

**I**f thou awake dyspleasure out of thyne hert, & remoue euell from thy bodye: for chyldehode & youth is but vanitie. Remembre thy maker the sooner in thy youth, or euer þ dayes of aduersyte come, & or þ yeres drawe nye, whē þ shalt saye: I haue not pleasure in the, before the sonne, & light, the mone & starres be darkened, and or the cloude turne agayne after the rayne whē the keepers of the house shall tremble, & when the stronge men shall bowe them selues, when þ mplyners shall syl, because they be so fowe, and when the sight of the windowes shall ware bymme, when the doores in the stretes shall be shut, & when þ voyce of the mplyner shall be layed downe. whē mē shall crye up at the voyce of the byrd, and when all þ daughters of mulike shall be brought lowe. whē men shall feare in hye places, and be afrayed in the stretes, when the Almond tree shall floure, and be laden wyth the grechopper, and when all lust shall passe (because man goth to his longe home, and the mourners go aboute the stretes) Or euer the siluer lace be taken awaye, & or the golden well be broken. Or the pot be broken at the well, & the whele vpon the chetterne. Then shall the duste be turned agayne vnto earth, from whence it came: & the spere shall retourne vnto God, whych gaue it. \* All is but vanitie, (sayth the preacher) al is but playne vanitie.

The preacher was yet more wysse, & taughte þ people knowledge he gaue good hede, sought out the grounde, and set forth many parables: his diligence was to fynde out acceptable wordes, ryght scripture, and the wordes of truthe. For \* the wordes of the wyse are lyke pychers and naples, that go thowome, wherewyth the staffe gathered is holden vp for they are greuen of one shepheard onelye. Therefore beware my sonne) of that doctryne that is besyde thys: for to make many booke, it is an erdelesse worke: and to loude crynge wyreth the bodye.

Let vs heare the conclusyon of all thynges: Feare God, and kepe his commaundementes: For that toucheth all men. For God shall iudge al workes and secrete thynges, whether they be good or euell.

**The ende of the booke of the Preacher, other wyse called Ecclesiastes.**

## The Ballet of Ballet:

tes of Salomon: called in Latyn, Canticum Canticozum.

**The fyrste Chapter.**

*A myghty songe of the sp. r. e. m. al and Noble song betwene Christ the spouse, and the church or congregacion his spouse*



**C**hat he wold kysse me wyth þ kysse of his mouth: for thy loue is more pleasaunte then wine, & that because of þ good and pleasaunt sauoure of thy moost precious balme. Thy name is \* a swete smellynge

opment when it is shed forth, therefore do the maydens loue the, drawe thou me vnto the: we wyll runne after the. The kinge hath brought me into his priue chambres. We wyll be glad & reioyse in the we thinke more of thy loue then of wyne. They that be ryghteous loue the. I am black, O ye daughters of Ierusalem) lyke as \* the tentes of the Cedarenes, & \* as the ban

gynges of Salomon, but yet am I sayre & wel fauoured withal: Maruel not at me that I am so blacke for why the sunne hath byned vpon me. My mothers chyloren hathe euill wyll at me, they made me the keeper of the vineyardes, but myne owne vineyarde haue I not kept. Tell me of hym wdom my soule louth wher thou sedest the shepe, where thou makest them rest at þ noone day for why shall I be lyke hym that goeth wronge about the flockes of thy companions. If thou knowe not thy self (O þ sayrest amouge women then go thy way forth after the footstepes of the shepe, & fede thy goates besyde the shepherdes tentes. Unto \* þ hoost of Pharaos charettes haue I compared the, O my loue. Thy cheries & thy necke is beautifull as the turtles, and hanged wyth spanges and goodly icwels. a neckbande of golde wyll we make the wyth splur buttons. Whē the king sptteth at the table, he shall smel my hardus a bondel of myrris is my loue vnto me he wyll rehet wyrt my breastes: a clustre of Campfire in þ vineyardes of Engaddi is my loue vnto me.

\* O howe sayre art þ, my loue, O howe sayre art þ, thou hast dones eyes. O howe sayre art þ, my beloued, howe wel fauoured art þ: Duc bed is dect w flowers, the selynge of oure house are of Cedre tree, & our crosse totes of Cipresse.

**The. ii. Chapter.**



**I**n the lylpe of the felde, and rose of the valleyes: as the rose amonge the thornes, so is my loue amonge the daughters. Lyke as the apple tree amonge

Eccl. vii. a

Eccl. vii. b  
Eccl. vii. c

Eccl. vii. d  
Eccl. vii. e

Eccl. vii. f

Eccl. i. a

Eccl. i. b



# The Ballettes.

amonge the trees of the wood, so is my beloued amonge the sonnes. My delyte is to lye vnder hys shadowe, for hys frute is swete vnto my throte. He byngeth me into hys wyne seller, his banner spred ouer me hys loue. Set about me cuppes of wyne, cōfort me wyth apples for

Can. vi. a I am spcke of loue. \* His leftte hande lyeth vnder my heed, and his ryght hande shal embrace me. \* I charge you (O ye daughters of Ierusalem) by the roes and byndes of the feld, that ye wake not vp my loue, nor touche her: tyll she be content her selfe. He thynke, I hear þ voyce of my beloued: lo, there cometh he hoppynge vpon the mountaynes, & leappynge ouer ylytle hilles. My beloued is like a roo or a pong hart. Behold, he stādeth behynde our wall, he loketh in at þ wyndowe, & pepeth thowowe the grate. My beloued answered, and sayd vnto me.

O stāde vp my loue, my beutifull, and go to thynne owne for lo, the wynter is nowe past the rayne is a way & gone. The floures are come vp in the feld, the tyme of the byrdes syngeynge is come, and the voyce of the turtle doue is hearde in our lande. The fygge tree byngeth forth her fygges, & the vynes beare blossomes, and haue a good smell. O stāde vp the & come my loue, my beutifull, & come I say (O my doue, out of þ caues of the rockes out of the holes of the wall: O let me se thy countenance, & heare thy voyce, for swete is thy voyce, & fayre is thy face. Set vs the fores, pea the lytle fores, that hurt þ vy-  
Can. vi. a nes for our vy nes beare blossomes. \* My loue is myne, & I am hys: which sedeth amonge the roses, vntyll the daye breake and tyll the shadowes be gone. Come agayne (O my beloued) and be lyke as a Roo, or a ponge harte vpon the wyde mountaynes

## The. iii. Chapter.

**I**n myght in my bed I soughte hym, whom my soule loueth pea dylgetly soughte I him, but I founde him not I wyl get vp, thought I) and go about the cytie, in the wayes, in all þ streates wyl I seke hym whom my soule loueth: but when I soughte him I founde him not. The watchmen also that go aboute þ cytie fōūde me.

Sawe ye not him whom my soule loueth.

So when I was a lytle past the, I founde him whom my soule loueth. I haue gotte holde vpon hym, and wyl not let hym go, vntyll I bynge hym into my mothers house, & into her chābre that bare me. \* I charge you, O ye daughters of Ierusalem, by the Roos and byndes of the feld, that ye wake not vp my loue, nor touche her tyll she be content her selfe. Who is this, that cometh vp out of the wilderness lyke vapours of smoke, as it were a smell of myrrer, frankincence, and all maner spycies of the Apotecarye. Beholde, about Salomons bedstede ther

Can. ii. b stāde thre scoze valiant men of the moost myghty in Israel. They holde swerdes euery one, & are expert in warre. Euery man also hath hys swerde vpon his thygge, because of feare in the nyght: kynge Salomon had made hym selfe a palace of the wood of Libanus, the pillers are of

splur the conerfuge of golde, the seate of purple, the grounde is pleasauntly paved w loue, for the daughters of Ierusalem. So forth, (O ye daughters of Syon) and beholde. kynge Salomon in þ crowne, wherwith hys mother crowned him in the day of his marriage, and in þ daye of the gladnesse of hys herte.

## The. iii. Chapter.

**H**ow fayre art thou my loue, howe fayre art thou thou hast dounes eyes, beside that whych lyeth byd within. \* Thy herte lockes are lyke þ woll of a flocke of goates that be shorne vpon mounte Silead: Thy teeth are lyke the pe of þ same big-  
Can. vi. a nisse, which went vp from the washyng place: whete euery one beareth two twynnes, and not one vnfrutefull amonge them. Thy lippes are lyke a rose coloured rybande, thy wordes are lovely, thy chekes are like a peece of a pomegranat within thine heeres Thy necke is lyke þ tower of David buylded wyth costly stones, lying out on the sydes where vpon there hange a. M. shieldes pea, all the weapōs of the gyautes. \* Thy two breastes are lyke two tynnes of pounge Roos, whych fede amonge roses. O that I myght go to the mountayne of myrrer, & to the hyll of frankincense: tyll the daye breake, & tyll þ shadowes be past a waye. Thou arte all fayre, (O my loue) & no spot is there in the. Come to me fro Libanus (O my spouse) come to me fro Libanus, loke fro the top of Amanā, from the top of Samir, and Hermon, from þ syons dēnes, and fro the mountaynes of the leopardes Thou hast with loue bewitched my hert, O my syster, my spouse þ hast bewitched my herte wyth one of thynne eyes and with one cheyne of thy necke.

O howe fayre are thy breastes, my syster, my spouse & Thy breastes are more pleasaunte then wyne, and the smell of thynne opntmētes passeth all spycies. Thy lippes, O my spouse, drop as the hony combe: pee mylke and honye is vnder thy tunge, and the smell of thy garmētes, is lyke the smell of Libanus. A garden well locked is my syster, my spouse a gardē well locked, and a scaled well. The frutes that are planted in the are lyke a very paradys of pomegranates, with swete frutes, as Camphyre, Cardus, and Saffron, Calamus, Spynard, wyth al swete smell ynge trees: Myrrer, Aloes, and all the best spycies: a well of gardens, a well of luyng waters, whych ranne dōwne from Libanus. Ap thou northwynd, come thou southwynd, and blowe vpon my garden, that the smell thereof maye be carped on euery syde: pea, that my beloued may come into his garden, and eate of the swete frutes that growe therein.

## The. v. Chapter.

**I**m come into my garden. O my syster, my spouse: I haue gathered my Myrrer wyth my spyr. I haue eaten hony wyth my honye combe, I haue drōke my wine with my milke. Eat, O ye frēdes, drynke and be mery, O ye beloued. As I am a slepe, and my herte is wakynge I heare þ voyce of my beloued, whē he knocketh.  
O pen



# The Ballettes.

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## The. iii. Chapter.

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splur the conerfuge of golde, the seate of purple, the grounde is pleasauntly paved w loue, for the daughters of Ierusalem. So forth, (O ye daughters of Syon) and beholde. Kyng Salomon in þe crowne, wherwith hys mother crowned him in the day of his marriage, and in þe daye of the gladnesse of hys herte.

## The. iii. Chapter.

Can. vi. a **O** howe fayre art thou my loue, howe fayre art thou thou hast dounes eyes, beside that whych lyeth byd within. \* Thy herte lockes are lyke þe woll of a flocke of goates that be shorne vpon mounte Silead: Thy teeth are lyke shepe of þe same bygnesse, which went vp from the washyng place: whete euery one beareth two twinnes, and not one vnfrutefull amonge them. Thy lippes are lyke a rose coloured rybande, thy wordes are lovely, thy chekes are like a peece of a pomegranat within thine heeres Thy necke is lyke þe tower of David buylded wyth costly stones, lying out on the sydes where vpon there hange a. M. shieldes pea, all the weapōs of the gyautes. \* Thy two breastes are lyke two tynnes of pounge Roos, whych fede amonge roses. O that I myght go to the mountayne of myrrer, & to the hyll of frankincense: tyll the daye breake, & tyll þe shadowes be past a waye. Thou arte all fayre, (O my loue) & no spot is there in the. Come to me fro Libanus (O my spouse) come to me fro Libanus, loke fro the top of Amanā, from the top of Hamir, and Hermon, from þe syons dēnes, and fro the mountaynes of the leopardes Thou hast with loue bewitched my hert, O my syster, my spouse þe hast bewitched my herte wyth one of thyne eyes and with one cheyne of thy necke.

O howe fayre are thy breastes, my syster, my spouse & Thy breastes are more pleasaunte then wyne, and the smell of thyne opntmetes passeth all spycies. Thy lippes, O my spouse, drop as the hony combe: pee mylke and honye is vnder thy tunge, and the smel of thy garmētes, is lyke the smel of Libanus. A garden well locked is my syster, my spouse a gardē well locked, and a scaled well. The frutes that are planted in the are lyke a very paradysse of pomegranates, with swete frutes, as Camphyre, Cardus, and Saffron, Calamus, Spynard, wyth al swete smellynge trees: Myrrer, Aloes, and all the best spycies: a well of gardens, a well of luyng waters, whych ranne dōwne from Libanus. Apthou northwynd, come thou southwynd, and blowe vpon my garden, that the smel thereof maye be carped on euery syde: pea, that my beloued may come into his garden, and eate of the swete frutes that growe therein.

## The. v. Chapter.

Can. vi. a **I** am come into my garden. O my syster, my spouse: I haue gathered my Myrrer wyth my spyr. I haue eaten hony wyth my honye combe, I haue drōke my wine with my milke. Eat, O ye frēdes, drynke and be mery, O ye beloued. As I am a shepe, and my herte is wakynge I heare þe voyce of my beloued, whē he knocketh. O pen



Opē to me, O my lyfte loue, my doue, my  
deelynge, for my heade is full of dewe, & the loc-  
kes of my heare are full of the nyght droppes.  
I haue put of my coote, howe can I doo it on a-  
gaine? I haue washed my fete, howe shal I file  
the agayne? My loue put in hys hāde at the  
hole, & my hert was moued within me. I stode  
vp to open vnto my beloued, & my hādes drop-  
ped wyth myre, & the myre rāne downe my  
fingers vpon the locke. I opened vnto my be-  
loued, but he was departed and gone hys way.  
Howe when he spake, my herte was gone: I  
sought hym, but I coude not fynde hym: I cry-  
ed vpo hym, neuertheless, he gaue me no answer.  
So y watchmen that went about i cytie, foude  
me: smote me, & wounded me: Yea, they kepte  
the walles, toke away my kercheafe from me.

**C** I charge you therfore, O ye daughters of Je-  
rusalem, yf ye fynde my beloued, yf ye tell hym  
howe that I am spcke for loue. What maner of  
man is thy loue aboue other louers? O yf say-  
rest amōg women: O what cā thy loue do more  
the other louers that y charge st vs to strylyp?

As for my loue, he is whyte & redde coloured,  
a goodly perle namōge ten thousand his head  
is as the most fyne gold, the lockes of his heare  
are bushed, and blacke as a crowe. His eyes are  
as the eyes of doves by the water brokes, as  
though they were washed with mylke, & are set  
lyke perles in golde. His chekes are lyke a gar-  
den bed, wherein the Apotecaries plante all ma-  
ner of swete thynges.

**H**ys lyppes are like roses that droppe swete  
smellynge myre. His handes are lyke golde  
rings, haupnge inclosed the precious stone of  
Charlis. Hys body is as the pure puerp, dectē  
ouer wyth Saphyres: Hys legges are as y pil-  
lers of Marbel, sette vpon sockettes of golde.  
Hys face is as Libanus, and as the betwye of y  
cedre trees. The wordes of hys mouthe are  
swete yee, he is al together louelye. Such one  
is my loue. O ye daughters of Jerusalem, such  
a one is my loue.

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**I** Hyther is thy loue gone then? (O  
thou sayrest amōge women) Why  
ther is thy loue departed? We wyl  
seke hym with y. My loue is gone  
downe into his garden, vnto the  
swete smellynge beddes that he maye rectifie  
hym self in the garden, & gather roses. My loue  
is myne and I am hys, whych fedeth amōge  
the roses. Thou art bewyfull o my loue, as  
is the place of Chirza, thou arte sayre as Jeru-  
salem fearfull as an armpe of men, wyth theyr  
banners. Turne awaye thyne eyes from me, for  
they haue set me on fyre. \* Thy heary lockes  
are lyke a flocke of goates, thorne vpo y mouste  
of Gilead. Thy teeth are lyke a flocke of shewe  
shepe, whych go out of y walpyng place wher  
euery one beareth the wyngs, & not one vntuteful  
amōge them. Thy chekes are lyke a peece of a  
pomgranate. Wythin thy volupers. There  
are \* lx. Quenes. lxxx. wyues, and damselles  
wythoute nombze. One is my doue, one is my

deelynge. She is the onelp beloued of her mo-  
ther, and dere vnto her that bare her:

When the daughters sawe her, they sayd she  
was blessed Yea the Quenes and wyues pray-  
sed her. What is she thyng that loketh forth as  
the mornynge: sayre as the moone, cleare as y  
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banners. I went downe into the nut garden to  
se what growe by the brokes, and to loke yf the  
vyneparde flozshed, or yf the pomgranates  
were shot forth. I knewe nat that my soule had  
made me the charpot of y people that be vnder  
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perfect one turne agayne, turne agayne & we wil  
loke vpo y. What wyl ye se in the Sulampre?  
She is like me of warre singynge in a cōpany.

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**H**owe pleasaunt are thy tradynges  
wyth thy shoes, thou Dynces dau-  
ghter? Thy thyghes are lyke a  
sapyre iedwell, whych is wrought by  
a conynge worke master. Thy na-  
uel is a lyke rōude goblet, whych is neuer with-  
oute dryncke. Thy wombe is lyke a hepe of  
wheat that is set about wyth roses.

\* Thy two brestes are lyke twoo tōphys of  
younge roes. Thy necke is as it were a towre  
of puerp. thyne eyes also are lyke the water po-  
les that are in Hesebon, besyde the porte of Ma-  
thabbim, thy nose is lyke the tower of Liba-  
nus, whych loketh toward Damascus.

That heade that standeth vpon the, is lyke  
Carmell and the heare of thy heade is like pur-  
ple, and lyke a kynges goynge forth wyth hys  
garde about hym. O howe sayre and louely art  
thou my deelynge in pleasures? Thy stature  
is lyke a palme tree, and thy brestes lyke y gra-  
pes. I sayde I wyl clyme vp into the palme  
tree & take holde of hys hys bzaunches.

Thy brestes also shal be as the wyne clusters  
the smell of thy nostrilles lyke as the smell of  
appels, & thy lawes lyke the best wyne.

Whych goth strypte vnto my beloued, & brin-  
geth forth by the lyppes of the aunyēt elders.  
There wyl I turne me vnto my loue, & he shal  
turne hym vnto me. O come on my loue, we wil  
go forth into the felde, and take oure lodgyng  
in the vllages. In the mornynge wyl we go  
se the vynepard. We wyl se yf y vyne be sprōge  
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my brestes: the Wadragoras geue their swete  
smell, and beside oure dozes are al maner of pleas-  
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kept for the, o my beloued.

**C** The viii. Chapter.

**T**hat I myght fynde the wythoute,  
& kysse the, whom I loue as my bro-  
ther whych suckt my mothers brestes:  
& that y shal not be despised, I wyl  
leade y & bring y into my mothers house that y  
myghtest teache me, & y I myght geue y drynke  
of lpyced wyne, & of the swete sapyre of my pō-  
granates. \* Hys lefte hande shal be vnder my  
hede, & hys ryght hande shal embrace me.

**C** The ix. Chapter.

Can. 11. c.

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kes of my heare are full of the nyght droppes.  
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is myne and I am hys, whyche sedeth amōge  
the roses. Thou art bewyfull o my loue, as  
is the place of Chirza, thou arte sayre as Jeru-  
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Carmell and the heare of thy heade is like pur-  
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is lyke a palme tree, and thy brestes lyke y gra-  
pes. I sayde I wyl clyme vp into the palme  
tree & take holde of hys hys bzaunches.

Thy brestes also shal be as the wyne clusters  
the smell of thy nostrilles lyke as the smell of  
appels, & thy lawes lyke the best wyne.

Whych goth strypte vnto my beloued, & brin-  
geth forth by the lyppes of the aunyēt elders.  
There wyl I turne me vnto my loue, & he shal  
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go forth into the felde, and take oure lodgyng  
in the vllages. In the mornynge wyl we go  
se the vynepard. We wyl se yf y vyne be sprōge  
forth, yf the grapes be growne, and yf the pom-  
granates be shot out. There wyl I geue the  
my brestes: the Wadragoras geue their swete  
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kysse the, whom I loue as my bro-  
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hede, & hys ryght hande shal embrace me.

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Can. ii. c.

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# The Prophecye

**I** charge you, O ye daughters of Jerusalem that ye wake not vp my loue, nor touch her, tyl she be content her selfe. What is she thyng, that cometh vp from the wyldernesse: and leaneeth vpon her loue? I wake the vp amonge the appell trees, where thy mother couceaued the, where thy mother (I saye) broughte the into the worlde. O set me as a scale vpon thyne hert, & as a scale vpon thyne arme: for loue is myghtye as the death, and gelousy as the hell. Her colles are of fyre, and a very flame of the Lorde: so that many waters are not able to quench her loue, neyther may the streames drowne it.

Pre, yf a man wolde geue all the good of his house for loue, he shulde couste it nothyng. Our syster is but ponge, and hath no brestes. What shall we do for our syster, when she shall be spoken for? Yf she be a wal, we shal buyde a silver bulworke there vpon: yf she be an open doore, we shall fasten her wth boordes of Cedre tree. I am a wal, & my brestes lyke towres, then was I as one that hath founde fauoure in his sight.

**S**alomo hath a vyneparde at Baal hamon, & this vyneparde deliuered he vnto the keepers: yf every one for the frute therof shulde geue him a thousande peeces of syluer.

My vyneparde is in my syght: thou O Salomon, must haue a thousande, and the keepers two hundred wth the rate. Thou that dwellest in the gardenes, O let me heare thy voyce, that my companys maye hearken to the same.

O get the a waye, my loue, and be as a Roo. or a ponge herre vpon the wete smellinge mountaynes.

The ende of the Ballet of Ballettes of Salomon called in latyn Canticum Canticoꝝ.

## The booke of the Propheete Esay.

The fyrst chapter.

Esay prophesyeth that the anger of God shal come vpon Jerusalem, because of the synnes.

**I**n the vision of Esay the sonne of Amos, whiche he sawe vpon Iuda and Jerusalem: in six dayes of Uzia, & Joathan. Ahaz and Iehoziah kynges of Iuda. Heare O heauen, and hearken O earth. For the Lorde hath spoken. I haue noysshed & brought v, chylde, but they haue done wyckedly against me. For ore hath knowne his owne, and the alle his masters cryb: but Irael hath receaued no knowledge, my people hath no vnderstandyng. Alas for this synfull nacio, a people of great iniquite: a frowarde generacon vnnaturall chylde. They haue forsaken the Lorde, they haue prouoked the holye one of Irael vnto anger, & are gone backward. Wherby shulde ye be plagued anye more? For ye are euer fallynge a waye. The whole head is synne and the herte is henpe. From the sole of the foote vnto the head, there

is no whole parte in all poure body, but all are woundes, botches, sores, & stripes which can neither be helped, bound vp, molified, nor eased w anye soymmente.

Your lande lyeth wast, your cyties are brent vpon, your enemyes deuoure your lande, & ye must be layne to stode, & loke vpon it: & it is desolate, as it were wth enemyes in a battaple. Moreover, the daughter of Sion is left alone like a cotage in a vyneyard, lyke a lodge in a garde of cucumbers. lyke a beleged cytie. And excepte the Lorde of hostes had left vs a fewe alpie: we shulde haue bene as Sodoma, & lyke vnto Gomorra. Heare the word of the Lorde: ye Lordes of Sodoma: and hearken vnto the lawe of oure God, thou people of Gomorra. Why offere ye so many sacrifices vnto me? I am full of the brest-offrynges of wethers, and of the fatnesse of fed beastes. I haue no pleasure in the bloud of bullockes, lambes, & goates. When ye appeare before me, who requyret pou to treade wthyn my proches? Offere me no mo oblacpons, for it is but lost labour. Incense is an abhominable thyng vnto me. I may not awaye wth poure newe Moones, poure Sabbathes & solempne dayes. Your fastynges are also in wayne. I hate your newe holp dayes and fastynges, euen from my very herte. They make me wepe, I can not abyde them. When pou hold out your handes, I wyl turne myne eyes from you. And though ye make many prayes, yet wyl I heare nothyng at all, scynge your handes are full of bloude.

Wash you, make you cleane, put away your euell thoughtes out of my syght, cease from doynge of euell. Lerne to do ryght, applye poure selues to equyte, deliuer the oppressed, helpe the fatherlesse to his ryght, let the wydowes complaynt come before you. Nowe go to (sayth the Lorde) let vs talke together. Though your synnes be as red as scarlet, they shalbe as whyte as snowe. And though they were lyke purple, they shalbe as whyte as woll. Yf ye be louynge & obedyent ye shal enioye the beste thyng that groweth in the lande. But yf ye be obstynate & rebellous, ye shalbe deuoured wth the sword. For thus & Lorde hath promised w his owne mouth.

Howe happeneth it then yf the ryghteous cytie (whiche was full of equyte) is become vn-faythfull as an whoze? Ryghteousnesse dwelleth in it, but nowe murderers. The syluer is turned to drosse, and thy wyne myxt wth water. Thy prynces are wycked and companys of theues. They loue gyftes altogethe, and gape for rewardes. As for the fatherles, they helpe hym not to his ryght, neyther wyl they let the wydowes causes come before them. Therfore sayth the Lorde God of hostes, thy myghtie one of Irael. Ah, I must ease me of myne enemyes, and auenge me of myne aduersaryes. I shal lay my hand vpon the, & burne out thy drosse from the synest and purest, & put out all thy tume, and set thy iudges agayne as they were somtyme & thy Senaours as they were from the begynnyng. Then shalt thou be called the righteous cytie, the faythfull cytie. Sion shalbe redeemed wth



# The Prophecye

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o earth. For the Lorde hath spo-  
ken. I haue noysshed & brought v, chylde, but  
they haue done wyckedly against me. For ore  
hath knowne hys owne, and the alle hys ma-  
sters cryb: but Israel hath receaued no know-  
lege, my people hath no vnderstandyng. Alas  
for this synfull nacio, a people of great iniquite:  
a frowarde generacon vnnaturall chylde.  
They haue forsaken the Lorde, they haue pro-  
uoked the holpe one of Israel vnto anger, & are  
gone backward. Wherby shulde ye be plagued  
anye more? For ye are euer fallynge a waye.  
The whole head is synne and the herte is henpe.  
From the sole of the foote vnto the head, there

is no whole parte in all poure body, but all are  
woundes, botches, sores, & stripes which can ne-  
ther be helped, bound vp, molified, nor eased w  
anye soyntemente.

Your lande lyeth wast, your cyties are brent  
vp, your enemyes deuoure your lande, & ye must  
be layne to stode, & loke vpon it: & it is desolate,  
as it were wth enemyes in a battaple. No-  
reouer, the daughter of Sion is lefte alone like  
a cotage in a vyneyard, lyke a lodge in a garde  
of cucumbers. lyke a beleged cytie. And excepte  
the Lorde of hostes had left vs a fewe alpie: we  
shulde haue bene as Sodoma, & lyke vnto So-  
mora. Heare the word of the Lorde: ye Lordes  
of Sodoma: and hearken vnto the lawe of oure  
God, thou people of Somora. Why offere ye so  
many sacrifices vnto me? I am full of the brest-  
offrynges of wethers, and of the fatnesse of fed  
beastes. I haue no pleasure in the bloud of bul-  
lockes, lambes, & goates. When ye appeare be-  
foze me, who requyrezth you to treade wthyn  
my proches? Offre me no mo oblacpons, for it  
is but lost labour. Incense is an abhominable  
thyng vnto me. I may not awaye wth poure  
newe Moones, poure Sabbathes & solempne  
dayes. Your fastynges are also in waye. I hate  
your newe holp dayes and fastynges, euen fro  
my verp he. te. They make me wep, I can not  
abyde them. When you hold out your handes, I  
wyl turne myne eyes from you. And though ye  
make many prayes, yet wyl I heare nothyng  
at all, scynge your handes are full of bloude.

Wash you, make you cleane, put away your  
euell thoughtes out of my syght, cease from do-  
yng of euell. Lerne to do ryght, applye poure  
selues to equyte, deliuer the oppressed, helpe the  
fatherlesse to hys ryght, let the wydowes com-  
playnt come befoze you. Nowe go to (sayth the  
Lorde) let vs talke together. Though your sin-  
nes be as red as scarlet, they shalbe as whyte  
as snowe. And though they were lyke purple,  
they shalbe as whyte as woll. Yf ye be louynge  
& obedyent ye shal enioye the beste thyng that  
groweth in the lande. But yf ye be obstynate &  
rebellous, ye shalbe deuoured wth the swerd. For  
thus & Lorde hath promised w his owne mouth

Howe happeneth it then y the ryghteous cy-  
tie (whiche was full of equyte) is become vn-  
faythfull as an whoze? Ryghteousnesse dwelte  
in it, but nowe murderers. The syluer is tur-  
ned to drosse, and thy wyne myxt wth water.  
Thy prynces are wycked and companys of  
theues. They loue gyftes altogethe, and gape  
for rewardes. As for the fatherles, they helpe  
hym not to hys ryght, neyther wyl they let the  
wydowes causes come befoze them. Therfore  
sayth the Lorde God of hostes, thy myghtie one  
of Israel. Ah, I must ease me of myne enemyes,  
and auenge me of myne aduersaryes. I shal lay  
my hand vpon the, & burne out thy drosse from  
the synest and purest, & put out all thy tume, and  
set thy iudges agayne as they were somtyme &  
thy Senaours as they were from the begyn-  
nyng. Then shalt thou be called the righteous  
cytie, the faythfull cytie. Sion shalbe redeemed  
wth



wyth equyte, and they shal turne agayne vnto her in ryghteousnes. For the transgressours & vngodlye, and such as are become vnfaithfull vnto the Lorde must al together be vtterly destroyed. And excepte ye be ashamed of the oke trees wher in ye haue so dellyted, & of the gardes that ye haue chosen, ye shalbe as an oke whose leaues are fallen away: & as a garde that hath no moystnes. And as for the glory of these thynges it shalbe turned to drye strawe & be made the to a spark. And they shal both burne together, so þat no man shalbe able to quenche them.

**The seconde Chapter.**

**Of the commynge and death of Chyrist, and of the callinge of the heathen.**

**I**n this is the worde þat was opened vnto Eday the sonne of Amoz vpon Juda & Jerusalem. It will be also in the laste daye, that the hyl wher the house of the Lorde is buyled, shalbe the chiefe amonge hylles, and exalted aboue all lytle hylles. And all nacions shal preache vnto hym, and the multitude of people shal go, speaking thus one to another vp, let vs go to the hyl of the Lord and to the house of the God of Jacob that he maye shewe vs his way, and that we may walke in his pathes. For þat lawe shal come out of Sion, & the worde of þe Lorde from Jerusalem, and shal geue sentence amonge the heathen, & shal reforme the multitude of people: they shal breake theyr swerdes also in to mattocks, & theyr speares to make sythes. And one people shal not lyfte vp a weapon agaynste another, neyther shal they learne to fyghte from thence forth.

**B** Come ye house of Jacob let vs walke in the lycht of the Lorde. But thou hast forsaken thy people the house of Jacob, because they goo farre beyonde theyr fathers in sorceres, wher they haue as the Philistines had, & in straunge coulde they thinke they selues to haue ynough. Theyr lande is full of syluer and golde, neyther is there any ende of their treasure: Theyr lande is also full of horses, and no ende is ther of their charrettes. Theyr lande also is full of wayne goddes, & before the worke of theyr owne handes haue they bowed them selues, yea euen before þe thyng that theyr owne synners haue made.

There kneleth the man, there falleth the man before them, so that thou canst not bring hym awaye from thence.

**E** And therefore get the into some rocke, & hyde the in the grounde for feare of the Lord, and for þe glory of his mayestie. Which casteth downe the hygh lokes of presumptuous personnes, & bringeth lowe the pryde of man, and the Lorde onely shalbe exalted in þe daye. For the daye of the Lord of hostes shal go ouer all pryde & presumption vpon all them that exalte they selues, & shal bringe them all downe vpon all hygh and stoute Cedretrees of Libanus, and vpon all the okes of Basan, vpon all hygh hylles, and vpon all stoute Mountaynes, vpon all costlye towres, & vpon all stronge walles, vpon all shippes of the see, and vpon euery thyng that is

glorious and pleasaunte to loke vpon.

And it shal bringe downe the pryde of man, and lape mans presumptuousnesse full lowe, & the Lorde shal onely haue the victorie in that daye. But the ydols shal vtterly be rote out. When shal crepe into holes of stone, & into caues of the earth, for feare of the Lord, & for þe glory of his mayestie: what tyme as he shal wake him vp to condempne the earth. Then shal man cast awaye his goddes of syluer, and his goddes of golde (which he neuerthelesse had made to honoure them) vnto Moles & Batters. And they shal crepe into the caues and rockes & into the clyftes of harde stones, for feare of God, and for the glory of his mayestie, when he ysseth to condempne the earth. Feare not ye then anye man, whose brethe is in his nostrils. For what is he of reputacon?

**The iii. Chapter.**

**He propheseth that at the commynge of Chyrist all strength & power shalbe put to rest of Iherusalem.**

**I**n so, þe Lord God of hostes doth take awaye fro Iherusalem and Juda all possessions and power, all meate & dryncke, the captayne & the souldyar, the iudge & the prophete, the wyse and the aged man, the prince of fytte yeare olde, & the honorable: the Senators and men of vnderstandynge: the maysters of craftes and oratours. And I shal geue them chyldren to be their princes, & babes shal haue the rule of you. The people also shalbe pylled & polled, and one shal euer be doyng violence & wronge to another. The boye shal presume agaynste the elder, and the vyle personne agaynste the honorable. Yee, one shal take a frende of his owne kynned by the bosome, & saye: thou hast clothinge: thou shalte be oure heade, for thou mayst kepe vs from this fall and parell.

Then shal he sweare & saye: I cannot helpe you. Moreover, there is neyther meate nor clothynge in my house, make me no ruler of þe people. For Jerusalem and Juda must decaye, because that bothe their wordes and counsels are agaynste the Lord, to prouoke the presence of his mayestie vnto anger. The chaungynge of theyr countenance bewrayeth the, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they haue rewarded euell vnto them selues. Byd the ryghteous do well, for they shal emoye the frutes of theyr studies. But wo be to the vngodlye & vnyghteous for they shalbe rewarded after theyr workes. Chyldren are extorcioners of my people, & women haue rule of them. O my people, the leaders deceaue the, & depraue the waye of thy fote stepes. The Lorde is here to commen of the matter, and standeth to geue iudgement of the people: The Lord shal come forth to reason with the Senators & Princes of his people. It is I & I haue burnte by my vynegarde, the poore is in your houses. Wherefore do ye oppresse my people, & marce þe faces of the poore, sayth þe Lord God of hostes?

Moreover, thus sayth the Lorde Seynge the daughter.



wyth equitye, and they shal turne agayne vnto her in ryghteousnes. For the transgressours & vngodlye, and such as are become vnfaithfull vnto the Lorde must al together be vtterly destroyed. And excepte ye be ashamed of the oke trees wher in ye haue so dellyted, & of the gardes that ye haue chosen, ye shalbe as an oke whose leaues are fallen away: & as a garde that hath no moystnes. And as for the glory of these thynges it shalbe turned to drye strawe & be made the to a spark. And they shal both burne together, so þat no man shalbe able to quenche them.

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**C**ome ye O house of Iacob let vs walke in the lycht of the Lorde. But thou hast forsaken thy people the house of Iacob, because they goo farre beyonde theyr fathers in sorceres, wher they haue as the Philistines had, & in straunge coulde they thinke the selues to haue ynough. Theyr lande is full of syluer and golde, neyther is there any ende of their treasure: Theyr lande is also full of horses, and no ende is ther of their charrettes. Theyr lande also is full of wayne goddes, & before the worke of theyr owne handes haue they bowed them selues, yea euen before þe thynges that theyr owne synners haue made.

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glorious and pleasaunte to loke vpon.

And it shal bringe downe the pryde of man, and lape mans presumptuousnesse full lowe, & the Lorde shal onely haue the victorie in that daye. But the ydols shal vtterly be rote out. When shal crepe into holes of stone, & into caues of the earth, for feare of the Lorde, & for þe glory of bys mayestye: what tyme as he shal wake him vp to condempne the earth. Then shal man cast awaye bys goddes of syluer, and bys goddes of golde (which he neuerthelesse had made to honoure them) vnto Moles & Batters. And they shal crepe into the caues and rockes & into the clyftes of harde stones, for feare of God, and for the glory of bys mayestye, when he ys seth to condempne the earth. Feare not ye then anye man, whose brethe is in his nostrils. For what is he of reputacon?

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Then shal he sweare & saye: I cannot helpe you. Moreover, there is neyther meate nor clothynge in my house, make me no ruler of þe people. For Iherusalem and Juda must decaye, because that bothe their wordes and counsels are agaynste the Lorde, to prouoke the presence of his mayestye vnto anger. The chaungynge of theyr countenance bewrayeth the, yea they declare their owne synnes them selues, as the Sodomites, and hyde them not. Wo be vnto theyr soules, for they haue rewarded euell vnto them selues. Byd the ryghteous do well, for they shal emoye the frutes of theyr studyes. But wo be to the vngodlye & vnyghteous for they shalbe rewarded after theyr workes. Chyldren are extorcioners of my people, & women haue rule of them. O my people, the leaders deceaue the, & depaue the waye of thy fote stepes. The Lorde is here to commen of the matter, and standeth to geue iudgement of the people: The Lorde shal come forth to reason with the Senators & Princes of bys people. It is I & I haue burnte by my vynegarde, the poore is in your houses. Wherefore do ye oppresse my people, & marce þe faces of the poore, sayth þe Lorde God of hostes?

Moreover, thus sayth the Lorde Seynge the daughter.



# The Prophecie

daughters of Sion are become so proud, & come in with stretched out neckes, & with bayne wa-  
ton eyes seynge they come in trippynge sonce-  
ly wpyth their fete. Therfore shall the Lord haue  
the heades of the daughters of Sion, and shall  
discouer theyr shame. In that day shall the Lord  
take away the gorgousnesse of their apparell,  
and spanges cheynes, paterlets, & colars, brace-  
lettes, & hoores, the goodlye floured, wyde and  
bryddred rayment, bryoches, and headebādes,  
rpynges and garlandes, holy daye clothes & va-  
les, kercheffes and pynnes, glasses & cypresses,  
bonets, and taches.

And in stede of good smell, theyr shall be stinke  
amonge them. And for their gyddles theyr shall  
be lcole bandes. And for wel set heare theyr shall  
be baldnes. In stede of a stomacher, a sacke  
clothe, and for theyr bewtye wytherdnes, and  
sunne burnynge. Pourr husbandes & myghtye  
men shall perpyth wpyth the sworde in batayle.

At that tyme shall theyr gates mourne and  
complayne, and theyr shall syt as desolate folke  
vpon the earthe.

## The iiii. Chapter.

¶ For waite of men, seven women desyre to haue  
one man.



**W**hen shall seven wyues take holde  
of one man and sape, we wyll lape  
all oure meate and clothynge toge-  
ther in common: only that we may  
be called thy wyues and that thyng  
shamefull reproche maye be taken from vs. Af-  
ter that tyme shall the bryaunche of the Lorde  
be bewtyfull and myghtye, & the frute of the earth  
shall be fayre and pleasaunt for those Israelites  
that shall sprynge therof. Then shall the rem-  
naunte in Sion, and the remnaunt at Jerusa-  
le be called holy: Namely al suche as are wit-  
ten amonge the liuinge at Jerusale: what tyme  
as the Lorde shall waite a waye the fylthyne-  
of the daughters of Sion, & purge the bloud out  
from Jerusalem wpyth the wynde of hys iudge-  
ment, and wpyth fyre. Moreover, vpon all the  
dwellynges of the hylle of Sion & vpon theyr  
whole congregacyon shall the Lorde prouide a  
cloude & smoke by daye, & the shynynge of a flā  
myng fyre by nyghte for all theyr glorie shall  
be preserved. And Jerusalem shall be a taberna-  
cle for a shadowe, because of heate in the daye  
tyme: a place & refuge where a man maye kepe  
hym from weither and rayne.

## The v. Chapter.

¶ Of Chyrd and hys byneparde, wpyth an extractyon of cor-  
ruptioun and bynkenne.



**W**e wyll I syng my beloued  
frende a songe of my fecndes, be-  
cause of hys byneparde. My belo-  
ued frende hath a byneparde in a  
very frutefull plenteous groude.  
Thys he hedged, thys he wal-  
led rounde aboute, and planted it wpyth goodly  
grapes. In the myddest of it builded he a towre,  
and made a bynepelle therein: And after ward  
whē he looked that it shoulde byng hym grapes:  
it brought forth thornes. Howe therfore? O ye  
citizens of Jerusalem & whole Juda: Judge

I praye you betwixt me, & my byneparde.

What more could haue ben done, for it is I haue  
not done. Therfore then hath it geuen thorn-  
es: where I looked to haue had grapes of it?

**W**ell, nowe I shall tell you howe I wyl doo  
wpyth my bynepard. I wyl take the hedge fro  
it, that it maye perishe, and breake downe the wal,  
that it maye be troden vnder fote. I wyl lape  
it waste, that it shal neyther be dygged nor cut,  
but beare thornes and bryeres. I wyl also for-  
bydde the cloude that theyr shall not rayne vpon  
it. As for the byneparde of the Lorde of hoo-  
sters: it is the house of Israel, and whole Juda  
is fayre plantynge. Of these he looked for equy-  
tie, but se there is wronge: for righteousnes, lo:  
it is but myserye.

**W**ho vnto them that soyne one house to ano-  
ther, and byng one lande so nyghe vnto ano-  
ther, that the poore can get no more grounde &  
that ye maye dwell vpon the earth alone. These  
thynges are in the eares of the Lorde of hostes:  
shall not many greater & more gorgous hou-  
ses be so waste, that no man shall dwell in the?  
And ten akers of bynes shal geue but a quarte,  
& thyrty bushels of sede shal geue but an Ephā

**W**ho be vnto them, that ryse vpearlye to fo-  
lowe bynkenne, and to them that continue so  
vntyll nyghte, and tyll they be sette on fyre w  
wyne. In those companyes are harpys & lutes,  
tabrettes & pypes, and wyne. But they re-  
garde not the worke of the Lorde & cōsydre not  
the operacion of hys handes. Therfore cometh  
my folke also into captiuyte, because they  
haue no vnderstandynge. Theyr glorie is la-  
myshed wpyth hūger, and theyr pryde is marred  
for cryste. Therfore gapeth hell, and openeth  
her mouth in auelous wyde: that their pryde,  
boostynge, and welth, wpyth such as reioyse ther  
in, maye descende into it.

**T**hus hath man a fall, and is brought lowe  
and he byghleke of the proud shal be laid downe

But the Lorde of hostes shal be exalted in iud-  
gemente, and God that is holpe, is praysed in  
ryghteousnesse: Then shall the shepate in or-  
der, & the ryche mens landes that were layd wast,  
shall straungers deuoure. Who be vnto them, that  
drawe wychednes vnto the wpyth cordes of va-  
nitye & synne, as it were with a carter rope.

**W**hych vnto speake on thys maner let him  
make hast nowe, and go forth wpyth his worke,  
that we maye se it. Let the counsel of the holpe  
one of Israel come, & drawe nye, that we maye  
knowe it. Who be vnto them that cal euell good,  
and good euell, whych made darkenesse lyght,  
& lyght darkenesse, & make sowre swete, & swete  
sowre. Who be vnto them that are wyse in theyr  
owne lyghte, and thynke the selues to haue vnder-  
standynge. Who be vnto them that are strōge  
to suppe out wyne, & expert men to set vpon byn-  
kenne. These geue sentence wpyth the vngod-  
ly for rewarde, but cōdempe the iust cause of  
the ryghteous. Therfore lyke as fyre lycketh  
vpon the strawe and as the flāme consumeth the  
stubble: Euen so theyr rote shal be as corruptiō:  
and theyr bloosome shal vanyshe awaye lyke  
dust:



dull: for they haue cast away the law of þe Lord of hostes, & blasphemed the worde of the holpe maker of Israel.

¶ Therefore is the wrath of the Lord kindled also agaynst his people, & he shaketh his hande at them: yee, he hath smytten, so that the billes byd tremble, And their karcaises byd lye in the ope stretes, lyke myer. And in all thys þe wrath of God hath not ceased, but his hande is stretched out still. And he shall geue a token vnto a straunge people: and call vnto them in a farre countre: and beholde, they shall come hastely wth speede. There shall not be one faynte nor feble amonge them, no not a sluggish nor sleper per sonne. There shall not one of them put of the gyddle from his shoules, nor losse the latchet of his shoo. His arrows are sharpe, & al his bowes bent. His horse hooves are lyke flynt, & his carte wheles lyke a stormy wynde. His crye is as it were of a Lyon, & he roareth lyke a Lyon whelpes. They shall roare, and hantche vpon the praye, and no man shall recouer it, or gette it fro them. In that daye they shall be so feare vpon them, as the see. And if we loke vnto the lande, beholde, it shall be al darknesse & sorowe. If we loke towarde heauē behold, it shall be darcke.

¶ The vi. Chapter.

¶ Elay sawe the gloze of the Lord, and was sent to prophete the desolacion of Ierusalem.

¶ At the same yere that kynge Oziah dyed, I sawe the Lord sittynge vpon an hygher and gloriouse seate, & his trayne fylleth the temple: And about hym stode Seraphims, wherof euery one had syre wynges. Wpeth twayne each couered his face, with twayne his fete, & wpth twayne byd he flye. They cryed also ech one to another on thys maner: holy, holy, holy is the Lord of hostes. The whole world is full of his gloze. Yee, the geastes and docteches moued at his cryng and the house was full of smoke. Then I sayd, O woe is me for I am lost inas moche as I am a man of vncleane lippes, and dwel amonge people that hath vncleane lippes also: for mine eyes haue sene þe King & Lord of hostes.

¶ Then flew one of the Seraphims vnto me dauyng a hote cole in his hande, wherby he had taken from the altier wth the tonges and touched my mouth: and sayd, lo: thys hath touched thy lippes, and thyne vncyghtrousnesse is taken awaye, & thy synne forgiven. Also, I heard the voyce of the Lord sayng on thys maner: Whom shall I sende, and who wyll be our messenger? Then I sayde: here am I: sende me.

¶ And he sayde, go, and tell thys people: & ye shall heare in dede, but ye shall not vnderstande. ye shall playnly se and not perceaue. Harden the hert of this people, stoppe their eares, and shut theyr eyes: þe they se not wth theyr eyes, heare not wth their eares, and vnderstand not wth their hertes, & couerte: and be healed.

¶ Then spake I. Lord, howe longe? he answered, vntyl the cyties be utterly wasted without inhabitours, & the houses wthout men, tyll þe lande be also desolate, and lye vnbuylded. For

the Lord shall take the men farre awape, so þe lande shall lye waste a longe season, yet in it shall succede ten kynnes, and the lande shall retourne and be layd waste. And as the Cerebint tree and oke in wynter cast their leaues, and yet haue theyr sappe in them: so shall the holpe seds continue in their substance.

¶ The vii. Chapter.

¶ The Syrians moue bateile agaynst Ierusalem, & a dyggynge shall beare a chylde.



It happened in the tyme of Ahaz: þe sonne of Iorham, wherby was þe sonne of Oziah kynge of Iuda. that Rasin the kynge of Siria, and Bechab sonne of Romelpah, kynge of Israel, wēt vnto Ierusalem to beseege it, but Rasin was not able to wyne it. Howe when the house of Dauid (that is Ahaz) hearde worde therof, that Siria & Ephraim were confederate together his herte quaked (ye & the hertes also of his people) lyke as when a tree in the felde is moued wth the wynde.

¶ Then sayde God vnto Elay: go mete Ahaz (thou and thy sonne Heaz Jasub) at the head of þe ouerpole, in the fote path by þe fullers groude, and saye vnto hym, take hede to thy self: and be syl. but feare not, neyther be faynte herted, for these two fatles: that is for these two smokynge fyrebrandes the wrath and furpousnes of Rasin the Syrian, and Romelpes sonne: because that the kynge of Siria Ephraim, & Romelpes sonne haue wychedly conspyred agaynst the sayng: We wyll go vnto agaynst Iuda, bere them, and bynne them vnder vs, & set a kynge ther, euen the sonne of Tabeel.

¶ For thus sayth the Lord God thereto: It shall not so go forth neyther so come to passe, for the heade cytie of the Syrians is Damascus, but þe heade of Damascus is Razyh. And after fyue & thre score yere, shall Ephraim be nomore a people. And the cytie of Ephraim is Samaria, but the heade of Samaria is Romelpes sonne. If ye beleue not, it cometh of thys, that ye are vnfaythful to God. Howeouer, God spake once agayne vnto Ahaz sayng, requyre a token of the Lord thy God, wherether it be towarde the depth beneth or towarde the heyghte aboue.

¶ Then sayde Ahaz: I wyll requyre none, neyther wyll I tempte the Lord.

¶ The Lord answered: Then here to, ye of the house of Dauid: is it not ynoughe for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lord shall geue you a token: Scholde a vyrgyne shall conceaue and beare a sonne, and (thou his mother) shalt call his name Emmanuel. Butter and hony shall he eate, that he maye knowe to refuse the euell, & chole the good. For ouer the chylde come to knowledg: to eschue the euell, and chole þe good, the lande (that thou so abhorreste) shall be desolate of bothe her kynnes. The Lord also shall sende a tyme vpon the, vpon thy people, & vpon thy fathers house: such as neuer came sence the tyme that Ephraim departed from Iuda towarde the kynge of the Assyrians. For at þe same tyme

math. xiii. b  
mat. xxi. b  
Luk. xxi. b  
act. xxi. b  
John. xxi. f  
Ierem. xi. b



# The Prophecye

tyne shall the Lorde whysle for the flyes that are about the water of Egypte, & for the Bees in the Assyrians lande. These shall come & shall lyght all in the desolate valeyes, in the holes of stones: vpon all thorny and bushy places.

**D** And the same tyme shall the Lorde haue the heare of the head & the fete and the beard cleane of, wpyth the rasure that he shall hyer beynd the water namely, wpyth the kynge of the Assyrians. At the same tyme shall a man lyue wpyth a cowe, and two shepe. The because of the aboundance of milke, he shall make butter and eate it. So that every one whych remaineth in the lande, shall eate butter and hony. At the same tyme all vyneyardes though there be a thousande vynges in one and were tolde for a thousande syluer pynges, shall be turned to briers and thornes. Lyke as they shall come into the lande with arrows and bowes, so shall all the lande become briers and thornes. And as for all bylles that are hewen downe, there shall not come vpon the any feare of briers & thornes. But the cattell shall be dyue thyther, & the shepe shall fede there.

## The viii. Chapter.

The deliuerance of the lande by Emanuel. The done of offence, at whych many shall stumble,

**I** Creoner, the Lorde sayde vnto me: Take the a great leafe, & wryte in it, as men do wpyth a penne, make hasty spede to robbe, & haste to the spoyle. And I called vnto me faith full wytnesse to recorde. Eliab the prest, & zachariah the sonne of Barachiah. After that I wente vnto the prophete, that had conceaued and borne a sonne. Then sayde the Lorde to me: geue him this name a speedy robber. an hasty spoiler. For why, oz euer the chyld shall haue know ledge to crye father, and mother shall the riches of Damascus and the substance of Samaria be taken a waye by the spoiler, before the kynge of the Assyrians.

**B** The Lorde spake also vnto me, sayinge: for so much as this people refuseth the syl renning water of Shilo, and put their delpte in Razin & Remelies sonne. Beholde, the Lorde shall bring myghty and great floudes of water vpon them: namely, the kynge of the Assyrians wpyth his power: whych shall clyme vp vpon all hys floudes, and renne ouer all theyr bankes. And shall breake in vpon Iuda, flowynge and encreasing in power, tpyll he gette hym by the necke. he shall fylle also the wydenes of the lade wpyth his brode wynges, Emanuel. Breake downe (o ye people of Assur) and ye shall be broke downe, hearken to all ye of farre countrees.

**C** Truste you, and ye shall be broke downe. prepare you to battell & you shall be tome in peces: take your counsell together, yet must your counsell come to naught, go in hade withal, yet shall it not prospere: for God is wpyth vs. For the Lorde spake thus to me in the powre of his hade & warned me, sayinge vnto me: that I shoulde not walke in the waye of thys people.

he sayde moreouer, rounde wpyth none of the whoso euer saye, yonder people are bounde to-

gether. feare the not, neyther be afraide of the, but sanctifye the Lorde of hostes, let him be your feare and dread. For he shall be the holy place to stepe to, and stone to stumple at, the rocke to fall vpon, a snare and net to both the houses of Israel, and the inhabytours of Ierusalem. And many shall stumple, fall: and be broken vpon hym: yee, they shall be snared and taken.

Nowe laye the wytnesses together and seale wpyth my disciples. Thus wpyll I waite vpon the Lorde that hath turned hys face from the house of Jacob, and I wpyll loke for hym. But lo, as for me and the chyldren whych the Lorde hath geuen me. we are a token and a wonder in Israel, for the Lorde of hostes sake, which dwelleth vpon the hyll of Syon.

And yf they saye vnto you aske counsell at the soothsayers, Wytyches, charmers, and conu- rers, then make them thys answer. Is there a people any where, that asketh not counsell at hys God? Shulde men cunne vnto the deade for the lpyng? If any man wante lpyght, let hym loke vpon the lawe, and the testymonye, whether they speake not after thys meaning. If he do not thys, he stumbleth and suffreth hunger. And yf he suffre hunger he out of pacien- ce, and blasphemeth hys kynge and hys God. Then loketh he vpywarde, and downe warde to the earth, & beholde: there is trouble & darknes, vexacion is rounde aboute hym, and the cloude of erroure. And out of suche aduersyte shall he not escape. Euen lyke as in tyme past: it hath bene well sene, that the lande of zabulon and the lande of Nephtaly (where thorow the see way goeth ouer Iordane into the lande of Galilee) was at the fyrste in lpytle trouble: but after- warde soe vexed.

## The ix. Chapter.

The prophete of aduersite natiuite and dominyon.

**I** he people that walke in darkenes haue sene a great lpyght. As for the that dwel in the lande of the shadow of death, vpon them hath the lpyght shyned. Thou hast multiplied the people and not increased theyr tope. They re- ioyce before the, euen as men make mery in har- uest, and as men that haue gotten the vyctorye, when they deale the spoyle. For thou hast broken the yoke of the peoples burthe. the staffe of hys shoulder and the rodde of hys opprelloure, as in the dayes of Adan.

**B** And truly every battayll that the warriour accomplissheth, is done wpyth confused noyse, and delpyng theyr garmentes wpyth bloude. But thys batayle shall be wpyth burnynge & consuming of fyre. For vnto vs a chyld is borne, and vnto vs a sonne is geuen. vpon hys shoul- der both the kyngdome lye, & he is called wpyth hys owne name wonderfull. The geuer of coun- sell, the myghtie God, the euerylastyng father, the prince of peace, he shall make no ende to increase the kyngdome and peace, and shall spt vpon the seate of Dauid and in his kyngdome, to set vp the same, and to stablysh it wpyth equitye and ryghte- ousnes, from henceforth for euermore. Thys shall



Shall the gelowſp of the Lord of hoſtes bynge to paſſe. The Lord ſente a worde into Jacob, the ſame is come into Iſrael. And all the people of Ephraim ſhall knowe, and they that dwell in Samaria, that ſape wyth pryde and hys ſtomackes, on thys maner. The tyle worke is fallen downe, but we wyll buylde it wyth ſquared ſtones. The molbery tymber is broken, but we ſhall ſet it vp agayne with Cedre. Neuertheles, the Lord ſhall prepare Razyn ſenemy againſt them, and ſo oꝛdie theyꝝ aduerſaries, that the Syrians ſhall laye holde vpon them before, & the Philiftines behinde, and ſo deuoure Iſrael wyth open mouth.

After all thys is not the wraſhe of the Lord cealled, but yet is hys hāde ſtretched out ſtyll. For the people turneth not vnto him that chaſtyſeth them, neether doo they ſeke the Lord of hoſtes. Therefore hath the Lord rote out of Iſrael both head and taylor, braynche and twygge in one daye. By the head is vnderſtande the Senatoure and honourable man, an by ſtaylor the prophet that preached lyes: For all they whiche enſourme the people: that they be in a ryght caſe, ſuch be dyſceauers. Suche as men thyncke alſo to be perfecte amonge theſe, are but caſteawayes.

Therefore ſhall the Lord haue no pleaſure in theyꝝ ponge men, neether fauour theyꝝ fatherleſſe and wyddowes. For they are all together ypocrites and wycked, and all their mouthes ſpake folye. After all thys, is not the Lordes wraſhe cealled but yet hys hāde is ſtretched out ſtyll. For vngodlynes burneth, as a fyre in the bypers and thornes. And as it were oute of a fyre in a wood: oꝛ a rede buſhe, ſo aſcendeth the ſmoke of theyꝝ pryde. For by cauſe of the wraſhe of the Lord of hoſtes, is the lande full of darkeneſſe, & the people be conſumed, as it were with fyre no man doeth ſpare his brother, but he robbeth on the ryght hande and doeth ſamylke, he cateth on ſleft hāde, & he ſhall not haue ynough

Euery man ſhall eate the fleſhe of hys owne arme. Manalles ſhall eat Ephraim, and Ephraim Manalles, and they both ſhall eate Iuda.

After all this, is not the Lordes wraſhe cealled, but yet is hys hande ſtretched out ſtyll.

#### The .x. Chapter.

¶ Behold I haue ſent the oppreſſours of the poore, and prophetes to ſpeak agaynſt Sennacherib.

**I** will be vnto them that make vnyghteous lawes, and deuyſe thyngeſ: whiche be to harde for to kepe: wher thowowe the poore are oppreſſed on euery ſyde, & the innocentes of my people robbed of iudgemente: that wyddowes maye be theyꝝ praye, and that they maye robbe the fatherleſſe. What wyll ye do in tyme of the vſurpacion, & when deſtruction ſhall come from farre? To whom wyll ye runne for helpe: and to whom wyll ye geue poure honoure, that he may kepe it: that when I wythdrawe my hāde, ye come not amonge the pylſonners, oꝛ lye amonge the dead? After all this doth not the wraſhe of ſ Lord ceaſe, but yet is his hāde ſtretched out ſtyll.

¶ To be alſo vnto Aſſur, whiche is a ſtaffe of

my wraſhe in whoſe hande is the rod of my puniſhmente. I ſhall ſende hym amonge thoſe hypocrytyſh people, amonge the people that haue deſerued my dyſſauoure ſhal I ſende hym, that he may vetyerly robbe them, ſpoyle they, & treade them downe, lyke the myre in the ſtreete. Howebeit, hys meanyng is not ſo, neyther thynketh he hert on thys falſſon. But he ymagyneth on lye, howe he maye rote out and deſtroye moche people, for he ſapeth are not my pyꝛuces al kyn ges? Is not Calno as eaſy to wyne as Chat-chamis? Is it harder to conquer Hamath then Arphad? Is it lyghter to overcome Damascus, then Samaria? Is who ſape. I were hable to wyne the kyngdome of the Idolaters and theyꝝ goddes but not Ieruſalem, and Samaria. Shall I not do vnto Ieruſalem & theyꝝ ymages, as I did vnto Samaria & theyꝝ ydols?

¶ Wherfore the Lord ſapeth. Aſſone as I haue perſourmed my hole worke vpo the hill of Syon & Ieruſalem, then wyll I vſet the noble & ſtout hert of the king of Aſſyria with his prouo lokes. For he ſtādeth thus in his owne concept: Thys doo I thowowe the power of myne owne hande, and thowowe my wyſdome: For I am wyle: I am he that remoue the landes of ſ people, I robbe theyꝝ treasures: and (lyke one of ſ wort byes) I dyꝛue them from theyꝝ hys ſeates. My hande hath founde oute the ſtrength of the people, as it were a neſt. And like as egges that were layed here & there, are gathered togyther. So do I gather all countreyes. And there is no man that darre be ſo bold, as to touche a fetter, that darre open hys mouth, oꝛ ones whyſper.

¶ Shall the are boold it ſelfe agaynſt him that he weth ther wyth: oꝛ doth the ſawe make anye braggyng agaynſt hym that ruleth it? That were euen lyke, as yf he rod dyd exalte it ſelfe agaynſt hym that beareth it. oꝛ as though he the ſtaffe ſhulde magnifie it ſelfe, as wo ſay: it were no wood. Therefore ſhall the Lord of hoſtes ſend hym amonge his ſatlynges, leaneſſe, and burne vꝝ his gloꝛy, as it were w a ſ. re. But the lyght of Iſrael ſhall be that fyre, and his Sanctuay ſhall be the flame, and it ſhall kyndle and burne vꝝ hys thornes and briers in one daye: yea, all the gloꝛy of hys woodes and felde ſhall be conſumed w bodye and ſoule: And they ſhall be as an hooſte of men, whoſe ſtāderd bearer ſapleth. The trees: alſo of the felde which remaine, ſhall be of ſuch a nombre, that a chyld maye tell they.

¶ After that day ſhall the remnaunt of Iſrael and ſuch as are eſcaped out of ſ houſe of Jacob, ſeke nomore comfort at hym that ſmote them, but wyth faythfulneſſe & trueth ſhall they truſte vnto the Lord, the holy one of Iſrael. The remnaunt, euen the poſterytie of Jacob ſhall couerte vnto God ſ myghtie one. For though thy people (O Iſrael) be as the ſande of the ſee, yet ſhall the remnaunt of them conuert in hym. Perfect is the iudgement of hym that ſloweth in ryghte ouſneſſe, and therfore the Lord of hoſtes ſhall perfectly fulfyll the thynge that he hath determined in the mynde of the hole worlde. Therefore, thus ſapeth the Lord God of hoſtes. Thou my people



# The Prophecye

**I**n my people, that dwelleth in Syon, be not afraid, for the kynge of the Assyrians he shall smite the wyth a rod, and shall wagge his staffe at þe, as the Egyptians dyd some tyme: But soone after shall my wyth and myne indignacion be fulfilled in the destruction of them.

Moreover, the Lord of hostes shall prepare a scourge for hym, lyke as was the slaughter of Adan upon the rock of Oreb. And he shall lyft up his rod over the see, as he dyd somtyme over the Egyptians. Then shall his burthen be taken from thy shoulders, and his yoke fro thy necke: yea, the same yoke shall be corrupt for very fatnesse. He shall come to Arab, and goo thowward to Mygdon: at Michinas shall he lay up his barne, and go over the foorde.

**G**ibeon shall be the resting place: Ramath shall be a prayd Gibeon. Dan shall fly away. The voyce of the noise of thy horses (O daughter Gallin) shall be heard unto Laps and to Inotboth, which also shall be in trouble. Wadmona shall tremble for feare, but the crying of Sabin are many, yet shall he remain at Rob þ dape. After that shall he lyft up his hande agaynst the mount of the daughter Syon, the hyl of Jerusalem. But se, the Lord God of hostes shall take away the proude from thence wyth feare. He shall hewe downe the proude, and fell þe mynede. The bushes also of the wood shall be coote oute wyth yron, and Libanus shall haue a myghtie fall.

## The .xi. Chapter.

The prophecye of the natyng of Christe, and of his people of the remnant of Israel, and of the sayth of the Beate then of Synops.

**A**nd there shall come a rod forth of þe kyned of Isat, and a blossom shall flozth out of his rote. The spryte of the Lord shall lyght upon hym: the spryte of wysdom and vnderstandinge, the spryte of counsaile and strenght, the spryte of knowledge, and of the feare of the Lord: and shall make him feruent in þe feare of God.

For he shall not geue sentence, after the thing that shall be brought before his eyes, neyther reprove a matter at the fyrst hearing, but w righteousnesse shall he iudge the poore, and wyth boldnesse shall he reforme the simple of þe world.

**W**he shall smyte the world wyth the rodde of his mouth, and wyth the breath of his mouth shall he shape the vngodly, Rychteousnesse shall be the gyde of his loynes, truthe and fapthfulnesse, the gyding up of his reynes. The wolfe shall dwell wyth the lambe: and the Leopard shall lye downe by the goate. Bullockes, Lyons, and cattel shall kepe company together, so that a lytle chyld shall rule them.

The kowe & the beare shall fede together & there shal be ones that lye together. The lyon shall cate strawe lyke the ore or the kowe. The chyld whyle he sucketh shall haue a desyre to the serpentes nest, and whē he is weaned, he shall put his hande into the cockatrice denne. A man shall do euil vnto another, no mā shall destroye another, in all the hyl of my holynesse. For the earth shall be full of the knowledge of þe Lord,

even as the see floweth ouer wyth water.

**A**nd in that day shall the Synops enqurze after the roote of Jesse whych shall be set up for a token vnto the people, & his dwellinge shall be glorious. At the same tyme shall the Lord take in hande agayne, to conquer the remnant of his people (whych shall be left alpye) from þe Assyrians, Egyptians, Arabians, Mozyans, Elampres, Caldees, Antiochians: and from the Ilandes of the see. And he shall set up a token amonge the Synops, and gather together the disperfed of Israel: yea, and the outcastes of Iuda from the four corners of the worlde. The hatred of Ephraim also & enemyes of Iuda shall be cleane rote out. Ephraim shall beare none euill wyll to Iuda, & Iuda shall not hate Ephraim, but they both together shall lye vpon the shoulders of the Philistines toward þe west, and spoyle them together that dwell toward þe East. The Ioumpres and the Moabytes shall let their handes fall, and the Ammonites shall be obedyent vnto them.

The Lord also shall cleane the tonges of the Egyptians see, and wyth a myghty wynd shall he lyfte up his hande ouer Nilus, and shall smite his seven streames, and make men go ouer drye shod. And thus shall there be a waye for his people that remaineth from the Assyrians, lyke as it happened to the Israelites what tyme they departed out of the lande of Egypt.

## The .xii. Chapter.

The songe of the church for the adreynge of the hystory and our comfortinge of the worlde.

**W**hat the thou shalt say: O Lord I wyll thanke the, for thou wast displeased at me, but refrayne thou from thy wyth, and comforte me. Beholde, God is my saluacyon in whō I wyll trust, & not be afrayed. For þe Lord God is my strenght and my souge, he also is become my saluacyon.

Therfore with hope shall ye drawe water out of the welles of the sauoure, and then shall ye saye gude thanks vnto the Lord, call vpon his name, declare his counsailes amonge the people, kepe them in remembrance, for his name is excellent. O synge psalmes vnto the Lord, for he hath done great thynges, as it is knowen in all the worlde. Cepe out, and singe thou þe dwell in Syon: for great is the holp one of Israel in the myddell of the.

## The .xiii. Chapter.

The prophecye of the destruction of Babylon: the captiue ty and the comfortinge agayne of the people.

**B**abylon is the heuy burthen of Babylon, which I say þe sonne of Amos dyd se. Lyfte up the baner vpon þe hyl, call vnto them, holde up your hande, that the princes may go in at the dore. I haue sent for my deputies & my gyautes (sayth the Lord) whych shall execute my wyth I wyll call for such as tryumphe in my gloze. There is a people of a multitude in the mountaynes, lyke as of a great people, a rushing as though the kyngdomes of the nations came together. (And the Lord of hostes mustered)



munstreth bys armye to battayle. ) They come out of a farre country, from the ende of heauen: Euen the Lord hym selfe wyth the mynisters of bys wrath, to destroye þe helle lande. **B**ourne, for the day of the Lord is at hande and shall come as a destroyer from the almyghty. Therefore shall all handes be letten downe & all mens hertes shall melt away, they shall stand in feare, carefulnesse and sorowe shall come vpon them, and they shall haue payne, as a woman þe traunpleth wyth chylde. One shall be abashed of another, & they faces shall burne lyke the flame of fyre. Behold, the daye of the Lord shall come terribly, and full of indignacion, furoure, and wrath to make the lande wast, and to roote out the synners therof. For the starres and planetes of heauē shall not geue theyr lyghte, the sunne shall be darkened in the tynge, and the moone shall not shyne wyth his lyghte. And I wyll punyssh the wyckednesse of the worlde, and þe synnes of the vngodly, sayeth the Lord.

**E** The hye stomaches of the proude wyll I take awaye, and wyll laye downe the boostynge of tyrantes. I wyll make a man dearer then fyne golde, and a man to be more worth then a golden wedge of Ophyr. Therefore I wyll wake the heauen, and the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fearefull indignacion. And Babylon shall be as an hunted or chased doo, and as a shepe that no man taketh vp. Every mā shall turne to bys owne people, and syle ech one into bys owne lande. Whoso is founde alone, shall be shot thorowe. And whoso gather together shall be destroyed with the swerde.

**E** \* Theyr chyldren shall be slayne before theyr eyes, theyr houses spoyled, & theyr wyues rauyned. For so, I shall brynge vp the Medes agaynst them, whych shall not regarde syluer, nor be desyrous of gold. With bowes shall they destroye the yonge chyldren, & haue no ppyty vpon women wyth chylde, & theyr faces shall not spare the chyldren. And Babylon, that glory of kyngdomes and beautye of the Caldees honoure shall be destroyed euen as God destroyed **S**odom & Gomor. It shall not endure for euer, neyther shall there be any more dwelling there, from generacion to generacion.

The Arabians shall ppyche no tentes there neyther shall the shepherdes make theyr foldes there any more: but fearfull wyll be bestes that lye ther, & the houses shall be full of great owles. Estriches shall dwell there, & apes shall dounce there, wyld cattes shall crye in the palaces and dragons shall be in the pleasaunte houses. And as for Babilons tyme it is at hande, & her dayes shall not be prolonged.

**The xliiij. Chapter.**

**The returne of the people from captiuitie. The prosperite of the people of God, & affliction of theyr enemies. The praye of Babylon.**

**I**n the Lord wyll be mercifull vnto Jacob, and wyll yett chole Israel agayne, and set them in their owne lande. Strangers shall cleane vnto the, & get the to þe house of Jacob

The people shall take the and carpe the home to theyr owne lande. And make them to inherite the house of Israel in the lande of the Lord, that they may be seruauntes & handemaides of the Lord. They shall take those prysouners whose captiues they had ben afore and rule those that had oppressed them. When the Lord nowe shall brynge the to rest fro the trauayle, feare, & hard bondage, that thou wast ladde wythal: the shalt thou vse thy mockage vpon the kynge of Babylon, & saye. How happeneth it that þe oppressour leauest off? Is the golden trybute come to an ende? The Lord hath broken the sceptre of þe vngodly, and the rod of the lordly. Which whē he is wyth smyteth the people wyth contynual strokes, & tyranouly prapnerthouer þe hea: then, whom he persecuted wythout compassyō. And therefore the whole worlde is now at rest, and quyetnesse: and men synge for ioie.

**Y**ea, euen the Assyree trees & Cedres of Lybanus, reioyse at thy fall, saying. Howe that thou art laped downe, there come no mo vnto the downe vs. Well also beneth trembleth to mite the at thy commynge, and for thy sake hath rapted bys deede, & all myghtye men and prynces of the earth. All kynges of the earth stande vnto the seates, & they may al answere, and speake vnto the. Arte thou become wenke also as we? art thou become like vnto vs? Thy pompe and thy pryde is laped downe into the pyt, and so is the melody of thy instrumentes. Moynes be laped vnder the, & wormes be thy couerynge.

**H**owe art thou fallen from heauen? Lucifer thou sayest moynnge chylde: howe hast thou gotten a fall euen to the grounde, & arte become weaker then the people? For thou saydest in thine hert: I wyll clyme vp into heauē, and exalt my throne aboue, besyde the starres of God. I wyll syt also vpon the holy mounte toward þe North, I wyll clyme vp about the cloude, and wyll be lyke the hyghest of all. Yet thou shalt be brought downe to the depe of hell. They that seeke the shall narrowly loke vpo the, & thynke in the selues, saying. Is this the mā that brought all landes in feare, and made the kyngdomes a frayd? Is this he that made the world in a maner waste, and layed the cyties to the grounde, whych let not bys prysouners go out?

**T**he kynges of the nacyns lye euery one in bys owne house wyth worshyppe, and thou art cast out of the graue lyke a fylthyre abhominable braunche: lyke as deede mens raymente that are shot thorowe wyth the swerd and go downe to the stones of the depe: as a deede coorse that is troden vnder fete: and art not buryed wth them. Euen because that thou hast wasted thy lande, and destroyed thy people. The generacion of the wycked shall be without honoure for euer. Let there a way be sought to destroy theyr chyldren, that be in their fathers wyckednesse that they come not vp agayne to possesse the lande, & fylle the worlde full of enemies.

I wyll stande vpagaynst them (sayeth the Lord of hostes) and roote out the name and remaunt, sonne, and sonnes sonne of Babylon (sayeth



# The Prophecye

(sayth the Lorde) and wylle geue it to the Scythians & wylle make water puddles of it. And I wylle swepe them out with the besome of destruction, sayth the Lorde of hostes. The Lorde of hostes hath sworne an oth, saying: It shal come to passe as I haue determined, and shalbe fulfilled as I haue deuyded. So that Assyria shall I destroy in my lade, and vpon my mountaynes wylle I treade hym vnder fote. Wherewith shal we hys yoke shall come fro them and hys burthen shall take fro their shulders. Thys deuise hath God taken thowhe the hole world and thys is hys hande stretched out ouer all people. For if the Lorde of hostes determine a thyng: who is able to withstande it? And yf he stretcheth forth hys hande, who maye holde it agayne?

**G** The same yere that kynge Ahas dyed, God threatened on thys maner: Keioyle not thou whole Palestina, because the rod of hym that beareth the is broken: for oute of the serpentess rote there shal come an adder, & the frute shalbe a fyre flyinge worme. But the fyrsteborne of the poore shalbe fed, and yf simple shall dwell in safetye. Thy roote also wylle I destroye wth hysre, & it shall laye thy remnant. Mourne thou poore, wepe thou cyprie, for the whole lande of Palestina thou art layed waste, for there shall come from the north a smoke that not one alone maye abyde in hys place. Who shall then auerthe the messengers of the Gentyles? For the Lorde hath stablyshed Syon, and the poore of his people that be therein, do put theyr trust in hym.

## The .xv. Chapter.

A prophecye agaynst Moab.



**M**his is the heuy burthen vpon Moab: For of Moab was destroyed & ouerthrowen in nyght season. Also in Moab was destroyed, & persshed in nyght. They were vnto the ydols house euen to Dibon to the hye places to wepe for Bebo, & Moab did mourne for Medaba: Al theire heddes were balde, and all theire herbes shauen.

**I**n theire stretes are they gyded aboute wth sackcloth. In all the toppes of theire houses and stretes shalbe nothyng but mournynge & wepyng. Helbon and Eleale shall cry, that theire voyce shalbe herde vnto Jahaz. The worthies also of Moab shal bleate oute, and crye for very sorowe of theire myndes. Who shal myghte be for Moabs sake? They shal lye vnto the cyprie of Zoar which is lyke a fayre younge bullock of thye yere olde, for they shal al go vnto Luth wepyng. Euen so by the waye toward Horonaim they shal make lamentacion for their vnter destruction. For the waters of Rimmun shal be dryed vp, by reason wherof the grasse is withered, the herbes destroyed, & the grene thynges gone. For the residue that he hath done, they are loze. As for their substance, the enemyes

**D** they haue carryed them to the brooke of yf wyllewes. For the crye went ouer the whole lande of Moab vnto Eglaim & vnto Ber, Eglaim was ther nothyng but mournynge, because yf waters of Dimon were ful of blood for yf Lorde shal fede more bloude vpon Dimon, & Lyons vpon yf renasite

of the lande, & on them yf are escaped fro Moab.

## The .xvi. Chapter.

The destruction of Moab.



**E**nde the Lorde of the worlde a labe from the rocke that lyeth toward yf deserte, vnto the hyll of the daughter Syon. For as for the daughters of Moab, they shalbe as a tremblynge byde that is put out of harrest, for they shal carpe them vnto Arnon: gather your counsel, come together in iudgement, couer vs wth your shadow in the myddaye, as the nyght doeth hyde yf chaced, and bewrape not them that are fled, let my persecuted people dwell amonge you. Moab, be thou theire refuge agaynst the destroyer. For the aduersarye is brought to nought, the robber is vndone, the tyraunt is wasted out of the lande. And in mercy shal the seate be prepared, and he shal lye vpon it in the truth in the tabernacle of Dauid, iudgyng and sekynge iudgemente, and makynge passe vnto ryghteousnesse. We haue herd of yf byde of Moab, he is very proud, presumptuous, arrogant, and ful of indignacyon and vayne are hys lyes. Therefore shall Moab make lamentacion because of the Moabites (that shalbe slayne) yea, they shal wepe all together. Because of the foundations of yf cyprie yf is made of byrche, shall ye complayne: euen ye lame people that are left onely behynde.

**F**or the vynes of Helbon are cut downe: As for the vyne of Sybna, the lordes of yf heathen haue broken downe her principall branches: they are come euen vnto Jazer, they wente on wandyrng vnto the wyldernesse. Her goodlye branches were thowen downe as they wente ouer the see. Therefore wylle I mourne for Jazer, & for the vyne of Sibna. I wylle poure my teares vpon the, O Helbon and Eleale, for yf crye of thye enemyes is fallen vpon thy sommer fettes, and vpon thy heruest. The mirth and chere is taken away out of the plentyful felde, and in the vyneyardes, there shalbe no roye nor gladnesse. The treader shal treade out no wyne in the press, the lode of theire mercy there haue I layed downe. Wherefore, my bowels shal rebble lyke an harpe for Moabs sake, and myne in warder partes, for the cypries sake that is made of byrche. And it shal come to passe, that when it is sene that Moab shalbe made werpe of hys hyl chapre, he shal come to hys temple to praye, but he shal not be able. So then, thys is the sayinge that the Lorde hath spokē concernynge Moab, sayng that tyme. But now the Lorde hath spoken, sayinge In thye yeres, which shal be as the yeres of an byred seruaunte, shal the glory of Moab be turned vnto confusyon, thow oute all hys myltitude, wthche is verpe great. And that whiche remaineth, shalbe very small and feble.

## The .xvii. Chapter.

A prophecye agaynst Damascus.



**D**his is the heuy burthen vpon Damascus: beholde, Damascus is taken away, to be nomore a cyprie, but shalbe a heape of broken stones. The waste cypries



cytyes of Aſſyria ſhalbe folden for catell, whiche ſhall lye there, and there ſhalbe none to ſtaye the awaye: Ephraim alſo ſhall nomore be ſtronger, and Daniaſcus ſhall nomore be a kyngedome, and the remnaunt of Siria ſhalbe as the gloze of ſ children of Iſrael, ſayth the Lord of hoſtes And in that daye it ſhall come to paſſe, that Iacob ſhalbe made verpe pooze, and the fatnes of hys ſhepe ſhal ware leane. And he ſhalbe as one that gathereth vp corne in herueſt, euē lyke him whole harueſt reapeſh the eares of corne.

He ſhalbe alſo lyke him that gathereth eares of corne in the valley of Raphaim. Some gatheringe in dede ſhall there be leſte in it, euē as in ſ hakyng of an olyue tree, there remayne two or thre berries in the toppe of the uttermoſt bow and ſoure or ſyue in the bryde fructefull braunches thereof ſayth the Lord God of Iſrael.

**Then** ſhall man turne agayne to hys maker and hys eyes ſhal haue reſpect to the holy one of Iſrael. As for the altars whiche arches owne hand worke, he ſhal not regarde them, and the thyngeſ that hys ſyngers haue made (as groves and ymages) thoſe ſhall he not caſt hys eye vnto. In that daye ſhall they ſtronge cytyes be as the forſaken ſhrubbes and braunches, which they leſt, becauſe of the chyldren of Iſrael: and the lande ſhalbe deſolate. Becauſe thou haſt for gotten God thy ſaluacion, a haſt not bene mynd full of thy ſtrong rock: therefore ſhalt thou ſet pleaſant plantes, and ſhalt graſte the braunche of an other mannes vyne. In that daye ſhalt thou make thy plant to growe, and early in the morninge ſhalt thou make thy ſeede to ſprout. The harueſt ſhalbe gone in the daye of enherytaunce and there ſhalbe ſorrowe without hope of comfort:

**Alſo** ſhalbe to the multitude of much people, whiche ſhall make a ſounde lyke the noyſe of the ſee. And the vyolence of the nations, which ſhal rage lyke the ruſhyng in of many waters. Euē lyke many waters ſhall ſ people rage. God ſhal rebuke hys, and he ſhal ſpeake farre of. He ſhal be chaſed away lyke as drye ſtrawe vpon the mountaynes before the wynde: and lyke a thynge that turneth before the ſtozme at euen, beholde, ther is trouble: and oꝛ euer it be morninge: loo, he is gone. Thys is the porcyon of them that oppreſſe vs, and the lot of them that robbe vs.

**The xliii. Chapter.**

*Of the prophecie agaynſt Egypt.*

**That** lande that truſteth vnder the ſhadowe of wynges, ſ lande whiche is beyonde the waters of Eſthepia ſendynge meſſaungers by the ſee, euē veſſelles of reedes ouer the water. Get you hence (ye ſpedye meſſaungers) to a nacyon that is ſcatered abroade, and robbed of that they hadde, a fearfull people from they be gynnynge hither to. a nacyon troden downe by litle and lytle, whole landes the flodes haue ſpoiled. All ye inhabytours of the worlde and indwellers of the earth, looke vp when he ſetteth a token in the mountaynes, and herken when he bloweth wpth the trompe. For ſo the Lord ſayde vnto me: as for me, I wil take my reſt, and loke

vpon the matter in my habitacyon, lyke a fayer beate after the rapne, and lyke a cloude of dewe in the beate of harueſt.

For afore the harueſt when the braunche is grown, there ſhall come rype fructe oute of the floure: and he ſhall cut downe the increaſe with ſythes, and the braunches ſhall be take awaye wpth hookes. Thus ſhall they be leſte together vnto the ſoules of the mountaynes & to the beaſtes of the earth: for in ſommer the byrdes ſhall remayne vpon it, & euery beaſt of the lande ſhall be vpon it in the wynter. In that tyme ſhal there a preſente be brought vnto the Lord of hoſtes euen a people that is ſcattered abroade, and robbed of that they hadde, that ſame people whiche haue bene ſcarfull from they be gynnynge hither to, a nacyon troden downe by litle and lytle whole lande the flodes haue ſpoiled, to ſ place of the name of the Lord of hoſtes, euen to the mount Syon.

**The xix. Chapter.**

*Of the prophecie agaynſt Egypt.*

**He** beuſe burthen of Egypte: Beholde, the Lord rydeth vpon a ſwift cloude, and ſhall come into Egypte and the Idols of Egypte ſhall tremble at the preſence of hys, and the herſe of Egypte ſhall quake in the mydd eſte of her. And I wil ſet the Egypcyans one agaynſt another, ſo that one brother ſhal fygth agaynſt another, and one neyghboare agaynſt another, Etype agaynſt Etype, and Realme agaynſt Realme. The mynde alſo of Egypte ſhalbe cleane wpthout counsell wythin it ſelfe and the druyce that they take wil I deſtroye, ſo ſ they ſhall ſeke counsell at Idols, and at ſorcercers, at workes wpth ſpytes and at ſothſayers. And the Egypcyans wil I geue ouer into the hande of a marvelous cruell lord, and a myghty kyng ſhall haue domynyon ouer them, ſayth the Lord God of hoſtes the waters of the ſee ſhal layle and ſ ruer ſhal decreaſe, and be dryed vp. The waters ſhalbe drawen out the ryues of Egypt ſhalbe emptyed and dryed vp, the reedes and flagges ſhalbe cut downe.

The greſſe in the ryuer & by the ryuers banck and all that groweth by the ryuer ſhall wyther away, and be broughte to naught. The ſpywers alſo ſhall mourne, and all they that caſt angle in to the water, ſhal make lamentaſion and they ſhalpe forth they net beſyde the waters ſhalbe roted out. Moreover, they that work: in flax and make ſyne workes ſhalbe confounded: & ſo ſhal they that were open workes. For thys open workes ſhalbe euen deſtroyed, & al they make ponders and ſtues for they ſhal come to naught.

But ye fooliſhe prynces of ioan, ye wyſe counſylers of Pharao, whole wyſe it is turned to fooliſhnes, howe ſay ye vnto Pharao. I am come of wyſe men, and of auncyente kynges: Where are nowe the wyſe men? Let they tell the (yf they can) what the Lord of hoſtes hath deuyſed vpon pou Egypte.

The prynces of ioan are become folles, ſ prynces of Noph are dyſceaured, they haue dyſceaured Aſſ Egypte



# The Prophecy

Egypte, euen they that were taken for the chiefe kyngdome thereof. In the myddes of it hath the Lord poured the spere of wyckednesse, and they haue dysceined Egypt in euery worke thereof. euens as a dyonchen ma stakereth in his vomyte. Neither shall the heade of caple, the braunch of rebe be able to do any worke in Egypt. In that day shall Egypte be lyke vnto women, It shall be afrayed and stande in feare at the moeyon of the hand of the Lord of hostes, whych he shaketh ouer it. And Egypte shall be afrayed of the lande of Iuda so that euery one whych maketh mencion of it, shall be afrayed thereat because of the counsell of the Lord of hostes whych he deuyled for it.

In that daye shall true cytyes in the lande of Egypte speake the language of Canaan, & sweare by the Lord of hostes, the cytye of desolacion, shall be called one of them. In that daye shall the salue of the Lord be in the myddes of the land of Egypte, & this tyle besyde it: VNTO THE LORD. And it shall be a token and a wytnesse vnto the Lord of hostes in the lande of Egypte. For they shall crye vnto the Lord, because of such as trouble them, and he shall send them a sauyour and a greates man to deliuer them.

And the Lord shall be known in Egypt, and the Egyptians shall knowe the Lord in that daye and do sacrifice & oblation. yee, they shall vowe a vowe vnto the Lord, and performe it. The Lord also shall smyte Egypte soore, & heale them agayne, and they shall be conuerted vnto the Lord and he shall be intreated of them, and shall heale them. In that daye shall there be a comen waye oute of Egypte into Assyria, and Assyria shall come into Egypte, and Egypte into Assyria. so that the Egyptians and the Assyrians shall see the Lord together. In that daye shall the nacyon of Israel be the chyldre wyth Egypt and Assyria, and they shall be blessed in the myddes of the lande whych the Lord of hostes hath blessed sayinge: blessed is my people of Egypte: For also is the worke of myne handes: and Israel is myne inheritaunce.

## The xx. Chapter

Agaynst Egypte and Ethiopia.

**I**n the yere that Tharthan came vnto Alood (when Sargon the kyng of Assyria had sent him) & had fought agaynst Alood, and taken it. At the same tyme spake the Lord by the hand of Elape the sonne of Amos, sayinge: Goo, and take of the sackcloth from thy loynes, and put of thy shoe from thy foote. And he dyd so, walkinge naked and barefoote.

And the Lord sayde. lyke as my seruante Elape hath walked naked and barefoote for a sygne and wonder thre yeres vpon Egypte. And Ethiopia. Euen so shall the kyng of Assyria take awaye oute of Egypte and out of Ethiopia, childe and olde men, naked and barefoote, & they shall loynes & shouers, to the great shame of Egypte.

They shall be broughte in feare also, and ashamyd one of another: Ethiopia of Egypte and Egypte of Ethiopia, consyderynge what glorie they were in afore. And they shall dwell in the same

yle, shall saye in that daye: Behold, thus are we regarded. Whycher shall we flye for helpe, that we maye be deliuered from the kyng of Assyria? And howe shall we escape?

## The xxi. Chapter

Agaynst Babilon, Dumea, and Arabya.



**B**urthen of the waste see, Euen as the stormie wyther that passeth thowre at the none daye, to come from the wyldernes, from that horrible lande. A greuous vision was shewed vnto me: Let one dysceitful offender come agaynst another, and one destroyer agaynst another. Alas Elam, lape serge thou of Media, all they greynge haue I layde downe. Therefore are my loynes fylled wyth sorrowe. heynnes hath taken holde vpon me as the panges of a woman that is trauplynge: It made me stoupe when I hearde it, and it veried me when I sawe it. My hert panted, fearfulness came vpon me. The nyght of voluptuousnesse, hath be turned agaynst me into feare. While they garnished the table, the watchman looked: And while he was eatynge and drynckynge (it was sayde) vnto the Captaynes take you to poure mylde. For thus hath the Lord sayde vnto me, Go, and set a watchman, to tell what he seeth. And he sawe a chariot whych two horsen sat vpon, with the carpage of an asse, and the carpage of a camel: So he looked and toke very dilygent hede. And he cryed, Lord, I stande watching al the hole day, & am appointed to kepe my watch euery nyght. And beholde, here cometh a chariot of men, wyth two horsen. And he answered & sayde: Babilon is fallen, it is fallen, and the ymages of her goddesses hath he smyten downe vnto the grounde. Thou art he whom I must thers, and thou belogest to my come hore. Thus that I hearde of the Lord of hostes the God of Israel haue I shewed vnto you.

The burthen of Duma: he calleth vnto me out of Syria: Watchman what haste thou espyed by nyght? Watchman what haste thou espyed by nyght? The watchman sayde: The bynornynge cometh, and so doth the nyght. If ye wyl aske any question, then aske it: retuene & come agayne.

The burthen concernynge Arabya: In the plaunt grounde of Arabya shall ye tary all nyght euen in the streets of Medanim. The inhabytours of the lande of Thema broughte forth the water to him that wast thyrst, they preuented hym with theyr breade that was fled awaye. For because of sweardes are they become fugtyue, euen for the drawen sweard, and for the bent bowe and because of the greuousnes of warre. For thus hath the Lord sayde vnto me:

There is yet a yere accordynge to the yeres of an byrded seruant and all the glorie of Cedar shall lape. And the nombre of them that shall escape frome the bowes: shall be punished by the myghtye chyldren of Cedar, for so the Lord god of Israel hath spoken.

## The xxii. Chapter

Agaynst Jerusalem.

The





**H**e burthen of the valley of the bitt  
What hast thou to do here, that þ  
climeſt vnto þ house toppes? Thou  
þ art full of occupynge, thou ſedicti-  
ous & proude cypre: thy ſlaynemen  
are neyther put to death wþ ſwearde nor dede  
in battayle. Al thy captaynes are fugyue to-  
gether, the archers haue taken them pryſoners.  
All they that are founde in the are in captiue  
together, becauſe they fled farre of. There  
foze ſayde I let me alone, and \* I wyll make la-  
mentacyon. Ye ſhall not be able to comforte me,  
becauſe of the deſtruction of the daughter of my  
people. For this is a daye of trouble, of cupne,  
& the deſtruction that the Lorde wyll bypunge to  
paſſe in the valley of byſpon, breakynge downe  
the cypre, and crynge vnto the mountaynes.

Luke. xix. 4  
Jerem. 5. 2

**E**la bare þ quyet wþ a charet of foemen  
& of horſmen, the cypre of ky: ſewyd the ſpyde  
open. Thy cheſe valleye alſo was full of charet-  
tes, and the horſmen ſet theyr faces dyrectlye to  
warde the gate. And in that daye dyd the enemy  
take awaye the betwpe of Iuda, & then dyd deſt  
thou loke towarde the armoure of the houſe of þ  
foreſt. Ye haue ſene alſo the broken places of the  
cypre of Dauid, howe that they are many, and  
ye gathered together þ waters of the lower pole.  
As for the houſes of Jeruſalem, ye haue nobred  
them, and the houſes haue ye broken downe to  
make the wall ſtronger. A pyt alſo haue ye made  
betwene the two wales, for the waters of þ olde  
poole and haue not regarded the maker thereof  
neither had reſpect vnto hym that toke it in hand.

1 Cor. x. 6  
Apoc. 1. 10

etc. 55. 1. 6

And in that daye dyd the Lorde God of hoſtes  
call men vnto weepynge and mournynge to bald  
neſſe and grydynge about wþ ſackcloth. And  
beholde, they haue roye and gladneſſe, ſlaynge  
oren & kyllynge theye eatynge fleſhe, and d. ync  
kyngde wyne. \* Let vs eate & drynke, for to mo-  
rowe we ſhall dye. And it came to the eares of þ  
Lorde of hoſtes: This iniquyte ſhall not be poue  
ged from you tyll ye dye, ſayeth the Lorde God  
of hoſtes. This ſayeth the Lorde God of hoſ-  
tes: So, get the vnto ponder treaſurer: euen vnto  
to \* Sebnay whyche is the ruler of the houſe.

What hast thou to do here, and whom hast thou  
here, that thou ſhuldeſt here betwe the out a ſepul-  
chre as it were one that bereth hym out a ſepul-  
chre on hygh, or that graueſh an habytacyon for  
hym ſelfe in an hearde rocke.

Beholde, O thou man, the Lorde ſhall carpe  
the awaye into captiue, and ſhall ſurely couer  
the wþ confulſyon. The Lorde ſhall turne the  
ouer lyke a bal wþ his handes. \* I ſhall ſend the  
into a ſarre countrey, there ſhalte thou dye, and  
there (in ſtede of the Charettes of thy pompe)  
ſhall the houſe of þ Lorde haue confulſyon. I wyll  
dryue the from thy place, & out of thy dwellynge  
ſhall he ouerthrowe the. And in that daye ſhall  
I call my ſeruaunte Elyahym the ſonne of Iet-  
hya. And wþ thy garmentes wyll I cloth hym  
and wþ thy gyrdle wyll I ſtrengthen hym. thy  
power alſo wyll I conuirt into his hande, and  
he ſhall be a father of ſuch as dwell in Jeruſalem,  
and in the houſe of Iuda.

\* And the keye of the houſe of Dauid wyll I  
laye vpon his ſhulder, ſo that he ſhall open and  
no man ſhall ſhut. He ſhall ſhut, and no man ſhall  
open. And I wyll faſten hym as a naye in a ſure  
place, and he ſhall be the glorious ſeate of his fa-  
thers houſe. \* Moreover, all generacions and po-  
ſterityes ſhall hange vpon hym all the glory of  
theyr fathers houſe, all veſſelles both great and  
ſmall, & all inſtrumetes of meaſure & meaſure,  
In that daye (ſayeth the Lorde of hoſtes) ſhall  
the naye that it faſtened in þ ſure place, departe  
be broken, and fall, and the burthen that was vpon  
it, ſhall be pluckt awaye. ſo the Lorde hath  
ſpoken.

John. 1. 1  
Apoc. 1. 1

The xlii. Chapter.

\* A prophete agaynſt Tyre, and a promyſe that it ſhall be  
reſtoored agayne.



**H**e burthen of \* Tyre: Mourn ye ſhy-  
pes of Tyre, for there cometh ſuch  
deſtruction, that ye ſhall not haue an  
houſe to entre into. Oute of the lande  
of Citem haue they knowlege of this plage.  
Ye ſtill ye that dwell in the Ile, the marchaun-  
tes of Tydon, and ſuch as paſſe ouer the ſee, haue  
made the pleneous. The cometh that groweth by  
the greete waters of Euphrates, and the frutes of þ  
ryuer were her vitayles, ſo that it became a com-  
men marke of the nacjons. Be a ſhamed thou  
Tydon, for the ſee, (euen the ſtrength of the ſee,)  
hath ſpoken, ſayinge: I haue not traupled nor  
brought forth chyldren, nor noyſed vpon yonge  
men or brought vpon byrgens.

etc. 55. 1. 6

When Tydonnes cometh to the Egepyans,  
they ſhall be ſorpe for the rumoure that goeth of  
Tyre. Get you to Tyris mourn ye that dwell  
in the Ile. Is not this that glorious Tyre of  
pours, whiche hath bene of olde antyquyte. Her  
olde ſette ſhall cry her forth to be a ſourne  
into a ſarre countrey. Who hath deuyſed this a-  
gaynſt Tyre, that geueth garlandes vnto other  
cypres, whole marchautes are prynces & whole  
captaynes are honourable in the worlde. Euen  
the Lorde of hoſtes hath deuyſed this, to put  
downe the pryde of all ſuch as be glorious, and  
to mynne all them that be proude vpon earthe.  
Get the oute of the lande vnto the daughter of  
Tyris ſeynge thou haſt no more ſtrength.

He that ſmote the kyngdomes together, hol-  
deth out his hande ouer the ſee, euen þ Lorde hym  
ſelfe hath geuen a commandement agaynſt the  
ſame comen place of marchaundrye, that they  
ſhall utterly deſtroye the myghte thereof. And  
he ſayd, Make no more thy boſt: O virgin thou  
daughter of Tydon thou ſhalte be brought downe,  
Ty, get the ouer vnto Citem: where neuer theles  
thou ſhalt haue no reſt. Beholde this people co-  
me not of the Caldees but I ſhall made the ſtrong  
wþ great wyppes. They ſet vpon the ſtrong hold  
therof, and deſtroyed his places, and he brought  
it in decaye. Mourn ye ſhyppes of Tyris for  
poure ſtrength is brought downe.

And in that daye ſhall Tyre be forgotten ſe-  
uenty yeres (accordynge to þ yeres of one kyng)  
and after the ende of the ſeuenty yeres ſhall Ty-  
re ſpynge) as doth an harlot. Take an harpe, and  
ſing.

ff. 11 go



# Ecce Prophecie

go aboute the cytye: thou hast thou hast bene forgotten, make swete melody, singe no songes that thou mayest be had in remembrance. And after the ende of the seuentye peeres that the Lord vsset Egre and we shall conuerthe vnto her rewarde, and shall comyt forpacion wth all the kyngdomes of the earth that are in this world.

They occupyng also and they reward shall be holpe vnto the Lord: They gapes shall not be laich by nor kepte in store, but it shall be theirs that dwell before the Lord that they may rate enough and haue clothyng sufficient.

## The xxiii. Chapter.

A prophete of irritacion to come vpon this world because of synne

**B**ehold, the Lord maketh the earth wast and emptye: he turneth it vpsyde downe, and scattereth abroad the inhabitants thereof, And the preste shall be as the people, and the master as the seruant, the maistresse lyke the mayde, the seller lyke the buyer: he that lendeth vpon vsury, lyke hym that boroweth vpon vsury: the credytoure as better. The world shall be cleane wasted and utterly spoyled, for so the Lord hath spoken. The earth is sorpe, and consumeth away: the world is feble and perissheth, the proude people of the earth are come to naughte. The earth also is become vnprofitable vnder the inhabitants thereof, which haue transgressed the lawes, chaunged the ordynance, broken the euertlasting couenaunt.

Therefore hath the curse consumed the earth: they that dwell therein, are fallen into trespass. Therefore the inhabitants of the earth are perished wth brought, a few men are left behynde. The wyne faileth, the wyne hath no myght, all they that haue bene merry of hert are come to mourning. The myght of tabernacles is layd downe, the noyse of such as haue made mery, is ceased, the rope at the hyrcer is at an ende. They shall dryncke no more wyne wth myght, streng drinkes shall be bytter to them that dryncke it. The cytye of vanpoyse is broken downe, euery house is shut vp, that no man maye come in. In the stretes is there a crying because of wyne, all chere is vanisshed away, the myght of the world is gone: in the cytye is lyste desolacion, and the gate is smytten wth destruction.

For in the myddes of the world, even among the people, it shall come to passe, as at the wakinge of olives: and as the grapes are when the vine heruct is done: They shall lyke vnto the wyne, and make a mery noyse, and in magnifyinge of the Lord, shall they crye oute of the west. Therefore prayse ye the Lord in the valleys, euen the name of the Lord God of Israel, in the fleg of the see. From the uttermost parte of the earth haue we hearde prayse and myght, because of the ryghteous. And I sayde: I knowe a thyng in secrete: wo is me, the transgressours haue offended: fearfulness, the pyt, and the snare are vpon the, O thou that dwellest on the earth: It wyl come to passe that whosoener escapeth this fearful noyse shall fall into the pyt. And he that cometh vp:

out of the pyt, shall be taken wth the snare, for the wyndowes from on hygh are open, and the foundacions of the earth are moued.

The earth is utterly broken downe, the earth hath a sore rupne, the earth quaketh exceedingly. The earth shall relecth to and fro, lyke a dragon: karde, and shall be remoued lyke a tecton. of one of the) and the inquite therof shall be deaupe vpon it. It shall fall and not rise by agayne. And in that daye shall the Lord vsset the hoost aboute that is on hye, and the kynges of the world that are vpon the earth. And they shall be gathered together, as they that be in prison, and they shall be shut vp in ward, and after many dayes shall they be visited. The more shall be abashed, and the sunne ashamed when the Lord of hostes shall rayne in mount Syon and in Jerusalem wth wynd and wyppre, and in the syghte of such as shall be of his counsell.

## The xxv. Chapter.

A chauncel geuyn to God for his wyckes.

**T**hou arte the Lord my God, I wyl magnifye the, I wyl geue thanks vnto thy name. For thou hast brought wonderfull thynges to passe, accordyng to thyne owne counsels truly and fapthfully. Thou hast made of a cytye an heape of stones, and brought a strong towne into decay. The habytacion of straungers hast thou made to be no cite, neither shall it be builded any more. Therefore shall the myghty people geue glorie vnto the, the cytye of the vaucaunt heathen shall feare the. For thou hast bene a strength vnto the poore, and a succour for the needy in his trouble. A refuge agaynst euell wether, a shadowe agaynst the heate. For the blast of ragynge men is lyke a storme that casteth downe the wall.

Lyke as thou bringest heate downe out of a hye place, so shalt thou suppress the noyse of alpauces. The heate is the shadowe of the cloude, the braunch of the myghty shall be brought lowe. And in this mountayne shall the Lord of hostes make vnto al people a feast of plenteous and delicate thynges, euen of most pleasant and delectable dishes. And in this mountayne shall the Lord destroy this couerynge, and al the people are wrapped in, and the hanginge is spread vpon all nacions. As for death he hath destroyed it for euer: And the Lord God shall wyppre awaye traites frome all faces, and the rebuke of his people shall he take awaye out of al the earth. For so the Lord hath sayde.

And in that daye it shall be sayde: Lo, thyng is our God, we haue waited for hym, and he shall saue vs. This is the Lord in whome we haue hoped, we wyl be mery and reioyce in the saluacion that cometh of hym. For in this mountayne shall the hande of the Lord cease, and as he shall be threshed vnder him, euen as strawe is threshed vpon the ground. And he shall stretch oute his hand in the myddes of them (as he that swymmeth, casteth oute his handes to swimme) and the strength of his handes shall be bring downe they: pryde. The stronge holde also and defence of the walles shall be ouerthrowen and cast downe and brought them to the ground, euen vnto dust.

## The xxvi. Chapter.

A songe



A songe of the deservance of the people.



That daye shall this songe besonge in the land of Iuda. \* We haue a stronge cytie. Saluacion shall God appoynte in strete of walles and bulwarke,

\* Openye the gates that ryghteous people whych kepe the truste maye entre in. There mynde is set vpon the because thou persecueste them \* in peace yee, euen in peace. because they put thei truste in the. Put ye your trust alway in the Lord. for in the Lord God ther is strenght for euer more. \* For he hath brought downe the hye mynded cytyens. As for the proude cytie he hath brought it low, euen vnto the grounde shall he cast it downe & bringe it vnto duste. The fote euen the fote of the poore, and the steps of suche as be in necessitye shall treade it downe.

The path of equyte wylt thou graunt vnto þe, o thou moost ryghteous, \* thou shalt ordeyne þe path of him that is ryghteous. Yee in þe waye of thy iugementes, O Lord. haue we put our trust in the. Thy name also & the remembraunce of the is the thinge that our soule longeth for.

\* My soule hath longed for the al the nyght and both my sprete (whych is within me) wyl I like the early in the mornynge. For when thy iugementes are in þe earth, þe inhabytours of þe world shall learne ryghteousnes. Shall the vngodlye man be fauoured, whych hath not learned ryghteousnes but doth wyckedly in the earth, where nothyng oughte to be done, but that whiche is ryghteous. He shall not see the glorie of the Lord when thy hande is lyfte vp to stryke they se it not: but they shall see it, and be confounded with the reule of the people, & the spere that consumeth thine enemyes shall deuoure them.

Lord vnto vs thou shalt proude peace. \* for thou also hast wrought all oure workes in vs, O Lord our God, other lordes besyde the haue subdued vs, but we wyl be myndful onely of the and thy name. The dead wyl not lyue: and they that be out of lyfe wyl not ryl agayne, thefore haste thou vlyted and rooted the out & destroyed all þe memory of the. Thou haste increased the people (O Lord, þe haste increased þe people, and thou art praysed thou hast sent thy kenne of, vnto all the coastes of the earth. \* For in trouble haue they vlyted the: they powred out they prayer when thy chastenynge was vpon them.

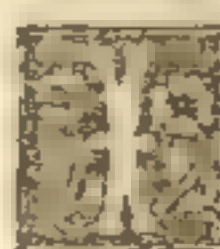
\* I like as a woman wch. de that draweth the nype toward her traupil, is soye & cryeth in her paynes, euen so haue we bene in thy syghte. O Lord. \* We haue bene wchilde & suffered paine, as though we had broughte forth the wynde. For ther is no saluacion in þe earth neyther doeth in habytours of the world submyt them selues.

\* Thy deade men shal lyue, euen wch my body shall they ryl agayne. Awake and syng ye & dwell in dust. For the dewe is euen as the dewe of herbes, & the earth shall caste out them that be vnder her. Come my people, \* entre thou into thy chambers, and shutte thy doores about the: \* hyde thy selfe for a lytle whyle, vntil the indignacion be ouer past. \* For lo þe Lord is commynge out of hys place, to vlyte the wyckednesse of such

as dwell vpon earthe. The earthe also shall dysclose her owne bloude, and shall nomore hyde the that are slayne in her.

The xxvii. Chapter.

Agaynst the synners of the commynge of Egipt, and destruccyon of Iherosolym.



That daye, the Lord wch. soze great & myghty swerde shall vlyste. \* Leathan & fugitive serpent, euen Leathan that croked serpente, and he shall slay the dragon þe is in the see. In that daye, se þe synge of the congregacion which is the vineparde, & byngeth forth the best wyne. Euen I the Lord do kepe it. In due seasons shall I water it, and least the enemy do it any harme I wyl both nyghte and daye preserue it. There is no dyspleasure in me els when the vineparde byngeth me forth breezes and thornes. I wolde go thorow it by warre, and buine it vp together. Let it take holde of my strenght, and it shall be at one wyth me, euen at one shall it be wyth me.

The dayes are commynge þe Jacob shall take roote. Israel shall be grene and floure, and the world shall be fylled with frute. Hathe he smytten hym as soze as he dyd the other that smote hym. \* Is he slayne with soze a slaughter as they had þe slawe hym. In measure dothe he smyt hym, whyle he sendeth vnto hym such thynge, wherby he cometh to hys mynde agayne. For in the daye that the east wynde bloweth soze, it taketh awaye the frutes. Thus therfore shall þe iniquyte of Jacob be reconyled, and here is all the frute of the takynge awaye of hys synne, if he make all the bones of the altare of Idoles, as chalke stones that are beaten in lunder, that they growe and Images ryl not by agayne.

Els shall the stronge cytye be desolate and þe habytacyon forsaken and lefte lyke a wilderness. There shall the calfe fede, and there shall he lye, and cate by the grasses therof. Whent he braunches of it are drye, they are broken of, and the women come, and set them on fyre. \* For it is a people of no vnderstandynge, and therfore he þe made the shall not fauoure them, & he that created the shall geue them no grace. And in that daye shall the Lord make a threshing from the myddes of the ruer Euphrates vnto the ruer of Egipte & ye chyldren of Israel shall be gathered together one to another. In that daye shall þe great trompe be bloune, so that they which were lost in the lande of Assyria, and they that were banished in to the lande of Egipte, shall come and worship the Lord in the holpe mounte at Iherusalem.

The xxviii. Chapter.

Agaynst the synners of Egipt, and agaynst the synners of Iherosolym.

Be vnto the crowne of pride enen to the broken people of Egipt whose great pompe is a floure that fadeth awaye vpon the heade of the valley of suche as be in welthe, and are ouerlade with wyne. \* Scholde, \* there cometh a vehement and a soze daye from the Lord like an vnmesurable hable & perillous tempest euen lyke þe force of myghty & horryble waters.

The xxix. Chapter.

Agaynst the synners of Egipt, and agaynst the synners of Iherosolym.



Be vnto the crowne of pride enen to the broken people of Egipt whose great pompe is a floure that fadeth awaye vpon the heade of the valley of suche as be in welthe, and are ouerlade with wyne. \* Scholde, \* there cometh a vehement and a soze daye from the Lord like an vnmesurable hable & perillous tempest euen lyke þe force of myghty & horryble waters.

The xxx. Chapter.

Agaynst the synners of Egipt, and agaynst the synners of Iherosolym.

Be vnto the crowne of pride enen to the broken people of Egipt whose great pompe is a floure that fadeth awaye vpon the heade of the valley of suche as be in welthe, and are ouerlade with wyne. \* Scholde, \* there cometh a vehement and a soze daye from the Lord like an vnmesurable hable & perillous tempest euen lyke þe force of myghty & horryble waters.



# The Prophecy

**22** that violently beareth doone all thynges. The crowne of the pryde of the drunken Ephraim shall be troden under fote. \* So that the flour of hys sayrenesse and bewtye, whiche is in the brade of the valley of fatnes, shall fade awaye, as doth an vntymelpe rype spgge afore herueste. Whiche when a man spyeth, he loketh vpon it, & whyle it is yet in hys hande, he eateth it vp.

**23** In that day shall the Lorde of hostes be the crowne of glory, & by a mounde of bewtye vnto þe respyde of hys people, he wyll be also a spyrite of perfecte knowlege to hym that spytteth in iudgement and strength vnto them that turne aboate the battell to the gate of the enemyes. But they are out of the waye by reason of wyne yee, farre out of þe waye are they thowowe stronge dyyncke. \* The prest also and þe prophet are gone astray by the meanes of stronge dyyncke, they are drunken wth wyne, they go amysse thowowe strong dyyncke, they faple in prophesyinge & somle in iudgement. For tables are so ful of vompote and fylthynesse that no place is cleane. Whome then shall such one teach knowlege? And whom shall he make to vnderstande the thynges that he heareth? For they are as ignorant as yonge chyl- dren, y are taken frome the mylke, & they weyned.

**24** For they that be suche, muste haue after one lesson, another lesson. \* after one comaundement another comaundement, after one rule another rule: after one instruccyon another instruccyon there a lytle & there a lytle. For ye that speake vnto thys people, is euen as one that useth rude- nes of speche, and a straunge language. If auye man laye vnto them lo, thys is the rest wherew y maye ease hym that is to wepe, thys is the rest wherew they wyll not heken. \* Therefore, the worde of the Lorde: lesson vpon lesson, commaundement vpon comaundement, rule vpon rule, instruccyon vpon instruccyon, there a lytle & there a lytle. Shall be vnto them an occasyon of som- byrag that they maye go on, and fall backward be brused, tangled and snared.

**25** Wherefore, heare the worde of the Lorde ye, mockers, ye that haue rule of thys people, which is at Jerusalem. Because ye haue sayd, we haue made a couenaunt wth death, and wth hel are we at agrement. And thoughte there go forth a soze plage, it shall not come vnto vs. For we haue made salthode oure refuge, and vnder vompote are we hyd. Therefore sayth the Lord. God. He holde, I laye in syon for a foundacyon a stone, euen a tried stone, a precious corner stone, a sure foundacyon. Whoso beleueth, let hym not be to hastye. Iudgemente also wyll I laye to the rule and ryghteousnesse to the balaunce, so that the hable shall take awaye poure vayne confydence as a broume, and the prey place of poure refuge shall the waters renne ouer.

**26** And thus the couenaunte that ye made wth death, shall be dysanulled: and poure agrement that ye made wth hel, shall not stande. Yee, when the soze plage goeth forth, ye shall be trode doone vnder it. From the tyme y it goeth forth it shall take you awaye. For earlye in the mornynge euery daye: yee, bothe daye and nyghte,

shall it go thowowe: and when the nopsle therof is perceaued, it shall gendre verayson. For the bed is narrowe, and not large: and the couerynge soe small that a man cannot wynde hym selfe vnder it. \* For the Lorde shall stande as in mount: þe rasym, & shall be wrythlyke as in þe valley. \* Sp- beon that he may do hys straunge worcke, and bynge to passe his acte, hys straunge acte.

Howe therfore se that ye be no mockers, lest þe poure punishment increase, for I haue heard of þe Lorde of hostes, that there shall come a shorte ende vpon the whole earth. Heare ye then, & he- ken vnto my voyce, consydre & ponde my spech. Both not the husbandman plowe all the daye, & openeth and breaketh the clottes of hys ground that he maye sow: when he hath made it plaine wyll he not spede abroad the fetches, and sowe comyn, and cast in wheate, by measure, and the appoynted barley and rye in thery place? God wyll instructe hym to haue dyscrecyon, euen bys God wyll teach hym. For fetches shall not be threshed wth an harowe, neyther shall a carte whele be broughte thowowe the comyn but the fetches are beaten oute wth a staffe, and comyn wth a rod. But the sede that breake is made of is threshed, though it be not alwaye a thrething. And the cart whele must be brought ouer it, lest he grynde it wth hys teeth. This also cometh of the Lorde of hostes, whych worketh w wonder- ful wysdome, & byngeth excellent workes to passe.

## The xxix Chapter:

¶ 29 prophete agaynst Jerusalem, and agaynst the dayes of trappans of men.

**1** **U**nto the, O Arpell thou cryste þe David dwelt in. So on from peate to pear, and let the lambs be slayn. I wyll laye sege vnto Arpel, so that there shall be heynnes & sorowe in it and it shall be vnto me euen as an alter of slaugh- ter. I wyll be sege the rounde about, and fyght a gayng the thowowe a bulworcke, and wyll reare vp dytches agaynst the. Thou shalt be brought downe, & shalt speake oute of the grounde, & thy spech shall go lowe out of the dust. Thy voyce al so shall come out of the ground lyke the voyce of a wyth and thy talkynge shall whysper out of the dust. Moreover, the nopsle of thy straying ene- mires shall be lyke thynne dust, and the multitude of thy aunes shall be as dry strawe that cannot tary euen sodenly & in hast shall they blaske go. Thou shalt be vylited of the Lorde of hostes wth thoudie earthquake, and wth a grete nopsle wth storme & tempest & wth the flame of consu- mynge fyre. And the multitude of al nacyns þe fyght agaynst Arpel, shall be as a dreame scene by nyght: euen so shall al they be, y make war aga- inst it, & strong holdes to overcome it, & that lay any sege vnto it. In conclusiun, it shall be euen as when an hongry man dreameth y he is eatynge, & when he awaketh, hys soule is empty. Or as when a thyrstye man dreameth that he is dryn- kyng: and when he awaketh he is yet saynter & hys soule hath the apetyte. Euen so shall the mul- titude of al nacyns that fyghte agaynst Syon. Ponder



**C** Wondze these thynges once in your myndes,  
math. 23. b. & wondze. \* Blynded are they them selues and  
the blynde gyddes of ocher. They are drunken:  
but not w<sup>th</sup> wyne, they are vnstable but not tho-  
rowe stronge drynke. For the Lorde hath coue-  
red you w<sup>th</sup> a slomberynge sprete, and hath  
closed your eyes. Your prophetes also & rulers  
esay. 28. b. & shuldse, them hath he covered. \* And the visio  
of all the prophetes is become vnto you, as the  
wordes of a booke that is sealed vp, whych men  
delyuer to one that is learned, sayng: Reade &  
in it. And he sayth. I canot, for it is sealed. And  
the booke is geuen vnto him that is not learned,  
sayng: Reade thou in it, and he sayth: I am not  
learned. Therefore thus hath the Lorde sayde:

math. 23. b. \* For so moch as thys people when they be in  
trouble, do honour me w<sup>th</sup> their mouth and w<sup>th</sup>  
their lippes but their herte is far frome, & the  
fearre whych they haue vnto me, procedeth of a  
esay. 28. b. comaundement & is taughte of men. Therefore  
wyl I domatrapis amonge thys people, euen  
maruelous thynges (I say) and a wonder. \* For  
the wysdome of their wysleme shal perishe, & the  
vnderstanding of theyr witt my shal hide it self

esay. 28. b. vnto them & kepey secret theyr though  
tes, to hyde theyr counsel from the Lord and do  
theyr woikes in darknesse, sayng: \* Who seyth  
vs? & wokuoweth vs? Doubtes, your destruc-  
tion is, in my bandes in reputation as the pot  
ters clape. And both the woike say of hym that  
made it, he made not me: And both an earthe ves-  
sel saye of him that fashioned it, he had no vn-  
derstanding: Is it not harde at hande, that I p-  
banus shal be turned into a lowe felde, and that  
the lowe felde shal be taken as the wood? And in  
that daye shal draffe men heare the woibes of  
the booke, and the eyes of the blynde shal be euen  
out of the cloude & out of darknes.

**E** The meke spreted also shalbe mery in & Lord,  
and the poore amonge them that be lowly, shal  
reioyse in the holpe one of Israel. For he & dyd  
vpolence, is brought to naught, and & scozeful  
man is consumed, and they rote out that were  
hasty so sone to vneyghteousnes, making a ma-  
to synne in the worde, and that toke hym in a  
snare: whych reioued them in the open place:  
and they that haue turned the cause of the rygh-  
teous to naught. Therefore thus sayth & Lord  
vnto the house of Jacob, euen thus sayeth he &  
redemed Abrahams: \* Jacob shal not now be  
confounded, nor his face pale. But whē he seeth  
hys chyldren the woike of my bandes in & myd-  
des of him, they shal sanctifie my name, & prayse  
the holp Lorde of Jacob, & feare the God of Is-  
rael. They also that haue bene of an errouse  
spete shal come to vnderstandinge, & they that  
haue bene scozefull, shal learne doctryne.

**The xxx Chapter.**

esay. 28. b. & Agaynst them that to take the counsell of God & clyue to  
the counsell of men. The prophet also sheweth the reas-  
maune of the people, that after the destruction of Iherusalem  
went into Egypt.

**A** Las, for those dyfobedpente chyldren,  
esay. 28. b. sayth the Lord) \* that they wil take cou-  
sell w<sup>th</sup>out me. Alas, & they wyl take  
a secrete aduyce, and not oute of my sprete, and

therefore adde they synne vnto synne. Euen they  
that walke to go downe into Egypt, and haue  
asked no questio at my mouth but seke strenght  
in the myght of Pharaon, & trust in the shadowe  
of Egypte. Therefore shal the strenght of Pha-  
raon be your confusio, & the trust in the shadowe  
of Egypt your shame. For his captaynes were  
at zoan, & his ambassadours came vnto Hanes  
\* They were all ashamed of the people & coulde  
do them no good, and that might not helpe the,  
nor shewe them any profyte, but were theyr co-  
fusyon and rebuke.

**T**he heuy burthen of the beastes of the south  
in a lande of trouble and angurthe, fro whence  
shall come the ponge and olde Lyon, the wyper  
and fyp serpent that flyeth agaynst them that  
vpon coltes beare theyr ryches, & vpo Camels  
their treasures, to a people that can do them no  
good. For vayne & nothyng worth shal & helpe  
of the Egyptians be. Therefore haue I cryed  
vnto Iherusalem. They shal haue strenght ynough,  
yf they wyl sette theyr myndes in quyetnes.

esay. 28. b. \* Howe therefore, go thy waye, and wyte thys  
before them in a table, & note it in a booke that it  
maye fynally remayne & be kepte still for euer.

esay. 28. b. For thys is an obstynate people: \* and dys-  
sembleng chyldren, chyldren that refuse to heare  
the lawe of the Lorde.

esay. 28. b. For they saye vnto the seers: We not, and to  
them & be cleare of iudgement loke not out right  
thynges for vs, but speake sayre wordes vnto  
vs loke out errours, get you out of thys waye,  
departe out of thys path, & turne the holpe one  
of Israel from vs. Therefore thus sayth the ho-  
ly one of Israel: Because youre hertes ryle a-  
gaynst thys worde, & because ye trust in wydge  
dealyng & peruerse iudgement, & put your con-  
fydence therein. Therefore shal ye haue thys  
myschefe for youre destruction and fall, lyke an  
an hys wall that falleth, because of some ryle  
or blaste, whose breakynge cometh sodenlye.

esay. 28. b. \* And the hurte therof is lyke an erthen vessel,  
whych breaketh w<sup>th</sup>out helpe. so & in the bur-  
styng of it, ther is not founde one shewer to fetch  
fyre in, or to take water w<sup>th</sup>thal out of the pyt.

esay. 28. b. For thus sayth the Lorde God, euen the holy  
one of Israel: In repentance & in \* rest shal ye  
be safe: in quyetnes and sure confydence shal be  
your strenghte. But ye haue had no lust ther-  
to, for ye haue sayd No, but we wyl escape thro-  
rowe doctres. (Therefore shal ye slye) and we  
wyl get vs vp vpon swyfte beastes And ther-  
foze shal youre persecutours be swyfter. \* &  
thousande shal slye at the rebuke of one, and at  
& rebuke of fyue shal ye all slye, tyll ye be lefte  
as a wyppye mast vpon the top of a mountaine,  
and as a beaken vpon an hylle. \* Therefore doth  
the Lord cause you to wayte that he maye haue  
mercy vpon you to thintente, that he may haue  
the preeminence, when he is gracious vnto you.  
For the Lorde is the God of iudgement. Wic-  
ked are all they that hope in hym.

**P**f the people remayne in Sion, and at Ieru-  
salem, thou shalt not be in heyness but at the  
voyce of thy coplaynt shal be haue mercy vpo &  
& And



# The Prophecy.

And when he heareth it he shall geue the an-  
swer. And though the Lord geue you the bread  
of trouble & the water of aduersitie, thy rayne  
shall be nomore so skant but thyne eyes shall se  
thy rayne. Pee, and thyne eare shall heare &  
talkynge of hym that doth speake behinde the.

*bru. lill. n.* \* This is the wape, walke pe in it. Turne not  
aspyde, neyther to the ryght hande nor to the lyfte.  
Pe shall destroye also the couerynge of your syl-  
uer pynages, and the deckynge of your golden  
pynages. Eue as sylkynnes shall ye put the away.  
And thou shalt sape vnto it. Set the bece. The  
shall God geue rayne vnto thy seed, that shall  
sowe the grounde wythal, and breade of the in-  
crease of the earth, whych shall be fat & very ple-  
teous. In that daye also, shall thy cattell be fed  
in large pastures. The oxen lyke wyse and the  
pouinge asses, that eate the grounde shall eate  
cleane prouender, whych is pouged wyth the  
wynde and the fanne.

*ti. pet. ill. b* Finally, vpon euerye hye mountayne & hyll  
shall there be ryuers & streames of waters, in  
the day of the great slaughter, whē the towers  
fall. & ozouer, the lyght of the mone shall be as  
the lyght of the sunne, and the sunne lyght shall  
be seuen folde, and haue as much thyne as in se-  
uen dayes besyde, when the Lord vndereth vpon  
sore of his people, and healeth the stroke of their  
wounde. Behold, the fame of the Lord cometh  
from farre, & his presence is so hote, that no mā  
is able to abyde. His lippes are full of indigna-  
cyon, and his tonge is as a consuming fyre.  
His breth is as a vehement floude of water &  
reacheth vnto the necke. That he may sift away  
the heathen in the syue of vanity. And his breth  
is as a byrdle of errour in the shadowes of the people.

*es. l. a.* And ye shall synge, lyke as in the nyght, whē  
the holpe solemnitye begynneth. And ye shall  
haue gladnes of hert, lyke as when one cometh  
wyth a pyper vnto the dyl of the Lord, and to  
the moote myghty out of Israel. And the Lord  
shall cause his glorious voyce to be heard, &  
shall declare his stretched out arme wyth a ter-  
rible countenance & wyth the flame of a consu-  
ming fyre, wyth noysome lyghtenynge, wyth a  
shower, & wyth hable stones. For thorow the  
voyce of the Lord shall \* Allur be destroyed,  
whych smote other men wyth the rodde. And it  
shall come to passe, that whither soeuer he goeth,  
the rodde shall cleaue vnto hym, whych the Lord  
shall laye vpon him wyth tabrettes and harpes.  
& wyth great warre shall he fyght agaynst his  
hoost. \* For the fyre of payne is ordeyned from  
the begynnyng pe, euen for kynge is it pre-  
pared. This hath the Lord set in the depe: and  
made it wyde the burnynge wherof is fyre and  
much wood. The breth of the Lord, whych is  
a ryuer of hye mistone doth kyndle it.

## The xxxi. Chapter.

*mat. xlv. b* He curseth them that forsake God, and seke  
for the helpe of men.

*3* Obey vnto them that go downe into E-  
gypte for helpe, & trust in horses, and put  
their confydence in charrettes, because they

be many, and in horsemen, because they be lusty  
& stronge. But they regarde not the holpe one of  
Israel, & they aske no questyon at the Lorde.  
(Where as he neuerthelesse beynge wysest of al)  
plageth the wicked, and yett goeth not from his  
worde, when he steppeth forth and taketh the vi-  
ctoary agaynst the household of the frowarde, &  
agaynst the helpe of euell doers. Howe the Egi-  
pcians are men, & not God, & they horses fleshy  
and not spert. And as sone as the Lord stretcheth  
out his hande, then shall the helper fall, & he that  
shulde haue bene helpe, and they shall al toge-  
ther be destroyed. For thus hath the Lord spo-  
ken vnto me: \* Lyke as the Lyon oz \* Lyons  
whelpes roareth vpon the praye that he hath got-  
ten, and is not afrayde though the multitude of  
shepherdes crye out vpon hym neither abashed  
for all the heape of them. So shall the Lorde of  
hostes come downe to fyght for mounte Syon,  
and defende his hyll. Lyke as byrdes floure a-  
bout thepyr nestes, \* so shall the Lorde of hostes  
kepe, saue, defende, & deliuer Jerusalem.

*3*  
Isa. l. a.  
Gen. v. a

*bru. lill. n.*

Therefore, O ye chyldren of Israel, turne a-  
gayne, from that infidelite, wherin you haue  
ned your selues. \* For in that daye euery man  
shall cast out his ydols of syluer & his ydols of  
golde, whych he haue made wyth his owne ha-  
des vnto your synne. \* Allur also shall be slayne  
wyth the sword, not wyth a mans sword, ne-  
ther shall the sword of any man denoure him:  
And he shall fle from the slaughter, & his serua-  
ntes shall be dyscomfyted in their hertes. He shall  
go for feare to his stronge holdes, & his pry-  
nces shall flee from his badge. The hath the Lord  
spoken, whose lyghte burneth in Syon, & his  
fyre in Jerusalem.

## The xxxii. Chapter.

*3* The condicions of good rulers and offycers.

**B**ehold, a kynge shall gouerne after  
the rule of ryghteousnes, & the prin-  
ces shall rule, accordynge to the ba-  
lance of equytte. And that mā shall  
be vnto me as a defence for the wynde,  
& as a refuge for the tempest lyke as a ryuer of  
water in a drye place, & shadowe of a great  
rocke in a drye lande. The eyes of the seynge  
shall not be dym, & the eares of them that heare,  
shall take diligent hede.

The hert of the vndowse shall attayne to know-  
ledge, and the vnyprofyte toge shall speake play-  
nely and dyspynctly. Then shall the foolys ny-  
garde be nomore called geyle, nor the churle ly-  
berall. But the nygarde shall be nygardly myn-  
ded, and his herte shall worke euell, and playe  
the hypocrite, and ymagyne abhominacions a-  
gaynst God, to make the holyr leane, & to with-  
holde dysyncke from the churche. These are the per-  
lous weapons of the churche, these be his ma-  
nifull counsels: that he maye begyle the poore  
wyth dysceatfull wordes: yee, euen there as he  
shulde geue sentence wyth the poore. \* But the  
liberall personne ymagineth honest thynges, &  
commeth vpon liberalyte vnto promocyon.

Up (ye ryche and ydell women) herken vnto  
my voyce. Pe careles cyties, marke my wo-  
des,



des. After peares and dayes shal ye be brought  
in fear, & ye careless cyties. For harvest shal be  
out, and the grapegatherynge shal not come.  
Ye cytyes ydell cyties ye that feare no parell.  
Be abashed, you that lyue in aboundaunce: tre-  
ble, you that lyue careless: cast of youre rayment,  
make your selues bare, put sacke clothe aboute  
you. For as the infantcs wepe when theyr mo-  
thers teates are dried so shal you wepe for your  
fayre felde & frutefull vyneyardes. & y<sup>e</sup> pro-  
ples felde shal bynne thornes & thistles and so  
shal it be euen in euerye house of voluptuous-  
nesse, and in euerye cite that reioysed. The pla-  
ces also shal be broken, and the greatly occup-  
ed cyties desolate. The towres & bulwarkes  
shal become denues for euermore, the pleasur  
of mules shal be turned to pasture for shepe: un-  
to the tyme that the spere be poldred vpon vs  
from above. Then shal the wyldernes be a  
frutefull felde, and the plenteous felde shal be re-  
hened for a wood. Then shal egyptie dwell in y<sup>e</sup>  
desert, and eyghteousnes in a frutefull lande.

And the rewarde of eyghteousnesse shal be  
peace, and her frute rest and quyetnes for euer.

And my people shal dwell in the pynes of  
peace, and in sure dwellinges in safe places of  
conforte. And when the bayle falleth, it shal fall  
in the woode, and the cytie shal be set lowe in the  
valley. & howe happy shal ye be, when ye shal  
safely sowe your seed besyde all waters, & dyue  
thither the fete of your oxen and asses.

The xxxiii. Chapter.

The threatenynge agaynst the Assyrians. A dysty-  
pion of them that shal be the Lozde.

**W**o to the that destroyest, whē thou  
wast not destroyed, thou breakest  
the leage, where as none hath bro-  
ken it wyth y<sup>e</sup>: for when thou shalt  
leane destroyinge, \* thou thy selfe  
shalt be destroyed. And when thou ceasest from  
breakeynge the leage, then shal they breake it to  
the. O Lozde, haue mercy vpon vs we haue put  
our hole trust in the. Be an arme to such early:  
\* our belth, in tyme of trouble. At that con-  
fuse noyse, the people fled, & at thynne exaltynge,  
the heathē were scattered. And the spoules shal  
be gathered (whych shal be y<sup>e</sup> pources) as are the  
gatherynge of Buehus. And the multitude go-  
ing to it shal be as locustes runnyng to and fro.

The Lozde is exalted, for it is he that dwel-  
leth an hye. he hath spilled syon wyth iudge-  
ment & eyghteousnes. And a sure stablyshynge  
of thy tymes shal be strenght, healethe, wysdom  
and knowledge: and the very feare of the Lozde  
shal be the treasure of it. Beholde, the messen-  
gers shal crye wythout: & the ambassadours of  
peace shal wepe bytterlye. The stretes are  
waist ther walketh no mā therein. God hath bro-  
ken y<sup>e</sup> appoyntment, the cyties are caste away,  
and me are nothyng regarded, y<sup>e</sup> desolate earth  
is in heynesse. Libanus is shamed: & he dwē down  
Saron is lyke a wyldernes: Basan and Char-  
mel are spoyled of their frutes: & therfore saith  
the Lozde, I wyl by nowe: nowe wyl I be a-  
uaunced: nowe wyl I be exalted as a nygh-

tye God. \* Ye shall conceaue stubble, & beate  
stewe, and poure spere shal be the spere, that it  
may consume you and the people shal be burnt  
lyke lyme, and as thornes burne that are bedde  
of, and cast in the spere. Nowe herken to ye that  
are farre of, howe I haue done, and consyde my  
power, ye that be at hande.

The synners at Sidon are afrayd, a soden fear  
fulnes is come vpon the ppoctes, what is he  
amonge vs, saye they, that shal dwell by the  
consumynge spere: whych of vs maye abyde that  
euerlastynge heat? \* He that leadech a godlye  
lyfe saye I, and speakech the tructh he that ab-  
horreth gaynes wonne by violence and disceit:  
he that kepeth bys hande that he touche no re-  
warde. whych stoppeth bys cares, that he heare  
no counsell agaynst y<sup>e</sup> innocent bloude. whych  
holdeth downe his eyes that he se none euil. He  
it is that shal dwell on hye: whose sauegarde  
shal be in a bulwarke of rockes, to hym shal be  
geue meat, & his waters shal not fayle. Thynne  
eyes shal se the kynge in bys glozpe: euen the  
kynge of the farre countreys shal they se: thine  
bert studied for feare thynkynge thus. \* What  
shal then become of the scribe: of the recepuer  
of our moneye: what of him that tared our fay-  
rest houses: There shalt thou not se a people of  
a straunge tonge to haue so diffused a language,  
y<sup>e</sup> it may not be vnderstande, neyther so straunge  
a spech, but it shal be perceaued. There shal Si-  
on be the heade cytie of our solypne feastes.

There shal thynne eyes se Jerusalem y<sup>e</sup> gloz-  
ous habitacō: \* the tabernacle that neuer shal  
remoue: whose nayles shal neuer be taken out  
woylde without ende: whose cordes euerychone  
shal neuer corrupte for the glozpons maiesty  
of the Lozde shal there be presente amonge vs:  
as a place, where saye brode ryuers and strea-  
mes are, thowet the whych shal neyther gal-  
ley rowe, nor great shyppe sayle. \* For y<sup>e</sup> Lozde  
is our iudge, the Lozde is our lawe geuer. The  
Lozde is our kinge, and he hym self shal be oure  
saupoure. There are the cordes so layd abroad,  
that they can not be better. And therfore they  
haue not fyred their mast, nor spred abroad their  
sayle. Then there is dealed greatespoule: pee,  
lame men runne after the praye. There lyeth  
no mā that sayth: I am syck, but all euill is ta-  
ken away from the people that dwell there.

The xxxiiii. Chapter.

The last destruction of the Synagoge, in whiche  
the kyngdome and pcedhō of that people was tras-  
lated to the church & congregation of Chyrt

**G**ome ye heathē & heare, take hede ye  
people. Herke y<sup>e</sup> earth and al y<sup>e</sup> is ther-  
in: thou coude copas & all that grow-  
eth there vpon, for y<sup>e</sup> Lozde is angrye w  
all people, & bys displeasure is kyndled agaynst  
all the multytude of the, he hath destroyed the,  
and deliuered them to the slaughter. So y<sup>e</sup> their  
flame shal be cast out, & their bodyes stynck that  
enē y<sup>e</sup> very hills shal be wet w the bloude of the  
All the starrs of heauē shal waite, & the heathē  
shal folde together lyke a roll, & all the starrs  
therof shal fall lyke as the leaues fall, from y<sup>e</sup>  
vynes & pyggetrees. For my sword shal be ba-

It is v thed



# The Prophecye

thed in Heauē, & shall immediatly come downe in iudgement vpon Idumea, & vpon the people whych I haue cursed for my vengeance.

**B** And the Lordes sword shall be full of bloud, & be rusty with the fatnes & bloude of lamber and goates, wpth the fatnes of the kydneyes of weathers. For the Lord shall kyll a great offering in Moza, & a great slaughter in the land of Idumea. There shall the Amicoznes fall wth the bulles with the glauntes, & their lande shall be thorowly soaked with bloude, & theyr groude corrupte wpth fatnes. Unto the also, Sion shall come the daye of the vengeance of God, & the pere when thynne owne iudgements shall be recompensed. And bys floudes shall be turned to pytche, & his earth to bymstone, & there wth shall the lande be kindled, so þat it shall not be quenched daye nor nyght: but smoke euermore, and so forth to lye wast. And no mā shall go thowow it for euer. But pellicanes, storkes, great oules & rauens shall haue it in posselsion, & dwel therein.

**C** For God shall sprede out the lyne of desolatio vpo it, & wepe it with the stones of emptines. Whē hynges are called vpo, there shall be none, & all pynces shall be away. Thomes shall growe in their places, netles & thystles in their stroge holdes, & the dragons may haue their pleasure therein, & that they may be a court for estryches. There shall straunge visures & monstrous beastes mete one another, & the wyld beeste compayn together. There shall the lamia lye, & haue her lodging. There shall the oule make her nest, Lupide, be there at home & bynge forth his poge ones. There shall the kytes come together, & che one to bys lyke.

**D** Seke thowowe the scrypture of the Lord & read it. There shall none of these thynges be lyft out, there shall not one nor suche lyke, sayle. For what his mouth commaundet, & same doth bys sprete gather together, or fulfilleth. He hath caste the lot for the, & to those beastes hath bys handes creyded þe lyne: therfore those shall possesse the enheritaunce fro generacyō to generacyon, and dwell therein for euer.

## The xxxv. Chapter.

Of the tyme and kyngdome of Chypre.

**A**t the desert & wilderness shall reioyce, & wast grounde shall be glad & flozpye as the lilly. There shall flozpye pleasaunt ly & be topfull, and euer be geuyng thākes more & more. For the glozpye of Libanus, the be wtye of Charnel & Saron shall be genen hcr. These shall knowe the honoure of þe Lord, & the maiesty of our God. \* And therfore strengthe þe weake handes, & conforthe the feble knees.

Deb. xli. b.

**B** Saye vnto them that are of a fearfull herte be of good chere, and feare not. \* Beholde, your God cometh to take vengeance: and you shall see the rewarde þe God geueth. God cometh bys owne self, & wyl delyuer you. \* The shall þe eyes of the blynde be lyghtened, and the eares of þe deaffe opened. Then shall the lame man leap as an hart and the dome mans tonge shall geue thanks. \* In the wilderness also there shall welles spynge, and floudes of water in the desert.

math. xi. a. and. xv. c. Luk. xxi. c.

psa. lxxi. a. isa. xli. c. ier. xli. c.

The drye grounde shall turne to ryuers, and þe thystly to spynge of water: Where as dragons dwelt afore, there shall growe swete flowers and grene rushys. There shall be fote pathes & comē stretes, thys shall be called the holy way. No vncleane personne shall go thowowe it: for the Lord hym selfe shall go wpth them, þe way, and the wayfarer, nor ignoraunt shall not erre. There shall be no lyon, & no rauens beastes shall come therein, nor be there but men redeemed shall go there fre and safe. And the redeemed of þe Lord, I saye: shall conuerte and come to Sion wpth thākesgeuyng. Everlastyng ioye shall they haue pleasure, and gladnes shall be amonge them. And as for all sorowe and heynesse, it shall vanyshe away.

## The xxxvi. Chapter.

Jerusalem is besieged by Sennacherib in the tyme of kyng Hezekias.

**I**n the xxi. pere of kyng Hezekias came Sennacherib kyng of the Assyriars downe, to laye seage vnto all the stronge cyties of Iuda, to conquere the. And the kyng of the Assyriars sent Rabshakeh from Lachis toward Jerusalem agaynst kyng Hezekias, wpth an excreadyng hoste which let hym by the condyte of the ouerpole in the waye þe goeth thowowe the fullers lande. And so there came forth vnto him Eliakin helias sonne þe president, & Sobna the scribe, & Joab & saphs sonne the secretozpe.

And Rabshakeh sayd vnto them: Tell Hezekias, that the grete kyng of Assyria saith thus vnto hym: what presumption is thys, þe thou trustest vnto: I sayd: Surely thou trustest in bayne wordes, when counsell & strengthe are necessary to batteyle, or els wherto trustest þe, that thou castest thy selfe of from: \* lo, thou puttest thy trust in a broken staffe of reede (I meane Egypt) whych be that leane vpon, it goeth in to bys hande and shutech hym thowowe.

Euen so is wharao þe kyng of Egypte, vnto all them that trust in hym. But yf thou woldest saye to me: We trust in the Lord our God. A goodly God in dede whose bye places and aultares Hezekia toke downe and commaunded Iuda & Jerusalem to worshyppe onely before the aulter. Howe therfore delyuer hostages that thou rebelle nomore agaynst my Lord þe kyng of Assyriars. And I wyl geue þe two thousand horses yf thou be able to set men vpo the. Howe darest thou resist the power of þe smalest pynce, that my Lord hath: howe darest thou truste in the charettes and horsemen of Egypt: \* or to uer, thynkest thou that I am come vphither to destroye thys lande without the Lordes wyl: The Lord sayde vnto me: go vpon into the lande, that thou maye destroye it. Then sayde Eliakin, Sobna & Joab vnto Rabshakeh: Speake to vs thy seruantes (we praye the) in the Assyriars language, for we vnderstande it well.

And speake not to vs in the Iewes toge, lest the folke heare whych lyeth vpo the wal. Then answered Rabshakeh: thynke ye, þe thoking sent me to speake thys onely vnto the Lord & the



hath he not sent me vnto them also that Ipe vnto  
the wall & they may be copelled to eate thep  
owne donge, & drinke thep ownne stale wpon?  
And Rablaketh stode styf, & cryed with a loude  
voice in the Jewes tonge, and sayd: nowe take  
hede, howe the great kyng of the Assyrians, ge  
ueth you warnynge. Thus sayeth the kyng:  
Let not hezekias dysceane you for he shal not  
be able to delpue you. Moreover, let not heze  
kias comforte you in the Lorde, when he sayeth  
the Lorde withoute doubt, shal defende vs, and  
shal not geue ouer this cite into the handes  
of the king of the Assyrians, beleue hym not. But  
thus sayeth the kyng of Assyria optayne my fa  
uoure, enclyne to me, so maye euery man enioye  
his vyneparde and figg trees, and dypncke the  
water of his cesterne, vnto the tyme I come my  
selfe and dypnge you into a lake þis lyke your  
owne, wherin is whete & wyne, whiche is both  
sowen with seed, & planted with vynepardes.  
Let not hezekias dysceane you when he sayeth  
vnto you the Lorde shal delpue vs. \* Wight  
the Gods of the Setples kepe euery mans land,  
from the power of the kyng of the Assyrians.  
Where is þ god of hemath & Arphad? Where  
is þ god of Sepharaim? And who was able to  
defende Samaria out of my handes? Or whiche  
of all the Gods of these landes hath delpued  
thep countre out of my power: is the Lorde  
in dede able to delpue Jerusalem from my had  
vnto this hezekias messaungers helde thep  
tuges, & answered not one word, for þ king had  
charged the þ they shuld gyue hym no answer.  
So came Eliakim hezekias sonne the president  
Sobna the scribe, and Ioab Asphas sonne the  
recetorpe, vnto hezekias with rente clothes,  
and tolde hym the wordes of Rablaketh

The xxxvii. Chapter.

hezekias humbled hym selfe before the Lorde. The sermo  
n of Sennacherib is sayng of the Angel of the Lorde, and he hym  
selfe is he, led of his owne sonnes.

**W**hen hezekias herde that he rente  
his clothes, & put on a sackclothe  
and went into the temple of þ Lorde  
but he sent Eliakim the president,  
Sobna the scribe, with the eldest  
priestes clothed in sacke vnto the prophet E  
saie the sonne of Amos, and they laide vnto him:  
Thus sayeth hezekias this is þ date of trouble  
of plage and blasphempe: for the chyldren are  
come to the place of bythe: but there is no po  
wer to bynge them forth. The Lorde thy God  
(no doubt) hath well consydered the wordes  
of Rablaketh, whome hym Lord þ kyng of the  
Assyrians hath sent to desyre and blasphempe  
the lypunge God, with such wordes as the  
Lorde thy God hath hearde ryghte well. And  
therefore lyfte vp thy prayer for the remnaunte  
that are lyfte. So the seruauntes of the kyng  
hezekias came to Esaye.

And Esaye gaue them thus answer, Say  
thus vnto your Lorde thus sayeth the Lorde,  
Be not afrayed of the wordes that thou haste  
hearde where wth the kyng of the Assyrians  
seruauntes haue blasphemmed me. Beholde, I  
wyl cause a winde to go ouer hym as sone as he

heareth the rumoure, he shal go agayne into his  
countre, there wyl I destroe hym wth the the  
sworde in hym one lande. \* Nowe when Rab  
laketh returned he founde þ kyng of Assyria lay  
inge sege to Lybnas, for he had understande þ  
he was departed from Lachys. For there came  
a rumoure that Charakys kyng of Ethyoppa  
was come forth to warre agaynst hym. And  
when the kyng of Assyria hearde that, he sente  
other messengers to kyng hezekias wth thep  
commaundement. Saye thus to hezekias kyng  
of Iuda. Let not thy God dysceane þ, in whome  
thou hopest, and sayeste: Jerusalem shal not be  
geuen into the handes of the kyng of Assyria.

For loo, thou knowest well howe the kynges of  
Assyria haue handled all the lande þ they haue  
subuerted, and hopest thou to escape: Were the  
people of the Gentyles (whome my progenyto  
urs conquered) delpued at any tyme thowowe  
theyre Gods? \* Asnaneir, Gozan, Haran, Kereph  
and the chyldren of Eden, whiche were  
at Chasalar. Where is the kyng of hemath, &  
the kyng of Arphad, and the kyng of the crye  
Sepharaim Eua and Ana: Nowe when he  
zekia had receaued the letter of the messaungers  
and reade it, he wente vp into the house of þ Lo  
de, and opened the letter before the Lorde, and  
hezekia prayed before the Lorde on hym selfe  
O Lorde of hostes thou God of Israel, whych  
dwellest vpon Cherubin. Thou arte the God,  
that onely is God of all kyngdomes of the world  
for thou onely hast created heauen and earth,

Enclyne thyn eare Lorde and consyder, open  
thyn eyes, O Lorde, and se, and pender all the  
wordes vpon Sennacherib, whiche hath sent  
hys embassage to blasphempe the lypunge God.  
It is true O Lorde, that the kynges of Assyria  
haue conquered all kyngdomes and landes, and  
caste thep goddes in the fyre. Not wthstan  
dyng those were no gods, but the workes of  
mens handes, of wood, or stone, therefore haue  
they destroied them. Delpue vs then, O Lorde  
oure God, from þ handes of Sennacherib, that  
all kyngdomes of the earth maye knowe, that  
thou onely arte the Lorde. Then Esaye þ sonne  
of Amos sent vnto hezekia, saying Thus say  
eth the Lord God of Israel: Wher as thou hast  
made thy prayer vnto me, as touchynge Senna  
cherib the kyng of Assyria this is the answer  
that the Lorde hath geuen, concernynge hym.

Dispyled arte thou, & mocked: O daughter Sy  
on he hath taken his leade at the, O daughter  
Jerusalem. But thou Sennacherib: whome  
hast thou despyed & blasphemmed: Agaynst whom  
hast thou lyfted vp thy voice, and cratted thy  
proude lokes: euen agaynst the holp one of Is  
aell. Thou wth thy seruauntes hast blasphemmed  
the Lorde, and thus holdest þ of thy selfe. I wyl  
couer thy hye mountaynes and sydes of Lyba  
nus wth my horsemen. And there wyl I cutte  
dowe the hye Cedres trees and the fazyeste fyre  
trees, I wyl vp into the byght of it, and into þ  
cheke of hym tymbre woddes. If there be no  
water, I wyl graue and dypncke. And as for  
waters of defence, I shal dyppe them vp wth þ  
scye

1. ne. 35. 11. a

1. ne. 35. 11. a

1. ne. 35. 11. e

\* Gen. 1. 1  
Baruc. 1.

\* 1. ne. 35. 11. d  
1. ne. 35. 11. e

1. ne. 35. 11. a

1. ne. 35. 11. a

1. ne. 35. 11. a

1. ne. 35. 11. a



# The Prophecy

fete of myne hooſte. Per, haſte thou not heard  
what I haue taken in hande, and broughte to  
paſſe of olde tyme: That ſame wpll I do nowe  
alſo: and waſte, deſtrope and bynge ſtronge cy-  
tyes vnto heapes of ſtones. For they: inhaby-  
ters ſhalbe lyke lame mā, brought in feare and  
confounded. They ſhalbe lyke ꝑ graſſe and gre-  
ne herbes in the felde lyke the heye vpon ꝑ houſe  
toppes, that wethereth afoze it be growne vpon.  
And the more, the more ſouth and

**I** knowe thy wayes, thy goynge forth and  
thy commynge home: pce, and thy madnesse a-  
gaynst me. Therefore thy furpousnes agaynst  
me, and thy pryde is come before me. I wyl put  
my rpnge in thy nose, and my byrdle byt in the  
chawes of the, and turne the aboute, euen the sa-  
me waye thou cammest. I wyl geue the also  
this token( *O herckia*) this yere shalte thou  
eate suche as groweth of it selfe: and the second  
yere, that which spryngeth agayne of the same  
yere, and in the thyrde yere, ye shal sowe & reape: pce  
ye shal plante vineyardes, & enioy y frutes therof  
And such of the house of Iuda as are esca-

And such of the house of Juda as are clea-  
ped, shall come together, and the remenaunt  
shall take roote beneth, & brynge forth fruite a-  
boue. For the escaped shall go out of Ierusalē,  
and the remaunt from the mount Sion.

And this shall the jealousy of the Lorde of  
hooftes bypnye to passe. Therefore thus sayeth  
the Lorde concerning the kynge of the Assi-  
rians. He shall not come into this cytie. and shall  
dote no arrowe into it. there shall no sylbe hurt  
it, nether shall they caste dyches aboute it. The  
same way that he came, he shall retorne and not  
come at this citie sayeth the Lorde. And I wyl  
kepe and saue the cytye (sayeth he) for myne  
owne. and for my seruaunt Dauids sake.

did so the g  
act. 1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 84

The xxviii. Chapter.

Beckham is speke into death but is resurrected by the  
 Lord and liveth sytne peares after. for whi the denaige  
 be giveth thanks.

2. **M** At longe afore this was Hezekia  
 speke vnto y<sup>e</sup> death, \* and the pro-  
 phet Elai<sup>r</sup> y<sup>e</sup> sone of Amoz, came  
 vnto hym, and sayde: Thus com-  
 maunded the Lorde: Set thyne  
 house in orde, for thou must dye,  
 and shalte not escape. Then Hezekias tur-  
 ned his face toward the wall, and prayed vnto  
 the Lorde, & sayde. Remember (O Lorde) that  
 I haue walked before the in tructh, and a sted-  
 fast herte, and haue done the thyng that is plea-  
 saunt to the. And Hezekia wept soore. Then  
 sayde God vnto Elai<sup>r</sup>: Go and speake vnto He-  
 zekia: The Lorde God of Dauid the father sen-  
 deth the this wo<sup>r</sup>de: I haue hearde thy prayer,

and considered thy teares, \* beholde, I will put <sup>Jonas. iij</sup>  
 fyrene peares mo vnto thy lyfe, and deliuer  
 the and the cpye also, from the hande of the  
 kynge of Assyria, for I will defende the cpye.  
 \* And take the this token of the Lorde, that he <sup>1. reg. vi. 9</sup>  
 wpll do it, as he hath spoken: Beholde I wpll  
 retorne the shadowe of Abaz dyal, that now is  
 layde out with the sunne and bypnyng it ten de-  
 grees bakward \* So the sunne turned ten de-  
 grees bakward, & which he was descended afore <sup>Jonas. i. c</sup>  
 of the shadowe of the dial, which hezekia

C. I thankes geupnge, which hezekia  
kinge of Iuda wrote when he had  
bene sycke and was recovered.

**I** thought I shoulde haue gone to  
the gates of hell, whē myne age  
was shortened, and haue wated  
the residue of mine ieres. I spak  
within my selfe: I shal neuer vp  
set the Lorde, the Lorde I saie)  
in this lyfe. I shal neuer se man amōge p dwel-  
lers of the world. Myne age is folden vp toge-  
ther, and taken away fro me lyke a Sheperds  
cottage I haue bewt of my lyfe by my synnes:  
lyke as a weauer cutteth of his webbe. he wyl  
with pynnyng sykenesse make an ende of me:  
yee, he wyl make an ende of me in one daye.  
\* I thoughte, I wolde haue lyued vntyll the  
morowe, but he bruse dmy bones lyke a Lyon,  
and in one daye thou wylt make an ende of me.

Then chattered I like a Swallowe, and like,  
A Crane and moyned as a dove.

A Crane and moyled as a dove.  
 I lyft vp myne eyes in to the heyghte: O Lord  
 (sayd) I my sicknes kepe th me down ease thou  
 me What shall I saye The Lord hath made a  
 prompse to me. Yee, and he hymself hath per-  
 fourmed it. I shall therfoze so longe as I lyue  
 remember this bytternes of my lyfe. O Lorde  
 men may lyue beyonde the p peres and I wyl  
 declare to all men, that euen in those peares I  
 haue a ioyfull lyfe & that it was thou & cause-  
 dest me to slepe again thou hast geue lyfe to me  
 Behold bitter as gal was my pefines, so sore  
 logred I for helth. And it was thy pleasur to de-  
 liuer my life fro & fylebi ppt, for & it is. O Lord  
 that hast cast all my synnes behinde thy backe.  
 Thou shalt not see the death doth not

\* For hell prayeth not the, death doth not  
magnifye þ, they that go downe into the graue  
praye not the truth but the lpyunge pce. the  
lpyunge knowlege the, lyke as I do this daye.

The father telleth his childre of thy faythful  
nes \* To heale me is the Lordes worke, and  
we wyl syng my songes in thy house, al þ daye  
of oure lyfe. And Elay said take a plaster of fig  
ges and lape it vpon the soze, so that it be whole.  
Then sayd hezekia o what a great myracle is  
this, that I shal go vpon into the house of þ Lord

The xxix. Chapter.

**Dezekia** is reproved of **Esaie** because he **showed his treasure** unto the **embassadors of Babilon**.

**A**t \* same tyme, Merodach Ba-  
labam, Balabamus sonne, king of  
Babylon, sent letters and presētes  
to hezekia. For he vnderstode how  
that he had ben sick, and was reco-  
uered



**U**ered agayne. And hezekia was glad therof, and showed them the commoditie of his treasure, of syluer, of golde, of spices and rootes of precious oyles, all that was in his cubberdes and treasure houses. There was not one thyng in hezekias house, and so showed he all his kyngdom but he let them se it.

Then came Elaye the prophete to kyng hezekia, and sayde vnto hym: What haue the men sayde and frome whence came they vnto the: hezekia answered, they came oute of a farre countrey vnto me out of Babylon: Elay said what haue they looked vpon in thine house: hezekia answered. All that is in myne house haue they sene and there is nothyng in my treasure but I showed it them.

**E** Then sayde Elaye vnto hezekia: Under-stande the worde of the Lorde of hostes. \* Beholde the tyme wyl come that euery thyng which is in thine house, and all that thy prynces haue layed vp in store vntill this daye shalbe carped to Babylon, and nothyng lette behynd. Thus sayeth the Lorde. Pea and parte of thy sones, that come of the, and whome thou shalt get shalbe carped hence, and become gelded chamberlaynes in the kyng of Babylons court. Then sayde hezekia to Elaye. Nowe God prosper his owne counsaile whiche thou hast tolde me he said moreover. So that there be peace and faythfulnes in my tyme.

¶ The xl. Chapter.

The crimes of S. Iohn Baptist, The preparation of the Apostles. The calling of the Gentiles.

**C**omfort my people (O ye prophetes) comfort my people, saith your god, comforted Ierusalem at the here and tell her: that her trauaile is at an ende that her offence is pardoned that she hath receaved of the Lordes hande sufficient correction for all her synnes. \* A voice cryed in wyldernesse. Prepare the waye of the Lorde in the wyldernesse, make streyght the path for our God in the desert. Let al walles be exalted, and euery mountayne and hille be layed lowe: what so is crooked, let it be made streyght and let the rougher, be made plapnfeldes. \* For the glorie of the Lorde shall appere, and all flesh shall at once se it, for whyp: p mouth of the Lorde hath spoken it.

The same voyce spake. Nowe crye. And the prophete answered what shal I crye: \* that all flesh is grasse, and that al the goodlynes therof is as the floure of the felde. The grasse is withered, the floure faileth awaye. Even so is the people as grasse, when the brethe of the Lorde bloweth vpon them. Neuertheless whether the grasse wither, or that floure fade away. \* Per the worde of our God endureth for euer. So vp vnto the hye hill. O Sion, thou that byrnest good tydings, lyfte vp thy voyce with power. O thou preacher Ierusalem. Lyfte it vp without feare, and saye vnto the cyties of Iuda: Beholde poure God, beholde: the Lorde God shall come with power, and beare rule with his arme. Beholde, he byrgeth hys treasure

with hym and his shoores go before hym. He shall fede hys flocke lyke an herdeman. He shall gather the lambs together with his arme, and carpe them in hys bolome, and shall kyndly entreate those that beare yonge.

Who hath holden the waters in hys fyste: Who hath measured heauen wpp: hys spaine and hath comprehended all the earth of the worlde in thys measure: Who hath weped the mountaynes and hilles in a ballaunce: Who hath refourmed the mynde of the Lorde: or to whome hath he shewed his counsell: \* Or who is of hys counsell to teach hym: or who hath geuen hym vnderstandynge and hath taught hym the path of iudgement: Who taughte hym comynge and opened vnto hym the waye of vnderstandynge: Behold al people are in comparison of hym as a droppe to a bucketful, and are counted as the lest thyng that the ballaunce wepeth. Pee and the fleshe he taketh vp as a verpyle thyng. Ipharus is not sufficient to mynstere tye for his of ferpnge, & all the beastes therof, are not ynough to one sacryfice. All people in comparison of hym are reckened as nothyng: & if they be compared wth hym, lesse then nothyng: as it that is not. To whom then wyl ye lyken God: or what similitude wyl ye set vp vnto hym: Shall the carner make hym a carned ymage: and shal the golde smyth couer hym wth the golde, or caste hym into a fourme of syluer plates: & moreover, shall the ymagemaker (that the poore men which is dysposed maye haue some thyng to set vp also) like out a chole a tre that is not rotten & carue therout an ymage that moueth not: Linc we ye nothyng, O wretches: hearde ye neuer of it hath it not bene preached vnto you since the begynnynge: haue ye not bene enfourmed of thys by the foundacyon of the earth, & he spreceth vpon the cyrcle of the worlde, and that all the inhabytours of the worlde are in comparison of hym, but as grechoppers: \* That he spredeth out the heauens as a couerpnge: that he stretcheth them out, as a tente to dwell in: That he byngeth prynces to nothyng, & the Iudges of the earth to dust so that of them it maye be sayde thys: ye not planted nor sowed agayne, neyther they stocke rooted agayne in the earth. For as soon as he bloweth vpon them, they whypster and fade away lyke the strawe in a whypster wynde. To whome nowe wyl ye lyken me: & whome shall I be lyke sayeth p holy one: Lyfte vp your eyes on hye, & consider: \* who hath made these thynges, which come out by so greate heapes: and he can call the al by theyr names. For there is nothyng byd vnto the greatnes of hys power, strenght & myght how may the Iacob thynke, or howe may Iliase saye. O ye wayes are hys from the Lorde and my God knoweth not of my iugemntes. Knowest p not: or haste p not heard that the euertlastig God p Lord which made all p corners of p earth is neither wey nor faynt: and p hys wysdome ca, not be comprehended but p he geuerth strengthe vnto p wey, & powere vnto the faynt: Chylidren are wey & faynt, & the strongest men fall. \* But vnto them p haue the Lord before theyr eyes, shal

strengthe



# The Prophecy

Strengthe be increased. Eagles wynges shall growe vpon them, when they runne they shall not fall. & when they goo they shall not be wey.

The xlii. Chapter.

Of the goodnes and mercy of God toward the people.

**B**E still (ye ladies) & hearken vnto me. Be stronge ye people. Come hether & shewe me your cause, we wyl go to & lawe together. Who rayled vpon & iust man fro the ryng of & sunne, & called him to go forth: who cast down & people, & subdurd & kinges before him, & he may throwe the all to & groude w his swearde, & scatere the lyke stuble w his bowe: he foloweth vpon the, and goeth safely himselfe. And & in a way wher before his face had not trode. Who hath made and created all these thynges: euen he & called & generations fro the begynnyng. \* Euen I & Lord, which am & first, & with & laste. The yles sawe it, & dyd feare, and the endes of the earth, were abashed & drewe nye, & came hether. Every man exhortid his neyghbour, & brother, & had hym be stronge. The carperer comforted the goldsmith, and & goldsmith & hammer man sayeng. Gue wel do very wel in it. It shall be good, & we faste this cast worke. & then they fastened it with naples that it shulde not be moued. But & Israel arte my seruaut & Jacob arte elect thou arte & frede of Abrahā my beloued, thou arte he who I led fro the endes of the earth by the hande. For I called the from farre, euen fro amonge the glorious me of it, & sayde vnto the: Thou arte my seruante. I haue chosen the, & not cast the away: be not a fraped, for I am w the. Wilt not away as war for I am thy God, to strength the, help the, and to kepe the w this ryght hande of mine. Behold all they & respōd the, shall come to confusion and shame, & thyne aduersaries shall be destroyed and brought to naught. So & who so seeketh aftere the shall not fide the. Thy destroyers shall perishe and so shall they & undertake to make batayl agaynst &, be as & is not, & as a thing of naught. For I & Lord & God wyl strengthen thy ryght hande. Euen I & saye vnto the. Feare not I wil help &. Be not afraid thou litle worne Jacob, and thou despyled Israel. For I wyl helpe the, sayeth & Lord, & & holy one of Israel thyne aduenger. Behold, I wyl make & a treading cart and a newe chaile & thou makest the & & grinde the mountaynes, and bypunge the hylls to powder. Thou shalt fanne them, & the wynd shall carpe them awaye, and the whyle wynde shall scatter them. But thou shalt reioice in & Lord, and shalt delyte in prayseing the holy one of Israel.

\* When the thyrst & poze like water & find none, & whē they: tongue is drye of thurst, I geue it them sayeth the Lord: I & God of Israel for sake them not. I bringe forth founteynes in the hilles, & welles in the playnefeldes: I turne & wilbernes to ryuers, & the drye lande to countrees of water. I plante in the waste grounde trees of cedre, boxe, myrr, and olyues. And in the drye, I set fyre trees, elmes & hawthornes together. All this do I, that they al together, may le and

marke, perceaue with they: hartes and cōsidie that the hande of the Lord maketh these thynges. & that the holy one of Israel bypunge the to passe stande at your cause (sayeth & Lord,) and bypunge forth your strongest groude, sayeth the kynge of Jacob. Let the bypunge forth they: goddes, & let their gods tel vs what shall chaunce hereafter yee, let the shewe vs the thynges & are past, what the be: let them declare the vnto vs: that we may take them to better, and knowe the hereafter. Ethen shewe vs thynges for to come, and tell vs what shall be done hereafter: so shall we knowe. & you are gods, do some thing ether good or bad. so wyl we bothe knowlege & same, and tel it out. Beholde, ye are gods of naughte, and your makynge is of naught: per, abhominable is the man & hath chose you. Reuercheles \* I haue waked vp one fro the north, & he shall come. And another fro the east, which shall call vpon my name, & shall treade vpon princes as vpon clape. & as the potter treadeth downe the myrr. Who declared this fro & begynnyng, and we wyl knowe him: Or from & old times, & we wyl cōfesse & saye & he is righteous. But there is none & sheweth or declareth any thyng: there is none also that heareth your wordes. The first is that shall saye to & Spō. Beholde, behold they are present & to Ierusalem it selfe wyl I geue an Euangelist. But when I cōsider, there is not a man among them nor any that can geue counsell nor when I examen the that can answere one worde. Loo, wycked are they, & vaine with the thynges also that they take in hande, yee, they: ymagis are but wynde & vayne thynges.

The xlii. Chapter.

Of the commynge of Christ: and his baptysme.

**B**Eholde \* this is my seruant vpon whom I cleane, my electe in whom my soule is payrtyed, I haue geuen hym my sperte, that he maye shewe forth Judgement, and equitye among the Gentyles. He shall not be an outwyper, nor lyfte vp his voyce. His voyce shall not be hearde in the stretes. And a bryddrede shall be not bryde and the smoking flaxe shall be not quēch but faithful and truly shall he geue Judgement, nor be persyue nor carefull, that he may restore ryghte oulines vnto the erth, & the gentyles also shall kepe his lawes. \* For thus sayeth God & Lord vnto hym: (euen he that made the heauens & spredde them abroad, & set forth & earth w her increase which geueth breath vnto & people & is in it: & sperte to the & dwel therein) I & Lord haue called the in righteoulnes, and led the by the hande. \* Ethen fore wyl I also defende the, & geue & for a couenaunt of & people, & to be & \* lyght of & Gentiles that thou mayest open & eyes of the blinde, \* let out & prysoners from they: bondes: & the & lyt in darkenes, out of the dongeon house. Euen I am & Lord & this is my name: \* And my gloze wyl I geue to none other, nether mine honour to graue images. Behold, old thynges are come to passe & new thynges do I declare. And or euen thei come, I tel you of the. Sing vnto & Lord, a newe songe of thankesgeyng, blowe out his praysse

Cartm. a  
m. d. c. l. i. i. c.  
apoc. ii. b

chap. xlii. b

Gen. xlii. a

chap. xlii. b  
Gen. xlii. a

chap. xlii. b  
Gen. xlii. a

chap. xlii. b

chap. xlii. b

chap. xlii. b

chap. xlii. b

chap. xlii. b



**The xliiij Chapter**  
God prometh to sende his Christe, whiche shall deliuer his  
people. He sa; ggueth speme for his owne sake.

Don't.

1000. 11. 1  
 1000. 11. 2  
 1000. 11. 3  
 1000. 11. 4

የፍቅርና ፍቅር ምን  
የፍቅር ፍቅር ነው  
የፍቅር ፍቅር ነው



# The Prophecie

plc. xlii. a  
Je. xlii. b

thyne vngodlynes. Where as I yet, euen I am  
he only that for myne owne selues sake do away  
thyne offences and forget thy synnes, so that I  
wyl keuer thynke vpon them. But me now in  
remembraunce (for we wyl reason together) I  
wyl what thou haste for the, to make the righ-  
teous. \* Thy fyrste father offended sore, and thy  
rulers haue sinned agaynst me. Therefore I  
ether suspended, or sue the chiefe prynces. I dyd  
curse Iacob, and gaue Israell into reproche.

## The xliii. Chapter

The xliii. Chapter

A



Heare now, O Iacob my serua-  
unt, and Israell whome I haue cho-  
sen, for thus sayeth the Lorde, that  
made the, fasthponed the, and helped  
the, euen from thy mothers wombe  
Be not afrayd, O Iacob my seruaunt I wyl  
teous whome I haue chosen. For I shall poure  
water vpon the drye grounde. and ryuers vpon  
the thyrstye. \* I shall pour my spere vpon thy  
seede, and myne encrease vpon thy stocke. They  
shall growe together lyke as the grasse, and as  
the wylloves by the waters syde. One shall saye  
I am the Lorde. Another shall call him self af-  
ter the name of Iacob. The thyrde shall subscribe  
with his hande vnto the Lorde, and geue himselfe  
vnder the name of Israell.

B

Thus hath the Lorde spoken, euen the kynge  
of Israell and his redemer, the Lorde of hostes  
\* I am the first and the last, and wythout me is  
there no God, If any be lyke me, let him call for  
thyng past, and openly shew it, and lay it playne  
before me, what hath chaunced synce I appoynt-  
ed the people of the worlde, & what shall be here-  
ly, or what shall come to passe, in tyme longe to  
come, let the shew these thynges. Be not abashed  
nor afrayed for haue not I euer told you hether  
to & warned you? Pe can beare me recorde your  
selues Is there any God excepte me, or any ma-  
ker that I shulde not knowe hym?

All keruers of ymages are but vayne, and the  
harued ymages that they loue, can do no good.  
They must beare recorde them selues, that (seing  
they can nether se, nor vnderstande they shall be co-  
founded. \* Who dare then make a God, or fasth-  
pon an ymage, that is profitable for nothyng?

\* Scholde al the felowshyppe of them muste be  
broughte to confusyon. And truly as the worke  
masters of them are men, they shall be gathered  
together, they shall stande, tremble, and be con-  
founded one wyth another. The smith maketh  
an axe, and tempereth it wyth hoot cooles, and  
fasthponeth it wyth the hammers, and worketh it  
wyth all the strengthe of hys armes yee, somety-  
me he is faynte for very hunger, and so thurste  
that he hath nomore power. The carpenter (or  
ymage haruer) taketh measure of the tymber, &  
spredeth forth hys lyne. he maketh it wyth some  
coloure, he planeth it, he culeth it, and squareth  
it, and maketh it after the ymage of a man: and  
accoydng to the betwye of a man that it maye  
stande in the temple.

C

Moreover, he goeth out to hewe downe Ce-  
dre trees. he bringeth home Cines and Okes

and takynge a bolde courage, he seeketh oute the  
best tymber of the wodde. he hym selfe hath plan-  
ted a pine tre, which shal be bathswelled, which  
wodde serueth for men to burne. Of thys he ta-  
keth and warmeth hym selfe with al he maketh  
a fyre of it to bake breade. And afterwarde ma-  
keth a god thereof, to honoure it, and an ydoll to  
knele before it. One pece he burneth in the fyre  
wyth another he rostedd fleshe, that he maye eat  
rostedd hys belly full. wyth the thyrde he warmeth  
hym selfe, and sayeth I ha. I am wel warmed I  
haue bene at the fyre. And of the resydue he ma-  
keth hym a God, & an ydoll for hym selfe. he kne-  
leth before it, he worshippeth it, he prayeth vnto  
it, and sayth delpue me, for thou arte my God.

\* Yet men nether consyder nor vnderstande,  
because they eyes be stopped, that they cannot  
se: and they hertes, that they cannot perceaue.  
They pondre not in they myndes, for they haue  
nether knowlege nor vnderstandynge to thinke  
thus. I haue byent one pece in the fyre. I haue ba-  
ked breade wyth the cooles therof, I haue rostedd  
fleshe wyth all. and eaten it. Shall I nowe of the  
resydue make an abhominable ydoll, and fall  
downe before a rotten pece of wodde? Thus he  
doth but lese hys laboure: and hys hert whyche  
is dysceined doth turne hym asyde, so that none  
of them can haue a fre conscience to thinke may  
not I erre?

Consyder thys (O Iacob and Israell) for thou  
art my seruaunt. I haue made the, that thou may-  
este serue me. O Israell for get me not? As for  
thyne offences, I haue dyspyned them awaye, lyke  
the cloudes, and thy synnes as the myst: Turne  
the agayne vnto me. For I haue redeemed the.

Be gladd pe heauens: whome the Lorde hath  
made, for the Lorde hath dealt graciously wyth  
hys people lette all that is here beneth vpon the  
earth be ioyefull. Retorne pe mountaynes and  
wooddes, wyth all the tree therof, for the Lorde  
hath redeemed Iacob, and wyl shewe hys mercie  
vpon Israell. Thus sayeth the Lorde thy redemer  
euen he that fasthponed the frome thy mothers  
wombe. \* I the Lorde do all thynges my selfe a-  
lone. I onely spread oute the heauens, and I on-  
ly haue layde the foundacyon of the earth by my  
ne owne selfe. I destroye the tokens of wyched  
and make the sothsayers fooles. As for the wyle  
I turne them backwarde, and make they con-  
fynge foolysheynes.

he doth set vp the purpose of hys seruante  
and fulfilleth the counsell of hys messaungers,  
Concernyng Ierusalem he sayeth It shall be in-  
habytcd. And of the cyties of Iuda. They shall  
be buylded agayne, and I wyl repaire they de-  
cayed places: he sayeth to the grounde be drye  
And I wyl drye vp the water foudres, he sayth  
of Egipt. he is my hearde man, so he shall ful-  
fill all thynges after my wyl. he sayth also of  
Ierusalem: It shall be buylded, and of the temple  
it shall be fast grounded.

## The xlv. Chapter.

The delpuaunce of the people by Egipt. The com-  
myng of Ch. xlv. and callynge of the Gentyles

Thus

plc. xlii. b  
Je. xlii. b

plc. xlii. b  
Je. xlii. b

plc. xlii. a  
Je. xlii. b  
Je. xlii. b

plc. xlii. b

plc. xlii. b  
Je. xlii. b

\* Je. xlii. b

Je. xlii. b

Je. xlii. b



**Thus** sayeth the Lord vnto Cyrus his  
anointed, whom I haue taken by the  
ryght hand, to subdue nacjons before  
hym. \* I wyll lose þe gyde of kynges  
and I wyll open the gates before hys face, & not  
to shut theyr doores. I wyll go before the, & make  
the croked streyght, I shall breake the brasen do-  
res, and burst the yron barres. I shall geue the þe  
hiddre treasure, and the thyng whiche is secretly  
kept, that thou mayest knowe þe I am the Lord  
God of Israel which haue called the by thy name  
and \* that for Jacob my seruantes sake, and for  
Israel my chosen. For I called the by name, and  
ordayned the or euer thou knewest me. \* Euen  
I the Lord before whom there is no other. for  
without me there is no God: I haue prepared þe  
or euer thou knewest me, that I myght be know-  
en from the ryng of the sonne to þe going downe  
of the same, þe al is nothyng without me. For  
I am the Lord, and there is els none, It is I that  
created the lychte & darckenes. I make peace  
and trouble: yee, euen I þe Lord do all these thynges.  
Pe heauens from aboue droppe downe, and  
let the cloudes rayne righteousnes. The earth o-  
peneth it self, and bringeth forth healeth. þe therby  
ryghteousnes maye florish. Euen I the Lord  
bring it to passe. \* Who be vnto hym that cry-  
eth with hys maker, the pottherd with the pot-  
ter. Sayth the clay to the potter What makest  
thou or thy worcke serueth for nothyng. Who be  
vnto hym that sayeth to hys father, Why forget-  
test thou: And to his mother, Why barest thou,  
Thus sayeth the Lord, euen the holie one and  
maker of Israel. I like me of thynges for to come  
concernynge my sonnes: and put me in remem-  
braunce as touchynge the workes of my han-  
des. I haue made the earth, and created man vpon  
it. With myne handes haue I spread forth the  
heauen, and geuen a commaundement for al the  
host thereof. I shall wake hym vpon with ryghte-  
ousnes, and ordre all hys wayes.  
\* He shall buyde my cytie, and let out my pri-  
soners, and that nether for gyfte nor rewardes,  
sayth the Lord of hostes. Thus sayth the lord  
The occupiers of Egypt. The marchautes of  
the Morians and Sabees, shall come vnto the  
with trybut, they shall be thyne they shall folow  
the, and go with cheynes vpon theyr fete. They  
shall fall downe before the, and make supplica-  
cyon vnto the. For God (without whom there  
is none other God) shall be with the. \* Howe  
profounde arte thou O God thou God and Sa-  
uoure of Israel: Confounded are they all, and  
put to dyshonoure they are gone hence together  
with shame, euen the makers of Images. But  
Israel shall be saued in the Lord whiche is the  
enclaspynge saluacyon. Pe shall not come to sha-  
me nor confusyon worlde withoute ende. For  
thus sayeth the Lord, \* euen he þe created heauē  
the God þe made the earth, that fashioned it, and  
set it forth. He dyd not make it for naught, but to  
be inhabited. Euen I the Lord withoute whom  
there is none other. \* I haue not spoken secretly,  
neither in darcke places of the earth. It is not for  
naught, þe I sayde vnto the seide of Jacob like me

I am the Lord whiche when I speake, declare  
the thyng þe is ryghteous and true, gather you  
and come together, drawe nye hether, you þe are  
escaped of þe people. \* haue they any vnderstan-  
dyng, þe set vp the stockes of theyr Idoles, and  
pray vnto a god, þe cannot helpe them: drawe nye  
come hether, and let them aske counsel one at ano-  
ther, and shewe forth. What is he þe tolde this be-  
fore: or who spake of it euer sence the beginning  
haue not I the Lord doone it: \* without whom  
there is none other God: þe true God & saupour,  
and there is els none but I. And therfore turne  
you vnto me (all ye endes of the earth) þe ye may  
be saued for I am God, and there is els none, I  
swear by my selfe, oute of my mouth cometh the  
word of ryghteousnes, and that no man may  
turne: \* but al knees shall bowe vnto me, and al  
tonges shall swere by my name, sayynge: Here  
ly, in the Lord is my righteousnes and strenght.  
To him shall men come, but al they that thynke  
scorne of hym, shall be confounded. And the whole  
seide of Israel shall be iustified, and make theyr  
boast in the Lord.

¶ The. xlii. Chapter.

¶ Idolatre is reproued, & the healeth that cometh by  
Christ is prophesied

**B**elis fallen. Babel is broken downe  
whose Images were a burthen for  
the bestes and cattell, to ouerlade  
them, and to make the wery. They  
are sonke downe, & fallen together  
for they maye not case the of theyr burthen, ther-  
fore must they go into captiuitie.

Hearken vnto me, O house of Jacob, and al ye  
that remayne yet of the housholde of Israel who  
I haue borne from youre mothers wombe: and  
broughte you vpon from youre byrth, till ye were  
growen. I, I, whiche shall beare you vnto your  
laste age. I haue made you: I will also nurysh  
you, beare you, and saue you. \* Whome wyll ye  
make me lyke, or to whome wyll ye make me e-  
quall or compare me that I shulde be lyke hym,  
in fashion or Image, that I maye be lyke hym.  
\* Pe soles (no doubt) wyll take out syluer & gold  
oute of youre purses, and wepe ye, & byre a gold-  
smith to make a God of it, that men maye knele  
downe and worshyppe it. \* Yet must he be takē  
on mennes sholders, and borne and sette in hys  
place that he maye stande, and not moue oute of  
hys place. Alas that men shulde crye vnto hym  
whiche geueth no answer. and deliuer not the  
man that calleth vpon hym from hys trouble.

¶ Consider this well, and be ashamed. Go in-  
to youre owne selues (O ye rymagates) Remem-  
bre the thynges whiche are past, synce the begyn-  
nyng of the worlde, that I am God, and þe there  
is els no God: yee, and there is nothyng like vnto  
me, in the begynnyng of a thyng. I shewe þe  
ende thereof: and I tell before thynges that are  
not yet come to passe. My deuice standeth stand-  
fastly stablished, and I fulfyll al my pleasure. I  
call a byrde out of þe east, and the man by whom  
my counsel shall be fulfilled out of far countreys  
as sone as I thynke to deuyse a thyng. I do it.  
¶ Heare



# The Prophecy

Heare me, O ye that are of an hye stomacke,  
but are from eyghteousnes, I shall bring forth  
my righteousnes. It is not farre, and my health  
it will not tary longe awaye. I will lape health  
in. Upon, and in Israel my glorie.

## The. du. Chapter.

The words of the Lord against Babylon.

**B**Ut as for the (O daughter thou by-  
gyn Babylon) spt thou downe in the  
dust, spt vpon the ground, and not in  
a throne. (O thou maiden of Eldrea)  
Thou shalt nomore be called tendre and pleasa-  
unt. Byngge forth the querne, and grende mele,  
vntresse thy bzodeted heare, put of thy shooes,  
make bare thy knees, and wade thorow the wa-  
ter ryuers, \* Thy shame shalbe dyscouered and  
thy pryncples shalbe sene. For I wpll aduenge  
me of the, & wpll shewe no mettye to the as I do  
to other men, sayeth oure redemer. whych is cal-  
led the Lorde of hostes the holy one of Israll

But sayll, holde thy tounge, and get thee into  
some darcke corner, (O daughter Caldea) for  
thou shalt nomore be called ladde of kingdomes.  
I was so wrothe w<sup>th</sup> my people, that I pun-  
nyshed myne enherytaunce, and gaue them into  
thy power. & neuerthelesse, I shewede them no  
mercy, but euen the very aged men of them dyd  
dest thou oppresse epght sore with thy poke, and  
thou thoughtest thus. I shalbe ladde for ever.

And helpe all þ, thou haste not regarded these  
thynges, nether remembred what was the ende  
of þ cite Jerusale[m]. heare nowe therefore, thou  
wylful, þ sytt it so carelesse, and speakest thus  
in thyne herte. \* I am alone and wpt houte me is

there none. I shall neuer be wyddowe nor desolate agayne. And yet both these thynges shall come to þy vpon a daye in the twynckling of an eye: Namely, wyddowheade and desolacyon. They shall inpyghtely fall vpon the, for the multitude of wytches, and for the great heape of thy counsellors. For thou hast trusted in thy wyckednes and hast sayd: \* No man seeth me. Thyne owne wyse dome and cunnyng hath dysceaued the. In that thou hast sayde: I am alone, and wythout me there is none. Therefore shall trouble come vpon the and thou shalt not know from whence it shall aryse. Synners shall fall vpon the, which thou shalt not be able to put of. I saye vnto thee,

Nowe go to thyne counneters, and to the mul-  
titude of thy wytyches, wyth whome thou haste  
werped thy selfe from thy yowthe yf they maye  
helpe the oz strength þ. Thou hast by herto had  
many counceils of them. So let the heauen gader  
and the beholders of starres, and moene prophe-  
tes come on now and deliuer the: pee, and lette  
them theroe when these thynges shall come vp-  
pon the. Behold, they shall be lyke strawe, which  
yf it be kyndled wyth fyre no man may ryd is for  
the vehemence of the flame. And yett it geueth  
no linder to warme a man by. noz cleare fyre to  
fyre by. Thus are they wyth whom thou hast we-  
rped thyselfe: and thus are thy marcheantes  
that haue bene wyth the from thy youth: Every

one hath taken bys owne way and none of them  
shal defende the.

The. xlviii. Chapter.

The hypocrisie of the Jewes is reposed. The Lo: b alone will be too; happen, which hath chosen us and which socozeth us for thyne sake,

**H**ear theys, O thou house of Jacob, A  
 pet that are called by the name of Is-  
 rael, and are come oute of one stocke  
 wpth Juda. Whyped sware by the na-  
 me of the Lorde, and beare, wptnesse  
 by the God of Israel (but not wpth truthe and  
 rpyght, whypche are called \* fre men of the holy cy-  
 tye, are grouded vpon y God of Israel, \* whose  
 name is the Lorde of hostes.

The thynges that I shewed you euer ſence  
the begynnynge haue I not broughte them to  
passe immediatly as they came out of my mouth  
and declared them: and they are come: howe be  
it, I know that thou art obstinate, and that thy  
necke hath an yron bayne, and that thy browe  
is brasle, neuerthelesse I haue euer ſpnce the be-  
gynnynge shewed þ of thynges for to come, and  
declared the vnto the, or euer they came to passe:  
that thou shuldest not saye, myne ydoll hath  
done it, my carued or molten ymage hath shewed  
it. Thou herdest it before and beholde, it is come  
to passe and whether can ye prophesy of thynges  
to come: But as for me I tolde the before at the  
begynnynge, ne we and secrete thynges that thou  
knoweste not of, \* And some tyme howe, not of  
olde tyme, whereof thou neuer heardest before,  
they were brought to passe þ thou canst not say  
Beholde I knewe of them. Moreover, there be  
some wherof þ hast neither heard nor knowne,  
they haue they bene opened vnto thyne eares a-  
fore tyme, for I knowe that thou wouldest malp-  
ciously offende, therefore haue I called þ a trans-  
gressour, euen fro thy mothers wōbe. Neuerthe-  
les, for myne names sake, I wyll wythdrowe  
my wrath, and it shalbe for myne honours sake  
þ I paciently forbear the and rote the not out.  
Beholde, I haue pouged the, yet not as silver.  
\* I haue chosen the in the fyre of affliction, and  
that only for myne owne sake. yee, \* euen for my  
ne owne sake wyll I do thys or els, what dytho-  
nour wolde they do to my name? Herken vnto  
me, O Iacob and Israel whom I haue called,

I am euen he that is, I am the spirit and y last  
My hande hath layde y foundacyon of the earth  
and my ryght hande hath spanned ouer the hea-  
uens. As soone as I call them they are there. Ga-  
ther you altogether and hearken: whiche of you  
goddess hath declared thys? The Lorde hath  
a loue vnto hym, and he shal percoure me bys wil  
agaynst Babel, and declare hys power agaynst  
the Chaldees. I my selfe alone, euen I haue told  
you thys before. Yec, I byd call hym and bring  
hym forth: and he shal make hys wayes prospe-  
rous, Come nye and heare thys: haue I spoken  
anye thynge darke hylpe, sence the begynnynges  
when a thynge begynneth I am ther. Wherefore  
the Lorde God y hys sperte hath sente me. And  
thus sayth the Lorde God thy redemer, the holp  
one of Israel. I am the Lorde thy God: whiche  
teache the \* profitable thynge, and leade the  
from  
the



**De. xlvii.** the thy wape, that thou shuldest go. \* O that þ haddest regarded my comaundementes, then had thy welthynges ben as the water streame, and thy ryghteounes as the waues flowynge in the see.

**D** Thy sede also had ben lyke as þ lande in þ see, and the fruyte of thy body lyke þ grauell stones therof. His name shulde not be rooted out: nor destroyed before me. \* So away from Babylon, fye from the Caldees. with a mery voyce speake of this, declare it abroad, and go forth vnto the ende of the worlde, saye ye: The Lorde hath redeemed his seruaunt Jacob, that they suffered no thurst, he ledde them thorow the wyldernes, & caused the waters to flowe out vnto them from out of the rocke. \* He claue the rocke asunder, & the water gushed out. \* As for the vngodly, they haue no peace, sayth the Lorde:

**The. xlix. Chapter.**

**Christ. 5.** It gather together all nacions be they neuer so farre of.

**A** **Y**hes, hearken vnto me, & take hede pe people from farre. The Lorde hath called me from my byrthe, and made mencion of my name fro my mothers wombe: he \* hath made my mouth & lyke a sharpe swerde vnder the shadowe of his hande hath he defended me, and bydde me in his quyer as a good acowe, and sayde vnto me. Thou arte my seruaunt Israel, & I wyll be honoured in the. Then answered I: I haue lost my labour, I haue spent my strength in vayne.

**B** Neuerthelesse I wyll comyt my cause and my worke vnto the Lorde my God. And now sayth the Lorde, euen he that fasthoned me fro my mothers wombe to be his seruaunt, that I may bypunge Jacob agayn vnto hym howbeit Israel wyll not be gathered vnto hym agayn. In whose syght I am great, whiche also is my Lorde, my God, & my strength. And he sayd it is but a smal thyng that thou arte my seruaunt, to see vp the kynredde of Jacob, & to restore the destruction of Israel. \* For I haue made the the lght of the Gentyles, that thou mayst be my helth vnto the ende of the worlde.

**C** Moreover, thus sayth the Lorde the redeemer and holp one of Israel bycause of the abhorryng & despysynge amonge the Gentyles, concernynge the seruaunt of all them that beare rule. Kynges and prynces shall se, and arple and worshyp, bycause of the Lorde that is saythfull: and bycause of the holy one of Israel, whiche hath chosen the. And thus sayth the Lorde: \* In the tyme accepted haue I herde the, and in the daye of saluacion haue I helped the. \* I wyll preserue the, & make the to be the attonement of the people, that thou mayst helpe vp the earth agayne: and possesse agayne the desolate herytages. \* That thou mayst saye to the prysoners. go forth, and to them that are in darchnes, come into the lght, they shall fede in the hye wapes, and gette theyr pasture in all hye places.

\* They shall neyther hunger nor thirst, heafe nor sunne shal not hurt them. For he þ fauouret them, shal leade the, & geue the drynke of þ spring of welis I wyll make wapes vpo al my mountay-

nes, and my foote pathes shalbe exalted. And he holde they shall come from farre-lo, some from the north & west, some from the lande of Synys, whych is in the south. \* Reioyce ye heauens: al d synge prayles, thou earth. Take of ioye ye hyl- es, for God hath comforted bys people, and wyll haue mercye vpon bys that be in trouble.

But Sion sayd, \* God hath forsake, & my lord hath forgottē me. Will a wyfe forget þ chyld of her wombe, & not pytie the sonne whom she hath borne: And though she do forget, yet wyll I not forget the. Beholoe, I haue wyrtten the vpon my handes, thy walles are euer in my sight. They make ha to buylde the vp agayne. As for those þ ouerthrowe the, & made the waste, they shal be parte from the. \* Lyfte vp thyne eyes, & looke about the al these gather them together & come to the. As trulpan I lue (sayth the Lorde) þ shalte put them all vpon the as an apperell, and gyde the to the as a byrde doth her Iwelis. As for thy lande þ lyeth desolate, wastid & destroyed, it shal be to narrowe for them þ shal dwel in it. And they that wold deuoure the, they shalbe farre awape. Then þ chyld whom þ bare shal bypunge forth vnto the, shal saye in thyne eare: this place is to narrowe, geue place that I maye haue rowme. The shal þ thynke by thy selfe. Who hath gotten me these: seinge I am bare alone, a captiue & an outcast: And who hath noursched the vp for me? I am desolate & alone, but fro whēce come these?

And therefore thus sayth þ Lorde God: Behold I wyll strecthe out myne hande to the Gentyles and let vp my token to the people. They shall bypunge the thy sonnes in theyr lappes, and carpe thy daughters vnto the vpon theyr shoulers. For kynges shalbe thy nursynge fathers, & Que nes shalbe thy nursynge mothers. They shal sal before the with theyr faces flat vpo the earth: & lycke vp the dust of thy feete that thou mayest knowe how that I am the Lorde. \* And whoso putteth his trust in me shal not be confounded. Who spoyled the gyaunt of his pray: or who taketh the prisoner from the myghty? And therfore thus sayth the Lorde: The prisoners shalbe taken from the gyaunt: and the spoyles deliuered from the violent, for I wyll mayntayne thy cause agaynst thyne aduersaries, and saue thy sonnes. And wyll fede thyne enemyes with their owne flesh, and make them drynk of their owne bloude, as of swete wyne. And all the shall knowe, O Jacob, that I am the Lorde, thy sayour, thy noble redeemer.

**The. l Chapter.**

**The. 7. v. are repoured and also called.**

**I**hus sayth the Lorde: \* where is the byl of A your mothers deuorcer? & I sent her as a way: or who is the vsurer to whom I solde you? \* Beholde, for youre owne offences accepte solde, & bycause of poure transgression, is poure mother forsake. For why wold noman receiue me, when I came? & when I called, noman gaue me answer. \* As my hande shortened, that it myght not helpe: or haue I not power to deliuer: lo at a worde I drinke vnto the see, & of wa ter floudes I make drye lande: so that for want of water



# The Prophecy

of water they ſhall corrupte and dye for thurſte.

\* As for brauen, I clothy with darkness, and put  
as it were a sacke vpon it:

**B** The Lord God hath geuen me a wel learned  
 \*1. Cor. 1. 5 tongue, \* so that I can comforte them whyche are  
 troubled: yee, and that in due season, he waken-  
 neth me vp by tymes in the mornynge, by tymes  
 in the mornynge, I saye he wyl wake myne eare  
 p I myght perken as to the scole masters. \* The  
 Lorde God hath opened myne eare, therefore can  
 I not saye naue: noz wythdrawe my selfe: \* but  
**C** I offer my backe vnto the smyters, and my che-  
 \* 1. Cor. 1. 5 kes to the nippers. \* I turne not my face frome  
 shame and spytynge: and the Lord God shall  
 helpe me therefore shall I not be confounded I  
 haue hardened my face lyke a synthe stoon, for I  
 am sure that I shall not come to confusyon. he  
 is at hand that iustifyeth me, who wyl then go  
 wyth me to lawe: Let vs stande one agaynst a-  
 \* 1. Cor. 1. 5 nother. pf there be any that wyl reason with me  
 let hym come here forth to me. \* Wchold, p Lord  
 God standeth by me, what is he then that can co-  
 dempne: loo, \* they shalbe lyke as an olde clothe  
 the moth shall eatte them vp:

Therefore, whoſo ſearcheth the Lorde amonge  
you, let hym heare the voyce of hys ſeruaunte.  
Whoſo walketh in darkeneſſe, and no light ſh-  
ineth vpon hym, let hym put hys truſt in the name  
of the Lorde, & holde hym by hys God, & ſo take  
hede, ye all kende a ſpye of the wrath of God, &  
ſcare vpon the cooleſſe, walke on in the glyſterynge  
of your owne ſpye, and in the cooleſſe that ye haue  
kended. & hys cometh vnto you fro my hand  
namely that ye ſhall ſleepe in ſozowe.

C De. li. Chapter.

Consolation and comfort is prompted unto the faithful.

**E**erken vnto me, ye that hold of rygd  
trousnes, and ye that seke the Lorde  
Take hede vnto the ston, where oute  
ye are hewen, and to the graue wher  
out ye are dygged Consider \* Abia  
ham poure father and Sara that bare pou how  
I called hym alone, and blessed hym, and encre  
sed hym. Therfore shal the Lorde comforte Sy-  
on, and repaire all her decaye, makynge her de-  
sert as a paradyce and her wylbernes as the gar-  
den of the Lorde. Mytth and loye shal be sounde  
there, thansgyngg the voyce of prayse.

22 I haue respecte vnto me then, & my people both  
hygh and lowe and lape thyn eare to me \* for a  
lawe an ordynance shal go forth from me, to lygh  
ten the Gentyles. It is heard by that my healt  
and my ryghteousnes shall go forth and the peo  
ple shalbe ordred with myne arme. The plaudes  
that be in the Gentyles, shall hoope in me. & put  
theyr trust in myne arme. Lpft vp your eyes to  
warde heauen, and loke vpon the earth benethe.  
\* For þe heauens shal dampn away lyke smoke  
and the earthe shall ware olde lyke a clothe, and  
they that dwell therein shall perishe in lyke ma  
ner. But my saluacyon shal endure for euer, and  
my ryghteousnesse shall not cease. Herken vnto

people that haue pleasure in rpghecoulnes, thou  
people that bearest my lawe in thynne herte.  
\* fere not the curse of men be not afrayed of

they: blasphemers, and reuylnges \* for we: men and mothes shall eate them vp lyke cloth & woll. But my ryghteousnes shall endure for euer and my sauynge health from generacyon to generacyon. Wake vp, wake vp, and be strong. O thou arme of the Lord, wake vp: lyke as in tyme past euer and sence the worlde beganne.

\* Art not thou the same arme, that hast wound  
 ded the proude Egypte, & heuen the Dragon in  
 peeces: Art not thou euen he whych hast dreyed vp  
 the depe of the see, whych he hast made playne the  
 see grounde & the deluyered myght go thorow?  
 Therfore the redemed of the Lorde shall turne a  
 gayne, & come wyth ioye into Syon, ther to in-  
 dure for euer. \* That myrth and gladnes might  
 be wyth them, that sorowe and wo myght fle fro  
 them \* Yee, I. I. am euen he, & in all thynges ge-  
 ueth you consolacyon. What art thou then, that  
 fearest a mortall man the chyld of man, whych  
 \* goeth awaye as doth the floure: And forgettest  
 the Lorde that made the, that spred out the hea-  
 uens, and layde the foundacyons of the earth.

But thou arte euer astrayed for the syghte of  
thyne opprelloure, whiche is readye to do harme  
Wher is the wrath of the opprellour: The tyme  
commeth on fast when the prysoner shalbe loos-  
ed, and he shal not dye in the dongeon, nor yet  
be consumed by fampyement, \* I am thy Lorde  
thy God that make þe to be stil, and to rage: )  
whose name is the Lorde of hostes: I haue put  
my wordes in thy mouth, and haue defended the  
in the shadowe of my hande: that I maye plante  
the heauens, and laye the foundacyon of þe earth  
and saye vnto Syon: thou arte my people.

Awake, awake, and stande vp. O Ierusalem, It  
thou that from the hande of the Lorde hast drun  
ken out \* the cup of bys wraethe thou that halste pca lxxxv. b.  
Act. 1. 15. b. 6  
sopped of, and sucke out the dregges of his dead  
lye cuppe to the bottome. For amonge al the so-  
nes whome he hath begotten, there is not one þ  
mape holde it vp, and not one to leade it by the  
hande of all the ionnes that he hath norpised.  
Both these thynges are happened vnto the, but  
who is forye for it? Pee, destruction: wastynge,  
hunger and sword, but who wyl comforte the?  
Thy ionnes lye comfortlesse at the heade of euery  
strete lyke a taken venyson, and are full of  
the terrible wraath of the Lorde, and punishment  
of thy God. And therefore, thou miserable & drun  
ken (howbest not wpth wine,) hear thys. Thus  
sayth the Lorde: thy Lorde, & God þ defender of  
bys people. Scholde: I wyl take the drombing  
cuppe oute of thy hande, euen the cuppe with the  
dregges of my wraath that from henceforth, thou  
shalt neuer dryncke it more, but I wyl put it in  
to theyr hande that trouble the: whych haue spo-  
ken to thy soule, stoupe downe, that we mape go  
ouer the, and thou laydest thy bodye euen w: th þ  
grounde, and as the strete to go vpon.

## The In-Chapter

A consolation and comfort to the people of Job.

**V** Spēn vp, take thy strengthe into þ  
put on thy honeste raymente, O Ieru-  
salem, thou holyc cytye. For from thy  
enemys there shal no vncircumcised  
nor



nor vncleane persone come in the. Shake the fro  
the dust: aryse and stande vp, O Ierusalem: Pluck  
out thy necke from the bond O þe captiue daugh  
ter Syon for thus sayth the Lorde, \* ye are sold  
for naught, therfore shall ye be redeemed also w  
out any monye. For thus sayeth the Lorde God  
\* My people wente dooone afore tyme into E  
gypt there to be straungers, and the kynge of þ  
Assyrians oppzessed the without any cause. And  
nowe what profyte is it to me (sayth the Lorde)  
that my people is frely caried awaye, & brought  
into heupnes by theyr rulers, & my name euer  
syll blasphemed sayth the Lorde: But that my  
people maye knowe my name, therfore I say in  
that daye they shall knowe it, that I am he that  
do speake I saye euen I. \* Howe bewtyful are  
the fete of the ambassadours, þ byngeth the mes  
sage from the mountayne, & proclaymeth peace  
that byngeth good tydynes, and preacheth  
helth, & sayeth vnto Syon: thy God is the kynge  
Thy watchemen shall lyft vp theyr voyce wth  
loud voyce shall they preach of hym for they shall  
\* se hym present, when þ Lord shall conuert Sio  
\* Be glad wth thankgeuynge. O thou deso  
late Ierusalem. & reioyce together for the Lorde  
hath comforted his people, he hath deliuered Je  
rusalem. The Lorde hath made bare hys holye  
arme, & shewed it forth in the sight of all the E  
tyles, & all the endes of the earth hath sent þ  
laupnge health of our God: Awaie awaye, get  
you out from thence, & touch no vncleane thyng  
Go out from amonge luche. And be cleane that  
beare the vessels of the Lorde. For ye shall not es  
cape by cunnyng nor by flyng awaye but \* þ  
Lorde shall go before you, and the God of Isra  
ell shall gather you together.

Behold, my seruante shall deale wylfely ther  
fore shall he be magnyfyed, exalted, and greatly  
honoured Lyke as the multitude shall wondre  
vpon hym, because hys face shall be so defourmed  
and not as a mans face, hys \* bewty lyke no ma  
Euen so shall the multitude of þ Gentyles loke  
vnto hym, and kynge shall shute theyr mouthes  
before hym \* For they that haue not bene told of  
hym, shall see hym, and they that heard nothyng  
of hym shall beholde hym.

The liii. Chapter.

The prophete sheweth evidently of the Wallon of our Saur  
our Iesus Christ.

Who hath geuen credence vnto the  
thing that we haue hearde: O to who  
is the arme of the Lorde knowne: For  
he dyd growe before the Lorde lyke as  
a braunch and as a rote in a drye grounde, \* he  
hath netter bewty nor fauoure. When we shall  
loke vpon hym there shall be no saynes we shall  
haue no lust vnto hym. \* he is dyspyssed & abhor  
red of men, he is such a man as is full of sorowe &  
as hath good experyence of infymities: We ha  
ue rekened hym so vyle, þ we had our faces from  
hym pee, he was dyspyssed and therfore we regar  
ded him not, howbeit \* he onely hath taken on  
hym our infymities, & borne our paynes. Yet we  
dyd iudge hym, as though he were plagued and  
cast downe of God and punished \* where as he

(not wpythstandynge) was wounded for our of  
fences, and smytten for our wyckednes For the  
chastelment of oure peace was layde vpon hym,  
and wpyth hys stryppes we are healed.

\* As for vs, we haue goone all astraye (lyke  
shepe) euerie one hath turned bys owne waye.  
But the Lorde hath heaped together vpon hym  
þ iniquitie of vs al he suffered violence and was  
euell intreated, and dyd not yet open his mouth  
\* he shall be led as a shepe to be slayne, yet shall  
he be as still as a lambe before the shearer, and  
not open hys mouthe he was had awaye frome  
pyson hys cause not hearde and wpythout any  
iudgemente: Whose generacyon yet who maye  
nombe: he was cut of from the ground of the ly  
upnge whych punishment dyd go vpon hym,  
for the transgression of my people, which in dede  
had deserued that punishment \* his graue was  
geuen hym wpyth the condemned, and wpyth the  
ryche man at hys death \* Where as he dyd neuer  
violence nor vnyght, neyther hath there bene a  
ny dysceatfulness in hys mouth.

\* Yet hath it pleased the Lorde thus to burst  
hym wpyth plagges and to smyte hym wpyth infy  
myte, that when he had made hys soule an offe  
ryng for synne he myght se longe lastyng seed.  
And thys deuice of the Lorde shall prosper in  
hys hande wpyth trauell and labour of hys sou  
le, shall be optayne frute and he shall be satysfyed  
\* by the knowlege of hym whych is my ryghte  
ous seruant he shall iustfy the multitude, for  
he shall beare awaye theyr synnes. Therfore wil  
I geue hym the multitude for hys parte, and he  
shall deure the spoyle wpyth þ strongest, because  
he geueth ouer hys soule to death, \* And is reke  
ned amonge the transgressours, whych neuer the  
lesse hath taken awaye the synnes of the multy  
tude, and made intercessyon for the mysdoers.

The liii. Chapter

Of the grete compasson of Christ. The subynaryon  
of God in duerty but a short space, but his mercy is e  
uerlasting.

Be glad nowe, \* thou barren that bra  
rest not, reioyce, synge, and be merce  
thou that arte not wpyth chyldre: For  
the desolate hath mo chyldren then  
the maried wyfe, sayeth the Lorde.  
Make thy tentes wyder, and synde out the ban  
gynges of thyne habitation spare not, lay forth  
thy cordes, and make faste thy stakes, for thou  
shalt be multiplyed on the ryghte syde and on  
the lefte, and thy seede shall haue the Gentyles  
in possellō and dwel in the desolate cities. Feare  
not, for thou shalt not be confounded: Be not a  
shamed, for thou shalt not come to confusyon.  
Pee, thou shalt forget the name of thy youth &  
shalt not remember the dyspouore of thy yow  
dowheade For he that made the shall be thy lord  
\* and husbunde (whose name is the Lorde of ho  
stes) and thy redeemer shall be euen the holyc one  
of Israel, the Lorde of the whole world. For the  
Lorde hath called the byng as a desolate sorow  
full woman, and as a yonge wyfe that hath byo  
ken her wedlocke sayth the God.

\* A lytle whyle haue I forsaken the, but wpyth  
great mercifulnes shall I take the vnto me,

When

Roma. viii. b

Gene. xlii. b  
Exodus. i. a  
1st regum  
viii. c

1st. regum  
viii. b  
Ruma. vii. b

Rum. vi. a  
Roman. v. c

1. Thon. i. c  
1st. regum  
viii. c

1st. regum  
viii. c  
1. cor. vi. c

1. cor. vi. b

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. c  
Ruma. vii. c

1st. regum  
viii. b

1st. regum  
viii. b  
1st. cor. vi. c

1st. regum  
viii. b

1st. cor. vi. c  
1. Thon. i. c

1st. regum  
viii. b  
Ruma. vii. b

1st. regum  
viii. c

1st. regum  
viii. b

1st. regum  
viii. b  
Luk. i. b

1st. regum  
viii. b

1st. regum  
viii. b  
1st. cor. vi. c  
1st. Thon. i. c

1st. regum  
viii. c



# The Prophecy

**C** When I was angrye, I hyd my face from þe for  
a lytle season, but thyngwe enerlastyng mercy  
haue I pardoned the, sayth the Lorde thy rede-  
mer. \* and thys is vnto me as the water of floure,  
for lyke as I haue sworne þe I wyl not brynge  
the water of floure any more vpon the worlde \* so  
haue I sworne that I wyl neuer be angry wth  
the, nor reprove the: The mountaynes shall re-  
moue, and the hylls shall fall downe but my lo-  
uyng kyndnes shall not moue, and the bonde of  
my peace shall not fall downe from the, sayth the  
Lorde thy mercyfull loue. Beholde, thou poore  
ouerwhelmed with tempest and \* wthout com-  
forte: I wyl make thy walles of p̄cious stones  
and thy foundacyon of Saphyres, thy wyndow-  
es of Chrystall, thy gates of fyne cleare stone,  
and all thy borders of pleasaunt stones.

1 Thim. ii. 6. \* Thy chyldren shal all be taught of God. & I  
2 Tim. i. 7. wyl geue them plentuousnes of peace. In ryghte  
ouersyn shalt þe be groundyd, & be farre fro oppres-  
sion, for þe which þe nedest not to be afraied, neither  
for hynderaunce, for it shal not come nye þe. Be-  
hold, the aleaunt þe was farre fro me, shal dwell  
with the and be þe toyneth battel agaynst þe shal  
peryshe. Beholde, I make the Smyth þe bloweth  
the cooles in the fyre, & he maketh a weape aftar  
his handys worck. I make also the waster to de-  
stroye: but all the weapons þe are made agaynst  
the, shal not prospere. \* And as for all tonges þe  
shal resyst the iudgement, þe shal overcome  
them: and condempne them. This is the herita-  
ge of the Lordys seruauntes, and the ryghte-  
ousnes commeth of me sayth the Lorde.

## The 12th Chapter.

A consolation and comfort to the people. The fruit and  
 profit of the work of God,

**C**ome to þe waters al ye that be thyr-  
sty, and ye þat haue no monye. Come by  
that ye maye haue to eate. Come, by  
wyne and mylke wythout any monye,  
or mony worth, wherefore do ye lape out your  
mony for þe thyng þe fedeth not, & speche your la-  
boure about the thyng þe satisfieth you not. But  
herken, herken rather vnto me, and ye shall eate  
of the best, & your soule shall haue her pleasure in  
plenteousnes. Encline youre eares, and come  
vnto me, take heede (I saye) and your soule shall  
lyue. \* For I wyll make an everlastyng coue-  
nant wyth you even the sure mercyes of Dauid

23 Beholde, I gaue hym for a vyne among  
folke, for a Wynter & captayne vnto the people,  
Lo thou shalt call an vknownen people, & a peo-  
ple that had no knowlege of the shall runne vn-  
to the: because of the Lorde thy God, & the holpe  
one of Israell, whyche glozfyed the. Seeke the  
Lorde whyle he maye be founde: and call vpon h  
whyle he is nye. \* Let þ vngodly mā forsake his  
owne wayes, and the vnrightheous hys own: y-  
magynacions, and turne agayne vnto the Lord  
so shall he be merciful vnto hym, and to our god  
for he is verie redye to forgene.

For thus sayeth the Lord: my thoughts are  
not your thoughts, and your ways are not my  
ways, but as farre as the heauens are hyer the  
the earth, so farre do my wayes exceede yours.

and my thoughtes yours. \* And lyke as the ray  
ne and snowe commeth downe from heauen, and  
returneth not thither agayne but wat<sup>er</sup>eth the  
earth, maketh it fructfull and grene, & it maye ge  
ue come vnto the sower, and breade to hym that  
eaterh, So the worde also that commeth out of  
my mouth: shall not turne agayne voyde vnto  
me, but shall accomplishe my wyll and prospeere  
in the thyng wherth I sende it.

And so shall ye go forth w<sup>th</sup> sope, and be led  
w<sup>th</sup> peace, The mountaynes & hyls shall syng  
w<sup>th</sup> pou for sope, and all the trees of the selde  
shall clapp<sup>t</sup> theyr handes. For thornes ther shall  
growe f<sup>r</sup>ire trees: and the Myrr tree in the ste  
ade of breares, And this shall be done to the prap  
le of the Lorde, and for an euerclastyng token &  
shall not be taken awaye.

The 1st Chapter.

¶ In the season of judgement and to thy trouble,  
and to the spiritual happiness of the Sabbath, I say, with  
shepherds, that browse thy flock.

**T**hus sayeth the Lorde: \* kepe egypte: and do ryghte, for my sauynge health shall come shortly, and my ryghteousnes shall be opened. Blessed is the man that doth this and the man schilde whiche keepeth the same. \* He that taketh hede, that he bring haim not the Sabbath (that is) he that keepeth hym selfe that he do none euil. Then shall not the stranger, whiche cleaueth to the Lorde saye: \* Alas the Lord hath put me cleane out from his people. Apyther shall \* the gelded man saye. Ioo, I am a drye tree. For thus sayeth the Lord vnto the gelded that keepeth my Sabbath namely that holdeth greatly of the thyng that pleaseth me, and keepeth my couenaunte: vnto them wyl I geue in my household, and within my walles, a better heritage name then yf they had bene called fornes and daughters. \* I wyl geue them an enerlastyng name, that shall not perishe. Agayne the strangers that speke to the Lorde, to serue hym, and to loue his name: \* and to be his seruantes. And al they whiche kepe the selues, that they vnhalowe not the Sabbath namely, that they fulfil my couenaunt, Then wyl I bringe to my holy mountayne, & make the lopfull in my house of prayer. Theyr burnt offeringes & sacrifices shall be accepted by my aulter. \* For my house shall be called a house of prayer for al people. Thus sayeth the Lorde God whiche gathereth together the scattered of Israel: I wyl bring yet another congregacyon to hym. Come all ye beastes of the felde, that ye maye deuour all the beastes of the wod. \* For his watchmen are al blynd they haue altogether no vnderstandynge, they are all dome dogges, not beynge able to bark: they are slepe, sluggyshe are they, and yf they syng they are chamelelle dogges, that be neuer satisfied. The shepperdes also in lyke maner haue no vnderstandynge, \* but euerye man turneth his owne waye, euerye one after his owne couetousnes wpyth all his power. \* Come (saye they) I wyl lych wyne, so shall we fylle our selues that we may be drunken. And do to morrow lyke ag to day: yee, and much more.

६४



The. lvi. Chapter.

The felwes are reuoked for theyr inuence none to chye

**A**nd he rightous perpyeth, and nomā regardeth it in his hert. Good godly people are taken a waye, and nomā compdeth it. Namely, that the rightous is coueyed away from the wicked he cometh into peace, and godly men rest in theyr chambres, and before the godlye man goethe peace. Come hither therfore pe charme's chyl'dren, \* ye sonnes of the aduoutre, and the whoze: wherein take ye your pleasure vpon whō gape ye with your mouth, and bleare out your tongue: Are ye not chyl'dren of aduoutre? And a seed of dissimulation: \* Ye make your fyre vnder the oles, and vnder all grene trees, and ye offre chyl'dren in the valleyes and dēnes of stone. Topparte that be with the stonye rocks by the ryuer. Pea euen these shal be thy parte. For thou hast poured meate and drynk offeryng vnto them. Shoulde I delyte in that? Thou haste made thy bed vpon hye mountaynes, thou wentest vpthyther, and there thou hast slayne iacryces. \* Behynde the doores and postes hast thou set vpon thy remembraunce.

When thou haddest conquered thy self to another then me, when thou wōrest vp, and made thy bed wyder, and with those ydolers hast thou made a couenaunt, and louedst their couches, where thou fōrest them. Then wentest thou straight to kynges with \* orle and byners, and entes (that is, thou hast sent thy messengers iacres of, and yet art thou fallen into the pytte thereby. Thou art wery for the multitude of thine owne wayes, yet saydest thou neuer. I wyll leaue of. \* Thou hast had the lyte: that thy handes wrought, and therfore y arte careles. For whē wylt thou be abashd, or feare feing thou hast broken thy promyse, and remembrest not me, neither hast me in thyne hert: Thinke I thou, that I also will holde my peace as aforetyme that thou fearest me not. Pea, verely I wyll declare thy goodnesse and thy workes, but they shal not profyte the. when thou cryest, let thy chosen hope deliuer the. But the wynde shal blowe them forth, and vanitie shal take them all away. \* Neuerthelesse, they shal put their trust in me, shal inheryte the lande, and haue my holy hyll in possession.

**D** And therfore thus he sayth: \* Make playne, make playne: and cleuse the street, take vp thy stumbyng blockes oute of the waye shal leade to my people. For thus sayeth the hōc and excellent, euen he shal dwelle in euery lastyngnesse, whose name is the holy one. \* I dwell vpon a boue, and in the Sanctuary, and with hym also that is of a contrite and humble spyrte do I dwell that I may heale a troubled mynde, and a contrite herte. \* For I chide not euer, and am not wroth wyth out ende. But the blastynge goeth from me, and is included in the bodye, and I made the breath: I am wroth with hym for his couetousnesse. I smyte hym, I hyde me, and am angry, whē he turneth hymself, and foloweth the by waye of his owne herte. I haue sene his wayes, and I deale with hym. I leade hym, and restore to hym comfort,

and to those that were sorre with hym. I make the frutes of thanksgyng, that he may saye: Peace, peace \* vnto them that are farre of, and to them that are nyghe, sayeth the Lorde, and I make hym whole. But the wycked are lyke the ragynge se, that can not reste, whose water foameth with the myre and grauell. \* Euen so the wycked haue no peace, sayth God.

The. lvii. Chapter.

The Lord hath the mouth of the prophet repleveth the people for theyr sayng, which were full of hypocryse.

**E**xpe now as loude as thou canst, leaue not of, lyft vp thy voyce lyke a trompet, and shewe my people theyr offences, and the house of Jacob theyr synnes. For they scke me dayly, and wyll know my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of theyr God. They argue with me concerning right iudgement, and wyll be nye vnto God. \* Therfore fast we (saye they) and thou seest not: we put out lyces to straitnesse, and thou gardest it not.

\* Behold, when ye fast, your lust remaineth: ye syl, for ye do no lesse violence to your betters, lo, ye fast to stryfe and debate, and to smyte wth the syl of wyckednesse. Nowe ye shal not fast: if ye make your voice be heard aboue. \* Thinke ye this fast pleaseth me, shal I a man a uide chaste him selfe for a day, and to wryth his heeb bout lyke a hoke, and to lye vpon sackcloth in an ryer cloth: Shoulde that be called fastynge, or a daye that pleaseth the Lorde: Doeth not this fastynge rather please me, shal I loose hym oute of bondage, that is in thy danger: that shal breake the othe of wycked bargaynes: that thou let the oppressed go free, and take from the all manner of burthens: \* to deale thy bread to the hungry, and byngne the poore wandryng, bringe into thyne house: when thou seest shal naked that thou couer hym, and hyde not thy face from thy neygghoure, (and deuyse not thyne owne felsh.

\* Then shal thy light breake forth as the morning, and thy health shal spryng right shortly: thy righte tounse shal go before the, and the glory of the Lord shal embrace the. \* The yf thou callest, the Lord shal answere the yf shal cryest, he shal saye: here I am. Pea, yf thou layest a waye fro the thy burthens, and holdest thy fyngers, and cease st thou blaspheinous talkynge, yf thou haste compassio vpon the hungry, and refectest the trouer'd soule: Then shal the lyghte spryng oute in the darkenesse, and thy darkenesse shal be as the none day. The Lord shal eue be thy guyde, and satisfy shal desyre of thyne hert in yf tyme of drought and syl thy bones w marp. Thou shalt be lyke a freshe watered gardē: lyke shal fynd yne of water shal neuer leaue thynnyng. Then the places shal haue euer ben waste shal be buylded of the: there shalt thou lay a foundation for many kynreds. Thou shalt be called the maker of hedges, and the bulder agayne of the waye of the Lord.

Pea, yf thou turne thy fete in the \* shal be both, so that thou do not the thing which thou lovest: shal selfe in my holy daye, and then shall the prayer be helpe



# The Prophecye

holpe and glozpous Sabbath of the Lorde, and that thou gene hym the honoure, so that thou do not after thyne owne p'magnacyon, netheer seke thyne owne wyl, nor speake thine owne wordes. Then shalt thou haue thy pleasure in the Lorde, and I wyl carpe the hye about the earth, & fede the wyth the heritage of Jacob thy father for the Lordes owne mouth hathe so promysed.

## The lii Chapter

¶ The Lorde is my helpe to saue, and re. byt to heare our request.

**B**ehold, \* the Lordes hande is not so shortened that it cannot helpe, netheer is hys eare so stopped that it may not heare. But \* your inpydednes haue sepe rated you from your God, and your \* synnes hyde hys face from you, that he heareth you not. For your hands are defyled with bloude, and your fngers wyth vnpyghreousnesse. Your ipees speake leaspnges and your tounge setteth oute wyckednes. No man regardeth ryghteousnesse, and no man iudgeth truly, & euerie man hopeth in vayne thynges, and p'magyneth disceate \* conceaith wearenes, & bypnygeth forth the euil. They brede Cockatrice egges and weaue the spyders webbe. Who so eateth of thepy idgges, dyeth. But yf one treade vpon them: ther cometh up a serpente. They brede maketh no clothe, and they make not couer them wyth theyr laboures. They dedes are the dedes of wyckednesse, and the worck of cobbrey is in theyr habes. \* They fecte runne to euill, and they make hast to shedd innocent bloude, theyr counceils are wycked counceils, harme \* and destruccyon are in theyr warres. But the waie of peace they know not. In their going is no quite: theyr wayes are so croked & wholorner goeth therin knoweth of no peace. And this is the cause that egypte is so far from vs and that rpgl t. eusnes cometh not nye vs. ¶ We loke for l'ghte, loo, it is darcknes, for the morninge shyneth. ¶ We walke in the darcke:

\* We grope lyke the blynde vpon the wal, we grope euen as one y bathe none eyes. We stoble at y none daye as though it were toward nyght in the fallynge places, lyke men that are halfe deade. We rooze all lyke Beares, and mourne sylly lyke doves. We loke for egypte, but there is none, for health, but it is farre from vs. For our offences are manye before the, and oure synnes testyfy agaynst vs. Pee, we must confesse that we offende, and knowlege that we do amysse: Namely, transgresse and dyssemble agaynst the Lorde, and fall awaye frome oure God vsynge presumptuous and trayterous p'magnacyons, and castynge fals matters into oure hettes. And therfore is egypte gene asyde, and ryghteousnesse standeth farre of. \* truche is fallen downe in the strete, and the thyng that is playne & open, may not be thewed. Pee the truche is taken away, and he that releyneyth hym selfe from euil, muste be spoyled. When the Lorde sawe this, it dyspleased hym sore, that there was no egypte. He sawe also, that there was no man ryghteous and he wondered that there was no man to helpe hym. Wherefore he helde hym by hys owne power,

and he sustayned hym by hys owne ryghteousnes. He put righteounes vpon hym for a brest plate, he set the helme of health vpon hys heade. He put on wrath in steade of clothyng, and toke gelousye aboute hym for a cloke, lyke as when a man goeth forth wyathfully to recompence his enemyes, and to be aduenged of hys aduersaries. ¶ Namely, that he myght recopence and reward the Jlandes, wher thowow the name of the Lord myghte be feared from the ryfynge of the sunne and hys maiestye, vnto the going downe of the same. For he shal come as a vpolent water streame whiche the wynde of the Lorde hathe mowd.

\* But vnto syon there shal come a redemer and vnto them in Jacob that turne from wyckednes sayth the Lorde. I wyl make thys counciunt with them sayth the Lorde. ¶ I speke that is vpo y, and y wordes whych I haue put in thy mouth shal neuer go out of thy mouth, nor oute of the mouth of thy chyldres chylde, from this tyme forth for euermore worlde wythoute ende, sayth the Lorde.

## The lii Chapter.

¶ A consolacyon and comforte to Iherusalem.



**C**ome to the vpon thynges, be bryghte as the sunne, for thy \* lyghte cometh and the glozpe of the Lorde is ryfen vp vpon the. For loo, whyle y darckenesse and cloude conereth the earth & the people the Lorde shal shewe y lyght and hys glozpe shal be sene in the. \* The Gentyles shal come to thy lyghte, and kynges to the bryghtnes y spyngethe forth vpon the. \* I p're vpon thyne eyes, and looke rounde aboute the. All these gather them selues: and come to the, thy sonnes shal come vnto the from farre, & thy doughfers shal gather them selues to y on euery syde. Then thou shalt se thys: and be glozpous, thou shalt maunple excedyngelye, and thyne herte shal be opened, when the aboundaunce of these shal be couered vnto the (that is) whē the rytyns of the Gentyles shal come vnto the, The multytude of Camels, shal couer the, the Dromedaryes of Madan and Ep'ha. \* All they of Saba, shal come, bypnyng golde and incence. ¶ They singe the prayse of the Lorde. ¶ All catell of Cedar shal be gathered vnto the, y rāmes of Saba both shal serue the, to be offered acceptablye vpon the auter, \* whiche I haue cholen and in y house of my glozpe whych I haue garupshyd. But what are these that lie here lyke the cloude, and as the doves flynge to theyr wyndowes?

The Jles also shal wayte for me, and speec ally the wyppes of Charlys, y they maye bring thy sonnes from farre, and theyr syluer and theire golde wyth them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glozpled the: \* Strangers shal builde vpon thy walles, and the kynges shal do the seruyce. For when I was angry, I smote the, and of my mercye, I pardoned the. \* thy gates shal stande open syl both day and nyght, and neuer be shut that the hooft of the Gentyles maye come, and that theyr kynges maye be broughte vnto y. For euery people & kyngedome that serueth not the, shal

psalm. lxxv. b  
Isa. lxxv. b

psalm. lxxv. b  
Isa. lxxv. b

Isa. lxxv. b  
Isa. lxxv. b

Isa. lxxv. b

Isa. lxxv. b  
Isa. lxxv. b

Isa. lxxv. b  
Isa. lxxv. b

Isa. lxxv. b

Isa. lxxv. b

Isa. lxxv. b



shall perpeche and be destroyed with utter destru-  
ctyon. The glory of Lybanus shall come vnto þ  
The fyre trees Bores and Cedres together, to  
garnish the place of my Sanctuarie for I will  
glorifye the place of my seete,

Moreover, those shall come kneeling vnto  
the that haue vered the: and all they that dysp-  
sed the, shall fall downe at thy fote. Thou shalt  
be called the cyrpe of the Lorde, Syon the cyrpe  
of the holpe one of Israel. Because thou hast  
bene forsaken and hated: so that noman wente  
thorowe the: I will make the glorious for euer  
and topfull thorowe out al posterities. \* Thou  
shalt sucke the mylke of the Gentyles, and kyn-  
ges brestes shall teede the. And thou shalt knowe  
that I the Lorde am thy saupoure and redemer  
the myghty one of Jacob. For brasle will I ge  
ue the golde, and for pzen spluer: for wood brasle  
and for stones pzen I will turne thyne oppres-  
sion into peace, and thyne exaccpōs into ryghteo-  
usnes. Violence and robbery shall neuer be heard  
of in thy lande, neyther harime and destruction  
wherthin thy borders. Thy walles shall be called  
health, and thy gates the prayse of God. \* The  
sunne shall neuer be thy day lpght: and the lpght  
of the moone shall neuer shyne vnto the. But the  
Lorde hym selfe shall be thyne euerlastyng lpght  
and thy God shall be thy glorie.

\* The sunne shall neuer go downe, and the  
moone shall not be hyd: for the Lorde hym selfe shall  
be thine euerlastyng lpght, and thy sorowfull  
dayes shall be ended. Thy people shall be all rygh-  
teous and possesse thy land euer, the floure of my  
plantynge: the worke of my handes, where of I  
will reioyce. The pongest and least shall growe  
into a thousande, and the symplest into a strong  
people. I the Lorde shall dwelle by thynges  
thynges to passe in bys tyme.

The lvi. Chapter.

The prophesie of þe chyrche shall be annoynted a sent to preache

**I**n the sprete of the Lorde God is vpon  
me, for the Lorde hath annoynted me,  
and sente me to preache good thynges  
vnto the power, that I myght bynde  
vp the wounded heires: that I myght preache  
deliuerance to the captiue, and open the pryso-  
to them that are bounde: that I myght declare  
the acceptable care of the Lorde, and the daye  
of vengeance of our God: \* that I myght com-  
forth all them that are in heuynes, that I myght  
geue vnto them that mourne in Syon, that I  
myght geue I sape betwix in steade of ashes, sop-  
full opyntment for syghyng, pleasaunt rayment  
for an heuyn mynde. That they myght be called  
trees of ryghteousnes, a plantynge of the Lorde  
for hym to reioyce in.

They shall buyde the longe rough wylde-  
nes, & let vp the wylde desert, they shall repaire þ  
waist places, & such as haue bene voyde & sorowe  
oute many generacions. Strangers shall stand  
and fede poure catell, and the Aleantes shall be  
poure plowmen & dyllers of pour vynges. \* But  
ye shall be named the prestes of þe Lorde, & me shall  
call you the seruantes of our God. Ye shall en-  
ioye the goodes of the Gentyles, and triumphe in

theyr substance. For poure great reioyce you  
shall haue double ioye, and for shame shall they  
haue ioye of theyr porcyon. For they shall haue  
double possession in theyr lade, and euerlastyng  
ioye shall be with them. For I the Lorde whiche  
loue right and hate robbery (though it were offe-  
red me) shall make theyr worches full of fayth-  
fulness and make an euerlastyng couenaunte  
with them.

Theyr seede also: and theyr generacion shall  
be knowne amonge the Gentyles, and amonge  
the people. All they that se them, shall knowe  
that they are the hygh blessed seide of the Lorde,  
And therefore \* I am topfull in the Lorde, and  
my soule reioysyth in my God: \* For he hath  
put vpon me the garment of saluacyon, and co-  
uered me with the mantell of ryghteousnesse.

\* He shall decke me lyke a bydegrome, and as  
a byde that hath her apparell vpon her.  
For lyke as the grounde byngeth forth frute  
and as the garden shotheth forth seed so shall the  
Lorde God cause ryghteousnes, and prayse to  
flouryshe forth before all the heathen.

The lxi. Chapter.

A prophesie of the commynge of Chyrche.

**I**n Dions lake therfor wil I not  
holde my toge, and for Jerusalem I  
lake I will not cease vntyll theyr  
ryghteousnes breake forth as the  
shynyng lpght, and theyr saluacy-  
on as a burnyng lampe. Then shall the Gen-  
tyles se thy ryghteousnesse, and all kynges thy  
glory. Thou shalt be named with a new name,  
which mouth of the Lorde shall shewe. Thou  
shalt be a crowne in the hande of the Lorde, and  
a glorious garland in the hand of thy God. Fro  
this tyme forth thou shalt neuer be called the  
forsaken, & thy lande shall be no more called the  
wyldeynes, but thou shalt be called my plea-  
sure is in her: and thy lade shall be called þe mari-  
ed woman, for the Lorde loueth the & thy lande  
shall be toned in maryage. \* And like as a pōg  
man taketh a doughter to maryage, so shall thy  
sone be married vnto þe. And as a bydegrome is  
glad of his byde, so shall thy God reioyce ouer þe.

I haue set watchmen vpon thy walles (O  
Jerusalem) which shall neyther cease daye nor  
nyghte to preache the Lorde. And ye also that  
remember the Lorde, ye shall not kepe hym close,  
nor leaue to speake of hym vntyll Jerusalem be  
set vp, & made þe prayse of þe world. The Lorde  
hath sworne by his ryght hande & by his strong  
arme, that fro henceforth he will not geue thy  
coyne to be meat for thine enemies, nor thy vyne  
(wherin thou hast laboured) so be dryncke for  
the straungers. But they that haue gathered in  
the coyne shall eate it, and geue thanckes vnto  
the Lorde and they that haue bozhe in the wyne,  
shall dryncke it in the courte of my Sanctuarie.

So pou, go pou thorow the gates, make cleue  
the waye for the people, make playne, make  
plaine the fote path, and take awaie the stonnes  
oute of it, and set oute a token for the people.

Beholde, the Lorde proclapmeth vnto the  
endes of the world: \* tel the daughter Syon: se  
G. v. thy

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c

Isa. lvi. c



# The Prophecy

thy Sauoure commeth beholde, he bryngeth  
his treasure with hym, and his workes go be-  
fore him. For they whome the Lorde deliuereth  
shalbe called the \* holy people: and as for the,  
thou shalt be named the greatly occupied, and  
not the forsaken cpye.

¶ The. iiii. Chapter.

Of the redemption promised to the people.

**W**hat is he this, that commeth from  
Edon, wyth red colered clothes of  
Bosra? (which is so costle cloth)  
and commeth in so myghtely with  
al his strengthe. I am he that tea-  
cheth ryghteousnes, and am of power to helpe,  
Wherfore then is thy clothing red, and thy rap-  
ment lyke his that treadeth in the wyne presse?  
I haue troden the presse my selfe alone, and of  
all people there is not one with me.

Thus wyl I treade downe myne enemies  
in my wrath, and set my fete vpon them in my  
indignation. And theyr bloude shal be sprunge  
my clothes, and so wyl I staine all my raimēt.

13 \* For the daye of vengeance is assigned in  
my herte, and the peare when my people shalbe  
deliuered is come. I looked aboute me, and ther  
was no man to the we me any help: I marueled  
that no man helde me vp. Then I helde me by  
myne owne arme, and my seruientelle sustay-  
ned me. And thus wyl I treade downe the peo-  
ple in my wrath, and bary them in my dysplea-  
sure, & vpon þe earth wyl I laye theyr strength.

Proph. 28.  
Ezech. 22.

 \* I will declare the goodes of the Lorde, pee,  
 and the prayse of the Lord for all that he hath  
 geuen vs, for the great good that he hath done  
 for Israell whiche he hath geuen them of his  
 owne fauour, and accordyng to the multitude  
 of hys louynge kyndnes. For he sayde: These  
 no doubt are my people, and no smyching chil-  
 dren, & so he was theys fauour. In theys trou-  
 blis he was also troubled with them, and the

les, \* he was also troubled with them, and the  
 angell that went forth from his presence de-  
 lyuered them Of very loue and kyndnes that  
 he had vnto the, he redeemed the. he hath borne  
 them and caried them vp, euer sence the world  
 began, But after they prouoked him to wrath,  
 and deied his holy minde he was their enemy,  
 and fought against the vyrcette Yet remēbred  
 Isræll the olde tyme of Moyses and his people

196. lxxvii. b  
 saying Where is he that brought them from  
 the water of the see \* with them toat fede bys  
 shepe wher is he that hath geue his holy spire  
 amonge them: he led them by the ryghte hande  
 of Moses with his gloriouse armie denydunge  
 the water before them wherby he gat himselte  
 an euertlastyng name, he led them in the depe,  
 as an hoxle is led in the playne, that they shulde  
 not stumble as a tame beaste goeth in the felde:  
 and the brethri of God, geueth hym rest.

Thus O God haile thou led thy people, to  
make thy selfe a glorious name withal \* Loke  
downe then from heauen, and beholde the dwel-  
lyng place of thy Sanctuarie, and thy gloire  
howe is it that thy gclousie, thy strenght, the  
multitude of thy mercies, and thy louyng kind-  
nes wil not be entreated of vs: Yet arte thou our

father. For Abraham knoweth vs not neyther  
is Israell acquainted wpth vs. But thou Lord  
arte oure father and redemer, and thy name is e  
uerlastynge O Lorde, \* wherefore haste thou led  
vs oute of thy waye: Wherefore hast thou harde-  
ned oure hertes, that we feare the not: Be at on  
wpth vs agayn, for thy seruautes sake, and for  
the generatyon of thyne heritage. Thy people  
haue had but a litle of thy Sanctuarie in possessiō  
for oure enemyes haue troden downe the holye  
place. And we were thynne from the begynnynge  
when thou wast not they? Lorde, for they haue  
not called vpon thy name.

¶ The. iiii. Chapter.

The prophete under the prison of the Jewes) bewaileth the  
their crime and banishment, as our rightfulness is like a  
crown befitting the flower of a woman.

**Q**uoth he, that thou wouldest cleane the hea-  
uen it sonore, and come downe that  
the mountaynes myght me te away  
at thy presence, lyke as aif whose fy-  
er: and that the malicepous nyghte boyle as yf  
water dothe vpon the fyre.

When p<sup>r</sup>tyname myght by knowen amōg  
thyne enemyes, and that the Souldiers myght  
tremble before the. When thou wroughteste  
wonders straunge workes, we lokid not for  
them. Thou cammest downe and the hylls mel-  
ted at thy presence. For sence the begynnyng & if  
I woude it hath not bene heard or perceaued ne-  
ther hath any eye sene another god beid. I wote  
doeste so much for them. I put their truste in the

Thou helpest hym that doth right wythe  
cheerfulnesse and them that thyr eke vpon thy  
wayes. But loo thou hast bene angrey, for we  
offended, and haue bene euer in sinne, though the  
worlde haue cleaured to them & yet shall we be  
sland. We are al as an vncleane thyng & al oure  
righteousnes are as the clothes stayned w<sup>th</sup> flou-  
res of a woman, we sal euery pechon as the leafe,  
for oure synnes carpe vs awaye lyke the wynd.  
There is noman that called vj on thy name,  
that standeth vp to take olde by thy. Therefore  
hydest thou thy face from vs, and consumest vs  
because of our synnes. But nowe, O Lord, thou  
father of ours & we are thy chylde, and thou arte  
oure potter, & we al are the worke of thy handes  
& We not so sore dyspleased O Lo. de, and kepe  
not oure offences to long in thy remembraunce,  
but consyder that we are all thy people. The cy-  
ty of thy Sanctuarie lyeth wast. Sion is a wyld-  
bernes, and Ierusalem a deserte. Oure holpe  
house whych is oure bewtye, wher our retharys  
prayed the, is brent vp: pee all oure comyn-  
tyes and pleasures are wasted awaye. Wylt thou  
not be intreated, O Lorde, for al thyng? Wylt thou  
holde thy peace and scourge vs so sore?

## U The.ira Chapter.

¶ The felicity of Jerusalem and the triumph of the church.

**T**hey seke me that herbert to haue it Esa. 41. c  
asked for me, they spy de me; neyther  
to haue not soughte me. I haue sayd Ieroma. 2. m  
I am here, I am here. I am found of  
a people þe neuer called vpon my name for thus  
long haue I euer hidden out my habes to an vn-  
faithful people that go not the ryght waye, but  
after



after theyr offone p magynapōs: To a people þ  
is euer despyng me to my face. \* They make  
theyr oblatiōs in gardens, & theyr smoke vpon  
alters of byrche, they lurke amonge the gra-  
ues and lye in theyr beddes all nyght. \* They eat  
swyns fleshe: & vncleane broth is in theyr ves-  
sels. If thou comest to see them, they sayd touch  
me not: for I am holper then thou.

All these men when I am angrye, shalbe tur-  
ned to smoke and I saye that shal burne for euer  
Scholde, it is wyrtten befor my face, & shal not  
be forgottē, but recompensid. \* I shal rewarde  
it them into theyr bosome: I meane your mylde-  
des and the myddes of your fathers together  
(sayth the Lord) wher I haue made theyr smokes  
vpon the mountaynes, and I asphemed me vpo  
the hylls: therfore wyl I measure theyr olde de-  
des into theyr bosome agayne. Moreouer thus  
sayth the Lord. \* lyke as when one wolde ga-  
ther holly grapes, man sate vnto him breake it  
not of for it is holy: & euen so wyl I do also for  
my seruantes sakes, that I wyl not dectrope  
them all. But I wyl take a seed out of Jacob &  
out of Iuda ene. to take possesiōn of a byll.

My chosen shal possesse these thynges & my ser-  
uantes shal dwell there. Sathan shalbe a shepe  
folde, and \* the valleye of Jehoz shal geue þ shal  
lynge for the cattell of my people that feare me.  
\* But as for you, ye are they y haue forsakē the  
Lord and forgotten my holly byll. Ye haue set vp  
an alter vnto Iuppiter, and geuen rysh drynk-  
offerynges vnto the planetes. Therfore wyl I  
nombe you wth the swerde, that ye shalbe de-  
stroyed all togyther. For when I called, noman  
gaue me answer whē I spake, ye barked not  
vnto me but dyd wycheidnesse before myne eyes  
and chose the thyng that pleased me not.

Therfore, thus sayth the Lord God: Beholde  
my seruantes shal eat, but ye shal haue hunger  
Beholde, my seruantes shal drynke, but ye shal  
suffre thurst. Beholde, my seruantes shal be  
merry but ye shalbe confounded. Behold, my ser-  
uantes shal reioyce for a very quyetnes of here  
But ye shal crye for sorow of herte and cōpleyn  
for veracpō of mynd. Your name shal leaue ac-  
cused amonge my chosen, for God the Lord  
shal slaye you, and call his seruantes by a no-  
ther name. \* Whoso reioysyth vpon earth, shal  
reioyse in the true God. And whoso sweareth  
vpon þ earth shal sweare in the true God. For  
the olde enemy shalbe forgotten, and taken a-  
waye out of my syghte. \* For loo, I shal make  
a newe heauen and a newe earth And as for the  
olde, they shal neuer be thought vpon, nor kepte  
in mynd. but the Lord sayeth: be glad and euer-  
moost reioyse, for the thynges þ I shal do

For whyr Beholde, I shal make a topyfull  
Jerusalem, and bys people topyful: pre, I my sel-  
fe wyl reioyse wth Jerusalem, and be glad w  
my people. \* And the voyce of weppynge & wap-  
lyng shal not be heard in her from thence forth  
Ther shal neyther be chyld, nor olde man, that  
haue not theyr full dayes. But when the chyld  
cometh to an. C. yeare olde it shal dye. And yf  
he that is an. C. yeare of age do wrong he shalbe

curled \* They shal buylde houses and dwell in  
them they shal plant vyneyardes, and eate the  
frute of them. They shal not buylde and a no-  
ther possesse they shal not plant, & another eate  
\* But the lyfe of my people shalbe lyke a tree,  
and so shal the worcke of theyr handes.

My chosen shal lyne longe, they shal not  
laboure in vayne, nor beget with trouble: for  
they are the hygh blessed seede of the Lord, and  
theyr frutes wth them. And it shalbe, that o  
euer they call, I shal answer them.

Whyle they are yet but thyngkynge howe  
to speake, I shal heare them. \* The wolfe and  
the lambe shal fede together, and the Lyon shal  
eat haye lyke þ bullocke. \* But earth shalbe the  
serpentes meate. There shal noman hurte nor  
slay another in al my holly byll, sayth the Lord.

The lxvi. Chapter.

God dwelleth not in temples made by mannes hande,  
he despyseth sacryfices done without mercy and sayth.  
God doth rebuke them that are troubled for his sake, among  
the Chyldren, the Sabbath is conpnyall.

Thus sayeth the Lord: \* Heauen is  
my seate, and the earth is my foote-  
stole, where shal nowe the house stand  
that ye wyl buylde vnto me? And  
where shalbe the place that I wyl dwell in?  
As for these thynges my hande hath made them  
all, and they are all created, sayeth the Lord  
\* Whiche of them shal I then regarde? Euen  
hym that is poore & of a lowly troubled spyre,  
and stādeth in awe of my wordes. For whoso  
sayeth an oxe for me doth me so greate disho-  
nour as he that kylleth a man. He that kylleth  
a shepe for me, knetcheþ a dogge. He that byn-  
geth me meat offeringes, offereth swines bloude  
Whoso maketh me a memorial of incence,  
prayseth the thyng that is vnryghte. Per take  
theyr such thynges in hande, and theyr soule de-  
lyteth in these abhominacions.

\* Therfore wyl I also haue pleasure in lagh-  
ynge thē to scoyne, and the thyng that they feare  
wyl I byngeth vpon them. \* For when I called  
no man gaue answer: when I spake they wold  
not heare. But dyd wycheidnesse before mine eyes  
and chose the thynges that displeasē me. Heare  
the worde of the Lord all that feare the thyng  
which he speaketh. Your brethren that hate you  
and cast you oute for my names sake, saye: The  
Lord is greuous agaynst vs: but you shal se  
hym in ioye when they shalbe confounded.

\* Then shalbe heard a great noyse from the  
citty and the temple, the voyce of the Lord,  
that wyl rewarde, and recompence his enemies,  
lyke as when a wife byngeth forth a mād child,  
or euer she suffer the payne of the byrth, and an-  
guysh of the trauell. Who euer hearde or sawe  
such thynges doth the ground beare in one day  
or are the people bozne at once, as shon traua-  
led in child byrth and bare her sonnes: For thus  
sayeth the Lord.

\* Am I he that maketh other to beare, and  
beare not my selfe? Am not I he that beareth  
and maketh barren: sayeth the God? Reioyse  
with Jerusalem, and be glad wth her, all ye that  
loue her: \* Be topyful wth her, al ye þ mourned  
for her



# The Prophecie

my people then: we are Lordes, we will come no more vnto the: Doe the a mayden forget her raiment, or a byrde her stomacher: But as for my people, they haue forgotten my dayes innumerable. Why boastest thou thy wayes so high lye (to optayne fauoure therethorowe) when thou hast yet staped them with blasphemies: and teachest thyne owne wayes:

den. xliii. b  
Jer. xli. a b  
Ezech. xi. b  
Isa. i. c. b. c

\* Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all these places Yet darrest thou say. I am without blame and gylelesse. Tush his wrathe can not come vpon me. Beholde, I condemne the in Judgemente, because thou darrest saye. I haue not offended. And why runnest thou so often to and fro to change thy wayes: For thou shalt be confounded as well of Egypt, as of the Assyrians, yee, thou shalt go thy waye from them and smyte thyne handes together vpon thine heade. Because the Lorde both abhorre that confydence and hoope of thyne, and thou shalt not prosper withall.

## The iii. Chapter.

God being mercifull calleth vnto repentance his people which he had forsaken for thyr whoredome in thyr youth. He rebyleth Israel vnto repentance promisinge to the shephardes that haue the true knowledge of God. The returne of Israel vnto God: confessing thyr offence.

Jer. xli. a  
Ezech. xi. b



Comenly, \* when a man putteth awaye his wyfe, and she goeth from hym, and marryeth with an other, then the questyon is: Shuld he resort vnto her anye more after that? Is

Jer. xli. a  
Ezech. xi. b

not this felde then defiled and vncleane? \* But as for the, thou hast played the harlot with manye louers: yet turne agayne to me, sayeth the Lorde. Lyfte vp thine eyes vnto the hilaulers and loke yf thou be not despyled with whoredome. Thou hast wayted for them in the streets, and as a murdher in the wylbernes. Thowowe thy whoredome and shamefull blasphemies. is the lande despyled.

Jer. xli. a  
Ezech. xi. b

\* This is the cause that the capne and cunynge dewe hath ceased. Thou hast gottē the an whores for heade and wilt not be ashamed Elles woldest thou saye vnto me: O my father thou art he that hast brought me vp, and ledde me from my south: wilt thou then put me away, and cast me of for euer? Or wylte thou withdrawe thy selfe cleane from me? Neuertheles, thou speakest suche wordes, but thou art euer doyngge woyle and woyle.

Jer. xli. a  
Ezech. xi. b

\* The Lorde sayde also vnto me: in the tyme of Josiah the kynge, hast thou sene what the rebellyon of Israel hath done: howe she hath runne vp vpon all the hyllies, and amonge all the thycktrees, and there played the harlot, hast thou sene also (when she had done all this) howe I sayde vnto her that she shulde turne agayne vnto me, and yet she is not returned:

Jer. xli. a  
Ezech. xi. b

\* Iuda that vnfaithfull syster of hers also sawe this: namelpe: that after I had well sene the aduoutpe of the whyncking harlot Israel I put her away, & gaue her a bil of deuozcemēt. For all this, her vnfaithfull syster Iuda

Jer. xli. a  
Ezech. xi. b

was not ashamed, but wente backe, and played the whore also: Yee, and the nople of her whoore dome hath despyled the whole land. For she hath commytted fornicacyon wth stones & stockes.

Jer. xli. a  
Ezech. xi. b

Neuertheles, her vnfaithfull syster Iuda, is not \* turned vnto me agayne wth her whole herte, but fapnedly, saythe the Lorde. And the Lorde sayd vnto me: \* The baklyder Israel is more ryghteous, then þ vnfaithfull Iuda & the fore go preache these wordes toward the North and saye: Thou disobedient Israel, turne agayne (sayeth the Lorde) & I will not let my wraath fall vpon you, for I am mercifull (sayeth þ Lorde) and I will not alwaye \* beare displeasure agaynst the: but thys I will, that thou knowe þ great blasphemies that thou hast vnfaithfully forsaken the Lorde thy God and hast made thy selfe partaker of straunge Goddes vnder all grene trees, but hast had no wyl to beare my voyce, sayeth the Lorde.

Jer. xli. a  
Ezech. xi. b

\* O ye disobedient chyliden, turne agayne sayeth the Lorde, & I will be married wth you. For I wil take one out of þ cyp, & it. oute of one generatyon, from amonge you & bringe you into Spon & will geue you herdemē after myne cunynge, whych shal fede you w learnynge & wyl dome. Moreover, when ye be increased and multiplied in the lande, then sayeth the Lorde there shall nomore booste be made of the Atke of the Lordes testamēt and noman shal thyncke vpon it, nether shall any man make mencyon of it for from thence it shal nether be vpspyed nor honored wth gyftes. \* Then shall Ierusalem be called the Lordes seat, and al hepythen shal be gathered vnto it for þ name of the Lordes sake, which shal be set vp at Ierusalem. And from that tyme forth they shal folowe nomore the pyngynaryon of thyr owe forwarde herte.

Jer. xli. a  
Ezech. xi. b

Then those that be of the house of Iuda shall go vnto house of Israel \* and they shall come togpyther oute of the North, into the same lande that I haue gyuen your fathers. I haue shewed also, howe I toke the vp beyeng but a chylid and gaue the a pleasaunte lande for thyne herpytage: yea, and a goodly holte of the hepythen, and how I commaunded the, that thou shuldeste \* call me father onely, and not to whynke from me.

Jer. xli. a  
Ezech. xi. b

But lyke as a woman vnfaithfully saylethe her husbände, so are ye vnfaithful vnto me (O ye house of Israel) saythe the Lorde.

Jer. xli. a  
Ezech. xi. b

\* And therfore the voyce of the chyliden of Israel was herde on hye, wepyngge and wailing: for they haue despyled thyr waye, and forgotten God the Lorde.

Jer. xli. a  
Ezech. xi. b

O ye disobedient chyliden, turne agayne (saye we are thyne, for thou arte the Lorde oure God:) And so shall I heale your backturnynge. Truly, vayne trusteth he for he alpe that locketh for it in the hyllies, and in vayne is it sought in the multitude of þ mountaynes, \* but þ health of Israel standeth onely vpon God our Lorde. \* Confusyon hath deuored oure fathers labour from our poughte vp: yea, they thepe & bullockes, their sonnes & daughters. So do we also

Jer. xli. a  
Ezech. xi. b

Jer. xli. a  
Ezech. xi. b



**Thou**



# The Prophecye

Thou hast scourged them, but they take no re-  
pentance: thou hast corrected them for amen-  
dement, but they refused thy correction. They  
made their faces harder then a stone, and would  
not amende.

**23** Therefore I thought in my selfe: peradventure  
they are so simple and folysh, that they under-  
stand nothing of the Lordes wape & iudgements  
of our God. \* Therefore wyl I go vnto the pri-  
eues and rulers, and talke with them, yf they  
knowe the wape of the Lord and the iudgements  
of our God. But these (in lyke manner) haue bro-  
ken the pocke, and burst the bondes in sondre.

**24** Therefore, a lyon out of the woode hath  
hurte them, and a wolfe in the euenyng shall de-  
stroye them. The Leopard both lye lurkynge  
by their cities, to teare in peeces all them that  
come therout. For their offences are multiply-  
ed, and their departing away is encreased.  
Shulde I then for all this haue mercie vpon  
them? Thy chyldren haue forsaken me, & sware  
by them that are no goddes. And albeit, that I  
fedde them to the ful, yet they fall to aduourty,  
and haunte harlottes houses.

In the desyre of vnclely lust, they are become  
lyke the stoned horse \* every man neyeth at his  
neighbourys wyfe: \* Shoulde I not cor-  
recte this, saith the Lord? Shuld I not be auen-  
ged of every people yf like vnto this? Elyme  
up vpon their walles, beate them downe, but  
destroye them not utterly take awaye their  
fortresses, because they are not the Lordes.  
For vnfaithfull hath the house of Israel and  
Juda forsaken me, saith the Lord: \* They  
haue denyed the Lord, and sayde: it is not he  
that looked vpon vs. \* Thus there shall no mys-  
fortune come vpon vs, we shall see neither sword  
nor hungere, \* As for the warning of the prophe-  
tes they take it but for wynde: yea there is none  
of these whiche wyl tell them, that suche thyng-  
es shall happen vnto them.

**25** Therefore, thus saith the Lord God of hostes:  
because ye speake such wordes, behold: \* The  
wordes that are in thy mouth wyl I turne to  
fyre, and make the people to be wodde, that the  
fyre may consume them. \* Lo, I wyl bringe  
a people vpon you from the east, & house of Israel  
(saith the Lord) a myghty people, an olde  
people, a people whose speache thou knowest  
not, neyther understandest what they saye.

They are arrows are todayne deathe: yea, they  
themselves be very gyaunted. This people  
shall eate vpon thy frute and thy meate yea, they  
shall deuoure thy sonnes & thy daughters, thy  
ewe and thy bullockes. They shall eate vpon  
thy grapes, & fygges. As for thy strong & well  
fensed cities, wherein thou dydest truste, they  
shall bringe to powder, and that thou shalt see  
the sword. \* Nevertheless I wyl not then haue  
done with you, saith the Lord. But yf they say  
wherefore doth the Lord our God al this vnto vs?

**26** Then answer them: \* because, that lyke as  
ye haue forsaken me, and serued straunge god-  
des in your owne lande, euen so shall ye serue  
other goddes also in a straunge lande. Preache

thys vnto the house of Jacob and crye it out in  
Juda, and saye thus: Heare thys (thou folysh  
and vndiscrete people) \* ye haue eyes but ye see  
not: eares haue ye but ye heare not. Feare ye  
not me, sayeth the Lord? Are ye not ashamed to  
loke me in the face? \* whych bind yf see wyl the  
lande, so that it cannot passe his boundes. For  
though it rage, yet can it do nothinge, & though  
the waues thereof be swell, yet maye they not go  
ouer. But this people hath a false and obstinate  
harte they are departed and gone away from me.  
They thinke not in their hartes: O let vs feare  
the Lord our God, that geueth vs rayne early  
and late, when neede is. whych kepeth vs from  
the haruck for vsperly.

\* Nevertheless, your mysdoes haue tur-  
ned these from you, & your synnes haue robbed  
you herof. For amonge my people are founde  
wycked persones, that pryncipally laye snares and  
wayes for men, to take them and destroye them.  
And lyke as a net is full of byrdes, so are they  
houses full of that whych they haue gotten wyl  
falsch and discreete. herof cometh their great  
substance and rychesse, herof are they fat and  
welthy, & are more myscheuous then any other.

\* They nuryshre not the lawe they make no  
ende of the fatherlesse cause: yea, and they pro-  
spere: yet the iudge not the poore accordyng to  
equyte. \* Shuld I not punyssh these thynges.  
saith the Lord? Shuld I not be auenged of all  
suche people as these be: horrible and greuous  
thynges are done in the lande. The prophetes  
teache falsely, and the priestes receaue gyftes,  
and my people hath pleasure therein. What  
wyl come therof at the laste?

## The vi. Chapter.

The synnes for which Jerusalem is a sypre, whiche cometh  
to pass. Countenances. Discrete. The Lord reiecteth the sacri-  
fices of the Jewes. The comminge of the Babylonians is pro-  
phesied agayne.



**D**ome oute of Jerusalem, ye stronge  
chylde of Beniamin blowe vpon the  
trumpettes ye \* Ecuytes, set vpon a  
token vnto Bethcaran, for a plage  
and agreate mysferte appereth out  
from the North I wyl speke yf daughter Spon  
to a fayre & tendre woman, and to her shall come  
the shepherders w their flockes. Their tentes  
shall they pitch round about her, and euery  
one shall serde them that are vnder his hande.  
Make battayll agaynst her (shall they saye)  
Arise, let vs go vp, whyle it is yet day. Alas,  
the daye goeth away, & the nyght shadowes fall  
downe. Arise, let vs go vp by nyghte, & destroye  
her strongholdes, for thus hath the Lord of ho-  
stes commaunded. Hewe downe her trees, and set  
up bulworkes agaynst Jerusalem, for the tyme  
is come that this cite must be punyshed: for in  
her is all malyciousnesse. Lyke as a condyte  
spouteth out waters, so she spouteth oute her  
wyckednesse. Robbery and vnyghtcounesse is  
herde in her, sorow and woundes are euer there  
in my syghe. Amende the (O Jerusalem) lesse  
I wythdrawe my hart fro the, & make yf desolat  
and thy land also, yf no man dwell in it. For thus  
saith



captiue: the Lord of hostes. The residue of Israel shall be gathered, as the remnant of grapes.

And therefore turne thyne hande agayne into the basket, lyke the grape gatherer. But vnto whome shall I speake, whom shall I warne that he maye take hede? Theye eares are so uncircumcised, that they maye not heare.

Jer. lvi. a. and. lvi. b.

Jerem. v. c. and. lvi. b.

Beholde, \* they take the worde of God but for a scoone, & haue no lust thereto. And therefore I am so ful of thyne indignacion, (O Lord) that I maye suffer no longer, but shew it out vpon the chyldezen & are without and vpon al yonge men. Pee, the man muste be taken prisoner wth the wyfe, and the aged wth the crepell. Theye houses wth theye landes, & wyues shall be turned in to straungers when I stretch out myne hand vpon the inhabytors of thys lande, sayth the Lord.

Jer. lvi. c. Jer. lvi. d. b.

\* For from the lest vnto the most, they hang all vpon couetousnes, & from the prophet vnto the priest: theye go al aboute wth falshe and lyes.

Jer. lvi. c. Jer. lvi. d. b. Jer. lvi. d. b.

\* And helpe that, they heale the hurte of my people wth swete wordes, sayinge peace, peace when ther is no peace at al. Were theye ashamed when theye had comytted abhominacion? Truly maye theye be past shame.

Jer. lvi. c.

\* And therefore theye shall fall among the slayne & in the houre when I shall vset them, theye shall be broughte downe sayth the Lord. Thus sayth the Lord go into the stretes, consyder and make inquisicion for the olde waye, and if it be the good & ryghte waye, then go therein, that ye maye fynde rest for youre soules. But theye saye we wyl not walke therein, & I wyl set watchmen ouer you, and therefore take hede vnto the voyce of the tropet. But theye saye we wyl not take hede. Heare therefore ye gentyles, & thou congregacyon shall knowe, what I haue deuyled for them. Heare thou earth also, be

Jerem. lvi. a.

Jer. lvi. c. Jer. lvi. d. b.

holde, I wyl canse \* a plague to come vpon thys people euen the frute of theye owne ymaginacyons. For theye haue not bene obedyent vnto my wordes & to my lawe, but abhorred them. Wherefore I bypunge ye me lincense from Saba, & swete smelling vnges Calamus fro farre countreys. Your burnt offeringes displease me, & I reioyce not in your sacrifices. And therefore thus sayth the Lord beholde, I wyl make thys people fall, & therefore shall fall fro among them the father wth the chyldezen, one neyghbour shall persue the wth another.

Jerem. lvi. c. Jer. lvi. d. b. Jer. lvi. d. b.

Thus sayth the Lord, \* Beholde there shall come a people from the North and a great people shall aryse fro the endes of the earth, w bowes and wth darters shall theye be weaponed. It is a rough & ferece people, & an vmercyfull people, theye voyce roareth lyke the see, theye ryde vpon horses wel appoynted to the battell agaynst the daughter Syon. The crye of them haue we hearde. Our armes are feble, heupnes and sorow is come vpon vs, as vpo a womā traueylng wth chylde: Let no man go forth into the felde let no man come vpon the hie strete. for the shewe and feare of the enemyes is on euerye syde.

Jer. lvi. d. b.

Wherefore gyde a sacke cloth aboute the (O thou daughter of my people) spynckle thy selfe wth ashes: & mourne & wepe bytterly as vpon thyne onely beloued sonne. For the destroyer shall

soeuerlye fall vpon vs. Them haue I sette for a stronge tower (O thou prophet and a well fenced wal amonge my people, to seke & to try theye wayes \* for theye are al stubburne apostates & fallen awye, walkynge dysceitfullpe, theye are cleane brasse, and yd, for theye hurt and destroy euery mā. The bellows are bent in the fyre, the leade is not molten: the melter melteth in wayne for the euil is not taken away from them. Therfore do theye call them naughtye syluer, because the Lord hath cast them out.

Jer. lvi. a. and. lvi. a. Jer. lvi. c.

The vii. Chapter

Jeremye is commaunded to shewe vnto the people the worde of God, wch he receyved in the outwarde scrupce of the temple. The euils that shall happen to the Jewes for the bysprynge of theye prophetes. & after that doth not the Lord chespe requyte of the Jewes, but that theye shall be ouerchawne.



These are the wordes that God spake vnto Jeremye, sayinge \* Stand vnder the gate of the Lordes house and crye out these wordes there wth a loud voyce and saye. Heare the word of the Lord al ye of Iuda & go in at thys doore to worshyp the Lord. Thus sayth the Lord of hostes, the God of Israel. \* Amende your wayes & your counceils, & I wyl let you dwel in thys place. Trust not in false lpyng wordes, sayinge: here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

Jer. lvi. d. b. Jer. lvi. d. b.

Jer. lvi. d. b. Jer. lvi. d. b.

But rather in dede amende your wayes and counceils, \* and iudge ryghte betwyxe a man & his neyghboure, oppresse not the straunger, the fatherlesse, and the wyddowe shed not vnocent bloude in thys place, cleane not to strange gods to your owne destruccyon, then wyl I let you dwel in thys place. pee, in the lande that I gaue afore tyme vnto your fathers for euer. But take hede ye trust in lpyng tales, that begyle you and do you no good: For when ye haue stollen, murdered, comytted aboute, and persurpe. When ye haue offered vnto Baall, folowynge strange and vknownen gods shall ye be vnprynced: Yet then come ye and stand before me in thys house ( \* whych hath my name geuen vnto it ) say. Euen we are absolved quyte, though we haue done all these abhominacyons.

Jer. lvi. d. b. Jer. lvi. d. b. Jer. lvi. d. b.

Jer. lvi. d. b. Jer. lvi. d. b.

\* What thyneke you thys house that beareth my name, is a den of theues: \* And yet I se what you thyneke, sayth the Lord. Go to my place in Sylob, \* where vnto I gaue my name afore tyme, and loke well: what I dyd to the same place for the wyckednes of my people of Israel. And now though ye haue done al these dedes (sayth the Lord) and I myselfe rose vp euer by tymes to warne you and to comen wth you, yet wold ye not heare me. \* I called ye wold not answer. And therefore: such as I haue done vnto Sylob so wyl I do to thys house, that my name is geuen vnto (and that you put your trust in) pee, vnto the place that I haue geuen to you, and your fathers. And I shall thrust you out of my syghbe as I haue cast out all your brethren the whole sede of Ephraim.

Jer. lvi. d. b. Jer. lvi. d. b. Jer. lvi. d. b.

Jer. lvi. d. b. Jer. lvi. d. b.

Jer. lvi. d. b.

\* Therefore, thou shalt not praye for thys people, thou shalt neither geue thankes, nor byd hym praye.

Jer. lvi. d. b. Jer. lvi. d. b.



# The Prophecie

prayer for them thou shalt make no intercession  
to me for them, for in no wise will I hear the. Se-  
est thou not what they do in the cities of Juda,  
and in the streets of Jerusalem? The children  
gather sticks, the fathers kindle the fire, the  
women knead dough to bake cakes for the king-  
dom of heaven. They pour out drink offerings  
unto strange gods, to provoke me unto wrath.  
Howbeit they hurt not me, saith the Lord, but  
rather confounde and shame them selves. And  
therefore thus saith the Lord God, behold, my  
wrath and my indignation shall be poured out  
upon this place, upon men and cattell, upon the  
trees in the feld, and fruite of the land, & it shall  
be burnt so that no man maye quench it.

Thus saith the Lord of hostes the God of  
Israel. Heape up your burnt offerings with  
your sacrifices, and eat the flesh. For when  
I brought your fathers out of Egypt I spake  
no word unto them of burnt offerings and sa-  
crifices but thus I commanded them, saying  
\* hearken and obey my voice, and I shall be your  
God, and ye shall be my people: so that ye walke  
in all my precepts which I have commanded you,  
that ye may prosper. But they were not obe-  
dient, they inclined not their eares therunto, but  
went after their owne magnificacions, and after  
the motions of their owne wicked herte, and so  
turned them selves away, and converted not  
unto me. And this have they done, from the time  
your fathers came out of Egypt, unto this day.

Nevertheless, I sent unto you, all my ser-  
uants the prophetes. I rose up early and sente  
you saying, ye shall be my people, and I will be  
your God, but they would not hearken, nor offer  
me their eares, but were obstinate, & worse then  
their fathers. And thou shalt now speak all  
these wordes unto them, but they shall not heare  
the, thou shalt cry unto them, but they shall not  
answer the. Therefore shalt thou say unto them  
thus is the people, that neither heareth the voice  
of the Lord their God, nor receiveth his correc-  
cion. \* Faithfulness and truth is cleane rooted  
out of their mouth.

Therefore cut of thyne heare, O Jerusalem  
and cast it away, take up a complaint on hye,  
for the Lord hath cast away, and scattered the  
people that he is displeased withall. For the  
children of Juda have done euill in my sight,  
saith the Lord. \* They have set up their abo-  
minacions in the house that hath my name, and  
have defiled it. They have also builded an al-  
tar at Topheth, which is in the valley of the  
children of Hinnom, & they might burne their  
sonnes and daughters in fire, which I neuer com-  
manded the, neither came it ever in my thought.  
And therefore behold, the dayes shall come (say-  
eth the Lord) that it shall no more be called To-  
pheth, or the valley of the children of Hinnom,  
but the valley of slaughter, for in Topheth, they  
shall be buried, because they shall crie haue no  
rowme. \* Per, the dead bodies of this people  
shall be eaten up of the foules of the ayre, & wilde  
beastes of the earth, and no man shall fray them  
away. And as for the voice of my people, the glad-  
ness of the cities of Juda, and Jerusalem the

voice of the byde grome, and of the byde, I will  
make them cease: for the land shall be desolate.

**Chapter.**

The destruction of the Jewes. The Lord moueth the people  
to amendment, rebuking by their synnes. He rebuketh  
the king doctores of the prophetes and prelates.



At the same tyme saith the Lord, I  
will bring the bones of the kinges of Juda, &  
the bones of his princes, the bones of  
the prelates and prophetes yee and  
the bones of the citizens of Jerusa-  
lem shall be brought out of their graues and layd  
agaynst the sunne the mone, and all the heauenly  
host, whom they loued, whom they serued, whom  
they ranne after, whom they sought and wor-  
shipped. They shall neither be gathered together  
nor buried, but shall ly as donge upon the earth  
to the shame and dysprysynge.

And all they that remaine of this wycked  
generacion, shall desyre rather to dye then to lyue  
wherefore they remaine and where as I sca-  
ter them, saith the Lord of hostes. Thus shalt  
thou saye unto them also, thus saith the Lord  
Women fall so, that they aysle not up agayne.  
O yf Israel repent, wil not God turne agayne  
to them? Wherefore then is this people and Jeru-  
salem gone so farre backe that they turne not a-  
gayne? They are ever the longer the more obsti-  
nate, and will not be converted.

For I have looked and considered, but there  
is no man that speaketh a good worde: there is  
no man that taketh repentance for his synne &  
will so muche as saye wherefore, haue I doone  
thus? But euery man (as soone as he is turned  
backe) runneth forth the spyl, lyke a wyld horse in  
a battell. The stroke in the ayre knoweth his  
apoynted tyme, the Turtledoue, the Swallowe  
and the Crane, consider the tyme of their trauel  
\* but my people will not knowe the tyme of the  
punishment of the Lord. How dare ye saye  
then, we are wise, we haue the lawe of the Lord  
amonge vs?

Trulye in vayne hath he prepared his penne  
and vanysh haue his wyrters wyrtten it, therefore  
shall the wyse be confounded, they shall be afrayd  
and taken for lo, they haue cast out the worde  
of the Lord, what wysdome can the be amonge  
them? Wherefore I will geue them wyues unto  
aleauntis, and they shall be destroyed.

For from the loweste to the hyeste they so-  
lowe all synne, and from the prophet vnto  
the preast, they deale all wyth lyes. \* Neverthe-  
les, they heale the hurte of my people very frend-  
ly, saying peace, peace, where there is no peace  
at all. Ipe for shame, howe abhominable thynges  
do they? yet they be not ashamed yee, they  
knowe of no shame. \* Wherefore in the tyme of  
their visitacion, they shall lye amonge the dead  
bodies, and be ouerthrowne saith the Lord.

Moreover I will consume them in dede, say-  
eth the Lord, so that there shall not be one grape  
vpon the vyne, neither one fyge vpon the fygtre  
and the leaues shall be plucked of. And the thyng  
that I haue geuen them shall be taken from them  
why prolonge we the tyme. Let vs gather oure  
selues

Jer. xlii. 2

Jer. xlii. 2

Jer. xlii. 2

Jer. xlii. 2

Jer. xlii. 2

Jer. xlii. 2

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Jer. xlii. 2

Jer. xlii. 2



**I** felues together, and go into the stronge Cytte, there shall we be in rest. For the Lord our God hath put vs to silence & geuen vs water myrte wpth gall, to dryncke, because we haue sinned agaynst hym. \* We looked for peace, and we saie not the better, we wayted for the tyme of healt, and lo, here is not hyng but trouble.

**T**he noyle of hys hoyses is hearde from Dan the whole lande is afrayed at the neyng of his stronge hoyses, for they are come in, and haue deuoured the lande, wpth all that is in it the cities and those that dwell therein. \* Moreover I will sende Cockatrice and serpentes amonge you, (whych wpll not be charmed, and they shal bite you sayth the Lorde.

**I** wolde haue had comforte agaynst the sorowe but sorowe is come vpon me, and heauyness vereth my herte, for loo, the voyce of the cryng of my people is hearde for feare of them, that come frome a farr countrey. Is not the Lorde in Syon? Is not the kynge in her? Therefore then haue they greaued me, that the Lorde saie wpth theyr pimages and looly the straunge fashyons of a forcyne God. The heruic is gone, the Sumer hath an ende, and we are not helped. I am soze vexed because of the hurt of my people, I am heuy and abashed, is not there not trespase at Gylgath? Is there no wyllyson there? Why then is not the healt of my people recovered.

The ix Chapter:

The complaine and bewayling of the prophet the mope of the people, in the knowledge of God ought we only to reioyce. The vncertainty of the herte.

**W**ho \* wpll geue my heade water enough, and a well of teares for my ne eyes, that I maye wepe nyght & daye for the slaughter of my people? Wolde God that I hadde a cottage some where farr from folke, that I myght leaue my people, and go frome them, for they be all aduouterers and a thynkyng sort. They bende theyr tonges like bowes to shote out lyes. They ware stronge vpon earth. As for the truth, they maye nothyng at wape wpth all in the worlde. For they go frome one wyckednesse to another, and wpll not knowe me, sayth the Lorde.

**P**ee one must kepe hym selfe from another no mā maye safely trust hys owne brother, & for one brother vndermyndeth another, one neyghbour begyleth another. Pee, one dissembleth wth another, and they deale wpth no truthe. \* They haue practysed theyr tonges to lye, and taken greate paynes to do myschefe: They lytteste in the myddes of a dysceatfull people, whych for theyr dyssemblyng falsch, wpll not knowe me sayth the Lorde.

**T**herefore thus sayth the Lorde of hostes, be holde, I wpll melt them, and trye them: for what shuld I els do to my people? \* Theyr tonges are as lyke sharpe arrowes, to speake dysceat. With theyr mouth they speake peacyably to theyr neyghboure, but piously they lape wapte for hym. \* Shulde I not punyche them for these thynge, sayth the Lorde? Or shulde I not be aduenged of any suche people as thys? Upon the mountaynes wpll I take vp a lamentacyon & a sorowful

crye, and a mournynge vpon the fayre playnes of the wyldernes. Namely howe they are so bryt vp, that no man goth there anye man moze. Pee a man shall not heare one beast crye there.

**B**irdes & catell are gone fro thence, \* I wpll make Ierusalem also an heape of stoncs, & a den of vnymous wormes. And I wpll make the Cyttes of Iuda so wast, & no man shal dwell therein. What man is so wyse, as to vnderstade thys? Or to whome hath the Lord spoken by mouth? he maye shewe thys and say. O thou lande, why persthest thou so? Therefore arte thou so brente vp, & lyke a wyldernes. & no man goth thow we Pee, the Lorde hym selfe tolde the same vnto the that forsoke hys lawe, and kepte not the thynge that he gaue them in comaundement, neyther lyued there after: \* but folowed the wyckednes of theyr owne hertes, and serued straunge goddes, as theyr fathers taughte them.

**T**herefore thus sayeth the Lorde of hostes God of Israel. Beholde, I wpll fede thys people wpth worme wode, & geue them gal to dryncke: \* I wpll scatce them also amonge the heathen, whom nether they nor their fathers haue knowe: and I wpll sende a sword among them, to persecute them, vntill I bynne them to naughte. Moreover, thus sayeth the Lorde of hostes, beware of the vengraunce that hangeth ouer you: and call for mournynge wpues, & sende for wyse women that they come hostely, and synge a mournynge songe of you, that the teares maye fall out of oure eyes, and that oure eyeliddes maye gush out of water.

**F**or there is a lamentable noyse heard of Syon. O howe are we so soze destroyed? O howe are we so peteously confounded? We must forsake oure owne natural countrey, and we are quyte out of oure owne lodgynges. Yet heare the word of the Lord (O ye women) & let your eares regard the wordes of hys mouth, & ye maye learne your dought erst to mourne, & feuey, one may teach her neyghbours to make lamentacyon. Namely thus. Death is clymng vp in at our windowes, he is come into oure houses, to destroye & chyldre before the doze, and the yonge man in the strete. But tell thou playnly, thus sayeth the Lorde.

**T**he deade bodies of men shall lye vpon the grounde, as the donge vpon the felde and as the hepe after the mower, and ther shalbe no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyce in hys wysedome: nor the stronge man in hys strength, neither the rych mā in hys ryches. \* But who so wpll reioyce let him reioyce in this, that he vnderstandeth and knoweth me for I am the Lorde whych do merce, equitye, & ryghteousnes vpon the earth. \* They for haue I pleasure in suche thynge, sayeth the Lorde, Beholde, the tyme cometh, sayeth the Lorde, that I wpll vyset all them, whose foze-skyne is vncircumcysed. The Egypcians, the Jewes, the Edomites, the Ammonites, the Moabites, \* and the Chanaan Madpanites & dwell in the wyldernes. For all the Gentyles are vncircumcysed in flesh, but all the house of Israel are vncircumcysed in the herte.

Whil The

Deu. lxxv. a  
Ecol. lxxviii. a

Deu. lxxv. b  
Ecol. lxxviii. a

Deu. lxxv. b  
Ecol. lxxviii. a  
Deu. lxxv. b

Jerem. lxxv. b  
Ecol. lxxviii. b

Ecol. lxxv. b  
Jerem. lxxv. b  
Ecol. lxxviii. a

Jerem. lxxv. b  
Ecol. lxxviii. a  
Jerem. lxxv. b

Jerem. lxxv. b  
Ecol. lxxviii. a  
Jerem. lxxv. b  
Jerem. lxxv. b



# The Prophecy

## The .x. Chapter.

The confessions of the heathen are not to be feared. Of the weakness of idols, and of the power of God. Of such matters.

3



Heare the worde of the Lord that he speaketh vnto the. O thou house of Israel. Thus sayeth the Lord \* Ye shall not lerne after the maner of the heathen, and ye shall not be afrayed, for the tokens of heauen: for the heathen are a trayde of such pre, all the customes and manner of the Gentyles are nothyng but vanite. They hewe downe a tree in the woode, with the hades of the workeman, and fasten on it with the axe, they coner it ouer with golde or syluer, they fasten it with nailes & hammers, that it moue not. It standeth as a sycke as the Palme tree, it can neyther speake nor go one foote, but muste be borne. \* We not ye afraid of such, for they can do neyther good nor euill. But there is none lyke vnto the, O Lord, \* and great is the name of thy power. Who wolde not feare the Kyng of the Gentyls, for thyne is the dominion.

23

For among al the wyse men of the Gentyls, & in al theyr kyngdoms, ther is none that maye be likened vnto the. They are altogether vnlearned and vnwyse in thys one thinge. Al theyr conyng is but vanite: namelpe wood, syluer: whych is brought out of Tharsis, and beate to plates: and golde from Ophir, \* a worke that is made with the hand of the craftesman, & the carter clothed with pelowes pliche & scarlete, euen so is the worke of theyr wyse men altogether. But the Lord is a true God, a luyng God, & an euerlastyng kyng. \* If he be wroth, the earth shaketh, all the Gentyles maye not abyde his indignacyon.

As for theyr gods thus shal you say to them: they are goddes, that made neyther heauen nor earth, therfore shall they perishe from the earth, and from all thinges vnder heauen. But (as for our God) \* he made the earth with his power, & with his wysdome doth he order the whole compass of world, with his discrecion hath he spred out the heauens. At his voyce the waters gather together in the ayre, \* he draweth vp the clowdes from the uttermost partes of the earth: he turneth the lpyngynge to rapne, and bringeth forth the wyndes out of theyr treasures. His wisdom maketh all men fooles: And confounded be carvers of ymages, for the theyr caste, is but a vayne thyng, and hath no lpyte. \* The vayne craftesmen with theyr workes, that they in theyr vanitie haue made, shal perceyue one with another in tyme of visitacyon.ouerthelle Jacobs porcyon is none suche but it is he that hath made all thynges, and Israel is the rod of his enheritaunce. The Lord of hostes is his name. Gather vp thy wayes out of the lande thou that arte in the stronge place. For thus sayeth the Lord. Behold, I wyl now throwe as with a stone slynge the inhabytours of thys lande at thys once, & wyl bringe trouble vpon them that they shal proue true: he worde, that I haue spoken by the prophetes.

Alas, howe am I hurt! Alas howe paynfull are my scourges vnto me! For I consydre thys

sorrowe by my selfe, and I must suffre it. My tabernacle is destroyed, & all my wardes are broken. My chyldren are gone from me, & can no where be founde. Nowe haue I none to spredde out my tent, and to set vp my hangynges. For the herde men haue done folysly, & they haue not sought the Lord. Therfore haue they deale vnwysely with theyr catell: and are scattered abroad. Beholde, the nosse is heard at hande and great seueren out of the north to make the ctytes of Iuda a wyldernes, and a dwellyng place for wyld beasts. \* Nowe I knowe (O Lord) that it is not in mans power to ordeyne his owne wayes, or to rule his owne steps and goynges. Therfore chaunge thou, O Lord, but with fauour \* not in thy wrath, bringe vs not vnto naught. \* Pour out thyne indignacyon rather vpon the Gentyles, that knowe the not, and vpon the people that call not on thy name. \* And for cause they haue consumed, deuoured, and destroyed Jacob: and haue made his habytacyon wast.

## The .xi. Chapter.

A curse of them that obey not the worde of God. The people of Iuda following the sayings of theyr fathers, worshippynge strange goddes. The Lord sayeth that he wyl not brate the Jewes, and he shal destroye also Jeremie to proue for them.



Thys is another sermon, whych the Lord commanded Jeremie for to preach, sayinge. heare the wordes of the couenaunte, and speake vnto the men of Iuda, and to all them that dwell at Jerusalem. And saye thou vnto them: Thus sayeth the Lord God of Israel. \* Cursed be euerie one that is not obedynt vnto the wordes of this couenaunt. whych I commanded vnto your fathers, what tyme as I brought them out of Egypt, from the piron forname, sayinge: \* We obedynt vnto my voyce, & do accordyng to al that I commaunde you so shall ye be my people, and I wyl be your God, and wyl kepe my promise, \* that I haue sworne vnto your fathers. Namely that I wolde geue them a lande, whych floweth with mylke and honne, as ye se, it is come to passe vnto thys daye. Then answered I and sayd: Amen. Let it be euen so Lord as thou sayest.

Then the Lord sayd vnto me agayne. Preach thys in the ctytes of Iuda & rounde about Jerusalem, & saye heare the wordes of thys couenaunt that ye maye kepe them, for I haue diligently exhorted your fathers euer since the tyme that I brought them out of the lande of Egypt vnto thys daye. I gaue them manyng by tymes, sayinge: hearken vnto my voyce. \* Nevertheless they wolde not obey me, nor enclpne theyr eares vnto me, but folowed the wycked ymagynacyons of theyr owne detes. And therfore, I haue accused them as transgressours of al the wordes of thys couenaunt, that I gaue them to kepe whych they (not wylstandynge) haue not kept.

And the Lord sayde vnto me. It is found out that the whole Israel & all the ctyzens of Jerusalem are gone backe. They haue turned them selues to the blasphemies of theyr fathers, whych had no lust to heare my worde. Euen lyke wyl haue these olde folowed strange goddes, and worshipped



worshipped them The house of Israel and Juda haue broken my couenaunt, whiche I made wpth theyr fathers.

**E** Therefore thus sayeth the Lorde Beholde, I wpll sende a plage vpon them, whych they shall not be able to escape, and though they cry vnto me, I wpll not heare them. \* Then shal the townes of Juda and the ctytys of Ierusalem go, and call vpon theyr gods vnto whom they made theyr oblacions, but they shall not be able to helpe them in tyme of theyr trouble. \* For as many ctytes as thou hast O Juda, so many goddes hast thou had also. And loke howe many stretes there be in the, (O Ierusalem) so many shamefull alters haue ye set vp, alters I say to offere vpon them vnto Baal. \* Therefore praye not thou for thys people, byd nether prayse nor prayer for them, for though they cry vnto me in thyr trouble, yet wpll I not heare them.

What parte hath my beloued in my house seinge he hath workted abhominacyon, scrupge many Goddes. \* The holpe flesheofferings in the temple are gone from the O Juda, and thou when thou hast done euell makest thy boast of it. \* The Lorde called the a grene Olive tre, a fayre one, a fruefull one, a goodly one but wpth great clamor hath the enemye set fyre vpon it and the brannches of it are destroyed. For the Lorde of hostes that planteth the, hath deuyled a plage for the (O thou house of Israel and Juda for the euell that ye haue done to prouoke hym to wrath in that ye byd scrupge vnto Baal,

**D** Thys (O Lorde) haue I learned of the, and vnderstande it, for thou hast shewed me theyr pynnyng. \* But I am as a meke lambe and woe that is carryed awaye to be slayne, not knowinge, that they had deuyled suche a counsell agaynst me, sayinge. \* We wpll destroy thys meat wpth wodde, and bypue hym oute of the lande. of the lpyng: that his name shal neuer be thought vpon. Therefore, \* I wpll beseeche the nowe (O Lorde of hostes, thou ryghteous Judge, thou that triest the reynes and the hartes. let me se the aduenged of them for vnto the haue I commytted my cause. The Lorde therefore spake thus of the ctytys of Anathoth: that soughte to slaye me, sayinge. \* Wreache not vnto vs in the name of the Lorde, or els thou shalt dye of oure handes. Thus I saye I spake the Lorde of hostes. Beholde, I wpll vylte you. Your pouge men shall perperse wpth the sword, your sonnes and your daughters shall vtterly dye of hunger, so that none shall remayne. For vpon the ctytys of Anathoth wpll I bypunge a plage. euen the peace of theyr dyspacyon.

### The xiiij. Chapter

The prophet murmured greatly at the prosperitie of the wicked, although he confesse God to be ryghteous. The Jews are forsaken of the Lorde. He speaketh agaynst Carates, and preachers that seduce the people. The Lorde threatneth destruction vnto the nations that do byderd vpon Ieremyc: which troubled and beset it.



**I** Lorde, thou arte moare ryghteous, then I shulde dyspute wpth the. Nevertheless, lette me talke wpth the in thynges resonable. \* Howe happeneth it, that the waie of the vir-

godly is so prosperous: and that it goeth so wel wpth them whych wpthout anye shame offend & lyue in wickednesse? Thou plantest them they take roote, they growe, & bypunge forth frute. They boist much of the, yet arte thou farre from theyr rapnes. But thou Lorde (to whome I am wel known) thou that hast sent and proued my bert: take them away, lyke as a flocke is carryed to the slaughter house, and penynt them for the day of slaughter. Howe longe shall the land moune \* and all the herbes of the feilde perperse, for the wickednes of them that dwel therein.

The cattell and the bydes are gone: yet saue they tush. \* God wpll not destroye vs vtterly. Seinge thou arte werpe in runnyng wpth the fotemen, howe wpll thou then runne wpth horses in a peaceable sure land thou mayest be safe. But howe wpll thou do in the furpous pynde of Iordane: For thy brethren and thy kintred haue altogether dyspylled the and cryed out vpon the in thine absence. \* Beleue them not, though they speake fayre wordes to the. As for me (I saye) I haue forsaken myne owne dwellinge place, and leste myne herptage. My lyfe also that I loue so well haue I geuen into the handes of myne enemies. \* Myne herptage is become vnto me, as a lpye in the wod. It creepeth out vpon me, there fore haue I forsaken it. Myne herptage is vnto me, as a speckled byrde, a byrde of dyuerse colour is vpon it. Come and gather ye together all the beastes of the feilde, Come that ye maye eate it vp. \* Diuerse herdmen haue broken downe my byrde, and troden vpon my porcyon. Of my pleasaunt porcyon, they haue made a wyldernes and desert. They haue layde it wast and nowe it is wast, it spggeth vnto me. Pee, the whole labyerth wast, & no man regardeth it. The destroyers come ouer the heath euery waye, for the sword of the Lorde both consume from the one end of the lande to the other, and no fleche hath reste. They haue sowne wheate, and reaped thornes. They haue taken herptage in possyssen, but it doeth them no good. And the prophetes were ashamed of poure scrupges, because of the great wrath of the Lorde.

Thus sayeth the Lorde vpon all myne euill neryghbours, that laye hande vpon myne herptage, whych I haue possessed, euen my people of Israel: Beholde, I wpll plucke them (namelye Israel) out of theyr lande, and put out the house of Juda from among them. \* And when I haue rooted them out, I wpll be at one wpth them agayne: and I wpll haue mercy vpon them: and bypunge them agayne, euerye man to his owne herptage, and into his lande. And yf they name ly that trouble my people) wpll learne the wayes of them, to sweare by my name. The Lorde lyueth (lyke as they learned my people to sweare by Baal) then shal they be reckened amonge my people: But yf they wpll not obeye, then wpll I rote out the same folke, and destroye them sayth the Lorde.

### The xliiij. Chapter.

The destruction of the Jewes is presygged, and theyr that synge abysme: to by Ieremyc was geuen to the people of God and whych they were forsaken.

Thus

Tobn rre. a  
qbar. l. b  
pfa. xptii. a

1. Pet. ii. 2

Jer. xlii. a

Is

Jer. xlii. c.

Jerem. v. b

and xlii. c.

Isa. xli. c.

Jerem. xli. a

Isa. xli. c.

Isa. xli. c.

Isa. xli. c.

Isa. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.

Jer. xli. c.



# The Prophecye

not pynable for I my selfe wyll be wyth the, to  
help. the and deliuer the, sayeth the Lorde And  
I wyll ryd the out of the handes of the wycked,  
and deliuer the out of the handes of tyauntes.

## The xvi Chapter.

The prophete the myster of the Jewes. He sheweth  
that the wo: shippinge of ydoles and the contempt of Gods  
lawes is cause of theyr miserie. He prophesyeth the cap-  
tivityte of Babylon, and theyr deliuerance from thence a-  
gayn. The calyng of the Gentyles.



Thus sayde the Lorde vnto me: Thou  
shalte take the no wyfe, nor beget chil-  
dren in thys place, for of the choldren  
that are borne in thys place of theyr  
mothers that haue borne them, and of theyr fa-  
thers thit haue begotten them in thys lād, thus  
sayth the Lorde: They shall dye an horrible death  
no man shal wepe for them nor burye them, but  
they shall lye as donge vpon the earthe. They  
shall perishe thowowe the swerde and hunger,  
and theyr bodies shalbe meat for the foules of  
the ayre, and bestes of the earth. For thus sayth  
the Lorde, So not thou in vnto them, nor come  
to mourne and wepe for them: for I haue taken  
my peace from thys people sayth the Lorde, yee,  
my fauoure and my merce. And in thys lande  
shall they dye, olde and younge, and shall not be  
buried, no man shal bewepe them, no man shal  
clynpe or shawe hym selfe for them.

There shal not one vplet another, to mourne  
wyth them for theyr deade, or to comforte them.  
One shal not offer another y cup of consolacion  
to forget theyr heynesse for father and mother,  
\* Thou shalt not go into theyr feast house, to sit  
downe, to eat and dryncke with them: for thus  
sayeth the Lorde of hostes the God of Israel.  
Beholde, I shall take awaye out of thys place  
the voyce of meryte and gladnes the voyce of the  
bydegrome of the byde, yee, and that in your  
dayes, that ye make se it.

Howe when thou shewest thys people al these  
wordes they shal vnto the. \* Wherefore hath  
the Lorde deuyled all thys greate plage for vs?  
Or what is y offence and synne y we haue done  
agaynst the Lorde our God? Then make thou  
them this answer. \* Because your fathers haue  
forsaken me sayeth the Lorde and haue walked  
after straunge goddes, whom they haue honou-  
red and worshipped, but me they haue forsaken  
and haue not kept my lawe. \* And ye with your  
shameful blasphemies haue exceded the wycked-  
nes of your fathers, for every one of you hath fo-  
lowed the frowarde and euill ymagynacion of  
hys owne herte: and is not obedyente vnto me.

Therefore wyll I cast you out of thys lande  
into a land that ye and your fathers knowe not  
and there shal ye serue straunge goddes day and  
nyght, there wyll I shewe you no fauoure. \* Be-  
holde, therefore sayeth the Lorde the dayes are  
come that it shall no more be sayde: The Lorde  
hath brought the choldren of Israel out  
of the lande of Egypte, But it shalbe sayde: the  
Lorde hath brought the choldren of Israel  
out from the north, and from all landes where he  
had scatred them: for I wyll bring them agayn  
vnto thys lande that I gaue vnto theyr fathers

Beholde sayth the Lorde. \* I wyll sende out  
many spyers to take them, and after that wyll  
I sende out hunters to hunte them out from all  
mountaynes and hylles, and out of the caues of  
stone. For myne eyes beholde all theyr wayes, y  
they cannot be hyd from my face, nether can theyr  
wycked dedes be kepte close oute of my syghte.  
But fyyste wyll I suffycentely rewarde theyr  
shameful blasphemies and synnes, because they  
haue despyled my lande, namely wyth theyr syn-  
nyng ydoles and wyth the carjons of theyr ab-  
hominacions, wherwyth they haue fylled my  
heritage. \* O Lorde, my strength my power  
and refuge, in tyme of trouble. The Gentyles shal  
come vnto the, from the endes of the world, and  
saye, Clerely our fathers haue cleaved vnto lyes  
theyr ydoles are but vayne and vnproffitable.  
Howe can a man make those hys gods, whyche  
are not able to be gods? And therefore I wyll ouer-  
teach them, sayth the Lorde: I wyll shewe them  
my hande and my power, that they maye knowe  
that my name is the Lorde.

## The xvii Chapter.

The frowardnes of the Jewes. Cursed be those that put  
theyr confidence in man, and those blessed thit trust to God  
as here is wycked. God is the seuerer of the herte. The  
spynge waters are for taken. The halowynge, at the shab:  
both is commaunded.



Our synne (Ope of the trybe of Ju-  
da) is wyrtten in the table of your  
vertes and grauen so vpon the edges  
of your aulters wyth a penne of yron  
and wyth an Adamante clawe, that  
as the fathers thynke vpon theyr choldren, so  
thynke you also vpon your aulters, woddes  
tyche trees, hye hylles, mountaynes and feldeg.  
\* Wherefore, I wyll make my mounte that shal  
deth in the seide al your substance and treasure  
to be spoyled, for the greace synne that ye haue  
doone vpon your hye places thowowe oute all  
the coastes of your lande, ye shalbe cast out also  
from the heritage that I gaue you. And I wyll  
subdue you vnder the heauye bondage of your  
enemies, in a lande that ye knowe not. For ye  
haue mynistrad fyre to myne indygnacion, which  
shall burne euermoore. Thus sayeth the Lorde:  
\* Cursed be the man that putteth his truste in  
man and that taketh the fow for hys arme, and he  
whose herte departeth from the Lorde, he shal  
be lyke the heathe, that groweth in the wylder-  
nes. As for the good thyng, thit is for to come  
he shall not se it: but dwell in a drye place of the  
wyldernes, in a salt and vnoccupped lande. \* B-  
lessed is the man, that putteth hys truste in the  
Lorde and whose hope is the Lorde hym selfe  
\* For he shalbe as a tre that is planted by the  
waters syde: whyche spredeth oute the roote vn-  
to mynnesse, whome the heate cannot harme:  
whit it cometh, but hys leaf shalbe grene And  
though there growe but lytle fruyte, because of  
drouth, yet is he not carful, but he neuer leaureth  
of to bringe forth the fruyte. Amonge all thynges  
man hath the most dysceitful & stubburne hert,

Who shal then knowe it? \* Euen I the Lorde  
searche oute the grounde of the herte, and tve  
the

Jer. xvi. 1-13

Jer. xvi. 14-23

Jer. xvi. 24-28

Jer. xvi. 29-31

Jer. xvi. 32-34

Jer. xvi. 35-38

Jer. xvi. 39-41

Jer. xvi. 42-44

Jer. xvi. 45-47

Jer. xvi. 48-50

Jer. xvi. 51-53

Jer. xvi. 54-56

Jer. xvi. 57-59

Jer. xvi. 60-62



194. b. f. d  
Roma. 15. 4

194. b. f. d  
194. b. f. d  
194. b. f. d

194. b. f. d  
194. b. f. d  
194. b. f. d

194. b. f. d  
194. b. f. d  
194. b. f. d

194. b. f. d  
194. b. f. d  
194. b. f. d

194. b. f. d  
194. b. f. d  
194. b. f. d

194. b. f. d  
194. b. f. d  
194. b. f. d

¶ raynest: & reward euery man accordyng to his  
wayes & accordyng to the frute of his workes.  
\* The paterne maketh a nest of egges,  
whiche he laped not. He cometh by cychele,  
but not ryghteouslye. In the myddest of his lyfe  
must he leaue them behynd hym, and at the laste  
befounde a verpe foole. But thou (O Lorde)  
wholc thorne is mooste glozious, excellent, and  
of moost antiquyte, whych dwelleth in the place  
of oure holpe reste: Thou art the comfort of Is-  
raell. All they that forsake the, shalbe confoun-  
ded: all they that depart from the, shalbe wyttē  
in earth. \* for they haue forsaken the Lorde the  
very conduyte of the waters of lyfe.

¶ Heale me, O Lorde, and I shalbe whole: sane  
thou me and I shalbe saued for þ arte my prais  
Beholde, these men saye vnto me Where is the  
worde of the Lorde? (Let it come nowe.) Where  
as I neuerthelesse, obedyntlye folowed the as  
a shepheard, and haue not vncalled taken thys of  
fyce vpon me, thys knoweste thou well. My  
wordes also were ryght before the. Be not now  
tremble vnto me, O Lorde, \* for thou arte he  
in whome I hope, when I am in payll Let my  
persecuters be confounded, but not me: let them  
be atraped, and not me. Thou shalt brynge vpo  
them the tyme of theyr plage, and shalt destroye  
them ryghte soe.

¶ Thus hath the Lorde sayde vnto me: \* Go &  
stande vnder the gate where thorowe the people  
and the kynges of Iuda go oute and in, yea, vn-  
der all the gates of Ierusalem and saye vnto the  
heare the worde of the Lorde, ye kynges of Ju-  
da, and all thou people of Iuda and all þ cyp-  
zyns of Ierusalem, that go thorowe thys gate.  
¶ Thus the Lord commaundetb \* Take hede for  
poure lyues, that ye carye no burthen vpon you  
in the Sabbath to brynge it thorowe the gates  
of Ierusalem: ye shall beare no burthen also oute  
of poure houses in the Sabbath. Ye shall do no  
laboure therein, but halowe the Sabbath, \* as  
I commaunded poure fathers. Howbeyt, they  
obeyed me not, neyther harkened they vnto me:  
but were obstynat and stubborne, & neyther obe-  
yed me, nor receaued my correction. Neuertheles  
yf ye wyl beate me (sayth the Lorde) & beare no  
burthen in o þ cytie thorow thys gate vpo þ sab-  
both yf ye wyl halow þ sabbath, so that ye do no  
work therein the shalther go thorow þ gates of  
thys cytie kynges and prynces, that shall set vp  
on the throne of Dauid: They shalbe carped vpo  
charettes, and ryde vpon horses bothe they and  
theyr prynces. Yea whole Iuda & the cytyzins of  
Ierusalem shal go here thorowe: and this cytie  
shall euer be the more and more inhabited.

¶ There shall come men also from the cyties  
of Iuda, from aboute Ierusalem and from the  
lande of Beniamin, from the playne felde,  
from the mountaynes, and from the wyldernesse  
whiche shall brynge burnt offerynges, sacryfices,  
oblacions, and incence, and offere vp thankes-  
gyuynge in the house of the Lord. But yf ye wyl  
not be obedynt vnto me, to halowe the Sab-  
both, so that ye wyl beare poure buethens tha-  
we the gates of Ierusalem vpo the Sabbath.

¶ Then shall I set fyre vpon the gates of Ierusa-  
lem and it shall burne vpon the houses of Ierusa-  
lem and no man shalbe able to quench it.

The. xlii. Chapter.

¶ God sheweth by the example of a potter that it is in his po-  
wer to destroye the despayres of his wycke: and to helpe them  
agayne when they amende. The despayres of the Iewes agayn-  
st Ieremie his pater agaynst his aduersaries.



¶ This is another comynycacion that  
God had with Jeremie, sayinge:  
Ircle, and go downe into the pot-  
ters house, and there shall I tell the  
more of my mynde. Nowe when I  
came to the potters house, I founde hym ma-  
king his worke vpon a whele. The vessel that  
the potter made of claye, brake amonge his han-  
des, so he began a newe, & made another vessel  
accordyng to his mynde. Then sayde the Lorde  
thus vnto me: \* Saye not I do with you as  
this potter doth, O ye house of Israell, sayeth  
the Lord: Behold, ye house of Israell, ye are in  
my hande, euen as the claye in the potters hand

\* When I take in hande to roote out, to de-  
stroye, or to walle awaye any people or kyng-  
domes: Yf the people against whome I haue  
thus deuysed, couerte from theyr wyckednes: I  
repent of the plage, & I deuysed to brynge vpon  
them. \* Agayne, when I take in hande to buyld  
or to plante a people or a kyngdome, yf þ same  
people do euell before me, & heare not my voyce  
I repent of þ good that I deuysed to do for the.

¶ Speake now therfor vnto whole Iuda: and  
to them that dwell at Ierusalem. Thus sayeth  
the Lord Behold, I am deuysing a plage for you  
and am takynge a thynge in hande agaynst you.

\* Therefore, let euery man turne from his  
euill waye, take vpon you the thynge that is  
good & do right. But they said Nomore of this  
\* we wyl folowe oure owne ymagynacions,  
and do euery man accordyng to the wyllfulnesse  
of his owne mynde.

¶ Therfore thus sayeth the Lorde: Aske a-  
monge the heathen, yf any man haue hearde  
such horrible thynges, as the daughter of Sy-  
on hath done. Shall not þ snowe, that melteth  
vpon the stony rookes of Lybanus) moysten  
the felde: Or map the springes of waters be so  
grauen awaye, that they runne nomore, geue  
moystnes, nor make fruytful? But my people  
hath so forgotten me, that they haue made sa-  
crafice vnto vayne gods. And theyr prophetes  
make them fall in theyr wayes from the aun-  
cut pathes, & to go into a fote way not vled to  
be troden of iust me. Wherethorowe they haue  
brought theyr lade into an euerlastyng wilder-  
nes & scozne. \* So that whosoeuer trauayleth  
therby, shalbe abashed, and wag their beates

¶ With an East wynde wyl I scatter them  
before theyr enemy. And whē theyr destruction  
commeth, I wyl turne my backe vpon the, but  
not my face. Then saide they \* come let vs yma-  
gine some thyng agaynst this Jeremie. For  
the preastes shall not be destitute of counsell,  
nor the prophetes destitute of the worde of god  
Come and let vs smite hym with the songe, and  
let vs

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# The Prophecye

let vs marke all his wordes: Consyder me: O

Lozde, and heare the voyce of myne enemyes

**13** *lat. r. a* \* What they recompence euell for good: for they  
*13* *lat. r. b* **14** haue dygged a pyt for my soule: \* Remember  
that I stode before the, to speake good for them  
and to turne away thy wrath from them.

**15** *lat. r. b* \* Therefore, let theyr chyldren dye of hunger  
*15* *lat. r. c* and let the be oppressed with the swearde. Let  
theyr wyues be robbed of theyr chyldren and be-  
come wyddowes: let theyr husbands be slayne,  
let theyr yonge men be kyled with the swearde in  
the felde. Let the noise be herde out of theyr hou-  
ses, when the murderer cometh sodenly vpon the.

**16** *13* *lat. r. b* \* For they haue dygged a pyt to take me, and  
laped snares for my fete. Yet Lozde thou knowest  
all theyr counsell, that they haue deuised to slay  
me. For geue not theyr wyckednes: and let not  
theyr synne be put out of thy syght, but let the  
be Iudged before the as the gylet. This shalt  
thou do vnto them in tyme of thy indignacion.

## The xix. Chapter.

*13* *lat. r. b* The prophecye of the destruction of Ierusalem: for the con-  
tempt and despysing of the wordes of God.

**1** *13* *lat. r. b* Thus sayde the Lozde: So thy way  
and by the an earthen pytcher,  
and byng forth the Senatours  
and chiefe preastes vnto the valley  
of the chyldren of hemon, whiche  
lyeth before the dore that is made of byrke  
and shewe them there the wordes, that I shall  
tell the and saye thus vnto them, Heare the word  
of the Lozde, ye kynge of Iuda and ye cytizens  
of Ierusalem. \* Thus sayeth the Lozde of ho-

**2** *13* *lat. r. b* *13* *lat. r. c* *13* *lat. r. d* *13* *lat. r. e* *13* *lat. r. f* *13* *lat. r. g* *13* *lat. r. h* *13* *lat. r. i* *13* *lat. r. j* *13* *lat. r. k* *13* *lat. r. l* *13* *lat. r. m* *13* *lat. r. n* *13* *lat. r. o* *13* *lat. r. p* *13* *lat. r. q* *13* *lat. r. r* *13* *lat. r. s* *13* *lat. r. t* *13* *lat. r. u* *13* *lat. r. v* *13* *lat. r. w* *13* *lat. r. x* *13* *lat. r. y* *13* *lat. r. z* *13* *lat. r. a* *13* *lat. r. b* *13* *lat. r. c* *13* *lat. r. d* *13* *lat. r. e* *13* *lat. r. f* *13* *lat. r. g* *13* *lat. r. h* *13* *lat. r. i* *13* *lat. r. j* *13* *lat. r. k* *13* *lat. r. l* *13* *lat. r. m* *13* *lat. r. n* *13* *lat. r. o* *13* *lat. r. p* *13* *lat. r. q* *13* *lat. r. r* *13* *lat. r. s* *13* *lat. r. t* *13* *lat. r. u* *13* *lat. r. v* *13* *lat. r. w* *13* *lat. r. x* *13* *lat. r. y* *13* *lat. r. z* *13* *lat. r. a* *13* *lat. r. b* *13* *lat. r. c* *13* *lat. r. d* *13* *lat. r. e* *13* *lat. r. f* *13* *lat. r. g* *13* 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But the worde of þe Lord was a very burninge fyre in my herte, and in my bones, whiche when I wolde haue stopped: I myghte not. For whiche I heard so manie derpyons and blasphemys on euery syde of me, complayne vpon hym saye they: and we wyll tell hys tale, yea, euen of myn owne comppynions: and suche as were conuersaunte wth me, wente about to murder me saynge: vpon hym, we shall one waye or othere begyle hym, and pzeuayle agaynst hym. and be aduenged of hym.

But the Lord stode by me lyke a myghtye gyaunte, therfore my persecuters fell, and coulde do nothyng. They shalbe sore confounded, for they haue done vnwysely, they shal haue an euerlastyng shame: \* And nowe O Lord of hostes thou ryghteous searcher, (whiche knowest the rapnes, and the very hertes) let me see them punyshed, for vnto the, I commyt my cause.

Synge vnto the Lord, and pzeaple hym: for he hath deliuered the soule of the oppressed from the hande of the vyolente. \* Cursed be the daye wherein I was borne vnhappye be the daye when in my mother brought me forth. Cursed by the in an that brought me father the tydynges to make hym glad, saying: thou hast gotten a sonne. Let it happen vnto that man, as to the cytyes \* whiche the Lord turned vpsyde downe. Let hym, heare ceping in the maynyng, and at none daye lementable howlyng. Whycherwest thou not me as lone as I came oute of my mothers wombe? That my mother had bene my graue her selfe, that the byrth myght not haue come oute, but remayned styll in her. \* Wherefore came I forth of my mothers wombe? To haue experyence of labour & sorowe, & to leade my lyfe wth shame.

The xxi. Chapter.

The prophete sayeth that zedekiah shalbe taken, & the cytye burned

These are the wordes that the Lord spake vnto Jeremie \* what tyme as the kynge zedekiah sente vnto hym pharur the sonne of Belchias, and Sophonias the sonne of Maasias pzeaste saynge: \* Alke counsell at the Lord (we praye the) of our behalfe, for Nabuchodonozor the kynge of babylon belegethe vs, yf the Lord paradventure) wyll deale wth vs, accordyng to hys mercifulous power, and take hym from vs.

Then spake Jeremie: Geue zedekias thys answer. Thus sayth the Lord God of Israel beholde, I wyl turne backe the weapons that ye haue in your handes, wherewith ye fyghte agaynst the kynge of Babylon and þe Chaldees which beleage you rounde aboute þe walles: and I wyl byng them together into the myddest of thys cytye, and I my selfe wyl fyght agaynst you with an outestretchyd hande and wyl a myghtye arme, in greate dyspleasure and terribile wraethe, and wyl synge them þe dwel in thys cytye, yee, both men, and catell shal dye of greate pestilence \* And after thys (sayeth the Lord) I shall deliuer zedekias the kynge of Iuda, & hys seruantes hys people (and such as are escaped in the cytye from the pestilence, weede and hunger) into

the power of Nabuchodonozor kynge of Babylon: yea, into the handes of theyr enemyes, into the handes of those that folowe vpon theyr lyues, which shall synge them with the swearde, they shall not ppyte them they shall not spare them, they shall haue no mercye vpon them.

And vnto this people thou shalt saye: Thus sayeth the Lord: \* behold, I laye before you the waye of lyfe and deathe. \* Whoso abyedeth in this cytye, shall perishe: cyther with the sweard with hunger, or pestilence. But whoso goeth out to holde on the Chaldees parte, that beleage it, he shal saue his lyfe, and shal wyne his soule for a praye \* For I haue set my face agaynst this cytye (sayeth the Lord) to plage it and to do it no good. It must be gyuen into the hande of the kynge of Babylon, & be bzent with fyre.

And vnto the house of the kynge of Iuda say thus. Heare þe worde of the Lord (O thou house of David) for thus sayeth the Lord: \* whiche ryghteousnesse, and that lone deliuer the oppressed from vyolent power, & ouer myrterable wraath breake out lyke a fyre and burne, so that no man maye quenche it, because of the wickednesse of your ymagynacions. \* Behold (sayeth the Lord) I wyl come vpon you that dwell in the valleyes, rockes and feldes, and saye: \* Cuth, who wyl make vs afrayed? or who wyl come into oure houses? For I wyl vyset you sayeth the Lord: because of the wickednes of your iudgements, & wyl kindle such a fyre in your wood, as shal consume al þis about you.

The xxii. Chapter.

The xxii. chapter the kynge of Iuda to iudgement and reboure: wher zedekiah is brought to the bryche of Belshazzar the sonne of Josiah is prophesied.

Thus sayde the Lord Go downe into the house of the kynge of Iuda, and speake there these wordes, and saye: Heare the worde of the Lord, thou kynge of Iuda, that lyttest in the kynglye seate of Dauid: thou and thy seruantes and thy people that go in and oute at this gate. Thus the Lord commaundeth: \* kepe equitye and ryghteousnesse, deliuer the oppressed from the power of the vyolent: do not greue nor oppresse the straunger, the fatherlesse nor the wydowe and shed no innocent bloude in this place.

And kepe these thynges saythfully then shal there come in at the doore of this house kynges to syt vpon Dauidys seate: they shalbe caried in in charrettes, and ryde vpon horses both they and theyr seruantes, and theyr people. But yf ye wyl not be obedyent vnto these commaundementes. \* I sweare by myne owne selfe saith the Lord) this house shalbe waste. For thus hath þe Lord spokē vnto þe kyngeys house of Iuda. Then Gilead art vnto me þe head of Libanus. Shall I not make the so waste (and thy cytyes also) that no man shal dwell therein? I wyl pzeare a destroyer with his weapons for the, to hewe downe thy espycally Cedre trees, and to caste them in the fyre.

And all the people that goo by this cytye shal spake one to another \* Wherefore hath the Lord done thus vnto this noble cytye?

Then

Jer. xxi. b

\* Jer. xl. b

\* Job. xli. a  
Jer. xli. b

Gen. xli. c

Job. i. b

Jer. xli. a

Ill. de p. xli. b  
de p. xli. a  
Jer. xli. a

Jer. xli. a

Deut. xxi. a  
Jer. xli. b  
Jer. xli. a

Jer. xli. a

Jer. xli. c  
Jer. xli. a  
Jer. xli. b  
Jer. xli. a

Jer. xli. a

Deut. xxi. c  
Jer. xli. b  
Jer. xli. a  
Jer. xli. c  
Jer. xli. a

Jer. xli. c  
Jer. xli. c  
Jer. xli. a

Jer. xli. c  
Jer. xli. c  
Jer. xli. b

Jer. xli. b  
Jer. xli. a



# The Prophecye

Then shall it be answered because they have broken the covenant of the Lord they God, and worshipped and served strange goddesses.

Then shall it be answered because they have broken the covenant of the Lord they God, and worshipped and served strange goddesses.

\* Mourn not over the dead, and be not woo for them, but be sorre for hym that departeth away: for he cometh not agayne, and seeth

the Lord as touchyng

the Lord as touchyng \* Selu the sonne of Josias kynge of Juda. whiche ragged after his father, and is carped oute of this place, he shall neuer come hether agayne, for he shall dye in the place, wherunto he is led captiue, and shall se this lande nomore.

Woo worth hym

\* Woo worth hym & buyldeth his house with vncyghteousnes, and his parlours with the good that he hath gotten by violence: which neuer recompenceth his vncyghteous labour, nor payeth hym his hire: he thinketh in hymself, I wyl buyde me a wyde house and gorgeous parlours. He causeth wyndowes to be between therein, and & sylnges and ioyntes maketh he of Cedre, and painteth the with Sinyer. He byncketh thou to ragge now, & thou prouoketh me to wrath with thy Cedar trees?

D Dye not thy father eate and byncke, and prospere well, as long as he dealeth with equitytie, and cyghteousnes: For when he helped the oppressed and poore to theyr cyghte, then prospered he well. Fro whence came this, but onely because he had me before his eyes, sayeth the Lord: Neuertheles, as for thyne eyes & thyne herte, they looke vpon couctousnes, to shed innocent bloude, to do wronge, and violence.

And therefore thus sayeth the Lord against

Jeoakym, the sonne of Josias kynge of Juda. They shall not mourne for hym as they vse to do alas brother, alas syster, neither shall they say vnto hym, Alas syster, alas for y noble Prince. But as an asse shall he be buried, corrupt, and be cast without the gates of Jerusalem.

E Clyme vp & byll of Libanus (Whou dough ter Syon) lyfte vp thy voyce vpon Zaban, crye from all partes: for all thy louers are destroyed. I gaue the warnyng, whyle thou wast yet in prosperite. But thou saydest I wyl not heare. And this maner hast thou vsed fro thy youth that thou woldest neuer heare my voice. All the herdmen shall be dyscuen with the wynde, and thy derlynges shall be carped awaye into captiuitie. Then shalt thou be broughte to shame and confusyon because of al thy wyckednes, thou that dwellest vpon Libanus, and makest thy nest in the Cedar trees.

How lytle shalt thou be regarded when thy sorowes & pangys come

How lytle shalt thou be regarded when thy sorowes & pangys come & as a womā traueling with child:

\* As truly as I lyue sayeth the Lord, Though Conanus the sonne of Jeoakim, kynge of Juda were the sygnēt of my cyghte hande, yet wyl I plucke hym of. And I wyl geue the into the power of them that seke to slaye the, and into the power of the Chaldecys. Moreover, I wil send the & thy mother that bare & into a straunge lande where ye were not borne, and there shall ye dye. But as for the lande that ye wyl despise

to retorne vnto, ye shall neuer come at it agayne. Thys man Conanus shall lyke an ymage robbed and sorne in peaces, whiche pleaseth noman for all his appetell. Wherefore, both he and his seed shall be sente awaye, and caste out into a land that they knowe not.

O thou earth, earth, earth: heare the worde of the Lord. Thus sayeth the Lord: Whyt this man amonge the outlawes, for no prosperite shall thys man haue all his lyfe longe. Neether shall any of his seed be so happye, as to syt vpon the seate of Dauid: & to beare rule in Juda.

## The xxiii Chapter.

He speaketh agaynst euill Curates that make banock of the sake of the Lord. Of the conuersion of the remnaunt of the Jewes to the lawe & the commynge of the true Shepherde Christ in prophete. Agaynst false prophetes: when a prophet preacheth the word of God, God conuerteth & heres of & heres agaynst prophetes that preach per vnder the name of God. The myracle of false prophetes.



O be & vnto & shepherdes, that destroye & scatter my flocke, sayeth the Lord. Wherefore, thys is the commaundemente of the Lord God of Israell: vnto the shepherdes that fede my people.

Ye scatter and thruste oute my flocke and looke not vpon them. Therefore now wyl I vset the wyckednes of youre ymagynacyons, sayeth the Lord: And wyl gather together the remnaunt of my flocke frome all landes that I haue diuyn them vnto, & wyl byngne them agayne to theyr pastures, & they may grow and encrease. I wyl set shepherdes also ouer them, whiche shall fede them. They shall nomore feare and drede, or there shall none of them be loste, sayeth the Lord.

\* Scholde the tyme cometh sayeth the Lord that I wyl rase vp the cyghteous braynche of Dauid: whiche kynge shall beare rule, and he shall prospere with wysedome, and shall set vp equitye and cyghteousnes agayne in earth.

In thys tyme shall Juda be saued, and Israell shall dwell wthoute feare, And thys is the name that they shall call hym: \* euen the Lord oure cyghteousnes, & And therefore beholde, the tyme cometh, sayeth the Lord, that it shall be nomore sayde the Lord lyueth, whiche brought the chyldren of Israell out of the lande of Egypt. Out the Lord lyueth, whiche broughte forth, and led the seed of the house of Israel out of the Northland and from all contreyes wher I haue scattered them: and they shall dwell in theyr owne lande agayne.

My herte breaketh in my bodye, because of the false prophetes, all my bones shake. I am become lyke a drunken man (that by the reason of wyne canne take no rest) for very feare of the Lord and his holpe wordes: because the lande is full of aduouterers, and thowowe swarynge, it moarneth, & and the pleasaunt pastures of the deserte are dryed vp. Pre, the waye that men take is wyked, and theyr gouernaunce is nothyng lyke the holpe worde of the Lord.

For & prophetes and the prestes them selues are polluted wth pocytes and theyr wyckednes haue I founde in my house, sayeth the Lord. Wherefore theyr way shall be syppe in the darkenes wherin

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wherein they make flatter and fall. For I will bring a plague upon them, and the fear of the Lord shall be upon them. I have sent solps among the prophets of Samaria, that preached for Baal, and deceived my people of Israel.

I have sent also among the prophets of Jerusalem foule aduoutre, and presumptuous lyes. They take the moost chameful men by the hande, flatteringe them, so that they cannot returne from their wickednes. All these wickednes are unto me as Sodome, and as the inhabitants of Gomorah.

Therefore thus sayeth the Lord of hostes concerning the prophets. Beholde, I will fede them with wormewode, and make them drinke the water of gall. For from the prophets of Jerusalem is ppeccisly come into al þ lande.

And therefore the Lord of hostes geueth you this warnunge. \* Heare not the wordes of the prophets that preach unto you, and deceaue you, truelpe they preach you vanite, for they speake the meaning of their owne heart, and not out of the mouth of the Lord.

\* They saye unto them that despise me. The Lord hath spoken it: Tush, ye shall prosper right well. And unto all them that walke after the luste of their owne heart: they saye. Tush, there shall no mysfortune happen you. For who hath spoken in the counsaile of the Lord that he hath heard and vnderstand, what he is aboute to do? Who hath marked his deuple, and heard it? Beholde, the stormy wether of the Lord (that is, his indignacion) shall go forth, and a violent wynde shall fall downe vpon the heade of the vngodlye.

And the wrath of the Lord shall not turne agayne, vntill he perfourme & fulfil the thought of his heart. \* And in the latter dayes ye shall knowe his meaning.

I haue not sente these prophets (sayeth the Lord) and yet they came, \* I haue not spoken to them, and yet they preached. But if they had continued in my counsel, they had opened to my people my wordes, and they had turned my people from their euill wayes and wicked ymaginacions: \* Am I then God that seeth but the thinge whiche is nye at hande, and not that is farre off? sayeth the Lord. \* Nay any man hyde hym selfe so, that I shall not se hym. sayeth the Lord. \* Do not I fulfil heauen and earthe, sayeth the Lord? I haue heard well ynough, what the prophets say, that preach lyes in my name, saying: I haue dreamed: I haue dreamed.

Howe longe will this contynue in the prophets harte to tell lyes, and to preach þ crafty subtiltye of their owne heart? Whose purpose is (with the dreames that euery one tell) to make my people forget my name, as their forefathers dyd, when Baal came vp. The prophete that hath a dreame, let him tel it \* and he that vnderstandeth my word, let him shewe it faithfully.

For what hath the chaffe and wheate to do together, sayeth the Lord? Is it of my worde lyke a fyre, sayeth the Lord: and lyke an hammer, þ breaketh þ harde stone? Therefore thus sayeth

the Lord: beholde, I will vpon the prophetes that steale my worde pruely from euery man: Beholde here am I (sayeth the Lord) agaynst the prophetes that make toges tendre to speake and to saye: The Lord hath sayde it. Beholde, heare am I (sayeth the Lord) agaynst those prophetes that barre prophete lyeinge dramas, and myraclis, whome I neuer sente nor commaunded them. They shall do this people greute harme, sayeth the Lord.

If this people, ether any prophet or preste aske the, and saye, what is the burthen of the Lord? Thou shalt saye vnto them what burthen: Therefore will I cast you from me (sayeth the Lord) because ye poure selues are a burthen. And the prophete, preste, or people that vseth this tearme (the burthen of our Lord, ym wyl I vylet and bys house also.

But thus shall ye saye euery one to another and euery man to his brother. What answer hath the Lord geuen: what is the Lordes commaundement? And as for the burthen of the Lord ye shall speake nomore of it, for euery mannes owne worde is his burthen because ye haue altered the wordes of the lyuing God, the Lord of hostes oure God.

Thus shall euery man saye to the prophetes, what answer hath the Lord geuen the? what sayeth the Lord? And not once to name the burthen of the Lord. Therefore thus sayeth the Lord. For so much as ye haue vsed this tearme the burthen of the Lord where as I notwithstandinge sente vnto you, and forbad you to speake of the Lordes burthen.

Behold therefore, I will repute you as a burthen, & will cast you out of my presence, yee, & the cytye also that I gaue you & poure fathers: and will bringe you to an euerlastyng confusion: and into such a shame as shall neuer be forgotten.

The xxxiij. Chapter.

The vpspon of the papures of sygges. The first vpspon sheweth what parte of the people shalbe brought agayne from captiuite. The seconde: that ierusalem and the rest of the people shalbe destroyed.

The Lord shewed me a vpspon, Behold, there stode two maunders of sygges before the temple of the Lord after that \* Nabuchodonosor kynge of Babylon had led away captiue Iechonias the sonne of Ieoakym. kynge of Iuda, the myghty men also of Iuda with the worke masters, and conynge men of Ierusalem vnto Babylon. In the one maunde were very good sygges, each lyke as those that be fyssh type. In the other maunde were verye noughty sygges, whiche myghte not be eaten, they were so euell. Then sayde the Lord vnto me: what seest thou Jeremie? I sayde: \* sygges wher of some be verpe good, and some so euell that no man maye eat them.

Then came the worde of the Lord vnto me after this maner: Thus sayeth the Lord þ God of Israel, lyke as þ knowest the good fygges, so shall I knowe the men led away whom I haue sent out of this place, into the land of the Chaldees.

Jer. xl. b

Jer. xlvi. b  
Jer. xlii. b

Jer. xli. a  
Jer. xlii. b  
Jer. xli. c

Jer. xli. b

Jer. xli. b

Jer. xli. b

\* Salome.  
Jer. xli. b  
Jer. xlii. b  
Jer. xlii. c  
Jer. xlii. d  
Jer. xlii. e  
Jer. xlii. f  
Jer. xlii. g

Jer. xli. b  
Jer. xlii. b

3

Jer. xlii. b

Jer. xli. b

3



# The Prophecie

dees, for they: profyte and wyl set myne eyes  
vpon them, for the beste, for I wyl bynge the  
agayne into this lande: I wyl bulde them vp,  
and not breake them downe: I wyl plante the,  
and not rote them oute. \* And I wyl geue the  
an heret to knowne howe that I am the Lorde  
they shal be my people, & I wil be they: God, for  
they shal retorne vnto me with their whole hert  
\* And lyke as thou knowest the noughtye  
fygges whych may not be eatē, they are so euell  
Euen so wyl I (sayeth the Lorde) Let zedekias  
the kynge of Iuda (yea, and all his prynces, and  
the resydue of Ierusalem, that remayne ouer in  
this lande, and them also that dwel in Egypte)  
be vered and plaged in all kyngdomes and lan-  
des. And wyl make them to be a \* reproffe, a  
commen by worde a laughynge stocke & shame:  
in all places, where I shal scatre them. I wyl  
sende the, swerd, hungre and pestilence, among  
them, vntill I haue cleane consumed the out of  
the land, & I gaue vnto them and they: fathers

vpon al the people that are aboute them, & wyl  
utterly roote them oute. I wyl make of them a  
wylernes, a mochage and a contynuall deserte

\* Moreover I wyl take from them þ voyce  
of gladnes and solace, the voyce of the bydegro-  
me and the byde, the voyce of the annoynted w  
the cressettes, and thys whole lande shal be come  
a wyldernesse, and these nacpons shal serue the  
kyng of Bablon. lx. yeares and. x. When the  
lxx. yeares are crypted, I wyl vspite the wyl-  
kednes of the kyng of Bablon, and hys people  
sayeth the Lorde: yea, and the lande of the Chal-  
dees, and wyl make it a perpetuall wyldernesse  
and wyl fulfyll all my wordes vpon that land  
whych I haue deuyled agaynst it, yea all that  
is wyrtten in this booke whych Ieremye hath pro-  
phced of all people. so that they also shalbe sub-  
dued vnto dyuers nacpons and greate kynges,  
\* for I wyl recompence them accordyng to their  
dedes, and workes of they: owne handes.

For thus hath the Lorde God of Isracell spo-  
ken vnto me: Take thys: wyne cuppe of indyng  
nacpon from my hand, that thou mayest cause all  
the people to whom I sende the, for to drynke of  
it: that when they haue drunken there of, they  
maye be madde, & oute of they: wyrttes, whē the  
sworde cometh that I wyl sende, amonge  
them. Then toke I the cuppe frome the Lordes  
hande, and made all people to drynke there of,  
vnto whome the Lorde had sente me.

But fyrste, the cytye of Ierusalem, and all  
the cytyes of Iuda, they: kynges and prynces,  
to make them desolate, waste, despyed, and dys-  
sed at, and cursd, accordyng as it is come to  
passe thys daye Yea, and Pharo the kyng of E-  
gypte, hys seruantes, hys prynces & his people  
al together, one with an other. And al kynges  
of the lande of hus. All kynges of the wholy p  
nes and w Alcalon, Azab, Accaron, and the rem-  
naunte of Idod, the Edomptes, the Moabptes  
and the Ammonptes, All the kynges of Tyus,  
and Sydon, the kynges of the Iles, that are be-  
yonde the see, Dedan, Thema, Buz, and al them  
that dwell in the vtermoste partes of the world  
all the kynges of Araby, and (generallye all the  
kynges that dwell in the deserte: all the kynges  
of samri, all the kynges of Elam, al the kynges  
of the Medes, all the kynges toward the North  
whether they be farre or nye, euerye one agaynst  
hys neyghbours: Yea, and al the kyngdomes þ  
are vpon the whole earth. The kyng of Serach  
saye he: shal drynke wth them also.

Therefore, saye thou vnto them: Thys is the  
commaundemente of the Lord of hostes the god  
of Isracell Dryncke, and be droncken, spewe and  
fall, that ye neuer arysle, and that thowowe the  
sworde, whych I wyl sende among you. But  
yf they wyl not receaue the cuppe of thys hand  
and drynke it: then tel them: Thus doth þ Lord  
of hostes threten you. Dryncke ye shal, and that  
shortely. For loo, \* I begynne to plage the cytlye  
that my name is geuē vnto, thynck it ye then þ  
I wyl leaue you unpunished. Ye shal not go  
quyte, for whych I cal for a swerd vpo all þ inha-  
byters of þ earth: sayeth the Lorde of hostes.

Therefore

## The. xlv. Chapter.

Ieremye prophced that they shalbe in captiuyte. lx. yeares  
and y because they contemned and despyed the wordes of God  
he threten them that after the. lx. and. x. yeares, the Babylons  
shulde be destroyed. The destruction of all nacpons is prophced  
ed. He murther the pceders of the nacpons to warpyng.

**S**ermon that was geuen vnto Je-  
remye, vpon al the people of Iuda,  
In the forth yere of Iocym the  
sonne of Josias kyng of Iuda that  
was in the firste yere of Nabucho-  
donosor kyng of Bablon. Whych sermon Je-  
remye the Propheete made vnto all the people  
of Iuda, and to all the enhabytours of Ierusa-  
lem, on this maner.

From the thytene yere of Josyas the sonne  
of Amon kyng of Iuda, vnto this present day  
(that is euen thre and twintie yere,) the worde  
of the Lorde hath ben commytted vnto me.

\* And so I haue spoken to you, I haue crysen  
vpearlye, I haue geuen you warnyng in cea-  
son but ye wolde not heare me, \* Though the  
Lorde hath sente his seruantes, all the prophe-  
tes vnto you in ceason Yet wold ye not obeye,  
ye wold not encline youre eares to heare.

he sayde: \* turne agayne euerye man from  
hys euell waye, and from youre wyched pma-  
gynacions, and so shal ye dwell for euer in the  
lande that the Lorde promysed you, and youre  
forefathers. And go not after straunge goddes,  
serue them not, worshyppe them not, and angre  
me not with the workes of youre handes: then  
wyl I not pnysh you. Neuertheles, ye wolde  
not heare me (saith the Lorde) but haue despyed  
me with the workes of your handes, to youre  
owne greate harme.

Wherefore, thus sayeth the Lorde of hostes  
\* because ye haue not yerkened vnto my word  
loo, I wyl sende out, and cal for al the people  
that dwell in the North (sayeth the Lorde) and  
wyl prepare Nabuchodonosor the kyng of  
Bablon my seruante, and wyl bynge them  
vpon this land, & vpon al that dwel therein, and

Deu. xlv. a  
Here xlv. a  
Jer. xlv. a

Jer. xlv. c

Jer. xlv. a  
Jer. xlv. a

\* Jer. xlv. b  
and. xlv. b

11. pa. xxxv  
b

1. xlv. b. a  
Jer. xlv. b

sub. xlv. b  
Jer. xlv. a

Jer. xlv. a

Jer. xlv. a

Jer. xlv. a

Jer. xlv. a

Jer. xlv. a  
and Jer. xlv. a

Jer. xlv. a

Jer. xlv. a

Jer. xlv. a

Jer. xlv. a  
Jer. xlv. a

Jer. xlv. b  
Jer. xlv. b

Jer. xlv. b



**T**herfore, tell them al these wordes, and saye vnto them: \* The Lorde shall crye from aboue, and let hys voyce be herd from hys holy habytation. Wyth a great noyse shall he crye from his court regall. He shall geue a greates voyce, (lyke the grapegatherers) and the sound therof shall be herde vnto the endes of the world. For the Lorde hath a iugement to geue vpon all people, and wyll holde hys court of iustice with all flesh, and punyssh the vngodly sayth the Lorde.

**F**or thus sayth the Lord of hostes. \* Behold a miferable plage shall goo from one people to another, and a great storme water shall arysse from all the endes of the earth. And the same dape shall the Lorde hym selfe slaye them, from one ende of the earth to another. Ther shall no mone be made for any of the, none gathered vp, none buried: but shall lye as dung vpon the ground.

**H**ouene (O ye shepherdes) and crye, spynkle your selues wyth ashes, O ye rames of the flocke: for the tyme of your slaughter is fulfilled, that ye shall slaye one another, and ye shall be scattered and ye shall fail lyke vessels newly made.

**T**he shepherdes shall haue no wape to flye, and the rames of the flocke shall not escape. Then shall the shepherdes crye horriblye, and the rames of the flocke shall mourne: for the Lorde hath consumed the pasture, and the best felde shal be deed, because of the horriblye wrath of the Lorde. They haue forsaken the foldes lyke as a lyon. For the land is waste, because of his furpous crueltie, and for his fearefull indignacion.

### ¶ The xxvi Chapter.

**J**eremy moueth the people to amendment. He taketh of the prophetes and prester an brought to iudgement. Eliah the prophet is killed of Achabim contrary to the will of God.

**I**n the begynnyng of the raynge of Iehokim the sonne of Josiah kynge of Iuda, came this word from the Lorde, sayng. Thus sayth the Lorde

**S**tande in the courte of the Lordes house, and speake vnto all them whiche (oute of the cyties of Iuda) come to do worshyppe in the Lordes house, al the wordes that I comaunde the to saye.

**L**oke that thou kepe not one worde backe, yf (peradventure) they wyll hearken, and turne euery man from hys wyked wape, \* that I maye also repente of the plage whiche I haue determined to bynge vpon them, because of theyr wyked inuentions.

**A**nd after this maner shalt thou speake vnto them. Thus sayth the Lord: yf ye wyll not obey me, to walke in my lawes whiche I haue geuen you and to heare the wordes of my seruantes the prophetes whome I sent vnto you, to saynge vpon my selfe, and sayll lndynge. Yf ye wyll not followe them (I saye) then wyll I do to this house \* as I dyd vnto Sylon, and wyll make this cytye to be abhorred of all the people of the earth. And the preestes, the prophetes, and all the people hearde Jeremys preache these wordes in the house of the Lorde.

**N**ow when he had spoken out all the wordes that the Lorde commaunded him to preache vnto

the people: then the preestes, the prophetes, and all the people toke holde vpon hym, and sayde: thou shalt dye. How darrest thou be so bold, as to saye in the name of the Lorde: it shall happen to this house as it dyde vnto Sylon and this cytye shall be so waste, yf no man shall dwell therein.

**A**nd whē al the people were gathered about Jeremys in the house of the Lorde, the princes of Iuda herde of this rumour, and they came sone out of the kynges palace, into the house of the Lorde, and sat them downe before the \* newe doze of the Lorde. Then spake the preestes and the prophetes vnto the rulers and to all the people these wordes. \* This man is worthy to dye, for he hath preached agaynst this cytye, as ye pour selues haue herde with your eares.

**T**hen sayde Jeremys vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytye all the wordes that ye haue hearde. Therefore amende your wayes, and your aduersementes, and be obedyent vnto the voyce of the Lorde your God: so shall the Lorde repete of the plage, that he hath deuyled agaynst you. Nowe as to me: I am in your handes, do with me as ye thinke expedient and good. But thus shall ye knowe. yf ye put me to death: \* ye shall make your selues, this cytye and all the inhabytours therof guilty of innocent bloude. For this is of a trethe, that the Lorde hath sente me vnto you, to speake all these wordes in your eares.

**T**hen sayde the rulers and the people vnto the preestes and prophetes. This man may not be condemned vnto death, for he hath preached vnto vs in the name of the Lorde our God. The elders also of the lande stode vp, and sayde thus vnto all the people: Micheas, the Morasthite, \* whiche was a prophet vnder Ezechiah kynge of Iuda, spake to all the people of Iuda: Thus sayeth the Lorde of hostes: \* Syon shall be plowed lyke a felde, Ierusalem shall be an heape of stones, and the hyl of the Lordes house shall be turned to an hye wood. Dyde Ezechiah the kynge of Iuda and the people of Iuda put hym to death for this? No verely: \* but rather feared the Lorde, & made theyr prayer vnto hym. For the whiche cause also the Lorde repeted of the plage, that he had deuyled agaynst them. Shulde we then do suche a shamefull dede agaynst our soules? Ther was a prophet also the preached by the name of the Lorde, called Eliah the sonne of Semiah, of Gaththarum: this man preached also agaynst this cytye, and agaynst this lande according to al as Jeremys sayth. Now when \* Ichoakim the king with al the estates & princes had herde his wordes, the kynge went about to slay hym. \* When Eliah perceyued that, he was afraied and fled, and departed into Egypt.

**T**hen Ichoakim the king sent his seruantes into the lande of Egypt: namely Elnathan the sonne of Achboz and certain men with him into Egypt, whiche fetched Eliah out of Egypt, and brought hym vnto kynge Ichoakim, that slay hym with the swerde, and cast his deed bodye into the comen peoples graue. But Achabim the sonne



# The Prophecie

the sonne of Saphan helped Jeremie, that he came not into þe handes of the people to be slaine

## The xxvii. Chapter.

Jeremie at the commaundement of the Lorde for both bondes to the kynge of Iuda and to the other kynges that were nys, whereby they are mannyd to become subiectes unto Nabuchodonosor. He warneth the people and the kynges and rulers, that they be sure not false prophetes.

**I**n the begynnynge of the raygne of Jehoakim the sonne of Josiah king of Iuda, came this worde vnto Jeremie fro the Lorde, which spake thus vnto me. Make the bondes and chaines, and put them aboute thy necke, and sende them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the king of Tyrus, and to the kynge of Sidon: and that by the messengers which shall come to Ierusalem vnto Zedechiah the kynge of Iuda, and bydde the same vnto theyr masters: Thus sayeth the Lorde of hostes the God of Israel, I speake thus vnto your masters. \* I am he, þe made the earth, the men, and þe cattell that are vpon the grounde, with my greute power, and outstretched arme: and haue geue it vnto who it pleased me: \* And now wyl I deliuer al these lades into þe power of Nabuchodonosor the king of Babylon: my seruant. The bestes also of the felde shall I geue him to do him seruite. \* And al people shall serue him, & his sonne, and his chyldees chylde, vntyl þe tyme of the same lade be come also þe manye people and great kynges shall serue him.

**M**oreouer, that people and kyngdom which wyl not serue Nabuchodonosor, and that wyl not put theyr neckes vnder the yoke of the king of Babylon þe same people wyl I vspyt with the swerde, with hungre, with pestilence, vntyl I haue consumed them in his handes, saith the Lorde. \* And therefore folowe not your prophetes, soothsayers, expounders of dreames, charmers and wythches, whiche say vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes to bringe you farre from your lande, and that I myght caste you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kynge of Babylon, and serue hym, those wyl I lette remayne in theyr owne lande (saith the Lorde) and they shall occupye it and dwell therein.

**A**ll these thynges tolde Iredkia the king of Iuda, and said \* Put your neckes vnder the yoke of the kynge of Babylon, and serue hym and his people, that ye maye lyue. Why wylte thou and thy people perishe with the swerde, with hungre, with pestilence lyke as the Lorde hath deuyld for all people, that wyl not serue the kyng of Babilon? \* Therefore geue no care vnto those prophetes (that tell you: ye shall not serue the kynge of Babylon) for they preached you lies nether haue I sent them, saith þe Lorde: howbest they are bold, falsely to prophete in my name, that I myght þe sooner driue you out, and that ye myght perishe with your preachers.

I spake to the prestes also and to al the people: Thus saith the Lorde: heare not the wordes of those prophetes that preache vnto you,

and saye. Beholde, \* the vessels of the Lorde house shall shortly be broughte hither agayne from Babylon: For they prophete lyes vnto you. Heare them not, but serue the kynge of Babylon: that ye maye lyue. Wherefore wyl ye make this cytie to be destroyed? But yf they be true prophetes in verdede, and yf the worde of the Lorde be commytted vnto them, then let them praye the Lorde of hostes, that the remnant of the ornaments (which are in the house of the Lorde, and remayne yet in þe house of the kynge of Iuda, and at Ierusalem) be not carped to Babylon also. For thus hath the Lorde of hostes spoken, concernynge the pylers, the lauer, the seate and the residue of the ornaments that yet remayne in this cytie, whiche Nabuchodonosor the kynge of Babylon toke not. \* when he carped awaye Jeconiah the sonne of Jehoakim kynge of Iuda with all the power of Iuda and Ierusalem vnto Babylon captiue.

Pea, thus hath the Lorde of hostes the God of Israel spoken, as touchynge the residue of the ornaments of the Lorde house, of the kynge of Iudaes house, and of Ierusalem: \* They shall be carped vnto Babylon, and ther they shall remayne vntyl I vspyt them, saith the Lorde. \* Then wyl I bringe them hither agayne. And this was done in the same yere, euen in the begynnynge of the raygne of Zedechiah kynge of Iuda.

## The xxviii. Chapter.

The false prophete of Hananiah the prophet Jeremie the which that the prophete of Hananiah is false, by the example of the other prophetes. He bringe suppers of the Lorde, reproueth Hananiah, propheteinge þe death.

**I**n the fourthe yere of the raygne of Zedechiah kynge of Iuda, in the fyfth moneth, it happened that Hananiah the sonne of Amur the prophete of Sibeon, spake to me in the house of the Lorde in þe presence of þe prestes and of all the people, and sayde: Thus sayth the Lorde of hostes the God of Israel: I haue broken the yoke of the kyng of Babylon, \* and after two yeres wyl I bringe agayne into this place all the ornaments of þe Lorde house, that Nabuchodonosor kynge of Babylon carped awaye from this place, vnto Babylon. Pea I wyl bringe agayne Jeconiah the sonne of Jehoakim the kynge of Iuda hym selfe, with all the prisoners of Iuda (that are carped vnto Babylon) euen into this place, saith the Lorde. For I wyl breake the yoke of the kynge of Babylon.

Then the Prophet Jeremie gaue answere vnto the prophete Hanania before the prestes, and before all the people that were presente in the house of the Lorde. \* And the prophete Jeremie sayde: Amen, the Lorde do that, and graunte the thyng whiche thou hast propheted: that he may bringe agayne all the ornaments of the Lorde house, and restore all the prisoners from Babylon into this place. Neuerthelesse, hearken thou also what I wyl saye, that thou and al the people may heare. The prophetes that were before vs in tyme past, whiche propheted of war or trouble



# The Prophecy

**P**reastes wherein thou wrotest thus vnto hym:  
The Lorde hath ordeyned the to be a preast in  
stead of \* Jehoiada the preast that thou shouldest  
be the chefe in the house of the Lorde, aboue all  
prophetes and preachers, and that thou myghtest  
set them vpon the pylery, or in the stocks.  
Howe happeneth it then, that thou haste not re-  
proued Jeremy of Anathoth, whyche neuer lea-  
ueth of hys prophecyinge? And besyde all this,  
he hath sente vs worde vnto Babylon, & tolde  
vs playnely, that oure captiuite shall longe en-  
dure: that we shulde buyde vs houses to dwell  
therin: and to plante vs gardens, that we maye  
enioye the frutes therof. Whych letter Sopho-  
niah the prest receyued, and let Jeremie the prophete  
heare it. Then came the worde of the Lorde vnto  
Jeremie sayinge sende word to all them that  
be in captiuite on this maner: Thus hath the  
Lorde spoken concernynge Semiyah the Aethi-  
opian: because that Semiyah hath prophec-  
ied vnto you without my commaundment & broughte  
you into a false hope, therefore thus saith the Lorde both  
certifye you Behold, I will vset Semiyah the  
Aethiopian, & hys seed so that none of hys shall  
remayne amonge this people, and none of them  
shall see the good that I will do for this people, sayth  
the Lorde. For he hath preached falsely of the Lorde.

## The xxx. Chapter

The returne of the people from Babylon. God be-  
sheweth the worth that the people is spiritual, the be-  
struction of the enemies of Israel.



**I**n these are the wordes that the Lorde  
sheweth vnto Jeremie, sayng, Thus  
sayth the Lorde God of Israel: \*  
I write vnto you by diligent al the wordes  
that I haue spoken vnto the, in a booke  
for so loo the tyme cometh, sayth the Lorde that  
I will bringe agayne the prisoners of my peo-  
ple of Israel, and Iuda, sayeth the Lorde. For I  
will restore them vnto the lande, that I gaue to  
their fathers, and they shall haue it in possession.  
Agayne these wordes spake the Lorde, concer-  
nyng Israel and Iuda. Thus sayeth the Lorde  
We haue hearde a terrible cry, feare and dysqui-  
etnes, for what eyles doth this synners, that  
I see: Namely that al stronge men smyte, euery  
man hys hand vpon his lorne: as a woman in  
the payne of her trauaile. Who euer take a man  
travayle with chylde: Enquyre thereafter, and  
see. See, all they faces are maruelous pale.

**A**las for this daye, which is so dredeful that  
none maye be likened vnto it, and alas for the tyme  
of Iacob's trouble, for the which he shall yet  
be deliuered. For in that daye sayeth the Lorde  
of hostes I will take hys rocke from of thy neke  
and breake the yokes And straungers shall no  
more serue him, but they shall do seruyce vnto  
the Lorde, and to Dauid their kynge,  
whome I will capte vnto them. And as for  
the, O my seruant Iacob, feare not sayth the  
Lorde and be not afrayed, O Israel. For loo, I  
will helpe the also from farre, and they shall come  
from the lande of they captiuite. And Iacob shall  
turne agayne, he shall be in reste, and haue a pro-  
perous lyfe, and no man shall make hym afrayed.

**F**or I am with the to helpe the sayth the Lorde  
\* And though I shall destroye all the people a-  
monge whom I haue scatered the people I will not  
destroye the, but correct the, \* and that with dys-  
creacion. For I knowe that thou arte in no wyle  
\* without faute. Therefore thus sayth the Lorde  
Thy byroinges are parlous: and thy woundes  
redde to cast the into sickness, There is no man to  
medle with thy cause, or to laye plaster vpon  
or to bynde vp the wounded there maye no man  
helpe the. All thy louers haue forgotten the, and  
care nothyng for the, For I haue geuen the a cru-  
el stroke, and chastened the roughly: and that for  
the multitude of thy mysdoedes for thy synnes  
haue had the ouerhand. Why makest thou mone  
for thyne harme: in dede, thou art sore wounded  
and in perardye, but for the multitude of thy  
mysdoedes and synnes I haue done this vnto the.

\* And therefore all they that deuour the, shall  
be deuoured, and all thyne enemies shall be led in  
to captiuite. All they that make the wast, shall  
be wasted them selues, and al those that rob the  
people I make also to be robbed. For I will geue  
the thy belth agayne & make thy woundes whole  
sayth the Lorde because they reuyled the, as one  
cast away & dyspised. So sayd they is he who  
no man regardeth. For thus sayth the Lorde. Be-  
holde. \* I will bringe agayne the captiuite of  
Iacob: & I will dede his dwellinge place. The  
cittyte shall be buylded in her olde estate, & the hou-  
ses shall haue they right foundation, And out of  
them shall go the sounde of the voyce of ioye.

I will multiplye them, and they shall not be  
fewe I shall endue them with honoure, and no  
man shall subdue them. Theyre chylidren shall be  
as afore tyme, and theyre congregacyon shall con-  
tinue in my syghte. And al those that were them  
I will vset. \* A captaine also shall come of them  
and a pryncce shall sprynge out from the myddes  
of them, hym will I challenge to my selfe and he  
shall come vnto me. \* For what is he that geueth  
ouer hys herte to come vnto me sayth the Lorde  
\* He shall be my people also, and I will be poure  
God. Beholde, on the other syde shall the wyathe  
of the Lorde breake out as a fowle water as a  
myghty whyle wynde, and shall fall vpon the  
heades of the vngodlye.

The terrible dyspleasure of the Lorde shall  
not leaue of, vntill he haue done, and performed  
the intente of hys herte, \* which in the latter day-  
es ye shall vnderstande. At the same tyme sayth  
the Lorde, shall I be the God of all generacions  
of Israel, and they shall be my people.

## The xxxi. Chapter.

The prophecy that the people of Israel shall be restored  
agayne vnto theyr prosperite. To be turned from synne to  
the wylde of God. The byrd of chylde is prophesied. All the  
wylde shall be to theyr wylde. The newe Testament  
and covenante is prophesied. The chylde shall be taught  
in the waye of the Lorde. The synners shall be so remitted, that  
they not once be brought on God's wylde that he be, lead  
of the Jewes, & be buylded agayne at Ierusalem.



**T**hus sayth the Lorde: \* the people of Is-  
rael, whiche escaped in the wylde-  
nes from the swearde, founde grace to co-  
me into theyr rest. Curio shall the Lorde  
nowe also appere vnto me from farre and save,  
I lone



**John. vi. 1** \* I lone the with an euerlastyng lone, therfore  
by my mercy I haue drawen the to me. I wyll  
repayre the agayne, O thou doughter of Israel  
that thou mayst be fast & sure. Thou shalt take  
thy tabrets agayn, and go forth with them that  
leade the daunce. Thou shalt plante vynes a-  
gayne vpon the hylls of Samaria, & the grape  
gatherers shall plant, and comenly eate of it.

**25** For the dayes shall come when the watch-  
men vpon the mount of Ephraim shall crye, a-  
ryse, \* let vs go vnto Sion to our Lord God  
for thus sayth the Lord: Reioyce with gladnes  
because of Jacob, crye vnto the head of the Gen-  
tyles: speake out, syng and sape: O Lord saue  
thy people, the remnaunt of Israel, and make  
them whole. Beholde, I wyll byngne them a-  
gayne from out of the north lande, and gather  
them from the endes of the worlde, with the  
blynde and lame that are amonge them, with  
the women that be great with chylde, and suche  
as be also deliuered: and the company of them  
that come agayne, shall be great.

They shall come wepyng & with mercifull  
pitye wyll I byngne them byther agayne, I wyll  
leade them to the ryuers of water in a straght  
waye, where they shal not stumble. \* For I am  
Israel's father, & Ephraim is my first borne.

Heare the worde of the Lord, O ye Gen-  
tyles, preache in the ples, that I ye farre of, and  
saye: he that scattered Israel, shall gather hym  
together agayne, and shall kepe hym, as a shep-  
herde doth his flocke. For the Lord hath rede-  
med Jacob, and ryd hym from the hande of the  
violent, and they shall come, & reioyce vpon the  
hyll of Sion, and shall haue plenteousnesse of  
goodes, whiche the Lord shall geue them. A-  
mely, wheate, wyne, oyle, ponge shepe & calues.  
And they: conspyence shall be as a well watered  
garden, for they shall no more be hungry.

Then shall the mayde reioyce in the daunce,  
ye, bothe yonge and olde folkes. For I wyll  
turne they: sorowe into gladnes, and wyll com-  
forte them from they: sorowes and make them  
topfull. I wyll powre plenteousnesse vpon the  
herdes of the preastes, & my people shal be satis-  
fied with my goodnes, sayth the Lord.

Thus sayth the Lord: \* the voyce of heuy-  
nesse, wepyng & lamentacion was herde on hye  
euen of Rachel, mournyng for her children, and  
wold not be comforted, because they were a way.

But now sayth the Lord, leaue of from we-  
pyng and cryenge, withholde thynne eyes from  
teares, for thy labour shall be rewarded, sayth  
the Lord And they shal come agayne out of the  
lande of they: enemyes. Yee, euen thy posterite  
shall haue consolacyon in this, sayth the Lord,  
that thy chylidren shall come agayne in to they:  
owne lande. Moreover, I herde Ephraim, that  
was led a way captiue, complayne on this ma-  
ner. \* O Lord, thou hast correct me, & thy cha-  
stynge haue I receaued, as an vntamed calfe.  
\* Conuert thou me, and I shal be conuerted: for  
thou art my Lord God: Yee, as soone as thou  
turnest me, I shall reforme my selfe: & when I  
vnderstand, I shall smyte vpon my thigh. For

verely I haue comytted shamefull thynges. For  
I haue borne & reproke & confusyon of my yowth  
vpon thys complayne, I thought thus by  
my selfe. \* is not Ephraim my dere sonne? Is he  
not the chylde, to the whome I haue had all my  
myghte and pastyme? For sens the tyme that I  
sprang comened wyth hym, I haue hym euer in re-  
membraunce: therfore, my very herte dyspeth  
me vnto hym, gladye and louingly wyll I haue  
mercy vpon hym sayth the Lord: Set & watch  
men, proude teachers for &: set thynne herte vpon  
the ryghte waye, that thou shouldest walke, and  
turne agayne, O thou doughter of Israel, turne  
agayne to the ctyes of thynne. Howe longe wyll  
thou go astraye, O thou shipwreke doughter?  
For the Lord wyll worke a newe thyng vpon  
earthe. A woman shall compasse a man.

For thus sayth the Lord of hostes the God  
of Israel It wyll come therto, that when I haue  
broughte Iuda out of captiuite, these wordes  
shal be hearde in the lande and in hys ctyes. The  
Lord whych is the sayre \* bydegrome, or rygh-  
teousnesse, make the fructfull. O thou holy hyll.  
And there shall dwell Iuda and all her ctyes, &  
shepherdes, and husbandmen. For I \* shal fede  
the hungry soule and refreche all faynte hertes.  
When I heardet hys, I came agayne to my selfe,  
I mused, lyke as I had ben wakid out of a sweet  
sleepe. Beholde, sayth the Lord, the dayes come  
that I wyll sowe the house of Israel & the house  
of Iuda, wyth men and wyghte.

\* Yee, it shal come therto, that lyke as I haue  
gone aboute in tymes past to rote them oute, to  
scattere them, to breake them downe, to destroye  
them, and chasten them. Euen so wyll I also go  
dply gently aboute, to buyde them vpon agayne, &  
to plante them sayth the Lord. \* Then shall it  
no more be sayde the fathers haue eaten a sower  
grape, and the chylidrens teth are set on edge for  
euery one shal dye for his owne mysdede: so that  
whoso eateth a sower grape, hys teth shal be set  
on edge. \* Behold, the dayes come, sayth & Lord  
that I wyll make a newe couenaunt with & house  
of Israel and wyth the house of Iuda: not after  
the couenaunt that I made with they: fathers,  
when I toke them by the hand and led them out  
of the lande of Egypte: whycor couenaunt they  
broke: yee, euen when I as an husband had rule  
ouer them sayth the Lord. \* But thys shal be  
the couenaunt that I wyll make with the house  
of Israel after those dayes sayth the Lord. \* I  
wyll plante my lawe in the inward partes of  
them, and wyte it in they: hertes, & and wyll be  
they: God, and they shal be my people.

And from thence forth, shall no man teache  
hys neyghboure or his brother, and saye: knowe  
the Lord. But they shal all knowe me from the  
lowest vnto the hyeste, sayth the Lord. For I  
wyll forgene they: mysdedes, and wyll neuer re-  
membere they: synnes any more. Thus sayth the  
Lord, whych gaue the: sunne to be a lyght for  
the daye, and the moone and starres to shyne in &  
nyght: whiche moueth the see, so that the floudes  
therof wate scarce: his name is the Lord of ho-  
stes. Lyke as thys ordynance shall neuer be  
It is taken



# The Prophecye

taken oute of my syghte, sayeth the Lorde. So shall the scribe of Israel neuer cease, but alwaye be a people before me.

**G** Moreover, thus sayth the Lord lyke as the heauen above can not be measured, and as yf fowndacions of the earth beneth maye not be sought oute. So wyl I also not caste oute the whole scribe of Israel, for that they haue corrupted: sayth the Lorde. Beholde, the dayes come, sayth the Lorde: that the cytie of the Lorde shal be enlarged from the \* towre of Hananeel, vnto the gate of the corner wall. From thence shall the cyght measure be taken before her vnto the hyll toppe of \* Gareb, and shal come aboute Gaath, and the whole vallepe of the dead cackalles, and of the asches, and all the felde vnto the broke of Cedron: and vnto the corner of the horsgate to ward the East wher as the Sanctuarie of the Lorde also shal be set. And when it is now buyled, and set vp of thys fashion, it shall neuer be broken nor caste downe any more.

## The xxxii Chapter.

**I**eremye is cast into the pylson, because he prophesied that the kinge of Babilon, by the felde that Ieremye bought at the commandement of the Lorde, to signifye, that the people shulde come agayne to thys owne possession. The people of God are hys seruantes and he is thys Lord. To feare God is Goddes gyfte, to the extent that synners maye be saved.

**A** These wordes spake the Lord vnto Ieremye, in the tenth yere of zedekiah kyng of Iuda: whiche was the cyghtene yere of Nabuchodonosor, wher tyme as the kyng of Babilons hooftelapdespege vnto Ierusalem. But Ieremye the Prophete laye bounde in the court of the pylson, whiche was in the kyng of Iudas house: wher zedekiah kyng of Iuda coulde hym to be layde, because he had prophesied of Ieremye. Thus sayth the Lorde: \* Beholde, I wyl deliuer thys cytye into the handes of the kyng of Babilon, whiche shal take it. As for zedekiah the kyng of Iuda, he shall not be able to escape the Chaldees but surely he shal come into the handes of the kyng of Babilon whiche shal speake wyth hym mouth to mouth: and one of them shal lye another in the face. And zedekiah shal be caried vnto Babilon, and there shal he be, vntill the tyme that I vspyt hym sayth the Lorde. But yf thou takest in hande to fight agaynst the Chaldees thou shalt not prospeere.

And Ieremye sayde: thus hath the Lord spoken vnto me. Beholde, Hananeel, the sonne of Selum thys vncles sonne, shal come vnto the and require the to redeime the lande that lyeth in Anatoth vnto thy selfe: for by reason of hynged it is thy cyght to redeime it, and bye it oute.

And Hananeel, myne vncles sonne came to me in the court of the pylson, accordyng to the worde of the Lorde and sayde vnto me: Buy my lande, I praye the: that lyeth in Anatoth in the countrepe of Ben Iamin: for by heritage I haue cyght to lose it out for thy selfe, therfore redeime it. Then I perceyued that thys was the commaundement of the Lorde, and so I bought the lande from Hananeel of Anatoth, myne vncles sonne and wayed hym thre the money: euen seven sy-

cles, and ten syluer pence.

I caused hym also to make a wytyng, and to seale it: and called recoorde therby, and wayed hym there the money vpon the weyghtes. So I toke the cyndence with the coppe when it was orderly sealed & red it ouer, and I gaue the cyndence vnto Baruch the sone of Seriah, the sone of Maasiah in syght of Hananeel, my cosyn, and in the presence of the wytnesses, that he named in the cyndence: and before all the Jewes that were therby in the court of the pylson.

I charged Baruch also before them, saying. The Lorde of hostes the God of Israel commaundeth the, to take this sealed cyndence with the coppe: and to lye it in an erthen vessel, that it may longe contynue. For the Lorde of hostes, the God of Israel hath determined that houses felde, and vyneyardes shal be possessed agayne in this lande. Now when I had deliuered the cyndence vnto Baruch sone of Seriah, I besought the Lorde, saying. O Lorde God, \* it is thou that hast made heauen and earth with thy great power and hys arme, and there is nothing hyd fro the. \* Thou shewest mercy vpon thoufandes, thou recompenseth the wyckednes of the fathers, vnto yf some of the chyldezen that come after them. Thou art the great & myghty God, whose name is the Lorde of hostes: greate in counsell, and excellent in worke. Thine eyes loke vpon all the wayes of mens chyldezen, \* to rewarde euery one after his waye: and accordyng to the frutes of his inuencions.

Thou hast done great tokens and wonders \* in the lande of Egypt, as we se this daye vpon the people of Israel, & vpon those men, to make thy name great, as it is come to passe this day. Thou hast brought thy people of Israel out of the lande of Egypt with tokens, with wonders with a myghty hand, with a stretched out arme and with greate terriblenesse: and hast gyuen them this lande, lyke as thou haddest promised vnto they fathers. Namely, that thou woldest gyue them a lande, that floweth with mylke and honye. \* Now when they came therin, and possessed it they folowed not thy voyce, & walked not in thy lawe, \* but all that thou commaundest them to do, that haue they not done, & therfore come all these plagues vpon them.

Beholde, there are bulworkes made nowe against the cyty to take it and it shall be wonne of the Chaldees that besyge it with swearde, with hunger, & drath: and loke what thou hast spoken, that same shal come vpon them.

For lo, all thynges are present vnto the. Yet (sayst thou vnto me O Lorde God) and commaundest me, that I shal loose a peece of lande vnto my selfe, & take wytnesses thereto: and yet in the meane season the cytye is deliuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me saying. Behold I am the Lord God of all flesh is there any thyng then to harde for me. Therfore thus sayth the Lorde: \* Behold, I shall deliuer this cytye into the power of the Chaldees, and into the power of Nabuchodonosor, the kyng

Gen. 1. 10  
Gen. 1. 10

Ex. 33. 11. 12

Roma. 11. 10

Ex. 17. 15  
to the 1. 15  
chapter.

Gen. 1. 11  
Gen. 1. 11  
Gen. 1. 11

Gen. 1. 11  
Gen. 1. 11



kyng of Babylon, they shall take it.

For the Chaldees shall come and wyne this cite, and set fyre vpon it, and burne it, with the gorgeous houses, in whose parlours they haue made sacrifice vnto Baal, and powred dypnke offerpnces vnto straunge goddes, to prouoke me vnto wrath. For seynge the chyldren of Israel, and the chyldren of Juda haue wrought wyckednes before me euer from theyr youth vpon what haue they els done but prouoked me with the workes of their owne handes, sayth the Lord.

What hath this ctyte ben els but a prouoking of my wrath, euer sence the day that they buylded it, vnto this houre wherein I cast it out of my syght, bycause of the great blasphemys of the chyldren of Israel and Juda, whiche they haue done to prouoke me yee they, their kynges theyr prynces, theyr prestes, theyr prophetes, the men of Juda, & the ctytezens of Jerusalem.

**J** \* When I stode vpon the wall, and taught them & instructed them, they turned their backs to me and not their faces. They wolde not heare, to be reformed & correct, & but set theyr ydols in the house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal, in the valley of the chyldren of Hennom, to voue theyr sonnes & daughters vnto Moloch, which I neuer commaunded them, neyther came it euer in my thought to make Juda synne with suche abhominacyon. And now therfore, thus hath the Lord God of Israel spoken, concernynge this cite, which (as ye your selues confesse) shall be deliuered into the hande of the kyng of Babylon when it is wonne with the swearde, with hunger, and with pestilence. \* Scholde, I wyl gather them togyther from all landes, wherein I haue scatred them in my wrath in my fearfull & great displeasure, & wyl bring them agayn vnto this place, where they shall dwell safely. And they shall be my people, & I wyl be theyr God.

**G** \* And I wyl geue them one hert & one way, that they may feare me al the dayes of their life that they & theyr chyldren after them may prosper. \* And I wyl set vpon euery lastyng covenant with them. Namely, that I wyl neuer cease to do them good, and that I wyl put my feare in their hartes, so that they shall not runne awaye from me. \* Yee, I wyl haue a lust, and pleasure to do them good, & faithfully to plant them in this lande with my whole herte, & with all my soule. For thus sayth the Lord. I like as I haue brought all this great plage vpon this people, euen so wyl I also bring vpon them all the good that I haue promysed them. And men shall haue theyr possessions in this lande: wherof ye saye now, that it shall neuer be inhabited of the people, nor of catell: but be deliuered into the handes of the Chaldees. Yee, lande shall be bought for money, and euynences made therevpon, & sealed before wytnesses in the countrey of Ben Jamin, and rounde about Jerusalem, in the ctytes of Juda, in y ctytes that are vpon the mountaynes, & in them that lye beneth yee, and in y ctytes that are in y south. For I wyl bring theyr prisoners hyther agayne, sayth the Lord.

The xxxiii. Chapter.

The prophete is monyfyed of the Lord to praye for the deliuerance of the people, whiche the Lord promysed: God for geueth spynnes, and doth graciously to the people, for his owne renowne. Of the birth of Chyche. The kyngdome of Chyche is & shal neuer be ended.

**N**ow, the worde of the Lord came vnto Jeremyc on this maner, \* when he was yet bounde in the Courte of the pylson. Thus sayeth the Lord, whych shal plet the thyng that he speaketh the Lord whych persourmeth the thyng that he taketh in hande, euen he whose name is the Lord. \* ctyte vnto me and I wyl answere, and shew y greute and hye thynges, whych were vnknowe vnto the. Thus I saye spake the Lord God of Israel, concernynge the houses of this ctyte and the houses of the kyng of Juda, & they are broke thowowe the ordynauce & the swearde: Because the inhabytors of this ctyte haue come to fyght against y Chaldees, and they are fylled with the deade karkases of men whome I haue slayne in my wrath and dyspleasure: when I turned my face from this ctyte, because of all her wyckednesse. Scholde sayth the Lord, I wyl repayre and heale theyr woundes, and make them whole I wyl open them the large treasure of peace and truth. And wyl retorne the captiue of Juda and Israel: and wyl set them vpon agayn as they were afore. \* From all misedes, wherein they haue offended agaynst me, I wyl clense them.

And all theyr blasphemys whych they haue done agaynst me, when they regarded me not, I wyl forgeue them. And this shal get me a name a prayse, and honour amonge all the people of y earth whiche shall heare all the good that I wyl shewe vnto them yee, they shall be as a prayse, and as a stoned at all the good dedes and benefytes y I wyl do for them. Moreover, thus sayth the Lord: \* In this place where of ye saye that it shall be a wyldernesse, wherein neither people nor catell shall dwell: in lyke maner in the ctytes of Juda and wythoute Jerusalem (whych also shall be so voyde, that neyther people nor catell shall dwell there) shall the voyce of gladnesse be heard agayne, the voyce of the bydegrome and of the byde, & voyce of them that shall syng: \* Prayse the Lord of hostes, for he is louynge and hye merce endureth for euer, and the voyce of them that shall offer vpon giftes in the house of y Lord. For I wyl restore the captiue of this land, as it was afore sayth the Lord. Thus sayth the Lord of hostes, It shall come yet therto that in this lande, which is voyde from men and catell and in all the ctytes of the lande, there shall be set vpon shepheardes cotages: in the ctytes vpon the mountaynes and in the ctytes that lye vpon the playne, and in the ctytes of the south.

In the lande of Ben Jamin, in the feldeg of Jerusalem, and in the ctytes of Juda shall the shepe be nombred agayne, vnder the hande of hym, that selleth them, sayth the Lord. \* Beholde, the tyme cometh, sayth the Lord, that I wyl persourme that good thyng, whych I haue promysed vnto the house of Israel, and to the house of Juda.

In those



# The Propheeye

In those dayes and at the same tyme, I wyl  
lynge forth vnto Dauid, the braunch, of rygh  
teousnesse, and he shall do equitie and ryghteou  
nesse in the lande. In those dayes, all Iuda be  
helped, and Ierusalem shall dwell safe, and he  
shall call her, is euen God our ryghteousnesse. For  
thus the Lorde promyseth \* Dauid shall neuer  
want one to sit vpon the throne of his house of Is  
rael: \* neyther shall the prestes and Leuites  
wante one to offer alwaye before me burnt of  
feringes, to kindle the meate offeringes, and to  
prepare the sacryfices.

And the worde of the Lorde came vnto Jere  
mye after this maner. Thus sayth the Lorde:  
Make the couenaunt \* whiche I haue made woth  
daye and nyght be broken, that there shulde not  
be daye and nyght in due season: Then make my  
couenaunt also be broken, whiche I made with  
Dauid my seruaunt, so he not to haue a sonne  
to raygne in his throne, so shall also the prestes  
and Leuites neuer faile, but seme me. \* For  
lyke as the starres of heauē maye not be nombred  
neyther the sande of the see me sured: so wyl I  
multiplye the sede of Dauid my seruaunt, and  
the Leuites, my mynisters.

Moreover, the worde of the Lorde came vnto  
Jeremye, sayinge: Considerest thou no what  
this people speaketh? They saye: (as they saye)  
hath the Lorde chosen, and those same two hath  
he cast away. For so they haue despyed my peo  
ple, and they reputed them as though they were  
no people. Therefore thus sayth the Lorde: If I  
haue made no couenaunt woth daye and nyght,  
and geuen no statute vnto heauen and earth: the  
wyl I also caste awaye the sede of Iacob & Da  
uid my seruaunt, so that I wyl take no pynce  
out of his sede, to rule the posterite of Abraham  
Isaac and Iacob. But yet I wyl turne agayne  
they captiuite, and be mercifull vnto them.

## The xxxiii. Chapter.

Be thou wylleth that the kinge of the kinge of Babelon  
be geuen into the handes of the kinge of Babelon. For he rebuketh  
them that broughte such of theyre brethren into captiuite, as  
were parsones to go at theyr lyberte.

These are the wordes whiche the Lorde  
spake vnto Jeremye \* What tyme as  
Nabuchodonozor the kyng of Babil  
lon & all his hostes (out of all the king  
domes that were vnder his power) and all his  
people fought agaynst Ierusalem, and all the  
citizens thereof. Thus sayth the Lorde God of Is  
rael: Go, and speake to zedekiah the kyng of Ju  
da, and tell hym: The Lord sendeth this word  
vnto thee. \* I wyl deliuer this cite into his hand  
of the kyng of Babilon: he shall burne it, and  
thou shalt not escape his handes, but shalt be led  
awaye prisoner, and deliuered into his power.  
Thou shalt loke the kyng of Babilon in the face  
and he shall speake woth the mouth to mouth &  
then shalt thou go to Babilon. Yet heare the  
worde of the Lorde, O zedekiah, kyng of Ju  
da: Thus sayth the Lorde vnto the. Thou shalt  
not be slayne woth the swearde, but shalt dye in  
place. \* Lyke as thy forefathers the kinges, thy  
progenytors were brent: so shalt thou be brent  
also, & thy mourning they shall say: Oh Lord

For thus haue I determined, sayth the Lorde.

Then sayd Jeremye the prophete all these  
wordes vnto zedekiah kyng of Iuda in Ierusa  
lem. What tyme as the kyng of Babilons host  
besieged Ierusalem, & the remnant of the cyties:  
Samel, Lachis and Azekah, which yet remay  
ned of the \* stronge fenced cyties of Iuda.

These are the wordes that the Lorde spake  
vnto Jeremye the prophete, when zedekiah was  
agreed with all his people at Ierusalem, that there  
shulde be proclaymed \* a libertie, so that euery  
man shulde let his seruaunt & handmayde go  
fre: Hebrue, and Hebruelle, and no Iewe holde  
his brother as a bondman. Nowe as they had  
consented, all the princes, & all the people which  
had gathered vnto this agreement, & euery man  
shulde set at libertie his bonde seruaunt, & bond  
woman, & no longer to holde them bonde, euen  
so they were obedyent, and let them go fre. But  
afterwarde they repented and toke agayne the  
seruauntes and handmaydens, whom they had  
let go fre, and so made them bonde agayne.

For the whiche cause the worde of the Lorde  
came vnto Jeremye from the Lorde hym selfe,  
sayinge: Thus sayth the Lorde God of Israel.

\* I made a couenaunt with your fathers, when  
I brought them out of Egypt, (that they shulde  
nomore be bondmen) sayinge: When seuen peres  
are out, euery man shall let his bought seruaunt  
an Hebrue go fre, if he haue serued hym seuen pe  
res. But your fathers obeyed me not, and herke  
ned not vnto me. As for you, ye were now tur  
ned, and dyd ryght before me in that ye proclay  
med, euery man to let his neyghbour go fre, and  
in that ye made a couenaunt before me, in my tem  
ple that beareth my name. But yet ye haue tur  
ned your selues agayne, & blasphemed my name.  
In this, & euery man hath requyred his seruait  
and handmayden agayne, whom ye haue let go  
quyte and fre, and compelled them to serue you  
agayne, & to be your bondmen, and bondwomen.  
And therefore thus sayth the Lorde ye haue not  
obeyed me, euery man to proclayme freedom vnto  
his brother and neyghbour: wherfore I wyl  
call you vnto a freedom, sayth the Lorde: euen  
vnto the swearde, to the pestilence & to hunger,  
and wyl make you to be plagued in all the king  
domes of the earth. Yet, those men that haue bro  
ken my couenaunt, & not kept the wordes of the  
appoyntment which they made before me, when  
\* they bewed & calfe in two, & when there went  
thorow the two halves thereof: the princes of Ju  
da, the princes of Ierusalem, the gelded men, the  
prestes, and all the people of the lande, whiche  
went thorow the two spedes of the calfe  
Those men wyl I gyue into the power of the  
enemies, and into the handes of them that fo  
lowe vpon theyr lyues.

\* And theyr dead bodies shalbe meate for  
the fowles of the ayre, and beasts of the felde. As  
for zedekiah the kyng of Iuda and his princes,  
I wyl deliuer them into the power of theyr ene  
mies, and of them that desyre to slay them, and  
into the hande of the kyng of Babilons host, which  
\* now is departed from you. But thow me my

comau



commaundement (sayth the Lorde) they shall come agayne before this cite, they shall fyght agaynst it: wyne it, and burne it: Moreover, I wyll lape the ctytes of Iuda so waste, that no man shall dwell therein.

The. xxxv. Chapter.

*The propoundeth the abedience of the Rechabites, & there by confoundeth the pryde of the Iues. The commaundement of Ionadab, the father of the Rechabites. The threatenynge punishment vnto the rebellious Iewes. He promyseth p'seruation vnto the Rechabites, for theyr abedience.*

**I**n the wordes which the Lorde spake vnto Jeremie, in the raygne of Iehoa-  
him the sonne of Josiah kynge of Iuda are these. Go vnto the house of the  
Rechabites, & call them out, and brynge them to the house of the Lorde into some commodious place, & geue them wyne to drynke. Then  
toke I Iazaniah, the sonne of Jeremie the sonne of Habazniab, & his brethren, & all his sonnes, and the whole housholde of the Rechabites: and brought them into the house of the Lorde, into the closet of the chyldren of Hanan, the sonne of Jegedai: the man of God, whiche was by the closet of the prynces, that is aboue the closet of Ehasiah the sonne of Helum, whiche is the treasurer. And before the sonnes of the kyned of the Rechabites, I set pottes full of wyne and cuppes, and sayd vnto them: Drynke wyne. But they sayd: we wyl drynke no wyne: for Ionadab the sonne of Rechab our father commaunded vs, saying: Pee and your sonnes shall neuer drynke wyne, & buylde no houses, sowe no seede: plant no vyues, yee ye shall haue no vynyardes but for all your tyme, ye shall dwell in tentes, that ye may lye long in the lande wherin ye be straungers. Thus haue we obeyed the commaundement of Ionadab the sonne of Rechab our father, in all þe hath charged vs, & so we drynke no wyne all our lyfe longe: we nor our wyues our sonnes & our daughters. Neither buylde we any house to dwell therein, we haue also amonge vs neyther vynyardes, nor corne lande to sowe: but we dwell in tentes, we obey, & do accordyng vnto all þe Ionadab our father commaunded vs.

But now that Nabuchodonosor the kynge of Babylon came vp into the lande, we sayde: come, let vs go to Ierusalē, that we may escape the host of the Chaldees and the Assyrians, and so we dwell now at Ierusalem. Then came the worde of the Lorde vnto Jeremie, sayinge: Thus sayth the Lorde of hostes the God of Israel: Go and tell the men of Iuda and the inhabitours of Ierusalē: Wyl ye not be resourmed to obey my wordes, sayth the Lorde? The wordes whiche Ionadab the sonne of Rechab commaunded his sonnes, that they shuld drynke no wyne, are fast and surely kepte for vnto this day they drynke no wyne, but obey theyr fathers commaundement. But as for me, I haue stande vp early, I haue spoken vnto you, & geue you earnest warnynge: and yet haue ye not ben obedyent vnto me. Yee, I haue sent my seruantes all þe prophetes vnto you, I rose vpearly, & sent you word, sayinge: Turne you now euery man from his wycked way: amende your lyues, and go not after straunge goddes to worshipp them:

that ye may contynue in the lande wyche I haue geuen vnto you and pour fathers, but ye wolde neyther heare me, nor folowe me.

The chyldren of Ionadab Rechabs sonne, haue stedfastly kepte theyr fathers commaundement, that he gaue them, but this people is not obedyent vnto me. And therefore thus sayth the Lorde of hostes the God of Israel: Beholde, I wyll brynge vpon Iuda, and vpon euery one that dwelleth in Ierusalem, all the trouble that I haue deuyled agaynst them. \* For I haue spoken vnto them, but they wolde not folowe: I haue called vnto them, neuerthelesse, they wolde geue me no answer: Jeremie spake also to the householde of the Rechabites: Thus sayth the Lorde of hostes the God of Israel. For so much as ye haue obeyed the commaundement of Ionadab your father, and kepte all his preceptes, and done accordyng vnto all þe he hath bydden you. Therefore thus sayth the Lorde of hostes the God of Israel. \* Ionadab the sonne of Rechab shall not fayle, but haue one out of his stock, to stand alwaye before me.

The. xxxvi. Chapter.

*Baruch wryteth, as Jeremie subiect the booke of the curse agaynst Iuda & Israel. He is sent wth the booke vnto the people and readeth it before them all. He is called before the rulers and readeth it before them also. The rulers shew vnto the kynge the wordes of the booke. Jehudi taketh the booke and readeth a litle of it, and caeth it in the fyre. There is another wryt at the commaundement of the Lorde.*

**I**n the fourth yere of Iehoakim þe sonne of Josiah the kynge of Iuda, came the worde of the Lorde vnto Jeremie, sayinge. \* Take a booke, and wryte therein all the wordes that I haue spoken to þe agaynst Israel, agaynst Iuda, and agaynst all the people, from the tyme that I beganne for to speake vnto the (in the raygne of Josiah, vnto this daye. That when the house of Iuda heareth of the plage, whych I haue deuyled for them they maye peradventure, turne euery man from his wycked waye: that I maye forgiue theyr offences and synnes. Then dyd Jeremie call Baruch the sonne of Neriah: and Baruch wryte in the booke at the mouth of Jeremie all the wordes of the Lorde, wyche he had spoken vnto hym.

And Jeremie commaunded Baruch sayinge. I am in pylson, so that I maye not come into the house of the Lorde: therefore go thou thyself and reade the booke that þe hast wrytten at my mouth. Namely, the wordes of the Lorde and reade the in the Lordes house vpon the fastyng day, & the people, whole Iuda, and all they that come oute of the ctytes may heare. Peradventure, they wyl pray my help before the face of the Lorde, & turne euery one from his wycked waye. For great is the wrath and dyspleasure, that the Lorde hath taken agaynst this people. So Baruch þe sonne of Neriah dyd accordyng vnto all that Jeremie the prophet commaunded him readyng þe wordes of þe Lorde out of þe booke in þe Lordes house. And this was done in þe fyft yere of Iehoakim þe sonne of Josiah kynge of Iuda, in the ix moneth, when \* it was commaunded, that all the people of Ierusalem shuld fast before the Lorde: & they also þe were come from þe ctytes of Iuda vnto Ierusalē.

III. iiii. Then



# The Prophecy

**E** Then read Baruch the wordes of Jeremie oute of the booke wrythin the house of the Lord: oute of the tresury of Samariah & sonne of Saphan the scribe, whiche is besyde the hyer losse of the \* newe doore of the Lordes house. that all the people myght heare. Now when Micheah & sonne of Samariah, the sonne of Saphan had hearde all the wordes of the Lord oute of þ booke he wente downe to the kynges palace into the scribes chambers, for that all the princes were set. Elisama the scribe, Dalaiab the sonne of Semel, Elnathan the sonne of Achbor, Samariah the sonne of Saphan, sedeciah the sonne of Hananiah, with all the princes. And Micheah tolde them all the wordes þ he hearde Baruch reade oute of the booke before the people.

**D** Then all the princes sent Jehudi the sonne of Nathaniab, the sonne of Selamiah, the sonne of Chusi, unto Baruch, sayinge: Take in thyne hande the booke, where oute thou hast red before all the people, and come. So Baruch the sonne of Seriah, toke the booke in hys hande, and came unto them. And they sayde unto hym: Spytte downe and make the booke, that we maye heare also. So Baruch red that they myght heare. Nowe when they had hearde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wyll certysse the kyng of all these wordes. And they examyned Baruch, sayinge: tell vs howe dydest thou wrytte all these wordes out of hys mouth. Then Baruch answered them: He spake all these wordes vnto me w hys mouth, and I wrote them in the booke.

**E** Then sayde the princes vnto Baruch: So thy waye, byde the with Jeremie, so that noman knowe where ye be: And they went into þ kyng to the court. But they kepte the booke in the chambze of Elisama the scribe, and tolde the kyng all the wordes that he myght heare. So þ kyng sent Jehudi to fet hym the booke whiche he broughte out of Elisama the scribes chambze. And Jehudi red in it that the kyng and all the princes whiche were aboute hym myght heare. Nowe the kyng sat in the wynter house, for it was in the ii moneth, and ther was a fyre before hym. And when Jehudi had red thre or foure leues therof, he cut the booke in peces w a penknife and cast it into the fyre vpon the harty vntill þ booke was ail brent in the fyre vpon the harty.

**A** Yet noman was abashed thereof, or rente hys clothes: neyther the kyng hym selfe, nor his seruantes, though they hearde all these wordes. Neuerthelesse, Elnathan, Dalaiab, and Samariah besoughte the kyng that he wolde not burne the booke: not withstanding the kyng wold not heare the but commaunded Jerabinael the sonne of Amelech, Baraiab the sonne of Ezrell, and Selamiah the sonne of Abdiel, to laye handes vpon Baruch the scribe, & vpon Jeremie the prophet but þ Lord kept them out of syght. After nowe that the kyng had brent the booke and þ sermons which Baruch wrote at þ mouth of Jeremie, the worde of the Lord came vnto Jeremie, sayinge: Take an other booke and wrytte in it all the fore sayde sermons, that were

wrytten in the fyrst booke, whiche Jehoakym the kyng of Juda hath brente.

And tell Jehoakim the kyng of Juda thus & sayth the Lord: thou hast brent the booke, and thoughtest within thy selfe: Why hast þ wrytten therein, that þ kyng of Babylon shall come and make this lande waste. so þ he shall make bothe people and catell to be out of it. Therfore thus the Lord sayth of Jehoakim the kyng of Juda. \* There shall none of his generacyon sit vpon þ throne of David. His dead corse shall be cast out, that the heat of the daye, & the frost of the nyght may come vpon hym. And I wyl visit the wyckednes of hym, of his seide, & of his seruantes. Moreover, all the euyl that I haue promysed them (though they hearde me not) wyl I bring vpon them, vpon the inhabitants of Jerusalem, & vpon all Juda. Then toke Jeremie another booke, & gaue it Baruch þ scribe the sonne of Seriah, which wrote therein out of the mouth of Jeremie, all the sermons that were in the fyrst booke, whiche Jehoakim the kyng of Juda dyd burne. And there were added vnto them many mo sermons then before.

## The xxxvii. Chapter.

Zebediah succeded Conania. He sentech unto Jeremie to praye for hym. Jeremie saynge unto the lande of Babilon: Myn is taken. He is beaten and put in prison. He is deliuered to be brought to Babilon.

**Z**edekiah the sonne of Josiah \* whiche was made kyng thowowe Nabuchodonosor kyng of Babylon, raygned in the lande of Juda, in the citie of Cononiah the sonne of Jehoakim. But neyther he nor his seruantes, nor the people in the lande wolde obey the wordes of the Lord, whiche he spake by the prophete Jeremie. \* Neuerthelesse, Zebediah þ king sent Jehucal the sonne of Seleimiah, & Sophoniah þ sonne of Maasiah þ priest to the prophete Jeremie, sayinge: O praye thou vnto the Lord our God for vs. Now Jeremie walked fre amonge the people at that tyme, and was not put in prison as yet. \* Pharaos host also was come out of Egypt. whiche when the Chaldees that besyged Jerusalem perceyued, they departed from thence. Then came þ worde of the Lord vnto the prophet Jeremie, sayinge: Thus sayth þ Lord God of Israel, this answer shall ye geue to the kyng of Juda that sent you vnto me for counsaile. \* Behold, Pharaos hoste whiche is come forth to helpe you, shall returne to Egypt into his owne lande. but the Chaldees shall come agayn and fyght agaynst this cite, wyne it, & set fyre vpon it. For thus sayth the Lord: discerne not your owne myndes, thynkyng on this maner. Thus, þ Chaldees go not to theyr waye fro vs. No, they shall not go theyr waye. For though ye had slayne the whole host of the Chaldees that besyge you, and euery one of the slayne laye in his tent, yet shulde they stande vp and set fyre vpon this cite.

Nowe when the hoste of the Chaldees was broken vp from Jerusalem, for feare of þ Egyptians arisynge. Jeremie went out of Jerusalem, towarde the lande of Ben Jamin, to gette hym from amonge the people.

And



**And** when he came vnder Beniamyns porte there was a porter, called Jereph, the sonne of Selemph the sonne of \* Hananiah, whiche fell vpon hym, and toke hym, sayinge thy mynde is to runne to the Chaldees. Then sayde Jeremie It is not so, I go not to the Chaldees. Neuertheles, Jereph wolde not beleue hym but brought Jeremie bound before the prynces. Wherefore the prynces were angry w<sup>th</sup> Jeremie, & smote hym and layde hym in prison in the house of Jonathan the scribe. For he was the ruler of the prison. Thus was Jeremie put into the dongion & prison, and so laye there a longe tyme. & Then Jereph the kynge sent for hym, and called him and asked hym quyetly in hys owne house, sayinge thynkest thou thys busynes (that nowe is in hand) cometh of the Lord? Jeremie answered, yee, that it both and thou saydest he shal be deliuered into the kynge of Babylons power.

**Moreover,** Jeremie sayde vnto kynge Jereph. What haue I offered against the, against thy seruantes, or agaynst thys people, that ye haue put me in prison? \* Whereat your prophete, which haue prophesied vnto you, and sayd: That the kynge of Babylon shalde not come agaynst you and thys lande. And therfore heare nowe O my Lorde the kynge: let my prayer be accepted before the, and send me no more into the house of Jonathan the scribe. & I dye not there. Then Jereph the kynge commaunded to put Jeremie in the fore entree of the prison, and dayly to be geuen hym a kake of breade out of the bakers treate vntyll all the breade in the cyeve was eaten vp. Thus Jeremie remayned in the fore entree in the prison.

The xxxviii. Chapter:

**By** the motion of rulers Jeremie was put into a dongion. At the request of Abemelech the chamberlaine, the kynge commaunded Jeremie to be brought forth of the dongion. Jeremie shewed the kynge howe he myght escape death.

**At** Jereph the sonne of Nathan, Godoliah the sonne of Shasbur, Iucal the sonne of Semelpah, and Jereph the sonne of Melchiah perceaued the wordes, that Jeremie had spoken vnto all the people namelie on thys maner. Thus sayeth the Lorde, \* Who so remayneth in thys ctyte, shall perishe, eyther w<sup>th</sup> the sweade, w<sup>th</sup> hunger or w<sup>th</sup> pestilence. But who so falleth vnto the Chaldees, shal escape, wyngyng hys soule for a praye, and shal lyue. \* For thus sayth the Lorde. Thys ctyte (no doubte) must be deliuered into the power of the kynge of Babylon and he shal wyne it. Then sayde the prynces vnto the kynge. Why we beseeche you let thys man be put to death. For thou hast beset the handes of the loudyngs that be in thys ctyte, and the handes of all the people whiche speaketh such wordes vnto them. This man verily labouryth not for peace of the people but myschefe. Jereph the kynge answered & sayde loo, he is in youre handes, for the kynge maye denye you nothyng. Then toke they Jeremie, and cast hym into the dongion of Melchiah the sonne of Amelech that dwelte in the fore entree of the prison: And they let downe Jeremie w<sup>th</sup>

coarbes into the dongion, where there was no water but myre. So Jeremie stakke fast in the myre. And when Abemelech the chamberlaine, being a chamberlaine in the kynges court, vnderstood that they had cast Jeremie into the dongion, he went out of the kynges house and spake to the kynge, (whiche then sat vnder the porte of Beniamyn) these wordes my Lorde the kynge, where as these men medle w<sup>th</sup> Jeremie the prophete, they do hym wronge. Namely in that they haue put him in prison, ther to dye of hunger, for there is no more breade in the ctyte. Then the kynge commaunded Abemelech the chamberlaine and sayd Take from hence xxx men whom thou wylt, & drawe vp Jeremie the prophete out of the dongion before he dye. So Abemelech toke the men w<sup>th</sup> hym, and went to the house of the kynge: and there vnder the treasury he gat olde ragges and woine cloutes, and let them downe by a coarde into the dongion to Jeremie.

**And** Abemelech the chamberlaine sayde vnto the prophete Jeremie: I put these ragges and cloutes vnder thynne arme holes, betwixte them and the coarbes and Jeremie dyd so. So they drew vp Jeremie w<sup>th</sup> coarbes, and toke hym out of the dongion, and he remayned in the fore entree of the prison. Then Jereph the kynge sent, and caused Jeremie the prophete to be called vnto hym, into the chymere entree that is in the house of the Lorde. And the kynge sayd vnto Jeremie I wyl aske the somwhat, but hyde nothyng from me. Then Jeremie answered Jereph. If I be playne vnto the, thou wylt cause me to suffice death: If I gyue the counsayl, thou wylt not folowe me. So the kynge sware an oth secretly vnto Jeremie, sayinge As trulye as the Lorde lyueth, that made vs these soules, I wyl not slaye the, nor gyue the into the handes of them that seke after thy lyfe.

**Then** sayde Jeremie vnto Jereph. Thus sayth the Lorde of hostes the God of Israel. \* If case be, that thou wylt go forth vnto the kynge of Babylons prynces, thou shalt saue thy lyfe, and this ctyte shall not be brent. yea, both thou and thy household shall escape w<sup>th</sup> youre lyues. But if thou wylt not go forth to the kynge of Babylons prynces, then shall this ctyte be deliuered into the handes of the Chaldees, whiche shall set fyre vpon it, and thou shalt not be able to escape them. And Jereph sayde vnto Jeremie: I am afrayed for the Jewes that are fledde vnto the Chaldees, lest I come in theyr handes, and so they to haue me in derision.

**But** Jeremie answered: No, they shall not betraue the: O hearken vnto the voyce of the Lorde (I beseeche the) which I speake vnto the: lo shalt thou be wel and saue thy lyfe. But if thou wilt not go forth, the Lorde hath tolde me this playnly. Beholde, all the women that are left in the kynge of Judahs house, shalbe led forth out to the kynge of Babylons prynces. And they shall saye, that thou art disceyued: and the men in whome thou dydest put thy trust haue gotten the vnder, and set thy feet fast in the myre, and goue theyr way from the. Therefore all thy wyues w<sup>th</sup> theyr



# The Prophecy

children shall they lede forth vnto the Chaldees  
and thou shalt not escape theyr handes, but thou shalt  
be the kynge of Babylons prysoner: and thy  
citty shall thou cause to be brent. Then sayd ze-  
dekiah vnto Jeremey lorde that nobodys knowe  
of these wordes, and thou shalt not dye. But of  
the princes perceaued that I haue talked wth þe  
and comine vnto the sayinge: O speake, what  
sayde the kynge to the / þyde it not from vs, and  
we wyl not put the to deathe. Tel vs: we praye  
the what sayde the kynge to þe: Se thou geue the  
thys answer I haue humbly besought the king  
th. he wyl let me lye no more in Jehonathans  
house, that I dye not ther. Then came al the prin-  
ces vnto Jeremey, and asked hym. And he tolde  
them, after the maner as the kynge badde hym.  
Then they helde theyr peace and let hym alone:  
for they perceaued no thynge. So Jeremey abode  
in the foor eentre of the prysoun, vntill the  
daye that Ierusalem was wonne.

## The xxix. Chapter

Abuchodonozor king of Babilon sent Jeremey the prophet to be taken of the Chaldees. His sonnes are slaine. He is thrust out. Jeremey is prouided for. Abimelech is deliuered fro captiuitie, because of the confidence that he had in God.

**W**hen the citty of Ierusalem  
was taken (for in the ix. year of ze-  
dekiah kynge of Iuda, in the tenth  
moneth), came Nabuchodonozor the  
kynge of Babylon and all his host,  
and beseged Ierusalem, and fought agaynst it.  
And in the xi. year of zedekiah in the iiii. mo-  
neth, the ix. daye of the moneth, he brake into the  
citty. Then all the princes of the kynge of Ba-  
bylon came in, and sette them downe vnder the  
porte Neregel, Sarezer, Samgarnebo, Sar-  
chachym, Rabfairs, Neregel, Sarezer, Rab-  
mag wth all the other princes of the kynge of  
Babylon. And when zedekiah the kynge of Iu-  
da wth his souldiers saw them, they fled, and  
departed out of the citty by nyght, thorow the  
kinges garden, and thorow the port that is be-  
twene the two walles, and so they went toward  
the wyldernes.

But the Chaldees hoost folowed faste after  
them, and toke zedekiah in the felde of Jerycho,  
and brought hym prysoner to Nabuchodonozor  
the kynge of Babilon vnto Reblath, that is in  
the land of Hemah, where he gaue iudgement  
vpon hym. So the kynge of Babylon caused þe  
children of zedekiah and al þe nobles of Iuda to  
be slaine before his face at Reblath. And made  
zedekiahs eyes to be put out, and bounde hym w  
two chaynes, and sent hym to Babylon.

**A**fter this, the Chaldees brent vnto the kyn-  
ges palace, wth the other houses of the people,  
and brake downe the walles of Ierusalem. As  
for the remnaunte of the people that were in the  
citty: and such as wer come to helpe them (what  
soeuer was lefte of the comon sort) Nabuzara-  
dan the chefe captayne caried them to Babilon.  
But Nabuzaradan the chefe captayne let the ras-  
cal people (and those that had no thynge) dwell  
in the lande of Iuda, and gaue them vyne-  
pardes and corne felde at the same tyme. Abu-  
chodonozor also the kynge of Babylon gaue

Nabuzaradan the chefe captayne a charge con-  
cerning Jeremey: sayng thus: and charyng hym  
and make much of hym, for thou do him no harme  
but intreate hym after his owne desyre.

So Nabuzaradan the chefe captayne, Nabu-  
sazban Rabfairs, Neregal, Sarezer, Rabmag  
and all the kynge of Babylons Lordes sente for  
Jeremey, and caused hym to be fet out of the  
fore eentre of the prysoun, and comytted hym vn-  
to Godoliah the sonne of Ahicam the sonne of Sa-  
phan that he shoulde carie hym home: and so he  
dwelte amonge the people. Nowe whole Jere-  
my laye yet bounde in the fore eentre of the prys-  
oun, the worde of the Lorde came vnto hym say-  
ing: So and tel Abimelech the Moztian. Thus  
sayde the Lorde of hostes the God of Israll:  
Beholde the cruel and sharpe plage that I haue  
deuyld for thys citty, wll I bring vpon them  
that thou shalt se it, but I wyl driue the, say-  
eth the Lorde, and thou shalt not come in þe han-  
des of those men whom thou fearest. For doubt-  
les, I wll saue the, so that thou shalt not per-  
ish wth the swearde. but thy lyfe shalbe saued  
and that because thou hast put thy truste in me:  
sayeth the Lorde.

## The xl. Chapter

Jeremey hath licence to go whither he will. He dwelleth  
with the people that remayne at Ierusalem. Ouer whom So-  
dolpab ruler of Iohanan propheseth death vnto Godoliah.

**T**his is the worde that þe Lord spake  
vnto Jeremey, when Nabuzaradan  
the chefe captayne had let hym go fre  
from Ramath, whether he had led  
hym bounde amonge all the prys-  
oners that were caried from Ierusalem and Iuda  
vnto Babilon. The chefe captayne called for Je-  
remey and sayde vnto hym. The Lorde thy God  
spake mygdrely before, of the mysery vpon thys  
place. Nowe the Lorde hath sent it, and perforce  
med it, as he hath promysed. For ye haue sinned  
agaynst the Lorde: and haue not bene obedyent  
vnto his voyce, therefore cometh thys plage  
vpon you. Beholde, I lose the bandes frome thy  
handes thys daye: if thou wylte nowe go wth  
me vnto Babilon, vnto then: for I wll se to the  
and prouide for the. But if thou wylte not goo  
wth me vnto Babilon, then remayne here.

\* Schole, al the land is at thy wyll, loke whete  
thou thynkest conuenient and good for the to a-  
byde, there dwell. For as yet he was not gone  
backe agayne to Godolpab, therfore he sayde to  
hym: go backe to Godolpab, the sonne of Ahicah  
the sonne of Sarhan: whome the kynge of Ba-  
bylon hath made gouernour ouer the ctytes of  
Iuda, and dwell wth hym amonge the people  
or remayne wheresoeuer it please the. So the  
chefe captayne gaue hym his expences with a re-  
warde and let hym go. Then went Jeremey vn-  
to Godolpab the sonne of Ahicam, to Eppa,  
and dwelte there wth hym amonge the people  
that were lefte in the lande.

Nowe when the captaynes of the hoost of Iu-  
da (whiche wth theyr felowes were scattered a-  
broad on every syde in the lande) vnderstoode,  
that the kynge of Babylon had made Godoliah  
the sonne of Ahikam gouernour in the land: and  
that man



that man, wyfe, and chyldre, yee, and the poore men in þe lande that were not led captiue to Babilon shoulde be vnder þys iuryspexyon. They came to Godoliah vnto Mizpa. Namely Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Sareah the sonne of Erahometh the sonnes of Ophai, the Netophathite, Iesaiyah the sonne of Maachath, wyth the companyens. And Godoliah the sonne of Achicam, the sonne of Saphan swore vnto them and they: sciowes in this maner. \* We not afrayde to serue the Chaldees, dwel in the lande, and do the kynge of Babilon seruce, so that ye prosper behelde, I dwel at Mizpa to be an officer in þe Chaldees behalfe, and to sayllke suche as come to vs. Therefore gather you wyne, come, & oyle, and kepe them in your ware houses, and dwell in your ctyes that ye haue in keepinge.

**D** Yee all the Jewes also that dwelte in Mead vnder the Ammonytes in Ioumea and in all the countreys when they hearde that the kynge of Babilon had made Godoliah the sonne of Achicam the sonne of Saphan gouernoure, vpon them that were left in Iuda. All the Jewes that were returned out of all places where they were fled vnto, and came into the lande of Iuda to Godoliah vnto Mizpa, and gathered wyne and other frutes, and that very much.

Moreover Johanan the sonne of Careah and all the captaynes of the hoste that were scatered on euery syde in the lande, came to Godoliah in Mizpa, and sape vnto hym knowest thou not that Balthis the kynge of the Ammonytes hath sent Ismael the sonne of Nathaniah to slay thee? But Godoliah the sonne of Achicam beleued the not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa these wordes secretly. Let me go I praye the and I will sle Ismael the sonne of Nathaniah, so that no body shal know it. Wherefor will he kyl the, that all the Jewes which resorte vnto the, myghte be scatered, and the remnant in Iuda perishe? And Godoliah the sonne of Achicam sayde vnto Johanan the sonne of Careah. Thou shalt not do it, for they are but lyes, that thou sayest of Ismael.

The xlii Chapter.

Ismael killeth Godoliah secretly, and many other wyth hym. Johanan followeth after Ismael.

Jer. xlii.

**I**n the seventh moneth it happened, that Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynge's bloud) came wyth the that were greatest aboute the kyng and ten men that were sworne wyth hym vnto Godoliah the sonne of Achicam to Mizpa, & they dyd cate to gether. And Ismael the sonne of Nathaniah wyth those tenne men that were sworne to hym, sette vpon and smote Godoliah the sonne of Achicam the sonne of Saphan wyth the sword and slewe hym, who the kynge of Babilon had made gouernoure of the lande. Ismael also slewe all the Jewes that were wyth Godoliah at Mizpa & all the Chaldees that he founde there waytinge vpon hym & those that were able to fyght he slewe wyth hym.

The nexte daye after that he had slayne Godoliah the matter was yett unknowne & there came certayne men from Sychem, from Syloah and Samaria, to þe nombre of. lxxx. which had shaven theyr beards, rente theyr clothes, & were all heauye, brynnyng meate offerynges: and in- cence in theyr handes to offere it in the house of þe Lord. And Ismael the sonne of Nathaniah wet forth of Mizpa & wepyng, to mete them. Nowe when he met them, he sayde: Go your waye to Godoliah the sonne of Achicam. And when they came into the myddest of the ctye, Ismael the sonne of Nathaniah (wyth the that were sworne vnto hym) slewe them, euen at the myddest of þe ctye. Among these foure score men there were ten that sayde vnto Ismael. Wherfor slewe we not for we haue yett great a tresur in the feld of wheat, barley, oyle, and honye.

So he spared them, and slewe them not wyth the theyr brethren. Nowe the ctye wherem Ismael dyd cast the deade bodies of the men, whome he slewe because of Godoliah had kynge Azbucan sed to be made for feare of Saaza the kyng of Israhel, & the same ppe dyd Ismael slay wyth slayne men. As for the remnant of the people, the kyn- ges daughters and all the people that were left selfe at Mizpa vpon whom Nabuzaradan the cheif captayne had made Godoliah the sonne of Achicam gouernoure. Ismael the sonne of Nathaniah carped them awaye prisoners towarde the Ammonytes. But when Johanan the sonne of Careah, and all they which had bene captaynes ouer the kynge's host wyth hym, herde of al wykednes that Ismael the sonne of Nathaniah had done, & they toke theyr companions, & went out for to fyght wyth Ismael the sonne of Nathaniah, and founde hym by the great waters that are in Sychem. Nowe when all the people who Ismael led captiue, sawe Johanan the sonne of Careah, and all the other captaynes of the host, they were glad. So all the people & Ismael had carped awaye fro Mizpa, were brought agayne.

And when they returned, they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fled from Johanan wyth viii. of his sworne companions, and went to the Ammonytes. Then Johanan the sonne of Careah & all the captaynes of the hoste, that were w hym toke all the remnant of the people, whome Ismael the sonne of Nathaniah had led awaye.

When he had slayne Godoliah the sonne of Achicam whome they also had reserved from hym: fyghtyng men, women and chyldren, and sel- ded men, whome they brought agayne from Sychem & went from thence and sat them downe at Scruth Canaan whych lyeth besyde Beershelem, & that they myght go into Egypte for feare of the Chaldees: of whome they were afrayd, be- cause that Ismael the sonne of Nathaniah had slayne Godoliah Achicam's sonne & whome the kynge of Babilon hath made gouernour in the lande.

The xlii Chapter

The captaynes & the counteys of Jeremie what they sayd to him. Jeremie & his companye the remnant of the people went into Egypte.

So all



# The Propheeye

3



Jer. xli. a  
and. xlvii. a

**S**o al the captaynes, and Iohanan the sonne of Careah, Jezaniah the sonne of Osiab, came wpth al þe people fro the lest vnto the most, and sayde vnto Jeremy the prophet. \* O heare our petycyon, that þe mayest pray for vs, vnto þe lord thy God, namely, for al the remnaunte whereof there be very fewe of vs lefte of many, as thou seest vs, þe the Lord thy God shewe vs a waye to go in, and tell vs what we shulde do. Then Jeremy the prophet sayde vnto them, I haue heard you. Beholde, I wyl pray vnto God your lord as ye haue requyred me: and loke what answer the Lord geueth you, I shall certyfy you therof and kepe nothyng backe frome you. And they sayde vnto Jeremy, \* The Lord of truth and saythfulnes be our recorde, that we wyl do all that the Lord thy God commaundeth vs, whether it be good or euell. We wyl hearken vnto the voyce of the Lord God, to whom we sende the that we maye prospere, when we haue folowed the voyce of the Lord our God.

\* To be. l. c  
Jer. xli. a

Jer. xli. b

**23** And after tenne dayes came the worde of the Lord vnto Jeremy. Then called he Iohanan the sonne of Careah, and al the captaynes of the people from the lest to the most, and sayde vnto them, Thus sayth the Lord God of Israel vnto whome ye sente me to lape for the poure prayers before hym. \* If ye wyl dwell in this lande, I shall buyde you vp, and not breake you downe. I shall plante you, and not roote you out: for I repente, as concernyng the trouble that I haue done vnto you. Fear not the kyng of Babilon of whome ye stande in awe: O, be not afrayde of hym sayth the Lord. For I wyl be with you, to healte you, and deliuer you frome his hande: I wyl pardon you, I wyl haue mercede vpon you, and cause hym to petye you, and byngge you agayne into poure owne lande.

Jer. xlvii. a

Jerem. xli. c

**E**uerthelesse, if ye purpose not to dwell in this lande, nor to folowe the voyce of the Lord poure God, but wyl say thus: we wyl not dwell here but go into Egypte, where we shall not see warre, heare the noyse of the tropet, nor suffer hunger, there wyl we dwell. Wherefore, heare now the worde of the Lord: O ye remnaunte of Juda. \* Thus sayth the Lord, of hostes the God of Israel: If ye be wholy purposed to go into Egypte, and to dwell there as straungers: \* The sword that ye feared, shall ouertake you in Egypte, and the hunger wherof ye be heare a frayde shall hange vpon you: and folowe you in to Egypte, and there shall ye dye, And all they that of set purpose vndertake to go into Egypt to sojourne there, shall perishe wth the sword wth hunger and pestilence, not one of the shall remaine there shall none escape the plage, that I wyl byngge vpon them.

**F**or thus sayth the Lord of hostes the God of Israel, I like as my wrath and indignacyon is moued agaynst the inhabytours of Ierusalem: so shall my displeasure be kyndled agaynst you also, if ye go into Egypte, and there ye shall be reuyled, abhorred, broughte to shame and confusyon: as for this place ye shall neuer see it more,

The Lord forbyd deeth you (O ye remnaunte of Juda) that ye shal not go into Egypte,

And forget not that I haue warned you earnestly this daye, for ye haue dyssembled wth me. \* For ye sent me vnto the Lord your God and sayde: O praye thou the Lord our God for vs and loke what answer the Lord our God geueth the, that byngge vs agayne and we shal do thereafter. Nowe haue I shewed and declared vnto you, but you haue not obeyed the voyce of the Lord your God, for the whych cause he hath sent me vnto you.

Nowe therefore, \* If ye wyl not folowe it, be sure that ye shall perishe wth the sword, wth hunger and pestilence: euen in the same place where your lust is to go and dwell.

## The xliii. Chapter

**I**ohanan caried the remnaunt of the people into Egypte contrary to the mynde of Jeremy. Jeremy prophesied the destruction of Egypte.



**W**hen Jeremy had ended al the wordes of the Lord his God: vnto the people whych to declare þe Lord to they: God had sent him to them (eue all these wordes, I saie, Baruch the sonne of Oziab & Iohanan the sonne of Careah wpth all the subbourne persons, sayde vnto Jeremy. \* Thou lye, The Lord our God hath not sent the to speake vnto vs, that we shuld not go into Egypte, and dwell there. But Baruch the sonne of Nerab prouoketh the agaynst vs, that he myghte byngge vs into the captiuite of the Calders, that they myghte lape vs, and carie vs awaye prysoners vnto Babilon.

Jer. xlii. a

\* Jer. xlii. c

**S**o Iohanan the sonne of Careah, and al the captaynes of the host, and all the people folowed not the commandement of the Lord: Name lye, to dwell in the lande of Juda. But Iohanan the sonne of Careah, and al the captaynes of the host, caried awaye all the remnaunte in Juda, \* that were come to gether agayne frome all the heaten (among whom they had bene scatered) to dwell in the lande of Juda, Men, women, chyl dren, the kynges daughters: all those that Nabuzaradan the chiefe captayne had lefte wth Gedolpah the sonne of Aphykam, the sonne of Saphan. They caried awaye also the prophete Jeremy. Baruch the sonne of Nerab, and so came into Egypte for they were not obedyente vnto the commandement of God. Thus came they to Captiue.

C

**A**nd in Captiue the worde of the Lord happryncd vnto Jeremy, sayinge: Take greates stones in thyn hande, and hyde them in the byrche wall, vnder the doze of Pharaos house in Captiue: that all the men of Juda maye see and saye vnto them. Thus sayeth the Lord of hostes þe God of Israel. \* Beholde, I wyl sende a cal for Nabuchodonosor the kyng of Babilon my seruant and wyl set his seate vpon these stooncs that I haue hyde, and he shall sprede his tente ouer them.

Jer. xlii. c

**A**nd when he cometh, he shall smyte the land of Egypte some wth slaughter, some with prysonnement, and some wth the sword. I shall set fyre vpon the temples of þe Egyptians God.

Drs



des, and burne them vp, and take them selues prisoners. Moreover, he shall aspe hym selfe with the lande of Egypte, lyke as a shepherde putterh on his cote, and shall departe his waye from thence in peace. The pyllers also of the temple of the sunne that is in Egypt, shall he breake in peeces, and burne the temples of the Egyptian goddesses.

**The xliiij. Chapter.**

*¶ The Lorde rebueth the people for their idolatry. They that are lyght by the threatenynge of the Lorde are chastened. The destruction of Egypt and the Jewes therein is prophesied.*

**I**his is the worde that was shewed to Jeremie concerning al the Jewes: which dwell in Egypt: at Migdol at Taphnis at Moph, & in the land of Patares. Thus sayth the Lorde of hostes the God of Israel. Ye haue sene al the misery that I haue brought vpon Ierusalem, & vpon the cyties of Iuda: so that this daye they are desolate, and noman dwellynge therein and that because of the greate blasphemies whiche they committed, to prouoke me vnto angre. In that they wente backe to do sacrifice and worshipp vnto straunge goddesses, whome neyther ye nor your fathers haue knowen. Howbeit, I sent vnto them my seruantes al the prophetes. \* I rose vp early, I sent vnto them, and gaue them warnyng. I do no suche abhominable thynges & thynges y<sup>e</sup> hate. But they wolde not folowe nor hearken to turne from their wickednes, and to do no more sacrifices vnto straunge goddesses.

*Jer. xliij. a. and xliij. c.*

**W**herfore myne indignation and wrath was kindled, and it brent vp the cyties of Iuda, the feldest with the stretes of Ierusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therefore, thus sayeth the Lorde of hostes the God of Israel. How happe neth it, that ye do so great euill vnto your owne soules thus to destroye the men & women: children and babes of Iuda: so that none of you is left, because ye prouoke me vnto wrath with the workes of your owne handes. When ye offere vnto straunge Goddesses in the lande of Egypte, where as ye be gone to dwell. That ye myghte utterly perishe, and that ye myghte be reuyled and shamefully intreated of all nacions. Do haue ye now forgotten the wickednes of your forefathers, the wickednes of the kyniges of Iuda and their wiues, the wickednes that ye your selues and your wyues haue done in the lande of Iuda, in the cite, & in the stretes of Ierusalem?

Yet are ye not sorry vnto this daye, ye feare not, neither walke ye in my lawe and in my commandementes, that I haue geuen vnto you & your forefathers.

Therefore thus sayeth the Lorde of hostes: the God of Israel. I am stedfastly aduised and determined to punish you, and to rote out all Iuda. As for the remnaunte of Iuda, that purpolly went into Egypte, there to dwell, I will take them, \* and they shall al be destroyed. In the land of Egypte shall they perishe, beinge consumed with the swearde and with hunger.

*Jer. xliij. c. and xliij. a.*

For from the least vnto the most, they shall perishe with the swearde and with hunger. More

ouer, they shall be reuyled, al hoired, shamed, and cotounded. For I will perserue them that dwell in Egypte, \* as I haue vpheld Ierusalem, with the swearde, with hunger, and with pestilence. So that none of the remnaunte of Iuda, whiche are gone to dwell in Egypte, shall be left to come agayne into the lande of Iuda although they thynke to come thither agayne, & to dwell there. For noone shall come agayne, but such as are fled awaye.

*Jer. xliij. a.*

Then all the men whiche knewe that the pryces had offered vnto straunge goddesses, and a greate sorte of wyues that stode there, and all the people that dwelte therein: Egypte in the cite of Patares, answered Jeremie, and sayde: As for the wordes y<sup>e</sup> thou hast spoken vnto vs: in the name of the Lorde, we will in no wyse heare them, but what soeuer goeth oute of oure owne mouth that we will doo. We will do sacrifice and offer oblacens vnto the quene of heauen. \* lyke as we and oure forefathers, oure kyniges and oure heades haue done in the cyties of Iuda, and in the stretes and feldest of Ierusalem. For then had we plenteousnes of vytyles then were we in prosperity and no mysfortune came vpon vs.

*Jer. xliij. b.*

\* But sence we leste to buene incence: and to do sacrifice vnto the quene of heauen, we haue had scarcenes of all thynges, and perishe with the swearde, and hunger. Laste of all: when we women dyd sacrifice and offered vnto the quene of heauen dyd we make her cakes and y<sup>e</sup> offer vnto her dyne offerynges, even to that ymage dyd we sacrifice and seruyce, without oure husbandes wylls.

*Jer. xliij. b. and xliij. c.*

Then sayde Jeremie vnto al the people to the men to the women, and to all the folke whiche had geuen hym that answer, dyd not the Lorde remembre the sacrifices that ye, your forefathers, your kyniges and rulers, whiche al the people haue offered in the cyties of Iuda, in the stretes and lande of Ierusalem: and hath he not considered this in his mynde? In somuche that the Lorde myghte no longer suffice the wickednesse of youe inuencion, and the abhominable thynges whiche ye dyd. \* Is not your lande desolate and voyde: yee, abhorred and accursed, so that no man dwelleth therein anye more, as it is come passe this daye?

*Jer. xliij. c.*

\* Dyd not all this happen vnto you, because ye made suche sacrifices to ydolls, and synned agaynst the Lorde? Ye haue not followed his voyce, to walke in his lawe, in his ordinaunces and statutes.

*Jer. xliij. c. and xliij. d.*

Yee, this is the cause that all mysfortune happened vnto you: as it is come to passe this daye. Moreover Jeremie spake vnto all the people & to all the women. Heare the worde of the Lorde, all Iuda ye that be in the lande of Egypt. Thus sayth the Lorde of hostes the God of Israel. Ye and your wyues haue spoken with your owne mouth, that this thing that ye haue fulfilled in dede

\* Yee, thus haue ye sayde: We will not sayle but performe the vowes that we haue lowed. We will do sacrifice & pour out dyne offerynges to

*Jer. xliij. c.*



# The Prophecy

ges to the queene of heauen: Purposely wyl ye set  
up your owne meanynges and perfourme your  
vowes. And therefore, heare the worde of the Lord  
all Iuda, ye that dwell in the lande of Egypte:  
Beholde, \* I haue sworne by my great name  
sayeth the Lord: that my name shall not be re-  
hearsed thowme any manes mouth of Iuda, in  
all the lande of Egypte, to saye, The Lord God  
spueth, for I wyl walche, to plage them, and  
not for thep: welth.

\* And all the men of Iuda that be in the lande  
of Egypte shall perthe wylth the swerde and  
wylth hunger, vntill they be vtterly destroyed.  
Neuertheles, those that fled awaye for the swerde  
shall come agayne into the lande of Iuda, but  
there shall be very fewe of them. And all the rem-  
nant of Iuda, that are gone into Egypte, there  
to dwell, shall knowe whose wordes shall be found  
true thep: or myne. Take thep: for a token that  
I wyl vset you in thep: place, sayeth the Lord  
and that ye may knowe that I wylthout doute  
wyl perfourme my purpose vpon you to punthe  
you. Beholde, sayeth the Lord, I wyl deliuer  
Pharao, hophrea kyng of Egypte into the han-  
des of his enemyes that seke after his lyfe: eue  
as I gaue zedekiah the kyng of Iuda into the  
handes of Nabuchodonosor kyng of Babylon  
his enemye, whych sought after his lyfe.

The. xlv. Chapter.

Baruch is reproved of Jeremie.



These are the wordes that Jeremie the  
prophet spak vnto Baruch the sonne  
of Neriah \* after that he had wyrtte  
these sermons in a booke at the mouth of  
Jeremie in the yere of Iehoi the sonne  
of Josias kyng of Iuda, saying: Thus sayeth the  
Lord God of Israel vnto the, o Baruch. In so much  
as thou thoughtest thus when thou wast wy-  
tyng: Wo is me, the Lord hath geuen me sorow  
vpon sorowe. I haue werped my selfe wylth  
syghyng, and haue founde no rest.

Therefore tell hym, o Jeremie that the Lord  
saith thus, Behold, the thyng that I haue bu-  
ilded, wyl I breake downe agayne and rote out  
the thyng that I haue planted. yee, thys whole  
lande And sekest thou yet promocyen: Loke not  
for it, and desyre it not. For I wyl bringe a my-  
serable plage vpon all fleshe, sayeth the Lord.  
\* But thy lyfe wyl I geue the for a praye in all  
places, wher soeuer thou goest.

The. xlv. Chapter.

The prophete Jeremie the destruction of Egypt. Deservance is  
promised to Israel



Here folowe the wordes of the Lord  
to the prophet Jeremie whych he spak  
agaynst al the Gentyles. These wor-  
des folowynge preached he to the E-  
gyptians concernynge the host of Pha-  
rao, hophrea kyng of Egypt: when he was in Chat-  
camis besyde the water Euphrates what tyme  
as Nabuchodonosor the kyng of Babylon flew  
hym in the fourth yere of Iehosaphat the sonne  
of Josias kyng of Iuda.

\* Make ready buckler and shylde: and goo

forth to fight: harness your horses, and set your  
selues vpon the, set your sallettes fast on, bring  
forth speares scoure your swerdes: and put on  
your breastplates.

But alas howe happeneth it, that I se you so  
afraid: why shrink ye backe: Thep: worth-  
ys are slayne yee, they runne so fast away, that  
none of them loketh behynd hym, fearfulness is  
fallen vpon euery one of them, sayeth the Lord  
The lyghtest of foote shall not fle awaye, and the  
worthys shall not escape.

Towarde the north by the water of Euphra-  
tes, they shal stumble and fall. But what is he  
thys that swelleth vp, as it were a floude roa-  
ryng and ragynge lyke the streames of water:  
It is Egypte that ryseth vp lyke the floude, and  
casteth out the waters wylth so greate noyse.

And he sayde, I wyl go vp, and wyl coner  
the earth, I wyl destroye the cytye wylth them  
that are therein, set ye vpon your horses rote forth ye cha-  
rettes come forth worthys ye Moyses, ye Li-  
beans with your buklers, ye Libeans with your  
bowes. Thep: daye of the Lord God of hostes  
is a daye of vengeance, that he maye abuenge  
hym of his enemyes. The swerde shall deuoure  
it shall be satysfied and bathed in thep: bloude.  
For the Lord God of hostes shall haue a floure  
offeryng towarde the north, by the water of Eu-  
phrates. So vp, o Egipt, and bringe thy cattle  
vnto the daughter of Egypte. But in wayne  
shall thou go to surgerie, for thy wounde shall  
not be stopped. The heyden haue heard of thy  
name, and the lande is full of thy confusion: for  
one stronge man shal stembie vpon another and  
they are fallen both together.

\* These are the wordes that the Lord spake  
to the prophete Jeremie concernynge the com-  
myng of Nabuchodonosor the kyng of Baby-  
lon, whych was sent to destroye the lande of E-  
gypte. Preache out thowme the lande of Egypt:  
and cause it to be proclaimed at Migdol, Noph  
and Capnis, and say: Stande up! make the rebp  
for the swerde shall consume the rounde about.

Howe happeneth it, that the myghty worth-  
ys are fallen: Why stode they not fast: Euen be-  
cause the Lord thrust them downe. The slaugh-  
ter was great, for one fel euer stil vpon another  
One cryed vpon another. Al let vs go agayne  
to our people, and to our owne owne natural countre  
from the cruel swerde.

They shal crye euen there, o Pharao, kyng  
of Egypte thou troublous kyng the tyme shal  
bring sedycyon. As truly as I lyue sayeth the  
kyng, \* whose name is the Lord of hostes, it  
shall come as the mounte of Taboz, and as I pha-  
nus if it stode in the see. O thou daughter of E-  
gypte make ready thy geare to flyt. For Noph  
shall be voyde and desolate, so that no man shall  
dwell therein, The lande of Egypte is lyke a  
goodlye saye calfe: but destruction shall come  
oute of the north I say it cometh. Her waged  
soudyers that be wylth her are lyke fatte calues,  
They also shall fle awaye together, & not abyde  
for the daye of thep: slaughter, and the tyme of  
thep: vspytacyon shall come vpon them.

The cry



**T**he cry of them shall make a noise, as the blaste of a trumpet. For they shall enter in with their hooftes, and come with the axes, as it were hewers downe of wood. And they shall cut downe her wood, sayeth the Lord: They shall be innumerable: for they shall be more in nombre then the grasshoppers, so that no man shall be able to tel them. The daughter of Egypte is confounded, and deliuered into the handes of the people of the North.

Thus sayeth the Lord of hostes the God of Israel: Beholde, I will visit that restless people of Alexandria, Pharaos and Egypte, yee, both their gods and their kynges such as Pharaos, and all them that put their trust in him. Yee I will deliuer them into the handes of those, that seek after their lyues. Namely into the power of Nabuchodonosor the kyng of Babylon, and into the power of his seruantes. And after all these thynges it shall be inhabited as aforetyme, sayeth the Lord.

But be not thou afrayde (O my seruante Jacob) feare not thou O Israel. For lo, I will helpe thee from farre, and thy seed from the lande of their captiuitie. Jacob also shall come agayne and be in rest. He shall prospere and no man shall do hym harme. Feare thou not (O Jacob my seruante) sayeth the Lord for I am with thee: and will destroye all nacions, among whom I haue scattered thee. Henceforth, I will not consume thee: but chasten thee and correcte thee, yee, & that with discrecyon: neyther will I spare the as one that were faultles.

**The xlvii. Chapter.**

**The wordes of the Lord agaynst the Philistines.**

**T**hese are the wordes, that the Lord spake vnto Jeremie the prophete, agaynst the Philistines, before that Pharaos smote the cytye of Azah. Thus sayeth the Lord: Beholde there shall waters ryse out of the North: and shall growe to a great floude runnyng ouer and couerynge the lande, the cytyes and they that dwell therein.

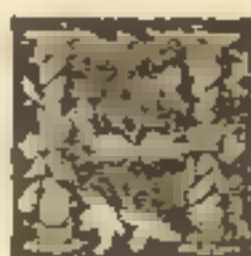
**23** And the men shall cry, and all they that dwell in the lande, shall mourne at the noise and rampynge of their stronge barbed horses, at the rampynge of their charrettes and at the rumbling of the wheles. The fathers shall not loke to their chyldren, so feble and wey shall their handes be at the same tyme when he shall be there, to destroye the whole lande of the Philistines. He shall make waste bothe Tyrus, Sidon, and all other that are sworne vnto them.

**C** For the Lord will destroye the Philistines, the remnant of the yle of Caphtor. Waldnes is come vpon Azah, Ascalon with other valleys shall kepe her place.

Howe longe wilt thou sleepe, O thou sword of the Lord: When wilt thou cease? Turne agayne into thy swete rest, and leaue of. But how can it cease, when the Lord hym selfe hath geuen hym a charge agaynst Ascalon and raysed it up agaynst the cytyes of the see coastes?

**The xlviii. Chapter.**

**The wordes of the Lord agaynst Moab.**



Thus sayeth the Lord of hostes the God of Israel agaynst Moab: Moab shall be to the cytye of Nebo: for it is laid waste, brought to confusion and inhabited with rithiari take. Misgab is brought to shame & afrayde: Moab can boast no more of his strength for they haue deuyled agaynst it. Come shall they say, let vs rote the out, that they may be no more amonge the nombre of the Gentyles and that the madmen may no more be taught vpon: & the swerde shall persecute the. A voice shall crye from Hozanaim: with great wastynge and destruction is Moab made desolate.

Chyldren coulde tel of the crye thereof. For at the goynge vnto Luyth, he arose with lamentation and mourning, and downe towarde Hozanaim, they heard a cruel and deadly crye. Get you away, saue your liues, and be like vnto the heath in the wyldernes. \* For because thou hast trusted in thyne owne workes and treasure, thou shalt be taken. Chamos with his prelates and princes shall goe away into captiuitie.

The destroyer shall come vpon all cytyes none shall escape. The valleys shall be destroyed, and the feldees shall be layed waste, lyke as the Lord hath spoken.

Crye wynges vnto Moab, that she get her a waye speedily: for her cytyes shall be made so desolate, that no man shall dwell therein.

Cursed be he that doth the worke of the Lord negligently, and cursed be he that keepeth backe his swerde from shepyng of bloude.

Moab hath euer ben ryche and careles from her youth vp, she hath spten and taken her ease with her treasure. She was neuer yet put out of one vessel into another (this) she neuer went away into captiuitie, therefore her cause remaineth, and her labour is not yet chaunged.

But lo, the tyme cometh sayeth the Lord, that I shall sende her trusters to trusse her vp, which shall remoue her from her dwelling and empty her vessels, & breake her wyne pottes. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein she put her trust: Therefore do ye thynke thus, we are myghty and stronge men of warre: Moab is destroyed: and her cyties brent vp: her chosen yongmen be slayne, sayeth the kyng, whose name is the Lord of hostes. The destruction of Moab cometh on a pace, and her fall is at hande.

All her neyghbours shall mourne for her, and all they that knowe her name, shall say, O how happeneth it, that the strong staffe, & the goodly rodde is thus broke? And thou daughter of Dibon come downe from thy glory, and spt in thy stre. For he that destroyeth Moab, shall come vnto the also, & breake downe thy stronge holdes.

And thou that dwellest in Arec, get thee to the strete, & loke aboute the, aske them that are fled and escaped, and say: what thyng is happened? Oh, Moab is confounded and overcome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. For iudgement shall come vpon the playne lande. Namely: vpon Holon, and Jahazah, vpon Mephath & Dibon: vpon Rabo



# The Prophecie

Rabob, and the house of Deblathaim vpon Ca-  
trathiarim and vpon the house Samull, vpon  
the house Moan, and Carpothe vpon Bozrah,  
and all the cities in the lande of Moab whether  
they lye farre or neare.

The hoine of Moab is smytten doونه and  
her arme broken, sayeth the Lorde. Make her  
broncken, for she magnified herselfe aboue the  
Lorde, that men may clap theyr handes at her  
vomitte, and she also may be laughed to scoone.  
O Israell, shalt thou not laugh hym to scoone,  
when he is taken among theues. \* Pee, because  
of thy wordes that thou haste spoken agaynst  
hym, shalt thou be dyspnt away. Ye Moabites shall  
leauie the cities, & dwel in rockes of stone and be  
come lyke doves, & make theyr nestes in holes.

\* As for Moabs pryde, we haue heard: for  
she is verie hye minded. I knowe her stoutnesse,  
her boasting, her arrogancye, and the pryde of  
her stomacke, sayeth the Lorde, I knowe, sayeth  
the Lorde her indignacion, she doth not ryght,  
her wordes are lyes and they haue not delt tru-  
ly. Therefore shall there mourninge be made for  
Moab, and euery man shall crye for Moabs  
sake: a lamentacyon shall be made to the men  
that stande vpon the wall. So wyll I mourne  
for the also, O Jaser, and for the, O thou vy-  
necarde of Sabinah. Thy vine braunches shall  
come ouer the see, and the braunches of Jaser,  
but vnto the see the destroyer shall breake into  
thy barrest and grapegatherynge. In the and  
there shall be taken awaye from the tymber  
felde, and from the hole lande of Moab.

There shall be no swete wyne in the presse, the  
treader shall haue no stomacke to crye: pea, there  
be none to crye vnto hym which afore tyme were  
herde fro Hezebon to Eleale and Jahaz, which  
lyfted vp theyr voyce from zoar vnto hozona-  
im, the bullocke of thre pere olde shall go mour-  
ning. The waters also of Memrun shall be dry-  
ed vp. Moreover, I wyll make Moab cease,  
sayth the Lorde, from the offerynge and cen-  
syng, for she hath made vnto her Goddes in hygh  
places. Wherefor my heart mourneth for Moab,  
lyke a croude playng an heuy song: and for the  
mens sake of the byekwa'lyng heart mourneth  
also: euen as a pyper that ppyeth a doleful song:  
for they shall be verie fewe, and destroyed.

\* All heedes shall be shauen, and all beeredes  
clipped of, all handes bounde, & loynes gyrded  
about with sackcloth. Vpō all the house toppes  
and stretes of Moab there shall be lamentable  
mourning. For I wyll breake Moab lyke an  
vnprofitable vessel, sayth the Lorde. O how  
is she destroyed: O how mourneth she: O howe  
doth Moab hange downe her head and is asha-  
med: Thus shall Moab be a laughinge stocke,  
and had in derision of all them that be rounde  
about her. \* For thus sayth the Lorde Behold:  
the enemy shall come flyinge as an Eagle, and  
spied his wynges vpe Moab. They shall clyme  
ouer the walles, and wynn the stronge holdes.  
Then the myghty mens hertes in Moab shall  
be lyke the herte of a womā trauelyng with child.  
And Moab shall be made so desolate that the

shall nomore be a people because she hath set vp  
her selfe agaynst the Lorde. \* feare, ppyt & snare  
shall come vpon the, O Moab, sayth the Lorde.  
Whoso escapeth the feare shall fall in the ppyt, &  
whoso getteth out of the ppyt shall be taken in the  
snare. For I wyll bringe a peare of vyltation  
vpon Moab, sayth the Lorde. They that are ha-  
ble to fyre, shall stande vnder the shadowe of he  
sebon: for there shall go a fyre oute of Hezebon,  
and a flame from Spon, and shall burne vnto that  
proude people of Moab, and the top of those se-  
dycous chyldren.

Go vnto the, O Moab, for thou people  
of Chamos shalt perishe. Pea, thy sonnes & dought-  
ters shall be led awaye captiue. Yet at the laste,  
wyll I bringe Moab out of captiue agayne  
sayeth the Lorde. Thus farre is of the plague of  
Moab.

## The xlii. Chapter.

The wordes the Lorde agaynst the Ammonytes, agaynst the  
Edomites, Damascus, Lebar and Elam.

Concernynge the \* Ammonytes,  
thus the Lorde sayth hath Israell no  
chylde, or is he wythoute an heire:  
Why hath your kynge then taken  
Gad in. Wherefor doeth your people dwell in his  
citties: Wherefore therefore, the tyme cometh,  
sayth the Lorde, that I wyll bringe a people of  
warre into Rabah of the Ammonytes and it shall  
be layed in a desolate heape and her cittyes brent  
vp: and the Israelytes shall be lordes ouer those  
that had them in possession afore, sayth the Lorde  
Hezebon shall mourne for it, shall be roted out  
of the grounde, sayth the Lorde.

The cittyes of Rabah shall crye out, and gyrd  
them selues wyth sackcloth, they shall mourne,  
and rine about the walles: for theyr kynge shall  
be led awaye prisoner: pea, bys prestes and prin-  
ces wyth hym.

Wherefore trustest thou in the valleye: theyr  
valley hath flowed away, O thou learde dought-  
ter, and thankest thou that thou arte so safe, by  
reason of thy treasure, that no man shall come  
to the: Beholde, I wyll bringe a feare vpon the  
sayth the Lorde God of hostes, from all those  
that be about the: so that ye shall be scattered euery  
man from an other, and no man shall gather the  
together agayne that be fled. But after that I  
wyll bringe the Ammonytes also oute of capti-  
uetye agayne.

\* Vpon the Edomites hath the Lorde of ho-  
stes spoken on this maner: Is ther nomore wil-  
dome in Cheman: Is there nomore good coun-  
saile amonge your people: Is theyr wysdome  
then touned cleue to nought: See you hence,  
turne your backes, cripe downe into the depe,  
O ye cittyens of Dedan.

For I wyll bringe destruction vpon Esau:  
pea & the day of your vyltacion. If the grape  
gatherers came vpon the, shoulde they not leue  
so ne grapes: If the nyght robbers came vpon  
the shuld they not take so moch as they thought  
we ynough:

But I wyll make Esau bare, and dyscouere  
his secretes, so that he shall not be habile to hyde  
them.

Amos. 1.

Amos. 1. 1.  
Amos. 1. 2.

Amos. 1. 1.

Amos. 1. 1.

Amos. 1. 1.

Amos. 1. 1.

Amos. 1. 1.

Amos. 1. 1.



them. Hys sede shalbe wasted awaye: yea, his brethren and his neyghbours: and he hym selfe shal not be left behynde.

Thou shalt leaue thy fatherles chyldren behynde the, and I wyl kepe them: and thy wydowes shal take the: and I wyl comferte in me. For thus hath the Lorde spoken. \* Beholde they that me thought were vnnete to drynke of the cuppe, haue dronken wth the fyrst. and thynke thou then to be free.

No, no, thou shalt neyther be quyte nor free: but thou muste drynke also. For why? I haue sworne by my selfe, sayeth the Lorde, that Moze: ray shall become a wyldernesse, an open shame a laughynge stocke and cursynge: and al her cyties shalbe a continuall deserte.

For I am perswaded of the Lorde that he hath sent a message already vnto the heathen. Gather you together, & go forth agaynst them: make you ready to the batayle: for lo, I wyl make the but small amonge the heathen, and lytle regarded amonge men.

\* The hye stomacke and the pryde of thy bert haue deceaued the, because thou wylt dwell in holes of stony rockes, and haue the hye mountaynes in possession. Neuerthelesse, though thy nest were as hye as the Eagles: yet wyl I caste the downe, sayeth the Lorde. Moreover, I dwelleme shalbe a wyldernes: \* who so goeth by it, shalbe abashed, & wondre at her miserable plagues. \* Like as Sodom, Gomorre, and the cities that laye there aboute were turned vpsydwone sayeth the Lorde so shall no body dwell in Iudumea, and no man shal haue his habitation there. Beholde, lyke as y Lpon, so shall a destroyer come vpon the pleasaunt medowes of Iordan vnto the stronge dwellinge place: and when I haue made him quyet, I wyl make hym to flye from her: and all chosen men wyl I set in aray agaynst her. Who is lyke vnto me? What is he that wyl stryue with me? What wypperd may stande in my handes?

\* Therefore heare the counsaile of the Lorde that he hath taken vpon Iudumea: and hys purpose that he hath deuyd vpon the cytyzens of Thema. The least of the flocke shal teare them in peces, and take what saye theynge they haue they shal make it waste: and them selues also. At the noyse of they fall: the earth shal quake: the crye of they: voyce shalbe herd vnto the red see. Beholde the enemye shal come and flye vpon hyther, lyke as it were an Eagle, and spyed by wynges vpon Moztah. Then shal the bertes of the wyrtypes in Edom be as the harte of a woman traueplynge of child. \* Upon Damascus, Hemath and Arphad shal come confusyon: for they shal heare euell tydynges, they shalbe tossed to and fro lyke the see that can not stand styll. Damascus shalbe sore afrayde, & shal flye tremblynge shal come vpon her. Sozowe and payne shal ouertake her as a woman traueling with chylde. But how shuld so wyrtypful & glorious a cite be forsaken: here therefore her younge men shal fal in the stretes, & al her men of war shalbe take away in that tyme, sayeth y Lorde of hostes

I wyl kyndle a fyre in the walles of Damascus whych shal consume the palace of Benhadad.

\* As for Cedar and the kyngdome of Hazor whom Nabuchodonosor the kyng of Babylon smote downe, the Lorde hath spoken thus vpon them: Arise, & get you vpon vnto Cedar, and destroye the people toward the east. They tentes and their flockes, shal they take away: yea, they hanginges and they vessels. They Cammels also shal they carry away with them. They shal crye to them: feare is on every syde.

He, get you lone awaye, crape into canes, that ye may dwell there, & ye inhabytors of Hafor, sayeth the Lorde: for Nabuchodonosor the kyng of Babylon hath holden a coucel concerning you: and concluded hys deuyce agaynst you. Arise, and get you vpon agaynst ponder ryche and careless people (sayeth the Lorde) which hath neyther gates nor doore barres, but dwell alone.

They Camels shalbe stolen, and the dyones of they catell dryuen away. Moreover, those wyl I scatter toward al the wyndes: and byng the to destruction: yea, and that thozow they owne samplers, sayeth the Lorde. Halso, also shalbe a dwellinge for dragons, & an euerlastynge wyldernes. so that no body shal dwell there: and no man shal haue there his habitation.

These are the wordes that the Lorde spake to the prophet Jeremie, concerninge Elam, in the begynnyng of y raygne of zedchiah kyng of Iuda. Thus sayeth the Lorde of hostes: Behold, I wyl breake y bowe of Elam, and take away they strength: and vpon Elam I wyl byng the four wyndes from the four quarters of heuen, and wyl scatter them agaynst the same four wyndes. And there shalbe no people, but some of Elam shal flee vnto them.

For I wyl cause Elam to be afrayde of their enemyes, and of them that seke they lyues: and wyl byng vpon them the indignacion of my wrath, sayeth the Lorde. And I wyl persecute them wth the sword, so long tyll I haue brought them to naught. I wyl set my throne in Elam, I wyl destroye both the kyng and the princes from thence, sayeth the Lorde. Wnt in processe of tyme I wyl byng Elam out of captiuitie agayne, sayeth the Lorde.

### The I. Chapter.

The prophete the destruction of Babylon, and the assurance of Ierusalem, which was in captiuitie.

**I**n the wordes that the Lorde spake vnto the prophete Jeremie, concerninge Babylon, and the landes of the Chaldees: \* Preache amonge the Gentyles, let youre voyce be herd, make a token, crye out, kepe no silence, but say: Babylon is wonne \* Sell is confounded, and Merodach is out: come.

\* Yea, they goodes be broughte to shame and they ymagines burst in peces. For out of the north there dothe come a people agaynst her, to hyche make her lande so waste, that no body dwell therein, neyther man, nor beaste: for they flye and departe from thence, \* In those dayes &



# The prophete.

at that tyme, sayeth the Lorde: the chyldren of Israel shal come, they and the chyldren of Juda weppng & makynge haste, and shal seke the Lord theyr God. They shal aske the waye to Syon, thither shal they turne theyr faces, sayenge: Come and we wyll cleave to the Lorde, in a covenant that neuer shal be broken.

**3** My people hath bene a loste & flooke, my shep-  
herdes have dysceyved them, and have made the go astraye upon the hylls. They have gone fro the mountayne to the lytle hylle, and forgotten theyr folde. All they came upon them, have deuoured them: and theyr enemyes sayd: we haue made no defaute agaynst them: for they haue displeased the Lorde: yea, euen the Lord, whych is the bewty of theyr ryghteousnes and that defended theyr fathers. Yet shall ye fflye from Babylon, and departe out of the lade of the Chaldees & be ye as the raimmes that go befoze the flooke. \* For so, I wyll wake up an host of people fro the northren lande, and brynge them vnto Babylon: these shal laye sege to it, and wynn it. Theyr arrowes shal not mysse, lyke as a conynge archer shutech not wronge.

And the Chaldees shal be spoyled, and al they that spoyl them, shal be satisfied, sayth the Lord. \* a though ye were so cheatful & glad, to treade downe myne heritage, and fulfilled your pleasures, as the calves in the grasse, and triumphed ouer them lyke the bulles, when ye had gotten the victorie. Your mothers shal be sore confounded, and they that beare you, shal come to shame.

She shal be the least set by amonge the nations voyde: wasted and dryed up. No man shal be able to dwell there, for the feare of the Lorde, but she shal be whole desolate. \* All they that go by Babylon, shal stande styll and be abayed, and shal wonder at all her plagues.

**C** Go forth in your armys agaynst Babylon rounde aboute, all ye that can handle bowes shote at her, spare no arrowes: for she hath synned agaynst the Lord. Cry out: vpon her, vpon her, agaynst her rounde aboute: she shal yelde her selfe, her foundations shal fall and her walles shal come downe: for it shal be the vengeance of the Lord.

\* Yea, vengeance shal be taken of her, and as she hath done, so deale ye wth her. Rote out the cower from Babylon, and him that handleth the cyle in her uel. For feare of the swerd of the enemy euerp man shal get him to his owne people: and euerp man shal fflye to his owne lande. Israel is a scattered flooke & syons haue dysperled them.

\* I praye the kynge of the Assyrians deuoured them, \* last of all this Nabuchodonosor kynge of Babylon hath brosed all theyr bones.

**D** Therefore thus sayeth the Lord of hostes the God of Israel: Beholde, I wyll vset the kynge of Babylon and his kyngdome as \* I haue visited the kynge of the Assyrians, and wyll brynge Israel agayne to his pleasaunt pasture, that he may fede vpon Charamel and Basan and be satisfied vpon the mounte of Ephraim & Galaad.

\* In those dayes and at the same tyme sayeth the Lord: If the offence of Israel be sought for, there shal none be founde. If men enquire for synne

of Iuda: there shal be none: for I wyll be merciful vnto them, whom I sustre to remayne ouer.

Go downe: O thou auenger, into thine enemyes lande, & visit the that dwell therein. downe with them, & smyte them vpon the backes, sayeth the Lord: do accordyng to al that I haue comaunded the. There is gone aboute the lande a crye of a daughter & great murther, namely on this manner. Howe happeneth it, that the hammer of the whole world is thus broke & broyled in sondre? Howe chaunceth it: that Babylon is become a wylder-nes among the heathen on this manner? I my selfe haue layed waste for the, & thou art take. Vnawares arte thou trapped and snared: for why thou hast prouoked the Lord vnto angre. The Lord hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thyng that is done in the land of the Chaldees, it is the Lorde of hostes worke.

Come agaynst her, for this is her ende: breke vpon her chylles: threwe her as ye threwe corne: despoyle her that northynge shal be left. Slaye all theyr myghty soldiers, & put the to death. No be vnto them, for the day & tyme of theyr visita- tion is at hande. We thynke I haue already a crye, of them that fled & escaped out of the lande of Babylon, which shewe in Sion the vengeance of the Lord our God, the vengeance of his temple: yea a voyce of them, that crye agaynst Babylon. Call vpon all the archers agaynst Babylon, pytch your tentes rounde aboute her, & none escape. \* Recompence her as she hath deserued: & accordyng as she hath done, so deale wth her agayne, for she hath set vpon her selfe agaynst the Lord, agaynst the holy one of Israel. Therefore ual her pynge men fall downe in the stretes, and all her men of warre shal be rooted out in the daye sayth the Lorde. Beholde, I speake vnto the, O thou proude, sayeth the Lorde God of hostes for thy day shal come, euen the tyme of thy visita- tion. And the proude shal fumble and fall, and no man shal helpe hym vp. I wyll burne vpon his cyties wth fyre, and it shal consume al that is rounde aboute hym.

Thus sayeth the Lorde of hostes: The chyldren of Israel and Iuda suffre violence together. Al they that haue them in captiuite, kepe them faste, and wyll not let them go but theyr auenger and redeemer is myghty. Whose name is the Lorde of hostes. he shal mayntayne theyr cause he shal make the lade shake, and iudge the that dwell therein, one wth another. The swerde shal come vpon the Chaldees, sayeth the Lorde vpon them that dwell in Babylon, vpon theyr prynces, and vpon theyr wyse men. The swerde vpon theyr soldayners, as for those, they shal be come foolcs. The swerde vpon theyr worthies, so that they shal stande in feare. The swerde vpon theyr horsemen and charrettes and vpon all the comen people that dwell vnder them: so that they shal all become lyke women.

The swerde vpon theyr treasure, so that it shal be stollen awaye. I broughte vpon theyr waters, so that they shal be dryed vp.

For the lande worshippeth ymages, and belyleth

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depyteth in straunge wonderfull thynges. Therfore shall wyldc beastes, Lamia and Catte of mountaynes, and estriches dwel therein for there shall neuer man dwel there, nether shall any man haue his habitacion there for euermore. I like as God destroyed \* Sodom and Gomorre with the cyties that lay there about, sayeth the Lord. So shall no man dwell there also, nether shall any man haue there his habitacion. \* Behold, there shall come a people from the north with a great bonde of men, & many kyngeys shall stande vpon from the endes of the earth. They beare bowes and bocklers, cruel are they & vnmereyful. They vopce roareth lyke the ragynge see, they ryde vpon horses, and come weapened to fyght agaynst the, O Babylon. As soone as the kynge of Babylon heareth tell of them, his handes shall be feble. Sorowe and heynnes shall come vpon hym, as a woman trauelynge wyth chyld. Behold, \* lyke as the lyon cometh vpon from the pleasaunte medowes of Jordan vnto the grene pastures of Ethan, so wyll I dyspue them for the, and make them raine agaynst her. But whom shall I chole out, & ordeyne to suche a thyng? \* For who is lyke me, or who wyll stryue wch me? or what shepherde may stande agaynst me? Therefore heare the counsel that the Lord hath gyuen vpon Babylon, and the deuince þe hath taken vpon the lande of the Chaldees. The leaste amonge the people shall teace them in pees, and loke what pleasaunt thyng they haue: they shall lape it wast. The noyse at the wyppynge of Babylon shall moue the earth, and the crye shall be herde amonge the sentryls.

The li. Chapter.

Howe Babylon shalbe destroyed by Ieremye.



Thus hath the Lordes said: \* behold I wyll raple vp a perillouse wynde agaynst Babylon and her cytyzens that beare euyl wyl agaynst me. I wyll sende also into Babylō faners to lanne her out, and to destroye her lande, for in the daye of her trouble they shall be aboute her on euery syde. Moreover, the Lord hath sayde vnto the bowmen, and to them that clyme ouer the wales in bress plates. Ye shall not spare her pounge men lyll downe at her hooste. Thus the slayne shall fall downe in the lande of the Chal-dees, and the wounded in stretes. \* As for Israel and Iuda, they shall not be forsake of their God of the Lord of hostes for the holp one of Israels sake: no, though they haue fylled all theyr lande ful of synne. \* Flye away from Babylon euery man saue his lyfe, that ye be not rored out to praye wyckednesse for the tyme of the Lordes vengeance is come. yea, he wyll rewarde her agayne. Babylon hath bene in the Lordes hande, \* a golden cuppe that maketh all landes drunken. Of her wyne haue all people drunken: therefore, are they out of theyr wytres. \* But suddenly is Babylon fallen, and destroyed.

Woe for her, byng playsters for her woundes, yf she may perauenture be healed agayne. Woe wolde haue made Babylō whole, say they:

but she is not recondred. Therefore wyll we let her alone, and go euery man to his owne countrey. For her iudgement is come into heauē and is gone vp to þe clouds. The Lord hath brought forth our righteousnes. And therfor com on, we wyll shewe spon þe worke of þe Lord our God.

Make sharpe the arrowes and multiplye your chyldes. \* for the Lord shall raple vp the spere of the kynge of the Chaldees, which hath alreadye a desyre to destroye Babylon. They shall be the vengeance of the Lord, and the vengeance of his temple.

Set vp tokens vpon the walles of Babylon: make your watche stronge, set your watch men in array: pray, hold prey watches: and yet for al that shall the Lord go forth with the deuince which he hath taken vpon them þe dwel in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure & riches, thyne ende is come, and the reherynge of thy wyppynge. \* The Lord of hostes hath sworne by hym self, that he wyll ouerwhelme the with men, lyke grethoppers in nombze, whiche wyth a courage shall crye, alarum, alarum agaynst the.

\* I can en the Lord of hostes, that wyth his power made the earth, wyth his wysdome prepared the rounde worlde, and wyth his dyscretion sprede out the heauens. As soone as he letteth his voyce be herde, the waters in the ayer wate scarce. \* He draweth vp the cloudes from the endes of the earth. he turneth the lyghtnynges to rayne, he byngeth the wyndes out of theyr secret places. If they be esteemed by theyr wysdō: almen are become fooles. \* Confounded be al the casters of ymages, for the thyng that they make is but dysceate, & hath no breath. Wapne is it and an erronouse worke: and in the tyme of vyssitacion it shall perpyche.

Reuert helesse the porcion of Jacob is none. Suche but he that made al thynges, whose name is the Lord of hostes, he is the rodde of his enheritance. Thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in pees: & with the haue I destroyed kyngdomes. Thow the I haue beate to poulder hoyle and hoyleman, yea, the charrettes and such as sat vpon them. Thow the I haue broken man and woman, olde and yonge, bachelce and mayden. Thow the I haue destroyed the shepherde and his flocke, the husbandman and his catel, the prynces and the rulers. Therefore wyll I rewarde the cytie of Babylon, and al her cytyzens, the Chaldees wyth al the euyl whiche they haue done vnto Sion pray, that ye pour let ues shall se it, sayeth the Lord. Behold, I come vpon the, thou noysome hyll, sayeth the Lord: thou that destroyest al lādes: I wyll stretch out my hande ouer the, and cast the downe from the stony rockes: and wyll make the a brente hyl: so that neither corner stones, nor pinacles, nor foundations of stones shall be taken any more out of the, but wast and desolate shall thou lye for euer more, sayeth the Lord.

Set vp a toke in the lande: blowe the trōpet. It is tcs



# The prophete.

tes amonge the hepythen: prouoke the nacpous agaynst her, call the kyngedomes of Ararat, Hennis: & Alcanes agaynst her: Set the pynce agaynst her, bynge as greute a sorte of terpble hoyses agaynst her: as if they were grethoppes. Prepare agaynst the the people of the Medes wpyth they: kynges, princes, and al the chefe rulers. yee, & the whole lande that is vnder hym.

The lande also shal shake and be afrayde wbe the deuice of the Lorde shal come forth agaynst Babylon: to make the land of Babilon so wast that no man shal dwell anye moze therein. The worthyes of Babylon shal leaue the batayle and kepe them selues in stronge holdes, they: strength hath sayled them, they shal be lyke women. They: dwellynge places shal be bzent vp, their barres shal be broken. One pursuauit shal mete an other: yee, one post shal com by another to byng p kyng of Babylon tidinges that his cite is taken in on euery syde, the foordes occupied, the fennes bzent vp, and the souldiers soze afrayde.

**D** For thus sayeth the Lorde of hostes the God of Israel: the daughter of Babilon hath ben in her tyme lyke as a threlshyng floure, but shortly shal her haruest come. Nabuchodonozor the kyng of Babilon hath deuoured & destroyed me, he hath made me an empty vessel. he swallowed me vp lyke a dragon, and fylled hys bely wpyth my delycates. he hath cast me out, he hath taken my substance away, and the thyng that was left me hath he carped vnto Babylon, sayeth p daughter p dwelleth in syon yea, & my bloude also vnto the Chaldees, sayeth Ierusalem. Therefore thus sayeth the Lorde: Beholde, I wyl defende thy cause, and auenge the: I wyl drynke vp her see, and drye vp her waterspynges.

**E** \* Babylon shal become an hepe of stoues & dwellynge place for dragons, a fearfulnes and wondryng, because no man dwelleth there. They shal roate together lyke lyons, & as the ponge lyons when they be angrye, so shal they ben de them selues. In they: heate I shal gyue them a dynner and they shal be drunken for ioye. \* Then shal they slepe an euerslapyng slepe, and neuer wake, sayeth the Lorde. I shal cary them downe to be slayne lyke shepe, like wethers and goates. O, how was Belach wonne: O, how was the glorp of the whole lade taken: howe happeneth it, that Babylon is so wondred at amonge the hepythen: The see is ryfen ouer Babilon, & hath couered her wpyth his great wanes. Her cyties are layed wast, the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no man trauallyeth thowowe. Moreover, \* I wyl vsset Bel at Babylon: and the thyng that he hath swallowed vp, that same shal I plucke out of his mouth. The Gentyls also shal rume nomore vnto hym: yea, and the walles of Babylon shal fal.

**E** My people, \* come out of Babylon, that euery man maye saue his lyfe from the fearful wraoth of the Lorde. Be not sayntherred, and feare not at euery rumour that shal be hearde in the lande for euery yere byngeth newe tydyn-

ges, and in the yere folowynge newe tydynge, and robbynge in the lande and loyde vpon loyde. And lo, the tyme cometh that I wyl vsset the ymages of Babilon, and the whole lande shal be confounded: yea, and her slayne shal lye in the myddest of her. Heauen and earth wpyth al that is therein, shal reioyse ouer Babylon when the destroyers shal come vpon her from the north, sayeth the Lorde.

\* Lyke as Babilon hath beaten downe and slayne many out of Israel, so shal they fal many and be slayne in al her kyngdome. Ye p haue escaped p sweard hast thou, stode not styf, remembre the Lorde afarre of, & thynke vpon Ierusalem, for we are ashamed to heare p blasphemies our faces were couered with shame, bycause the straunge aleauntes came into the sanctuarpe of the Lorde. Wherefore beholde, (sayeth the Lorde) the tyme cometh p I wyl vsset the ymages of Babylon, and thowowe the hole lande they shal mourne and fal. \* Though Babylon clymed vp into heauen, & kepte her power on hys: yet shal I sende her destroyers, sayeth the Lorde.

A ppyous crye shal be herde from Babylon and a great mysery from the lande of the Chaldees when the Lorde destroyeth them, and when he dryueth out the hys stomack and proude boasting, wher wpyth they haue bene as furious as the waues of great waterfloudes, & made great crakes wpyth they: wordes. For the destroyers shal come vpo her, euen vpon Babilon) whych shal take they: worthyes, and breake they: bowes for God is dysposed to auge hym selfe vpon them and sufficiently to recompence them. Yea (sayeth the Lorde) I wyl make they: prynces, they: wylse me, they: chefe rulers, & al they: worthyes dronke. so that they shal slepe an euerslapyng slepe: and neuer wake. Thus sayeth the kyng, whose name is the Lorde of hostes.

Moreover, thus sayeth the Lorde of hostes. The thycke wall of Babylon shal be broken, & her hys gates shal be bryt vp. And p thyng that the Gētyles and the people haue wrought wpyth great trauayle and labour, shal come to nought and be consumed in the fyre.

This is the charge that Ieremie gaue vnto Saraiab the sonne of Neriah, the son of Maasiah, when he went towarde Babylon wpyth zedekiah p kyng of Iuda, in p fourth yere of hys raygne. Nowe thys Saraiab was a peaceable pynce. Ieremie wrote in a booke all the mysery that shulde come vpon Babilon. yea and al these sermons that be wyrtten agaynst Babilon, and gaue Saraiab thys charge. When thou comest vnto Babylon, se that thou reade al these wordes, and saye: O Lorde, thou art determined to rate out thys place, so p neither people nor catel shal dwell there any more: but to lye waste for euer: and when thou haste redde out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye: Euen thus shal Babylon synke, and be thurst downe wpyth the burthen of trouble, that I wyl bynge vpo her: so that she shal neuer come vp agayne. Thus farre are the pteachynge of Ieremie.

The



The lii. Chapter.

**C**hereafter the takinge of zedekiah. Jerusalem is taken of the Chaldees, zedekias sonnes are killed before his face, and his eyes put out. The cite is burned. The temple is spoiled and robbed. They that were left in Jerusalem are carryed to Babilon, kyng Jehoachin is brought forth of prison, and fed like a hynde.

**Z**edekiah was \* one and .xx. yere olde, when he was made kyng, and he reigned a leuen yere in Jerusalem. His mothers name was Hamutal, Jeremys daughter of Libna. He lived wyckedly before the Lorde even as Jehoachin dyd. For the Lorde was angry at Jerusalem and Juda, so longe tyl he had cast them out of his presence.

And zedekiah fell from the kyng of Babilon. \* But in the nynte yere of his regne, in the tenth moneth, the tenth day of the moneth it happened, that Nabuchodonozor the king of Babilon with al his host came before Jerusalem, and beseged it, and made them bulwokes round aboute it. And this besegynge of the cite endured unto the eleventh yere of kyng zedekiah.

\* And in the fourth moneth, the .ix. day of the moneth, there was so great hunger in the cite: that there were no more vytayles for the people of the lande. So all the souldiers brake a waye, and fled out of the cite by nyghte thowse the way of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the cite rounde aboute, yet wente these men theyr waye toward the wyldernes.

And so the Chaldees folowed upon them, and toke zedekiah the kyng in the felde of Jericho, when his hoolle was runne from hym: So they carryed the kyng away prisoner to Reblath unto the kyng of Babilon in the lande of Hemath, where he gaue iudgement upon hym.

The kyng of Babilon also caused zedekias sonnes to be slayne before his face, yee, and put all the princes of Juda to death at Reblath. Moreover, he put out the eyes of zedekiah, and caused hym to be bounde wth two cheynes, to be carryed unto Babilon: and let hym lye in prison, tyll he dyed.

Nowe the tenth daye of the fyfth moneth, in the nynte yere of Nabuchodonozor kyng of Babilon, Nabuzaradan the chefe captayne, and the kynges of Babilons seruantes came unto Jerusalem, and bzent vp the house of the Lorde. He bzent vp also the kynges palace, all the houses and all the gorgeous buildynges in Jerusalem. And the whole host of the Chaldees were with the chefe captayne, brake downe al the walles of Jerusalem rounde aboute.

As for the poore people and suche folke as yet was left in the cite: which also were fallen to the kyng of Babilon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne carryed them away prisoners. But the poore people of the countrey, dyd Nabuzaradan the chefe captayne leaue in the lande, to occupy the vyneyardes and feldeg. The Chaldees also brake the brasen pylers that were in the house of the Lorde yee, the seate and the brasen lauer that was in the house of the Lorde: and carryed all the metall of them unto Babilon. They toke awaye also

the caldrons, shoules, the shokes, sprinklers, spones, and all the brasen vessel that was occupied in the service, with the basins, colcarnes, sprinklers, pottes, candlestykcs, spones, and cuppes wherof some were of golde, and some of syluer.

The chefe captayne toke also the two pylers the lauer, the twelue brasen bullockes that stode vnder the seate \* which kyng Salomon made in the house of the Lorde: and all the vessel conteyned so much metall, yt myght not be weyed. For every pyler was eghtene cubites hie: and the rope that wente aboute it, was twelue cubites, and foure spngers thicke and roude. Nowe vpon the rope were brasen knoppes, and euery knoppe was fyue cubytes hie: & vpon the knoppes were whopes, and pomgranates rounde aboute of cleane brasen.

After this maner were both the pylers fastenied wth the pomgranates, wherof there were an hundred and .xxvi. whych hanged vpon the whopes rounde aboute. The chefe captayne also toke Sariah the hie prest, and Sophoniah that was chefe next hym, and the thre keepers of the treasury. He toke out of the cite a chamber layne whych was a captayne of the souldiers, and seuen men that were the kynges seruantes whych were founde in the cite: and Sephera captayne that vled to muster the men of warre, with threescore men of the countrey that were taken in the cite. These Nabuzaradan the chefe captayne toke, and carryed them to the kyng of Babilon unto Reblath and the king of Babilon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was led away captiue, out of his owne lande. The summe of the people, whom Nabuchodonozor led away captiue.

In the seventh yere of his regne, he carryed away of the Jewes, thre thousand and thre and twenty. In the .xviij. yere Nabuchodonozor carryed awaye from Jerusalem eght hundred thirtie and two persones. In the .xxiiij. yere of Nabuchodonozor Nabuzaradan the chefe captayne, toke awaye seuen hundred forty and fyue Jewes prisoners. The whole summe of all the prisoners, is foure thousand and sixe hundred.

In the .xxvii. yere after that Jehoachin the kyng of Juda was carryed awaye in the .xv. daye of the .xii. moneth. Evilmerodach kyng of Babilon (the same yere that he reigned) gaue Jehoachin the kyng of Juda his pardon, and let him out of prison, and spake louingly to him. And set hym stonde aboute the trones of the other kynges that were wth hym in Babilon. He chaunged also the clothes of his prisoner, yee, and he dyd eate wth hym al his lyfe longe. And he had a continuall iuyng geuen hym of the king of Babilon, euery day a certayn thyng he allowed hym all the dayes of his lyfe vntyl he dyed.

The ende of the booke of the prophete Jeremye.

Isa. lii.

The

111. Regu.  
1111. d.  
O. 19. atall.  
1111. b

111. Regu.  
1111. d.  
1111. b

111. Regu.  
1111. d.  
1111. b

111. Regu.  
1111. d.  
1111. b



# The Lamentations.

## The lamentacyons

of Jeremyp.

The fyrst Chapter.

It happened after y<sup>e</sup> scari was brought into captiuitie and Jerusalem destroyed, that Jeremyp the prophet sat weeping and sozowfull bewailed Jerusalem and syghing and howlge with an heyl and howlfull herte, sayde.



As how syttest he cylie so de solate, that somtyme was full of people: howe is she become lyke a widdowe \* which was the lady of all nations: howe is she brought vnder tribute, that ruled al landes: she wepeth soze in the nyght, so that y<sup>e</sup>

teares runne downe her chekes: for amonge all her louers, there is none that giveth her any comfort \* yea, her nexte frendes transgresse against her, and are become her enemies. Juda is taken prisoner, because she was despyled: & for serving so many straunge goddes, she dwelleth now amonge the heythen. She fyndeth no rest, al they that persecuted her, take her in strapte places, where she coude not escape. The stretes of Sion mournen, because no man cometh nomore to y<sup>e</sup> solempne feastes. All her gates are desolate, her prestes make lamentacion, her maydens are caretul: and she her selfe is in greate heynesse. Her enemies haue bene rulers ouer her, and her enemies haue prospered, because the Lord hath chastened her for her great wyckednesse: her chyldren are led awaye captiue before they enemy. All the beauty of the daughter of Sion is awaye: her princes are become lyke hartes that fynde no pasture. They are dryuen awaye before they enemy, so that they haue nomore power.

Now doth Jerusalem remembre the tyme of her misery and disobedience: yea, the roye & pleasure that she hath had in tymes past, seinge her people is brought downe thowowe the pow. r of they enemy, and there is nomā for to helpe her, her enemies stande loyng at her, and laugh her Sabbath dayes to scorne. Jerusalem hath sinned euermore and more, therefore is she come in decay. All they that had her in honour despise her, for they haue sene her synfulness. Yea, she sygeth, and is ashamed of her selfe.

Her sayntes are despyled, she remembred not what wolde folowe. therefore is her fall so wondreful, & there is no man to comfort her. O Lord, conspyde my trouble, for myne enemy hath the upperhande: The enemy hath put his hande to all y<sup>e</sup> precious thynges that she had, yea, euen before her eyes came the heythen in and out of the Sanctuary: \* whom thou neuertheless hast forgydden to come with in thy congregacion.

\* All her people seke to fynd breed with heynesse, and loke what precyous thyng euer man hath, that giveth he for meate, to saue his lyfe. Conspyde, O Lord, and se howe vyle I am become. Haue ye no regarde, O all ye y<sup>e</sup> go far by beholde and se, yf there be any sorowe lyke vnto myne, wherwith the Lord hath troubled me, in the day of his fearfull wrath. From aboue hath he sent downe a fyre into my bones and it bur-

nethe them cruelly he hath layed a net for my feet and throwen me wyde open: he hath made me desolate, so that I must euer be mournynge.

The poke of my transgression is come at the last, wyth his hande hath he takē it vp, and put it aboute my necke. My strengthe is gone: the Lord hath deliuered me into those handes, wherout I can not quyte my selfe. The Lord hath destroyed al the myghty men, that were in me. He hath proclaimed a feast, to slaughter al my best men. The Lord hath troden downe the daughter of Juda, lyke as it were in a wyne presse.

\* Therefore do I wepe, and myne eyes gush out of water. for the comforte that shoulde quicken me, is farre from me.

My chyldren are dryuen away, for why: the enemy hath gotten the upperhande.

Syon casteth out her handes, and there is no man to comforte her. The Lord hath layed the enemies rounde aboute Jacob, and Jerusalem is become abhominacion in the myddest of them.

\* The Lord is ryghtous, for I haue prouoked his countenance vnto angre. O take hede all ye people, and conspyde my deuynes. O maydens and my yonge men are led away into captiuitie.

I called for my louers, but they begyled me: for my prestes and counsellers, but they pershed: euen whyle they sought for meate to saue they lyues. \* Conspyde, O Lord: howe I am troubled, my wombe is disquieted, my herte turneth about in me, and I am full of heynesse: because I rebelled stubbornely. The sword hurteth me without, and within I am lyke vnto death. They heare my mourning, but there is none that wyl comforte me. All myne enemies haue herd of my trouble & are glad therof, because y<sup>e</sup> hast done it: and thou hast brought forth y<sup>e</sup> tyme which thou calleddest, when they also shalbe lyke vnto me.

From the shal come all they aduersitie, thou shalt plucke them awaye euen as thou hast plucked me, because of all my wyckednesse. For my sorowe is very great, and my hert is heuy.

The ii. Chapter.

As, how hath the Lord darkened the daughter of Syon so soze in his wrath: & as for the honoure of Israel, he hath cast it downe fro beaue vnto y<sup>e</sup> earth. Howe happened it, yf he remembred not his owne \* sote stole whē he was angry: The Lord hath cast downe

all the habitacions of Jacob wout any fauour: al the strong places of the daughter Juda hath he broken in his wrath, and throwe the downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of his indignacion he hath broken all the horne of Israel: he hath withdrawen his right hand fro the enemy yea, a flambe of fyre is kyndled in Jacob, & hath consumed vp all rounde about: he hath bent his bowe lyke an enemy: he hath fastened his ryght hande as an aduersary: and euer thyng y<sup>e</sup> was pleasaunt to se, he hath smytte it downe. He hath poured out his wrath lyke a fyre into the tabernacle of the daughter of Syon.

The Lord is become lyke as it were an enemy, he hath deuoured Israel and al his palaces:

Yea

li. re. 118. b.  
116. re. 118. a.

Job. 14. b.

23

Jerem. 11. a.

Yer. 11. a.  
Ezech. 11. c.

Dant. 12. a.

Jerem. 11. a.

11. a.

Yer. 11. a.

1. ps. 118. a.  
pl. 118. a.

De 118. a.

118. a. b. c.  
Ezech. 11. c.



yea, all hys stronge holdes hath he destroyed, & fylled the doughter of Iuda wpth much sorowe and heupnesse.

Jer. vii. b

\* Her tabernacle (whych was lyke a garden of pleasure) hath he destroyed: her hye solempne feastes hath he put downe. The Lorde hath brought it to passe: & the hye solempne feastes and Sabbothes in Sion are cleane forgotten. In hys heupe dyspleasure hath he made the kynge and preestes to be despyrd.

The Lorde hath forsaken hys owne aulter, and hath abhorred his owne Sanctuarie, and hath gyuen the wallis of theyr townes into the handes of the enemye. Theyr enemyes made a noyse in the house of the Lorde, as it had bene in a solempne feast daye.

The Lorde thought to breake downe & walles of the doughter of Syon, he sprede out hys lyue, and dyed not in hys hade: yee he had destroyed them. Therfore moune the turrets and the broken wallis together.

Jer. vii. b

Her gates are souke downe to the ground: her barres are broken, and smytten in sondre. \* her kynge and prynces are carryd awaye to & gentyles. They haue neyther lawe nor prophetes, nor yet any vyssion from the Lorde.

Jer. l. a

The senatours of the doughter of Syon sate vpon the grounde in splanse: they haue strawed althes vpon theyr beddes, and gyrded them selues wpth sackcloth. The maydens of Ierusalem haue downe their beddes to & ground. Myne eyes begyn to fayle me thowoe weeping, \* my body is dysquieted, my leuer is poured vpo the earth, for the great hurt of my people, sayng & chylde and babes dyd sowne in the stretes of the cytie.

Euen when they spake to theyr mothers: where is meate and drynke? for whyle they so sayde, they fel downe in the stretes of the cytie, lyke as they had bene wounded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou doughter Ierusalem, to whom shall I lyke the? To what shall I compare the, O thou doughter Sion, to comforte the wpyhall? Thy hurte is lyke a mayne see: who maye heale the?

Jerem. vii. b  
Jer. vii. b  
Jer. vii. b

\* Thy prophetes haue looked out vayne and foolys thynge for the: they haue not shewed & of thy wycke counsele, to kepe the from captiuitie: but haue overladen the, & thowoe falslye scattered the abode. All they that go by the, clappe theyr handes at the, byslyng and wagging their heades vpon the doughter of Ierusalem, and say: is this the cytie that men call so farre: wherein & holc lade reioyseth? Al thynne enemyes gape vpo the, whysperynge & bytynge theyr teeth, sayeng let vs deuoure, for the tyme that we looked for, is come, we haue founde and sene it.

The Lorde hath fulfilled the thinge that he was purposed to do: & performed that he had denyed longe ago: he hath destroyed, and not spared: he hath caused thynne aduersarye to triumphe ouer the, and set vp the hoine of thynne enemye. \* Let thynne herte crye vnto the Lord, O thou cytie of the doughter Syon: let thy teares runne downe lyke a ryuer, daye and nyght, cease

Jer. l. a  
Jer. l. a  
Jer. l. a

not, and let not the apple of thynne eye leaue of.

Stand vpon, and make thy prayer in the fyrste watche of the nyght, poure out thynne herte lyke water before the Lorde: lyfte up thynne handes for the lyues of thy ponge chylde, that dye of hongre in the stretes. Beholde, O Lorde, and consyde, why hast thou gathered me vpon so cleane?

Shall the women then cate theyr owne frute, euen chylde of a spanne longer? Shall the preestes and prophetes be slayne thus in the Sanctuarie of the Lorde? Ponge & olde lye behynde the stretes vpon the grounde, my maydens and ponge men are slayne wpth the swerde: whome thou in the daye of thy wrathfull indignacion hast put to death: yea eue thou hast put them to death, and not spared tem. My neyghbours & are roud about me, haste thou called as it were to a feast daye: so that in the daye of the Lordes wrath none escaped, neyther was anye lefte behynde. Those that I haue brought and nourtysed, hath myne enemye destroyed.

The iii. Chapter:



In the man, that (thowoe the rod of his wrath) haue experience of myserye. He drew me forth, and led me vpon, into darkenesse, but not into lycht. Agaynst me onely he turned hys hande, and layeth it euer vpon me.

My fleische and my skynne hath he made olde and my bones hath he brused. He hath byploied rounde about me, and closed me in with gal and trauayle. He hath set me in darkenesse, as they that be deade for euer.

He hath so hedged me in, that I can not get out, and hath layed hys lynkes vpon me.

Though I crye and cal pitiously, yet heareth he not my prayer. He hath stoped vpon my wayes with four squared stones, and made my pathes croked. He layeth wayte for me lyke a Scyre, & as a Lyon in a hole. He hath matted my wayes, and broken me in peces, he hath laped me waste altogether. He hath bent his bow and made me as it were a marke to shote at. The arrowes of hys quyer hath he shot euen into my reynes.

\* I am laughed to scoone of all my people, they make songes vpon me all the daye longe. He hath fylled me wpth bytternesse, and gyuen me wormewood to drinke. He hath smytten my teth in peces with stones, and rolled me in the dust.

Jer. vii. b

He hath put my soule out of rest, I forget all good thynge, I thought in my selfe: I am vndone, there is no hope for me in the Lorde. Remember yet my myserye, and my trouble, the wormewood and the gall.

Yea thou shalt remember them, for my soule melteth awaye in me. Whyle I consydre these thinges in my herte, I get a hope agayne. Name ly it is of & Lordes mercyes that we are not vtterly consumed. For truly his pytyful compassion hath not ceased. Howe mercyes shall the Lorde shewe vpon the carlye in the daye sprynge, (O Lorde) great is thy faythfulnesse.

\* The Lord is my portion, sayeth my soule: therefore wyl I hope in hym. O howe good is the Lord vnto the, that put theyr trust in hym, & his name. for the

Jer. l. a



# The lamentations.

to the soule that seeketh after hym. The good man wyth stynes and patience, targeth for the health of the Lorde.

**W** how good is it for a mā to take the poke vpon hym from hys yowth vp. He lytteth alone he holdeth still, and dwelleth quyetly by hym selfe. He layeth hys face vpon the earth, yf (percase) there happen to be any hope. He offreth his cheke to y<sup>e</sup> smyter. He wyl be content w<sup>th</sup> reproues

1. reg. 16. b

For the Lorde wyl not forsake for euer, \* but though he punyssh hym. yet accordynge to the multitude of hys mercyes, he receyuethe to grace agayne: For he doth not plage, and cast out the chyldren of men from hys herte.

To treade al the pylsonners of the earth vnder hys fete. To moue the iudgement of man before the moost hyghest.

**E** To condempne a mā in hys cause. The Lord hath not pleasure in such thynges.

What is he then that sayeth: ther shuld some thyng be done wythout the Lordes commaundement. Out of the mouthe of the moost hyghest goeth not euell and good?

Wherfore then murmureth the lyuyng mā: let hym murmure at hys owne synne.

yob 33. 15  
1. sa. 1. 11. a

\* Let vs loke well vpon our owne wayes & remembre oure selues, and turne agayne to the Lorde. Let vs lyfte vp our hertes w<sup>th</sup> our handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wylt thou therfore not be intreated? Thou hast couered vs in thy wrathe, and persecuted vs, thou haste slayne vs wythout any fauoure. \* Thou haste hyd thy selfe in a cloude, that oure prayer shulde not go thorowe. Thou hast made vs outcastes, and to be despyled amonge the people. All oure enemyes gape vpon vs.

2. sa. 19. 1. b

Feare, and pnytie is come vpon vs, yea, decaye and destruction. \* Alhole ryuers of water gush out of myne eyes, for the great hurte of my people.

2. reg. 1. 1

Myne eyes tume, and can not cease, for there is no rest. O Lord, when wylt thou loke downe from heauen, and conspyde?

Myne eyes breake my herte because of all the daughters of my cytie. Myne enemyes hunted me out sharply, lyke a byrde, yea, and y<sup>e</sup> with out cause. They haue put downe my lyfe into a pyt and they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O lord, out of y<sup>e</sup> depe pyt. Thou hast herd my voice & hast not turned away thyne eares from my spychynge & cryenge. Thou hast enclined thy selfe vnto me, when I called vpon the, and haste sayde: feare not. Thou (O Lorde) hast mayntened the cause of my soule, and hast redeemed my lyfe. O Lord thou hast sene my blasphemers, take thou my cause vpon the. Thou hast wel consydered howe they go aboute to do me harme, and that all theyr counsellies are agaynst me. Thou hast hearde theyr despytfull wordes (O Lorde) yea, and all theyr ymaginacions agaynst me.

The lyppecs of myne enemyes, and theyr deuyces that they take agaynst me, all the daye

longe. Thou seyst also theyr setting downe and theyr rysyng vp: they make theyr longes of no thyng but of me. Rewarde them (O Lorde) accordynge to the woorkes of theyr handes. Geue them an obstinate herte eue thy curse. Persecute them (O Lorde) wyth thyne indignacion, and rote them out from vnder the heauen.

The. iiii. Chapter.



How is y<sup>e</sup> gold become so dimme? howe is y<sup>e</sup> goodly colour of it so sore chaūged? the stenes of the Sanctuary thus scatred in y<sup>e</sup> corner of euery strete. The chyldren of Syon that were alway in honour, & clothed wyth the moost precious golde: howe are they now become lyke the earthen vessels, which be made w<sup>th</sup> the potters hande? The dragons geue theyr ponge ones sucke with bare brestes: but y<sup>e</sup> daughter of my people is cruell, & dwelleth in the wyldernesse lyke the Estriches. The tonges of the suckyng chyldren cleue to the rofe of their mouthes for very thirst. The yong chyldren aske bredd, but there is noman that gyueth it them. They that were wont to fare delicately, perpe in the stretes they that afore were brought vp in purple, make now much of dong: The synne of the daughter of my people is become greater then the wickednesse of Sodome that sodaynly was destroyed, and not taken w<sup>th</sup> handes.

Her obstayners (or Nazaries) were whyther then the snowe or milke. theyr colour was freshed or Corall, theyr beauty lyke the Saphyre. But now theyr faces be very black. In somoch that thou shuldest not knowe them in the stretes. \* Theyr sayme cleaueth to theyr owne bones. It is withered, & become lyke a drye stock. They that be slayne w<sup>th</sup> the swerde are happyer then such as dye of hungre, and perpe awaye famplishyng for the frutes of the felde.

2. sa. 19. 1

2. sa. 19. 1

2. sa. 19. 1

\* The women, which of nature are petyfull) haue sodden theyr owne chyldren w<sup>th</sup> theyr handes, that they myght be theyr meate in the miserable destruction of the daughter of my people. The Lord hath perfourmed his heuy wrathe he hath poured oute the furpousnesse of hys displeasure, he hath kyndled a fyre in Syon, which hath consumed the foundations therof.

Neither the kinges of the earth, nor al the inhabitours of the world wold haue beleued y<sup>e</sup> the enemy and aduersary shulde haue come in at the gates of the cite of Jerusalem, whiche neuer thelesse is come to passe for the synne of her prophetes, and for the wyckednesse of her prestes, that haue shed innocentes bloude within her. So that blynde men wente stomblyng in the stretes, and slayned them selues w<sup>th</sup> bloude. They wold in no wyse touche theyr garmentes. But they cryed vnto euery man, styte y<sup>e</sup> staynyng, awaye, get you hence, touche it not. Yea they fled, & remoued from them: yea, they haue sayde amonge the hepythen, they shall no moze dwell in thys cytie.

2. sa. 19. 1

The countenance of the Lorde hath banysed them, and shal neuer loke moze vpon them.



For they them selues neyther regarded the pre-  
stres nor ppyted they elders. Wherefore yet our  
eyes sayle vs. whyle we loke for dayne helpe, se-  
inge we be euer waytyng vpon a people, þe can  
do vs no good. They lay so sharpe waite for vs  
that we cannot go safe vpon the stretes, for our  
ende is come, our dayes are fulfilled, our ende

Jer. lxxi. a  
Abat. l. b

Gen. ii. b

is here. \* Our persecuters are swifter then þe  
egles of the ayre, they folowed vpon vs ouer the  
mountaynes and layed waite for vs in the wyl-  
dernesse. The very \* breth of our mouth enen the  
anoynted Lord him selfe was taken in their net  
of whom we saie: Under his shadow we shal be  
preserued among the heythen. And þe daughter  
Edom that dwelleth in the lande of huz, be  
glad and reioyse: for the cup shal come vnto the  
also, which when thou suppest of, thou shalt be  
drunken. Thy spynges be well punished (O thou  
daughter Syon) he shal not suffre the to be car-  
ryed away any more. But thy wyckednesse (O  
daughter Edom) shal be vylit, and for thy spy-  
nges sake he shal leade the into captiuitie.

The v. Chapter.

The prayer of Jeremý.

**A**ll to remembrance (O Lord,) what we haue suffered, consyde, & se our confusion. Our enheritaunce is turned to the straungers and our houses to the aleauntes. We are be come carefull and fatherlesse, & our mothers are as the wyddowes. We are sayne to drynke our owne water for money, & our owne wood must we by with money. Our neckes are vnder per- secution, we are wery, and haue no rest.

Jer. lxxi. c  
Jer. lxxi. d

At oze tyme we yelde our selues to the Egip-  
tians, and now to the Assyrians, onely that we  
might haue bled ynough. \* Our fathers (which  
now are gone) haue synned, and we must beare  
theyr wyckednesse. Seruauntes haue the rule of  
vs, & no man deliuereth vs out of theyr handes.  
We must get our lyuyng with the peryll of our  
lyues, bycause of the drouth of the wyl-dernesse.

Our syn is as it had bene byent in an ouen  
for very soze hungre. The wyues are rauished in  
Syon, and the maydens in the cyties of Iuda.

The princes are hanged vp with the hand of the  
enemies, they haue not spared the olde sage men  
they haue taken yonge mens lyues from them, &  
the boyes are hanged vp vpon trees. The elders  
syt nomoze vnder the gates, & the yongmen be  
nomoze playing of musyke. The top of our hert  
is gone, our mery quere is turned into mournig.

The garland of our hed is fallen: alas, that we  
euer synned so soze. Therefore, our hert is ful of  
heupnesse, and our eyes dym: bycause of the byll  
of Ston þe is destroyed. Insomuche that þe fores  
ruine vpon it. But thou, O Lord, that remay-  
nest for euermore, and thy seate world without  
ende: wherfoze wylt thou stil forget vs, and for-  
sake vs so long? \* O Lord turne thou vs vnto þe  
& so shal we be turned. Reue our dayes as in  
olde tymes, for thou hast banysed vs now loze  
ynough, and hast bene soze displeased at vs.

Jer. lxxi. e

The ende of the lamentacyons  
of Jeremý.

# The booke of the pro-

phete Ezechiel.

The first Chapter:

The tyme wherin Ezechiel propheted and in what place  
his offpoynte and office. The vision of the four beastes  
The bysson of the wheles. The bysson of the chryone and of  
the pmyge about the chryone.



**E**chanced in the thyrty yere  
the fyfth daye of the fourth mo-  
neth, that I was amonge the  
prisoners by the ryuer of Co-  
bar where the heuens opened,  
and I sawe a vision of God.

Now the fyfth daye of the mo-  
neth made out the fyfth yere of mynge Iou-  
dins captiuitie. At the same tyme came the worde of  
the Lord vnto Ezechiel the sonne of Buzi the  
preast, in the lande of the Chaldees, by the wa-  
ter of Cobar \* where the hand of the Lord came  
vpon hym. And I looked, and beholde, a storme  
wynde came out of þe North with a great cloud  
full of fyre, which with his glyste lyghtened al  
rounde about. And in the myddest of the fyre it  
was all clere lyke the face of an Angell, and  
as it were the lykenesse of four beastes, and this  
was theyr lykenesse. They were fastyoned lyke  
a man: sauyng that euery one had foure faces,  
and foure wynges.

Theyr legges were streyght, but theyr feete  
were lyke bullockes feete, and theyr glysted, as  
it had be fyre scouzed metall. Under their win-  
ges, vpon al the four corners they had mennes  
handes. Theyr faces and theyr wynges were so  
warde the foure corners: yet were the wynges so  
that one euer touched an other. When they wold  
they turned them not aboute but eche one went  
streight forwarde. Furthermore this was the  
similitude of theyr faces. \* Upon the right syde  
of these foure, theyr faces were lyke the face of  
a man, and the face of a lyon. But vpon the left  
syde they had the face of an oxe, and the face of  
an Aegle. Theyr faces also and theyr wynges  
were spred out aboue: so that two wyges of one  
touched ouer two wynges of an other, and with  
the other they couered theyr bodie. Euery one  
when it went it went straight forwarde. Where  
as the spyrite led them, thither they wente, and  
\* turned not about in theyr goyng.

The fastyon and countenance of the bea-  
stes was lyke hote coles of fyre, enen as though  
burnyng cressettes had bene amonge the bea-  
stes: \* (this was the vision) and the spere gaue a gly-  
ster, and out of the fyre there went lyghtenynge.  
When the beastes went forwarde & backward,  
one wolde haue thought it had lyghtened. Now  
when I had well consydyed the beastes, I sawe  
a worke of wheles vpon the earth, with foure  
faces also vnto the beastes.

The fastyon and worke of the wheles was  
lyke the see. The foure wheles were iopned and  
made (to loke vpon) as it had ben one whele in  
an other. When one went forwarde, they wente  
all foure, and turned them not aboute in theyr  
goynge. They were large, grete and horryble

fol. v. fol. lxxviii.



For they them selues neyther regarded the pre-  
stres nor ppyted they elders. Wherefore yet our  
eyes sayle vs. whyle we loke for dayne helpe, se-  
inge we be euer waytyng vpon a people, þe can  
do vs no good. They lay so sharpe waite for vs  
that we cannot go safe vpon the stretes, for our  
ende is come, our dayes are fulfilled, our ende

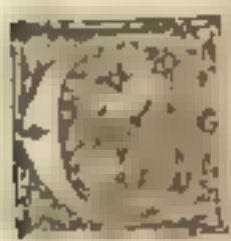
Jer. lxxi. a  
Abat. 4. b

Gen. ii. b

is here. \* Our persecuters are swifter then þe  
egles of the ayre, they folowed vpon vs ouer the  
mountaynes and layed waite for vs in the wyl-  
dernesse. The very \* breth of our mouth enē the  
anoynted Lord him selte was taken in their net  
of whom we saie: Under his shadow we shal be  
preserued among the heythens. And þe daughter  
(Edom) that dwelleth in the lande of huz, be  
glad and reioyse: for the cup shal come vnto the  
also, which when thou suppest of, thou shalt be  
drunken. Thy spynges be well punished (O thou  
daughter Syon) he shal not suffre the to be car-  
ryed away any more. But thy wyckednesse (O  
daughter Edom) shal be vylit, and for thy spy-  
nges sake he shal leade the into captiuitie.

The. v. Chapter.

The prayer of Jeremý.



All to remembrance (O Lord,) what we haue suffered, consyde, &  
se our confusion. Our enheritaunce  
is turned to the straungers and our  
houses to the aleauntes. We are be-  
come carefull and fatherlesse, & our mothers are  
as the wyddowes. We are sayne to drynke our  
owne water for money, & our owne wood must  
we buy with money. Our neckes are vnder per-  
secution, we are wery, and haue no rest.

Jer. lxxi. c  
Jer. lxxi. d

At oze tyme we yelde our selues to the Egip-  
tians, and now to the Assyrians, onely that we  
might haue bled ynough. \* Our fathers (which  
now are gone) haue synned, and we must beare  
theyr wyckednesse. Seruauntes haue the rule of  
vs, & noman deliuereth vs out of theyr handes.  
We must get our lyuyng with the peryll of our  
lyues, bycause of the drouth of the wyl-  
dernesse.

Our syn is as it had bene byent in an ouen  
for very soze hungre. The wyues are rauished in  
Syon, and the maydens in the cyties of Iuda.

The princes are hanged vp with the hand of the  
enemies, they haue not spared the olde sage men  
they haue taken yonge mens lyues from them, &  
the boyes are hanged vp vpon trees. The elders  
syt nomore vnder the gates, & the yongmen be  
nomore playing of musyke. The top of our hert  
is gone, our mery quere is turned into mournig.

The garland of our hed is fallen: alas, that we  
euer synned so soze. Therefore, our hert is ful of  
heupnesse, and our eyes dym: bycause of the byll  
of Ston þe destroyed. Insomuche that þe fores  
ruine vpon it. But thou, O Lord, that remay-  
nest for euermore, and thy seate world without  
ende: wherfore wilt thou stil forget vs, and for-  
sake vs so long? \* O Lord turne thou vs vnto þe  
& so shal we be turned. Reue our dayes as in  
olde tymes, for thou hast banished vs now longe  
ynough, and hast bene soze displeased at vs.

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# The booke of the pro-

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The first Chapter:

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his offpoyng and office. The vision of the four beastes  
The bysson of the wheles. The bysson of the chione and of  
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It chanced in the thyrty yere  
the fyfth daye of the fourth mo-  
neth, that I was amonge the  
prisoners by the ryuer of Co-  
bar where the heuens opened,  
and I sawe a vision of God.

Now the fyfth daye of the mo-  
neth made out the fyfth yere of mynge Iou-  
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the Lord vnto Ezechiel the sonne of Buzi the  
preast, in the lande of the Chaldees, by the wa-  
ter of Cobar \* where the hand of the Lord came  
vpon hym. And I loked, and beholde, a storme  
wynde came out of þe North with a great cloud  
full of fyre, which with his glyste lyghtened al  
rounde about. And in the myddest of the fyre it  
was all clere lyke the face of an Angell, and  
as it were the lykenesse of four beastes, and this  
was theyr lykenesse. They were fastyoned lyke  
a man: sauyng that euery one had foure faces,  
and foure wynges.

Their legges were streyght, but their feete  
were lyke bullockes feete, and they glysted, as  
it had be fyre scouzed metall. Under their win-  
ges, vpon al the four corners they had mennes  
handes. Their faces and their wynges were so  
warde the foure corners: yet were the wynges so  
that one euer touched an other. When they wold  
they turned them not aboute but eche one went  
streight forward. Furthermore this was the  
similitude of their faces. \* Upon the right syde  
of these foure, their faces were lyke the face of  
a man, and the face of a lyon. But vpon the left  
syde they had the face of an oxe, and the face of  
an Aegle. Their faces also and their wynges  
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fol. v. fol. lxxviii.



# The Prophecye

to loke vpon. **T**heir backs were full of eyes rounde about them all foure. When the beastes wente, the wheles went also with them. And when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whither soeuer the spryte went, thither went they also and the wheles were lyft vp, and folowed them for the spryte of lyfe was in the wheles. When the beastes went forth, stode styll, or lyft them selues from the earth, then the wheles also went, stode styll, and were lyft vp, for the breath of lyfe was in the wheles. A bove ouer the heedes of the beastes there was a firmament, which was fasten'd as it had bene of the mooste pure Ehyssal, and that was spred oute about vpon their heedes: vnder the same firmamente were their wynges layed abrode, one toward an other and two wynges couered the body of euery beaste.

**A**nd when they wente forth, I hearde the noyse of their wynges, lyke the noyse of greafe waters, as it had bene the noyse of a great God and a rushing toggyther as it were of an hoste of men. And when they stode styll, they lette downe their wynges. Now when they stode styll and had lette downe their wynges, it thundred in the firmament that was a bove their heedes. A bove the firmament that was ouer their heedes, there was the fashion of a seate, as it had ben made of Saphir. vpon the seate there sat one lyke a man. I behelde hym, and he was lyke an angell, as it had bene all of fyre within from his loynes vwarde. And beneth, when I looked vnder hym vnder the loynes, me thought he was lyke a burning fyre, that giveth lyght on euery syde. Pea, the wyne and glyster that lyghtened rounde about, was lyke a raynbow, whiche in a rayny daye appeareth in the cloudes. Euen so was the similitude, wherein the glory of the Lord appeared. When I sawe it, I fell vpon my face, and hearkned vnto the voyce of hym that spake.

## The ii. Chapter.

The prophete is sent to call the people from their error.

**A**nd then sayd he vnto me: Stand up vpon thy feete. O thou son of man, and I wyll talke with the. And as he was communing wme the spirit came into me, and set me up vpon my feete: so that I marked the thing that he sayd vnto me. And he sayd Beholde, thou sonne of man I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people for they haue take part against me, and are runne a way frome, both they and their forefathers vnto this daye.

**P**ea, I wyll sende the vnto a people that haue rough visages and stiffe stomakes vnto whom thou shalt saye on this maner. This the Lord God by my selfe hath spoken, that whether they be obedient or no for it is a froward household they may knowe yet that there hath bene a prophet amonge them.

**T**herefore (thou sonne of man) feare them not, neyther be afrayed of their wordes for prouokers and thornes are with the. Pea, thou dost dwell amonge scorppions: but feare not they

wordes, be not abashed at their lokes, for it is a froward household. Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate.

**T**herefore, thou sonne of man, obeye thou all thynges that I saye vnto the, & be not thou styf necked, lyke as they are a styf necked household. Open thy mouth, and eate that I gyue the. So as I was lokynge vp, beholde, there was sente vnto me a hande, wherein was closed a booke, & the hande opened it before me, and it was wyrtten within and withoute full of carefull mourninges: alas, and woo.

## The iii. Chapter.

The prophet being fed with the word of God and with the constant bo. onesse of the spirite is sent vnto the people that were in captiuitie. The punishment of a curate that leueth not the people their sinnes.

**A**fter this sayde he vnto me: Thou sonne of man, eat that, what soeuer it be. yea a rat that boke and go thy way, and speake vnto the chyldren of Israel. So, I opened my mouth, and he gaue me the boke for to eate and sayd vnto me. Thou sonne of man, thy belly shall eate, & thy bowels shall be fylled with the booke, that I gyue the. Then dyd I eat the boke, & and it was in my mouth sweeter then honny. And he sayd vnto me thou sonne of man, & get the booke vnto the house of Israel, and shew them the wordes that I commaunde the for I sende the not to the people that hath a strange unknowen, or harde speche but vnto the house of Israel. Not to many nacyns, which haue dyuers speeches and harde languages, whose wordes thou understandest not. Auert the lesse if I sent the to those people they wolde folowe the. But the house of Israel wyl not folowe the, for they wyl not folowe me yea all the house of Israel haue styffe foreheades, and harde hertes. Beholde, therefore I wyll make thy face preuaile agaynst their faces, and harden thy forehead agaynst their foreheades: so that thy forehead shall be harder then an adamant or flint stone that thou mayest feare them the lesse, and be lesse afrayd of them, for they are a froward household.

**H**e sayde moreover vnto me: thou sonne of man, take diligent hede with thyne eares to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner. Thus the Lord God hath spoken: whether ye heare or heare not. With that the spirit toke me vp. And I hearde the noyse of a great rushing and remouynge of the moost blessed glorye of the Lord oute of his place. I hearde also the noyse of the wynges of the beastes, that rushed one agaynst an other. Pea, and the ratlyng of the wheles that were by them, which rushing & noyse was very great. Nowe when the spryte toke me vp, and carryed me awaye, I wente with an heuy and sorrowfull mynde, but the hande of the Lord comforted me ryght soone.

**A**nd so in the begynnyng of the moneth Abib, I came to the prysoners that dwelt by the water of Cobar, and remayned in the place where they



# The Prophecye

to loke vpon. **T**heir backs were full of eyes rounde about them all foure. When the beastes wente, the wheles went also with them. And when the beastes lyfte them selues vp from the earth, the wheles were lyft vp also. Whither soeuer the spyrte went, thither went they also and the wheles were lyft vp, and folowed them for the spyrte of lyfe was in the wheles. When the beastes went forth, stode styll, or lyft them selues from the earth, then the wheles also went, stode styll, and were lyft vp, for the breath of lyfe was in the wheles. A bove ouer the heedes of the beastes there was a firmament, which was fast yonced as it had bene of the mooste pure Ehyssal, and that was spred oute about vpon their heedes: vnder the same firmamente were their wynges layed abrode, one toward an other and two wynges couered the body of euery beaste.

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**P**ea, I wyll sende the vnto a people that haue rough visages and stiffe stomakes vnto whom thou shalt saye on this maner: This the Lord God by my selfe hath spoken, that whether they be obedient or no: for it is a froward household they may knowe yet that there hath bene a prophet amonge them.

**T**herefore (thou sonne of man) feare them not, neyther be afrayed of their wordes for prouokers and thornes are with the. Pea, thou dost dwell amonge scorpions: but feare not they

wordes, be not abashed at their lokes, for it is a froward household. Se that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate.

**T**herefore, thou sonne of man, obeye thou all thynges that I saye vnto the, & be not thou styf necked, lyke as they are a styf necked household. Open thy mouth, and eate that I gyue the. So as I was lokyng vpon, beholde, there was sente vnto me a hande, wherein was closed a booke, & the hande opened it before me, and it was wyrtten within and withoute full of carefull mourninges: alas, and woo.

## The iii. Chapter.

The prophet being fed with the word of God and with the constant consolation of the spirit is sent vnto the people that were in captiuitie. The punishment of a curate that leueth not the people their sinnes.

**A**fter this sayde he vnto me: Thou sonne of man, eat that, what soeuer it be: yea, & eat that booke and go thy way, and speake vnto the chyldren of Israel. So, I opened my mouth, and he gaue me the booke for to eate and sayde vnto me: Thou sonne of man, thy belly shall eate, & thy bowels shall be fylled with the booke, that I gyue the. Then dyd I eat the booke, & it was in my mouth sweeter then honny. And he sayde vnto me: Thou sonne of man, & get the lone vnto the house of Israel, and shewe them the wordes that I commaunde the: for I sende the not to the people that hath a straunge unknowen, or harde speche but vnto the house of Israel. Not to many nacions, which haue dyuers speeches and harde languages, whose wordes thou vnderstandest not.ouertheless if I sent the to those people they wolde folowe the. But the house of Israel wyl not folowe the, for they wyl not folowe me yea all the house of Israel haue styffe foreheades, and harde hertes. Beholde, therefore I wyll make thy face penyale agaynst their faces, and harden thy forehead agaynst their foreheades: so that thy forehead shall be harder then an adamant or flint stone that thou mayest feare them the lesse, and be lesse afrayed of them, for they are a froward household.

**H**e sayde moreover vnto me: thou sonne of man, take diligent hede with thyne eares to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner. Thus the Lord God hath spoken: whether ye heare or heare not. With that the spirit toke me vp. And I hearde the noyse of a great rushyng and remouyng of the moost blessed glorye of the Lord oute of his place. I hearde also the noyse of the wynges of the beastes, that rushed one agaynst an other: yea, and the ratlyng of the wheles that were by them, which rushyng & noyse was very great. Nowe when the spyrte toke me vp, and carryed me awaye, I wente with an heuy and sorrowfull mynde, but the hande of the Lord comforted me ryght soone.

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# The Prophecye

**B**ut afterwarde take a litle of the same, and bynde it in thy cote lappe. Then take a curtseye of it and cast it in the myddest of the fyre, & burne it in the fyre: Out of the same fyre shal there go a flame vpon the whole house of Israel. And so ner thus sayth the Lord God: This same is Jerusalem. Is there in the myddest of the hepythen, and nacpons that are rounde about her, but she hath despised my iudgementes more then I Gentyles them selues, and broken my commaundementes more then the nacpons that lye rounde about her. For they haue caste out myne ordynances, and not walked in my lawes: Therefore thus sayeth the Lord God: \* For so moche as ye haue bene more augmented in nombre of people, then the hepythen that dwell round about you and ye haue not walked in my lawes, neyther haue ye kept myne ordynances, & ye haue not lued so rightously as I hepythen I are round about you. Therefore thus sayth I Lord God.

2e. folio. d

**I** will also come vpon the, I my selfe, I say: for in the myddest of the wil I lye in iudgement in the syght of the hepythen, and will handle the of suche a fassyon as I neuer byd before, and as I neuer will do from that tyme forth, and that bycause of all thyne abominacions. For in the fathers \* that be layne to eate theyr owne sones, and I sones theyr owne fathers. Suche a courte will I kepe in the, and the whole remnaunte of the will I scatte into all the wyndes.

new schilf  
Exe. iiii. b  
119. cc. folio. f

Wherefore, as truly as I lye (sayth the Lord God) seinge thou hast defyled my Sanctuarie, with all maner of abominacions, and with al thy shamefull offences. For this cause will I also destroye the. Wyne ye shall not ouersee the, neither will I spare the. \* One thyde parte within the shall dye of the pestilence and of hungre. Another thyde parte shall be slayne downe, rounde aboute the with the swerde: The other thyde parte that remaineth will I scatte abroad toward all the wyndes, and drawe out the swerde after them. Thus I will perfourme my indignacyon, and let my wrath agaynst them, and ease my selfe. So that when I haue fulfilled myne angre agaynst them, they shal knowe that I am the Lord, whiche with a feruent gelousye haue spoken it. Moreover, I will make the waste and abhorred, before all I hepythen that dwell about the, and in the sight of all them that go by the. So that when I punish the in my wrath, in myne angre, and with the plague of my whole displeasure: thou shalt be a very abhominacyon, shame a gasynge and wondryng stocke, amonge the hepythen that lye about the. Euen I the Lord haue spoken it, and it shal come to passe, when I shote amonge them the peryllous dartes of hungre, whiche shal be but death. Yea, therefore shall I shote them, bycause I will destroye you: I will

Jer. 15. a

**D** \* encrease hungre, and multiply all the prouision of breed amonge you. Plagues and mysery will I sende you yea, & wyld beasts also to destroye you. Pestilence and bloudsheddyng shall come vpon you, and the swerde will I byynge oute you. Euen I the Lord haue sayde it.

Jer. 15. b

The. vi. Chapter.

It sheweth that the people shal be plagued for the synne of ydolatrie. He prophesieth the repentance of the remnaunt of the people, and theyr deliuerance. The destruction of the towne is prophesied.



**A**nd the worde of the Lord came vnto me, saying: Thou sonne of man, turne thy face to the mountaynes of Israel, that thou mayest prophete vnto them, and saye: Heare the worde of the Lord God, O ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylles, valleyes and dales. Beholde I, I my selfe I have wyl byynge a swerde ouer you, and destroye your hys places: I will cast downe your alters, and breake downe your ymages. Your slayne men will I laye before your goddes, and the deed carcasses of the chyldren of Israel will I cast before theyr ydolls, your bones will I destroye rounde aboute your aulters and dwelling places.

Jer. 1. folio. a

The cyties shal be desolate, the hyl chapels layed waste: your aulters destroyed and broken your goddes cast downe, and taken away, your temples layed euen with the grounde, your owne workes cleane rote out. Your slayne men shall lye amonge you, that ye maye learne to knowe, how that I am I Lord. Those that be amonge you, and haue escaped the swerde, will I leaue amonge the Gentyles, for I will scatte you amonge the nacions. And they that escape of you shal thynke vpon me among the hepythen, where they shal be in captiuitie. As for that whorish & vnfaithfull hertes of theys, wherewith they runne awaye frome: I will breake it. yea, and put out those eyes of theys, that comyt fornicacion with theyr ydolls.

Jer. 1. folio. b

Then shal they be ashamed and displeased with theyr selues, for the wickednes and abhominacions whiche they haue done: and shal learne to knowe that I am the Lord, how that it is not in voyne, I the Lord spake, to byynge suche mysery vpon them. The Lord sayd more ouer vnto me: Smyte thyn handes togyther, & stampe with thy feet, and saye: No worth al the abhominacions and wickednes of the house of Israel, for bycause of them they shal perishe with the swerde, with hungre, and with pestilence. Whoso is farre of shal dye of the pestilence he that is nye at hande, shal perishe with the swerde: and the other that remaine and that are besieged, shal dye of hungre.

Jer. 1. folio. c

Thus will I satisfy my wrathful displeasure vpon them. And so shal ye learne to knowe that I am the Lord, when your slayne men lye amonge your ydolls, and about your aulters, vpon all hys hylles and toppes of mountanes, among all grene trees, amonge all thycke okes euen in the places where they byd sacrifice to al theyr ydolls. I wil stretch myne hande out vpon them, and will make I lande waste. So that it shal lye desolate and voyde, from the wilderness of Deblothah forth, thow al theyr habitacions to learne them for to knowe. I am the Lord.

Jer. 1. folio. d

The. vii. Chapter.

The ende of all the lande of Israel shal to agayne come. The cause of the destruction therof. The prophet is comforted to shewe the summe of the synes that are at hand.

The



**A** he worde of the Lorde came vnto me on this maner: The I call. O sone of man. Thus sayth the Lord God vnto the lande of Israel: The ende cometh vpon the lande of Israel: yea, verely the ende cometh vpon all the four corners of the lande. But now shall the ende come vpon the, for I will sende my wrath vpon the, and will punish the according to thy wayes, and rewarde the after all thyne abominacions. Myne eye shall not ouersee the, neyther will I spare the: but rewarde the accordynge to thy wayes, and declare thyne abominacions. Then shall ye knowe that I am the Lorde. Thus sayeth the Lorde God: Behold, one mysery and plage shall come after an other, the end is here. The ende (I saye) is come, it watched for the, beholde, it is come alreadye, thy destruction is earlye come agaynst the that dwellest in the lande.

**B** The tyme is at hande, the daye of sedicion is harde by, and the crye shall not be as the soundynge agayne of the mountaynes. Therefore I will shortlye pout out my sore displeasure ouer the, and fulfyll my wrath vpon the. I will iudge the after thy wayes, and recompence the all thy abominacions. \* Myne eye shall not ouersee the neyther will I spare the: but rewarde the after thy wayes, and thyne abominacions shall be punished in the myddes of the, to lerne you to knowe how that I am the Lorde that smytheth. Behold the daye is here, the daye is come, the houre is run out, the rod floppeth, pryde wareth grene, malicious violence is growen vp, and the vngodlye waken to a staffe. None of the shall remayne ouer, none of theyr ryches, not one of theyr seede and no lamentacion shall be made for them.

**D** The tyme cometh, the daye draweth nye: \* Whoso byeth, let hym not reioyse: he that sel- let him be sorowful: for why? \* Trouble shall come in the myddes of them al: so that the seller shall not come agayne to the thyng that he solde although theyr lyfe be yet with the lyuing. For when the prophete was preached vnto all the people, none turned from theyr synne, and none took strength to hym agaynst his wyckednesse, to save his owne lyfe. The trompettes shall ye blow, & make you all ready, but no man shall go to the batayle, for I am wroth withal the whole multitude. The sworde shall be without, pestilence and hūgre within: so that whoso is in the felde shall be slayne with the sworde: and he that is in the cite shall perishe with hūgre and pestilence. And suche as escape, and flee fro among them shall be vpon the hylles, lyke as the doves in the felde: every one shall be afrayed, because of his owne wyckednesse.

**A** All handes shall be let do done, and all knees shall be weake as the water: they shall gird them selues with sackcloth, feare shall fall vpon the, theyr faces shall be confounded: \* and theyr heades balde: theyr syluer shall they cast forth in the stretes, and theyr golde shall be despyled: \* Yea, theyr syluer and golde maye not deliuer them, in the daye of the fearful wrath of the Lorde.

They shall not satysfy theyr hūgre by soules

neyther fill theyr emptye bellies therewith: For it is become theyr owne decaye thowge theyr wyckednesse. \* And theyr beutyfule costly ornaments that God had ordeyned to be theyr greates gloze, in it they haue set vp abominacions vnto theyr ydoles. For this cause will I make the and it to be abhorred. Moreover, I will gyue it into the handes of the straungers to be spoyled: and to the wycked for to be robbed, & they shall destroy it. My face will I turne from them, my treasury shall be despyled: for the theues shall go in to it, and sprede it. Make a chayne, for the land is whole defyled with vneyghteous iudgement of innocent bloude, and the cite is ful of vylet oppressyon.

Wherefore I will bringe the moost cruel ty- rautes from amonge the hepten, to take their houses in possession. I will make the pompe of the proude to cease, and theyr sanctuarie shall be despyled. When this trouble cometh, they shall seeke peace, but they shall haue none. One myschance and sorowe shall folowe an other, and one rumoure shall come after an other. \* Then shall he seeke bylsons in vayne at theyr prophetes. The law shall be gone from the prestes, and will come from the elders. The kynges shall mourne the prynces shall be clothed with heynesse, and the handes of the people in the lande shall tremble for feare. I will do vnto them after theyr owne wayes, accordynge to theyr owne iudgements: will I iudge them, to lerne them for to knowe that I am the Lorde.

### The viii Chapter:

(An apperance of the similitude of god: Ezechiel is brought to Jerusaleme in the spirit: & the Lorde sheweth the prophet the ydolatries of the house of Israel, and chastyse of the prestes.)

**A** Chappened, that in the syxt yere, the xij daye of the syxt moneth, I sat in my house, and the lordes of the cou- sayl of Iuda came to me: and the hande of the Lord god fel vpon me.

And as I looked vp, \* I sawe as it were a lyke- nesse of fyre from his loynes downewarde, and from his loynes vpwarde: it shyned marvellous clere, and lyke an angel to loke vpon. \* This similitude stretched out an hande and toke me by the heere lockes of my heed, and the spyre lyfte me vp betwixt heauen and earth: and brought me in a vision to Ierusalem, into the entrie of the inner porte that lyeth towards the North there stode an ymage, with whom he hath all thynges in his power was very wroth.

And beholde, the gloze of the God of Israel was in the same place: cū as I hadde seene it afore in the felde. And he sayde vnto me: Thou sone of man, lyft vp thyne eyes, and loke towarde the North. Then lyft I vp myne eyes towarde the North, and beholde: besyde the porte northwarde, there was an auter made vnto the ymage of prouocation in the verie entrynge in. And he sayde furthermoze vnto me: Thou sone of man, seest thou what these do? Seest thou the greates abominacions that the house of Israel comitteth in this place, to dyne me from my sanctuarie? But turne the about, and thou shalt see yet greates



# The Prophecye

pet greater abhominacions. And with þ brought he me to the courte gate: and when I looked, beholde, there was an hole in the wall. Then sayd he vnto me: Thou son of man, dygge thow the wall. And when I dygged thow the wall beholde, there was a doore. And he sayde vnto me go thy way in, and loke what wycked abhominacions they do here. So I went in, and sawe: and beholde, there were all maner ymages of wormes and beastes, all poodis and abhominacions of the house of Israel, paynted euery one rounde about the wall: There stode also before the ymages. \* I. lodes of the counsel of þ house of Israel, and in the myddst of them stode Jaazanih, the sonne of Shaphan. And euery one of the had a censour in his hand, and out of the infence there went a smoke as it had ben a cloude.

Exo. xxv. 10  
Leuit. xxv. 10

Job. xxi. 10  
Eccl. xxi. 10  
Job. xxi. 10  
Eccl. xxi. 10

**E** Then sayde he vnto me: thou sonne of man, haste thou sene what the senatours of the house of Israel do secretly, euery one in his chambre? \* For they saye: Tush, the Lorde seeth vs not, the Lorde regardeth not þ world. And he sayde vnto me: Turne the yet agayne, and thou shalt se pet greater abhominacions that they do. And with that he brought me to the doore of the porte of the Lordes house toward the north. And beholde, there sat women mourning for Tanius. Then sayd he vnto me: hast thou sene this, thou sonne of man? Turne the about, and thou shalt se pet greater abhominacions then these are.

And so he brought me into the inward court of the Lordes house. And beholde, at the porte of the Lordes house, betwyxte the fore entre and the aulnar, there were xxv men, that tourned theyr backs vpon the temple of the Lorde, and theyr faces toward the East, and these worshipped the Sunne.

**S** And he sayde vnto me: haste thou sene this, thou sonne of man: thynerth the house of Juda that it is but a tryfle, to do these abhominacions here? Shulde they fyll the lande full of wyckednesse, and undertake to prouoke me to anger? Pca and purposely to cast vp theyr noses vpon me: Therefore wyll I also do some thyng in my wrathful displeasure, so that myne eye shall not ouersee them, neyther wyll I spare them. \* Pca, and though they crye in myne eares with a loud voyce, yet wyll I not heare them.

Isa. lxvi. 5  
Jer. lvi. 1  
Isa. lxvi. 5  
Jer. lvi. 1

## The ix. Chapter.

The destruction of the temple, and the conversion of the exiles. They that have been taken are marked. They that are marked are spared. A complaint of the prophet for the destruction of the temple.

**E** Cried also with a loude voyce in myne eares, sayinge: Come, heare ye rulers of þ cytie, euery mā with his weponed hād to the slaughter. Then came there fyre men out of þ strete of the vpper port toward the north, and euery man a wepon in his hande to the slaughter. There was one amongst them that had on hym a linnen rayment, and a wyters ynkehorne by his syde.

**W** These wente in, and stode besyde the brasen aulnar: for the gloze of the Lorde was gone awaye from the \* Cherub which was vpon hym

Isa. lxvi. 5  
Jer. lvi. 1

and was come downe to the threhold of þ house and he called the man þ had the linnen rayment vpon him, and the wyters ynkehorne by his side and the Lorde sayd vnto hym: go thy way thow rowe the cite of Ierusalem, and set a marke vpon the forehedes of them that mourne and are sorow for all the abhominacions that be done therein. And to the other he sayde, that I myght heare.

\* So ye after hym thow rowe the cytie, slaye, ouersee none, spare none kyll, and destroye both olde men and yonge, maydens, chyldren and wyues.

Job. xi. 10

But as for those, that haue the marke vpon them, se that ye touch them not: and begynne at my sanctuary. Then they beganne at the elders, which were in the temple, for he had sayde vnto them: When ye haue despyled the temple, & fylled the courte with the slayne, then go youre waye forth. So they went out, and flue downe thow rowe the cytie. Nowe when they had done þ slayng, and I yet escaped, I fell downe vpon my face, and cryed, sayinge: O Lord God, wylt thou then destroy al the residue of Israel, in thy sore displeasure, that thou hast poured vpon Ierusalem? Then sayde he vnto me: The wyckednesse of the house of Israel & Iuda is very great so that the land is full of blonde and the cytie full of vnfaythfulnesse. For they saye: \* Tush, the Lorde regardeth not the earth, he seeth vs not. Therefore wyll I vpon them: myne eye shall not ouersee them neyther wyll I spare them, but wyll recompence theyr wyckednesse vpon theyr bedes. And beholde, the man that had the linnen rayment vpon him and the wyters ynkehorne by his side tolde al the matter how it happened, and sayd: Lorde as þ hast comaunded me, so I haue done.

Job. xi. 10  
Eccl. xxi. 10  
Job. xxi. 10  
Eccl. xxi. 10

D

Job. xxi. 10  
Eccl. xxi. 10  
Job. xxi. 10  
Eccl. xxi. 10

## The x. Chapter.

The man that took the burning coles out of the temple, and the wheles of the Cherubims in taken of the burning of Ierusalem. A reburrall of the vpon the wheles, of the house of Israel, and of the Cherubims.

**A** And as I looked, beholde, in the firma ment that was about the Cherubims there appered þ similitude of a stole of Saphir vpon them: \* Then said he that sat therein, to him that had þ linnen rayment vpon him: Crepe in betwene the wheles that are vnder the Cherubims, and take thyne hande full of hote coles out from betwene the Cherubims and cast them ouer the cite. And he crept in, that I myght se.

Job. xi. 10

Nowe the Cherubims stode vpon the ryght syde of the house when the man went in, and the cloude fylled the inner courte. \* But the gloze of the Lorde remoued from the Cherubims, and came vpon the thre shelde of the house: so that þ temple was full of cloudes, and the courte was full of the wyne of the Lordes gloze. Pca, and the sounde of the Cherubins winges was herde into the forecourte lyke as it had ben the voyce of the almyghty God, when he speaketh. Now when he had bydden the man that was clothed in linnen, to go and take the hote coles from the myddst of the wheles which were vnder the Cherubims he went and stode besyde the wheles. Then the one Cherub reached forth his hande from vnder the cherubims, vnto the fyre þ was betwene

Job. xi. 10



**B**etwene the Cherubyns, and toke thereof, and gaue it vnto him that had on the linen rayment in his hande: which toke it, and went out. And vnder the wynges of the Cherubyns, there appeared the lykenesse of a mans hande. I sawe also four wheles besyde the Cherubynnes, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Chalsis: yet, (vnto the sight) they were all foure of one fashion, as if one whele had bene in an other.

¶ When they went forth, they went all foure  
together, not turnynge aboute in theyr goinge.  
But where þe first went, thither went they after  
also, so þe they turned not about in theyr goinge.  
Theyr whole bodyes, theyr backes, theyr han-  
des and winges: yea, and the wheles also wer al  
full of eyes rounde about them all foure. And I  
hearde hym say the wheles. \* Euery one of them  
had four faces: so that the one face was the face  
of a Cherub the seconde of a man, the thyrde of  
a Lyon, the fourth of an eagle, and they were lyf-  
ted vp aboue. This is the beaste that I sawe at  
the water of Eobar. Now when the Cherubins  
went the wheles went with them, and when the  
Cherubins spoke theyr winges to lyfte them sel-  
ues upward, the wheles remayned not behinde  
but were with them also. Shortelye when they  
stode these stode also. And when they were lyf-  
ted vp, the wheles were lyfte vp also with them  
for the spyrte of lyfe was in the wheles.

\* Then the glorie of the Lorde was lyfte vp from the threshold of the temple and remayned vpon the Cherubyns: And the Cherubyns flattered with theyr wynges, and lyfte them selues vp fro þe earth: so that I sawe when they wente and the wheles with them. And they stode at þe east syde of the porte that is in the house of the Lorde. So the glorie of the Lord was vpon the  
This is the beast that I sawe vnder the God of Israel by the water of Eobar. And I perceyued that it was the Cherubyns. Euerie one had four faces, and euerie one four winges, & vnder their wynges, as it were mens handes. Nowe the fygure of their faces was euen as I had seene them by the water of Eobar, and so was the countenance of them. Euerie one in his gounge went stryght forwarde.

## The. xi. Chapter.

**E** Who they were that seduced the people of Israel. I gaue  
these he prophesyeth, warning them how they shalbe dis-  
persed abroad. The returning of the better roweth of God,  
other to see we not waite in hys commaundmentes.  
He threatneth them that leane vnto theyr owne counsaile

**A**nd heere, the spirit of the Lord lift  
me vp, and brought me vnto y<sup>e</sup> east  
porte of the Lordes house. And be-  
holde there were. xvj men vnder y<sup>e</sup>  
doore amonge whom I sawe Jaaz-  
nah the sonne of Azur, and Shelephiah the sonne  
of Bananiah, the rulers of y<sup>e</sup> people. Then sayd  
the Lorde vnto me. Thou son of man, these men  
pynagine my schefe, and a wycked counsaile take  
they in this cytie, sayinge: Tulse, there is no de-  
struction at hande, let vs buyde houses: this Je-  
rusalem is the cauldron, and we be the fleshe.

Therefore shalte thou prophesye vnto them:  
yea, prophesye shalte thou vnto them, O sonne  
of man. And with that fell the spirite of y<sup>e</sup> Lorde  
vpon me, and said vnto me: **Speake,** thus sayth  
the Lord: On this maner haue ye spoken (O ye  
house of Israel) and I know the ymaginacions  
of your hertes. Many one haue ye murdered in  
this cite, and fylled the stretes full of the slayne  
Therefore thus sayth the Lord God: The slayne  
men that ye haue layed on the grounde in the ci-  
tye are the flesh, and this cite is the cauldron:  
\* But I wil bringe you out of it: ye haue feared  
the swerde, and I wyll bringe a swerde ouer  
you sayth the Lorde God. I wyll deliuer you out  
of this cite and deliuer you into your enemyes  
hand, and wyl condempne you. Ye shal be slayne  
in all the coastes of Israel, I wyll be auenged of  
you: to lette you to knowe that I am the Lord.  
This cite shall not be youre cauldron, neyther  
shal ye be the flesh therein: but in the coastes of Is-  
rael wyl I punyssh you, that you may knowe  
that I am the Lord: in whose commaundementes  
ye haue not walked, nor kepte hys lawes: \* but  
haue done after the customes of y<sup>e</sup> heathen, that  
lye rounde aboute you.

Now when I preached, Whelthiah the sonne  
of Bananiab dyed. Then fel I downe vpon my  
face and cried w a loude voyce, sayinge: O Lord  
God, wylt thou then vtterly destroy all the rem-  
nant in Israel? And so the worde of the Lord  
came vnto me on this manner: thou sonne of mā,  
thy brethren, thy kynnsfolke, and y whole house  
of Iuda which dwell at Ierusalem, saye: Wylth  
drawe ye farre from the Lord, for the lande is  
gyuen vs in possession. Therefore tell thē: Thus  
sayth the Lord God: I wyll sende you far of a-  
mong the Gentyles, and scattre you among the  
nacyons, and I wyll hallowe you but a lytle, in  
the landes where ye shall come. Tell thim also  
Thus sayth the Lord God: I wyll gather you  
agayne out of the nacyons, and bryng you from  
the countreys where ye be scatred, and I wyll  
gyue you the lande of Israel agayne. And they  
shall come thither. And they shall take away all  
theyr ydols, and all theyr abominacions from  
thence. \* And I wyll gyue you one herte, and I  
wyll plant a newe spryte within your bowels.

That stonpe herte wyl I take out of youre  
bodaye, and geue you a fleschly herte, that ye may  
walke in my commaundementes, and kepe myne  
ordynauces, and do them: that ye maye be my  
people, and I yone God. But loke whole hertes  
are disposed to folowe theyr abhominacions &  
wicked luynges those mens dedes wyl I bring  
vpon theyr owne heedes, sayeth the Lord God.  
After this did the Cherubins lyft vp theyr win-  
ges, and the wheles went with them, and y glo-  
ry of the Lorde was vpon them. \* So the glo-  
ry of the Lorde went vp from the myddel of the  
cylie, and stode vpon the mount of the cylie, to-  
warde the East. \* But the wynde toke me vp, &  
in a vyson (which came by the spirit of God) it  
brought me agayne into Caldea among the pri-  
soners. Then the vyson that I had sene banys-  
hed awaye from me. So I spake vnto the pryso-  
ners



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ners, all the wordes of the Lorde, which he had shewed me.

## The .xii. Chapter.

**T**he parable of the vessels of the captivity. The exposition of the parable, by which the taking of king Zedekiah is signified. An other parable whereby the bitterness of hunger and thirst is signified.

esay. xlii. b  
ezek. xlii. a  
Luk. xii. b  
mat. xxiii. b  
roma. xlii. b

**T**he worde of the Lorde came vnto me, sayinge: Thou sonne of man, I will be with thee in the myddst of a froward household: \* which haue eyes to see: and yet se not: eares haue they to heare, and yet heare they not, for they are an obstinate household. Therefore (O thou sonne of man) make thy gere readye to flye, and go forth by sayre daye lyght, that they may se. Yea, euen in theyr light shalt thou go from thy place to an other place: yf peraduenture they wyl conspire, that they be a disobedient household. Thy gere that thou hast made readye to flye withall, shalt thou beare out by sayre daye lyght, & they may se and thou thy selfe shalt go forth also at euen in theyr syght, as a man doth when he fyteth wyth a thowowe the wal, that they may se and beare thowowe it the same thyng, that thou takest vp in theyr syght.

**I**n theyr syght shalt thou beare vpon theyr shulders, and carrye it forth in þ darke. Hide thy face that thou se not the earth for I haue made the a shewtoken vnto the house of Israel. Now as the Lorde commaunded me, so I dyd the geare that I had made readye, brought I out by day. At eue I brake downe an hole thowow the wall with my hande: and when it was darke, I toke the gere vpon my shulders, and bare them out in theyr syght. And in the mornyng came the worde of the Lorde vnto me, sayinge: Thou son of man, yf Israel that frowarde household a like the, and saye: what dost thou there? Then tell them: Thus sayth the Lord God: Thus punishment toucheth þ these rulers at Jerusalem, and all the house of Israel that dwell amonge them. Tel them: I am your shewtoken lyke as I haue done, so shall it happen vnto you. If ye walpe also, and go into captivity. \* The cheefe that is amonge you, shall lade his shulders in the darke, and get hym awaye.

ezek. xlii. b  
ezek. xlii. a  
ezek. xlii. a

**H**e shall breake downe the wall, to cary stuffe thowowe: he shall couer his face that he se not þ grounde with his eyes. \* My lyne wyl I sprede out vpon hym and catche him in my net, and cary hym to Babylon in the land of the Chaldees whiche he shall not se, and yet shall he dye there. As for all his helpers and all his hostes that be about him, I wyl scattere them towarde all the wyndes, and drawe out a swerde after them. \* So when I haue scattered them amonge the heathen, and strowed them in þ landes they shal knowe, that I am the Lorde. But I wyl leaue a lytle nombre of them from the sweate, hunger and pestilence: to tell all theyr abominacions amonge the hepythen, where they come, that they maye knowe, howe that I am the Lorde.

ezek. xlii. b  
ezek. xlii. a

**M**oreouer, the worde of the Lorde came vnto me, saying: Thou sonne of man, with a fear-

full tremblynge shalt thou eat thy breed, wyth carefulnesse and sorowe shalt thou drynke thy water. And vnto the people of the lande speake thou on this maner: thus sayth the Lorde God: to them that dwell in Jerusalem, and to þ lande of Israel: Ye shall eat your breed with sorowe and drynke your water with heynesse. Yea the land with the fulnesse therof shal be layed waste for the wyckednesse of them that dwell therein. And the cyties that now be well occupied, shall be voyde: and the lande desolate: that ye maye knowe, how that I am the Lorde.

**Y**et came the worde of the Lorde vnto me. \* If gayne, sayinge: Thou sonne of man, what manner of by worde is that, which ye vse in the land of Israel, sayinge: Cursyd, \* seinge that the dayes are so slacke in commynge, all the visions are of none effecte: Tell them therefore, thus sayeth the Lorde God I wyl make that by worde to cease so that it shal nomore be comenly vused in Israel. But say this vnto them: þ dayes are at hande that euery thyng which hath bene prophesyed, shall be fulfilled. There shall no vyson be in daye, neither any prophesye fayle amonge the chyldren of Israel: For it is I the Lord þ I speake it: and whatsoeuer I the Lorde speake, it shal be perfourmed, and not be slacke in commynge.

**Y**ea, euen in your dayes (O ye froward household) wyl I deuyse some thyng, and bynge it to passe, sayth the Lorde God. And the word of the Lord came vnto me, saying: Behold, thou sonne of man, the house of Israel sayth on this maner. Cursyd, as for the vision that ye haue sene it wyl be many a daye or it come to passe. It is farre of yet, the thyng that he prophesyeth. Therefore say vnto them. Thus sayth the Lord God. All my wordes shal nomore be slack. Like what I speake, that same shal come to passe, sayth the Lorde.

## The .xiii. Chapter.

**T**he worde of the Lorde agaynst false prophetes, which teache the people the counsailes of theyr owne hertes.

**T**he worde of the Lorde came vnto me, sayinge: Thou sonne of man, speake, prophesye agaynst those prophetes, that preache in Israel: and saye thou vnto them þ prophesye out of the p owne hertes: heare

the worde of þ Lorde. thus sayth the Lord God: \* Wo be vnto those foolyshe prophetes þ folowe their owne spryte, and speake where they se no thyng. O Israel, thy prophetes are like þ foxes vpon the drye felde: for they stande not in þ gappes, neither make they an hedge for the house of Israel, that men myght abyde the battayl in the daye of the Lorde. Clayne thinges they se, & tell lyes, \* to mayntayne the p preachynge withal. The Lorde (saye they) hath spoken it, when in very dede the Lorde hath not sent them. Clayne visions haue ye sene, and spoken false prophecies, when ye saye: the Lorde hath spoken it, where as I neuer sayde it.

**T**herefore thus sayth þ Lorde God: Because your wordes be vayne, and ye seke out lyes. Beholde, I wyl vpon you, sayth the Lorde. I wyl

ezek. xlii. a

ezek. xlii. a

ezek. xlii. a



Myne handes shal come vpon the prophetes that loke out vayne thynges, and preache lyes: they shal not be in the counceyl of my people, nor wyrtten in the booke of the house of Israel, neyther shal they come in the lande of Israel: that ye maye knowe how that I am the Lorde God. And that for bycause: they haue dysceyued my people, \* and told them of peace, where no peace was. One setteth vp a walle, and they dawbe it wth loofe claye.

Therefore tell them whyche dawbe it wth vntempered morter, that it shal fall. \* For there shal come a great shouer of rayne, great hayle stones shal fall vpon it, & a sore stozme of wynd shal breake it, so shal the wall come downe. Shal it not the be sayd vnto you: where is now the morter that ye dawbed it wth all: Therefore thus sayeth the Lord God: I wyl breake out in my wrothful displeasure with a stozmy wind so that in myne anger there shal come a myghty shouer of rayne, and hayle stones in my wroth, to destroye wythall.

As for the wall that ye haue dawbed wth vntempered morter, I wyl breake it downe, make it euen wth the grounde: so that the foundation therof shal remoue, and it shal fall, yea and ye poure selues shal perishe in the myddest therof: to leaue you for to know, that I am the Lorde. Thus wil I perfourme my wroth vpon thys wall, and vpon them that haue dawbed it with vntempered morter, and then wyl I saye vnto you: the wal is gone, and the dawbers are awaye. These are the prophetes of Israel, which prophesye vnto the cytie of Ierusalem, and loke out vysons of peace for them, wher as no peace is sayeth the Lorde God. Therefore, (O thou sonne of ma, set thy face agaynst the daughters of thy people, which prophesy out of their owne hertes and speake thou, prophesy agaynst them and say thus.

Thus sayeth the Lord God: Wo be vnto you, that sowe pyllowes vnder al arme boles, & bolsters vnder the heades both of yonge and old to catche soules withal. \* For whē ye haue gotten the soules of my people in your captiuite, ye promysse them lyfe and dishonoure me to my people for an handful of barley, and for a peece of bread when ye kylle the soules of them that dye not, & promysse lyfe to them that lyue not. Thus ye dissemble with my people, that belpeth your lyes.

Therefore thus sayeth the Lord God: Behold I wyl also vpo the pyllows, wherewith ye catche the soules in slaying them wyl I take from your armes, and let the soules go that ye catch slaying. Your bolsters also wyl I teare in peeces, and deliuer me people out of your hande, so that they shal come nomore in your handes to be spoyled and ye shal knowe that I am the Lord. Seyng that with your lyes ye discomforte the hertes of the ryghteous, whom I haue not dyscomforted. Agayne, for so much as ye corage the hande of the wycked, so that he maye not turne from hys wycked way and lyue, therefore shal ye spee out nomore vanitie, nor prophesye poure stonye gesynges: for I wyl deliuer my people out of

your hande, that ye maye knowe, howe that I am the Lorde.

The xiiii. Chapter.

The Lorde denpeth his wroth to the people for they synnes sake. He despyseth the wroth both the Lorde for as tyme because by false prophetes. A comferte of them that fled into Babylon.

Here resorted vnto me certayne of the elders of Israel, and sat downe by me. Then came the worde of the Lorde vnto me, sayeng: thou sonne of man, these me beare they vnclennes in they hertes, and go purposely vpon the stomblinge blocke of they owne wyckednesse: shulde I then answere at they request? Therefore speake vnto them, and saye: thus sayth the Lorde God: Euery man of the house of Israel, that beareth hys vnclane Idolles in hys herte, purposynge to stumbl in his owne wyckednesse and cometh to a prophet, to enquire any thyng at me by hym: vnto that man wyl I the Lorde my selfe gyue answere, accordyng to the multitude of his Idolles: that the house of Israel may be shamed in they owne hertes, because they be cleane gone from me, for they abominacions sake. Therefore, tell the house of Israel: thus sayeth the Lorde God: \* Be conuerted, forsake your Idolles, and turne your wyues from your fylthyngnesse, and turne your faces from all poure abominacions.

For euery man, (whether he be of the house of Israel or a stranger that sojourneth in Ierail, whyche departeth from me, and carpeyth Idolles in hys herte, purposynge to go styll stumbl ynge in hys owne wyckednesse, and cometh to a prophet, for to aske counceyl at me thowowe hym: vnto that man wyl I the Lorde gyue answere, by myne owne selfe. I wyl set my face agaynst that man, and wyl make hym to be an example for other, yea, and a comen byworde: I wyl roote hym out of my people, that he maye knowe howe that I am the Lord. \* and if that prophete be deceyued, when he telleth hym a worde: then I the Lorde my selfe haue deceyued that prophete, and wyl stretch out myne hande vpon hym, to roote hym out of my people of Israel: and they bot he shal be punished for they wyckednesse. Accordyng to the synne of him that asketh, shal the synne of the prophete be: that the house of Israel be led nomore from me thowowe erreure, and be nomore despyled in their wyckednesse: but that they maye be my people, and I theyr God, sayeth the Lorde God.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, when the lande synneth agaynst me, and goeth forth in wyckednesse: I wyl stretch out myne hande vpon it, \* and destroye al the prouision of they bread and sende death vpon them, to destroy man and beast in the lande. \* And though Ioc, Daniel & Job, these thre men were amonge them, yet shal they in they ryghteousnesse deliuer, but theyr owne soules, sayeth the Lorde God.

If I bringe noysome beastes into the lande to waste it vp, and it be so desolate, that no man may

go therein

Acce. viii. b

Ezech. viii. c

Ezech. viii. a

Ezech. viii. c

Ezech. viii. b  
Job. xii. c

Ezech. viii. b

Ezech. viii. b  
Job. xii. c

Ezech. viii. b



# The Prophecy

go therein for beasts: yf these thre me were also in the lande, as truly as I lyue (sayth the Lorde God) they shall saue neyther sonnes nor daughters, but be onely deliuered them selues: and as for the lande, it shall be wast.

**I**f of I bypunge a swerde into the lande, and charge it to go thowre the lade: so that I slay downe man and beast in it, and yf these thre men were therein: As truly as I lyue (sayth the Lorde God) they shall deliuer neyther sonnes nor daughters, but onely be saued them selues. Yf I sende a pestilence into the lande, and poure oute my soze indignacion vpon it in bloud, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therein, as truly as I lyue (sayth the Lorde God) they shall deliuer neyther sonnes nor daughters, but saue theyr owne soules in theyr righte conuerses. Wherefore, thus sayth y lord god

**M**uche more when I sende my \* foure trou-  
blous plagis vpon Ierusalem the swerde, hon-  
ger, perillous beastes and pestilence, to destroye man and beast out of it. Beholde there shall be a remnant saued therein, which shall bypunge forth theyr sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall see theyr wape, and what they take in hande; and ye shall be comforted, as touchyng all the plagis that I haue brought vpon Ierusalem. They shall comforte you, when ye see theyr wape and workes: and ye shall knowe, howe that it is not without a cause that I haue done so agaynst Ierusalem, as I byd sayeth the Lorde God.

## The xv Chapter.

*As the prophete is wood of the bypunge tree so cast into the fyre, so sayeth he that Ierusalem shall be burnt.*



**I**n the worde of the Lorde came vnto me saying: Thou sonne of man: what cometh of the bypne amonge al other trees: and of the wyld bypne stocke amonge al other tymber of the groue

Do men take wood of it, to make any worke wale: Or may there a napele be made of it, to hange any thyng vpon beholde, it is caste in the fyre to be burnt, the fyre consumeth both the endes of it the myddle is burnt to ashes. Is it mete then for a ny worke? No. Sepnge then that it was mete

for no worke, bypne whole much: It may then any thyng be made of it, whē the fyre hath consumed and burnt it. And therefore thus sayeth the Lorde God: Lyke as I cast the bypne into y fyre for to be burnt, as other trees of the wood: Euen so wyl I do wyth them that dwel in Ierusalem and let my face agaynst them: they shall go out from the fyre, and yet the fyre shall consume the

*Treee ryle and 5. b. b.* **T**hen shall ye knowe, y I am the Lorde, when I let my face agaynst them, and make the lande wast because they haue so soze offended, sayeth the Lorde God.

## The xvi Chapter.

*The prophete intending to speake of the abhominacions of Ierusalem, both by the bypne that is cast into the fyre, and by the bypne that is cast into the fyre, so sayeth he that Ierusalem shall be burnt.*

**I**n the worde of the Lorde spake I vnto me saying. Thou sonne of man shew the cytie of Ierusalem their abhominacions, and say: thus sayeth y Lorde God vnto Ierusalem: Thy pro-

geny and kynred came out of the lande of Canaan thy father was an Amorite, thy mother a Chethite, thus was y maner of thy birth. In the day of thy byrth when thou wast borne, y stryng of thy navel was not cut of: y wast not bathed in water to make y cleane: Thou wast neither rubbed w salt, nor swadled in cloutes. No man regarded y so much, as to do any of these thynges for the, for to shewe the such fauour, but y wast vtterly cast out vpon y felde: yea, despyled wast thou in the day of thy byrth. Then came I by y and saw the trodent owne in thyne owne bloud and sayde vnto the. Lyue, although thou be despyled in thyne owne bloud, yea, eue I (I tell the) sayde vnto the lyue, although thou be despyled in thyne owne bloud. So I plated the, as y blof som of y felde thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beuty, thy byests are come vp, thy brece is goodlye growe, where as y wast naked & bare afore.

Howe wyen I wente by the, and looked vpon the: behold, the tyme was come: yea, euen y tyme to wowe the. Then spred I my clothes ouer y to couer thy dishonestye yea I made an oth vnto y \* and marped my selfe wyth the (sayth the Lorde God) & so thou becamest myne owne. The washed I the wyth water, and poured thy bloude from the I anoynted the wyth oyle, I gaue the charge of raymentes, I made the shoes of Carusleny & I gyrded the about wyth whyt spike: I clothed y wyth kercheffes, I decked the wyth costly apparel, I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpon thy fore heade, eare rynges vpon thyne eares, & set a beutyfule crowne vpon thyne heed. Thus wast thou decked wyth syluer and gold, & thy rayment was of fyne whyte spike of needle worke, and of dyuers colours. Thou dydest eat nothyng but sumnells, honye and oyle maruelous goodly wast y and beutyfule: yea euen a very quene wast thou.

In so muche y thy beuty was spoken of amonge the bythen, for thou wast excellent in my beuty which I put vpon the, sayth y Lorde God. But thou hast put confidence in thyne owne beuty, & playde the harlot: when thou hadst gotten the a name. Thou hast comytted whoredome wyth al that wente by y, and hast fulfilled theyr despyres: yea, thou hast taken thy garmentes of diuers colours, & decked thyne altares therewith, wherupon thou myghtest fulfill thyne whoredome, & and of such a talion, as neuer was done, nor shall be. The goodly ornametes & iewels which I gaue the of myne owne gold & syluer, hast thou taken, and made the mens ymages therof, and comytted whoredome wyth hall.

Thy garmentes of dynerse colours haste thou taken, and decked them therewith myne oyle and incense haste thou sette before theym.

Thy meate wherby I gaue the, as sumnells, oyle, honye, to fede the wyth hall that hast y set before them

*Isay 6. a  
Jer. 21. e*

**I**

*Jer. 11. a  
Is. 21. e*

**C**

*Jer. 1. 6.  
and 5. b*

*Is. 11. a  
Jer. 11. a  
Jer. 11. b  
and 5. b*



them for a sweete sauour. And thus came also to  
 passe sayeth the Lorde God. \* Thou hast taken  
 thyne owne sonnes and daughters, whom thou  
 haddest begotten vnto me: and these hast thou  
 offered by vnto them, to be theyr meate. Is this  
 but a smal whoredome of thyne (thinkest thou)  
 that thou sleyst my chyldren, and geuest them  
 ouer, to be byrente vnto them? And yet in all thy  
 abhominacyōs and whoredomes, thou hast not  
 remembred the dayes of thy yowth, how naked  
 and bare thou wast at that tyme, and trodest downe  
 in thyne owne blonde. After all these thy wpe-  
 kednesses (wo wo vnto the, sayeth the Lorde)  
 (thou hast builded thy steeves and bybel houses in euery place)  
 Thou hast buylt hye places: yea, at the heade of  
 euery strete hast thou buylded the an aultare.  
 Thou hast made thy beuty to be abhorred, thou  
 hast layd out thy legges to euery one that came  
 by, and multiplied thyne whoredome. \* Thou  
 hast comytred fornicacyon with the Egyptians  
 thy neygneours, whiche had muche fleshe. and  
 thus hast thou encreased thine whoredome, to anger  
 me. Behold, I dyd stretch out myne hande ouer  
 the, and dyd \*myne the thy store of fode, & deli-  
 uered the ouer into the wylls of the Philistines  
 thyne enemyes, whiche are ashamed of thy ab-  
 hominable waye.

**Eze.** xxiij. 17. \* Thou hast played the whore also w<sup>th</sup> the Assyrians, because thou wast insatiable: Yea, though I slay them, with them played the harlot, and yet haddest not thou enough. Thus haste thou furthermore corrupted thy fornication fro the land of Canaan vnto the Chaldees, and yet thy luste not satisfied. How obstinate is thyn heart! sayeth the Lorde God, seynge thou dost all these workes of an errant whore: buyldynge thy steeles at the heade of euery streete, and thy bzyll houses in all places? Thou hast not ben as another whore that holdeth scoone of a small rewarde, but a wyfe that breaketh wedlocke, & taketh othe in steade of her husbande. Gyftes are gyue to al other whores, but thou gyuest rewardes vnto all thy louers & offerest them gyftes, to come vnto the out of all places, and to corrupte fornicacion with thee. It is come to passe w<sup>th</sup> the in thy whoredoms contrary to the vse of other women: yea, there hath no such fornicacion bene committed after the, seynge þ thou proferest gyftes vnto othe, and no rewarde is geuen the: thus is a contrary thinge.

Therefore, heare the worde of the Lorde, O  
harlot, thus sayth the Lorde God. For so much  
as thou hast sette forth thy yowth to whoredome  
and dyscouered thy thame, thowwst thy whore-  
dome wpth al thy louers, and with al the ydoles  
of thy abhominacions in the bloude of thy chyl-  
dren, \* Whome thou hast geuen them. Beholde,  
therefore I wyl gather together all thy louers,  
vnto whom thou hast made thy selfe come: yea  
and all them whome thou fauourest, & euery one  
that thou hatest I wyl, I saye, gather them to-  
gether rounde about the: \* and wyl dyscouer thy  
thame before the: & they they may see al thy fylthynes

210. 179. 8 \* Moreover, I doe iudge the as a breaker of  
wedlocke and a murtherer, and recompence the

thine owne bloud in wrath & gelousy I wil geue  
the ouer into theyr power, & shall breake downe  
thy stues, and destroye thy broadell houses: they  
shall strype the out of thy clothes, all thy sayre  
& beutyful Jewels shall they take from the, and  
so let the syt naked & bare. \* yee, they shall byng  
the comen people vpon the which shall stone the  
and slay the downe wyth theyr swerdes. They  
\* shall burne vp thy houses, and punyssh the in  
the syght of many women. Thus wyl I make  
thy whordom to cease, so that thou shalt geue  
out no more wardes. Shuld I make my wrath  
to be styll, take my gelousye fro the, be contente  
and no more to be dyspleased: seyng thou reme-  
berest not the dayes of thy youth, but hast prouo-  
ked me to wrath in all these thynges? Beholde  
therfore, I wyl byng thyne owne wayes vpon  
thyne heade, sayth the Lord God: howbeit I ne-  
uer dyd vnto the accordyng to thy wyckednes  
and all thy abhomyacions. Beholde, al they  
p vse comen prouerbes, shall vse this prouerbe al-  
so agaynst the suche a mother, such a daughter.

Thou art euen thy mothers owne doughter  
that hath cast of her husbände and her chyldren:  
Yea, thou art the syster of thy sisters, which for  
loke theyr husbändes and theyr chyldren. Your  
\*mother is a Cethye, and your father an Amo 230. fol. a  
rite Thyne eldest syster is Samaria, she & her  
doughters shal dwel vpon thy left hande.

But thy yongest syster that dwelleth on thy  
ryght hāde is Sodomā and her daughters. Yet  
halte þ not walked after theyꝝ wayes, noꝝ done  
after theyꝝ abhominaciōs: but thou stobest a ly-  
tel and veyꝝ smal tyme, and in all thy wayes þ  
hast bene more corrupt then they. As truly as I  
lyue, sayeth the Lorde God: Sodomā thy syster  
with her daughters, hath not done so euell, as þ  
and thy daughters. Beholde, \* the synnes of thy  
syster Sodomā were these: Wyꝝde, fulnesse of  
meate, aboundaunce and ydelnesse these thynges  
had she and her daughters. Wylfynges that they  
reachyd not theyꝝ hande to the poore and nedye,  
but were proud, and dyd abhominable thinges  
befoze me: theꝝfoꝝe I toke them awaye, as plea-  
sed me. Neither hath Amaria done halfe of thy  
synnes, \* yea thou hast exceded the in wyꝝked-  
nesse: In so muche that in comparyson of all the  
abhominacions which thou hast done thou hast  
made thy sisters good women. Therfoꝝe thou  
(which didest condempne thy syster) beare thyn  
owne shame, foꝝ thynne owne offences, that thou  
hast comytted, moꝝe obhominable then they dyd  
which in dede are moꝝe ryghteous then thou art  
be thou (I say) ashamed, and beate thy shameful  
rebuke: sepyng that thou hast proued thy sisters  
in comparyson of the ryght wyse.

As for theꝝ captiuitie, namely the captiuitie  
of Sodoma, and her daughters: ꝑ captiuitie of  
Samarita & her daughters: I wyl brynge the a  
gayne, so wyl I also brynge agayne thy capti-  
uitie amonge them: that thou mayst take thine  
owne confusio[n] vpon the, and be ashamed of al  
that thou hast done, & to comforte them. Thus  
thy sisters (namely) Sodoma and her daugh-  
ters Samarita and her daughters with thy self



and thy daughters shalbe broughte agayne to your olde estate. When thou wast in thy pryde, and befoze thy wyckednes came to lyght: þu woldest not heare speake of thy syster Sodoma, vntyl the tyme that the Syrians wyth al the p<sup>r</sup>inces, and the Philistynes with all that lye rounde aboute them, brought the to shame and confusioun: that thou myghtest heare thine owne spylthines and abhominacion sayeth the Lorde.

For thus sayeth the Lorde God, I shulde (by ryght) deale wyth the, as thou hast done. Thou hast despyled the oth, and broken the couenaunt: Nevertheless, I wyll remember the couenaunt that I made wyth the in thy youth, in so muche that it shalbe an enclaspynge couenaunt: so that thou also remembre thy wayes, and be ashamed of them: then shalt thou receaue of me thy elder and yonger sisters, whiche I wil make thy daughters, and that besyde thy couenaunte. \* And so wyll I reneue my couenaunt wyth the, that thou mayst knowe that I am the Lord, that þu mayst thynke vpon it: be ashamed, & excuse thine owne confusioun no more: when I haue forgouen the, all that thou hast done, sayeth the Lorde God.

The .xvii. Chapter.

The parable of the two figes.



**I**n the worde of þe Lorde: came vnto me sayng: Thou son of man: put forth \* a parable, vnto the house of Israel, & saye: Thus sayeth the Lorde God. There came a great fige tree w<sup>th</sup> great wynges: yea, w<sup>th</sup> a myghty longe body, & full of fethers of dyuers colours vpon the mount of Libanus, and toke the hycht braunche from a Cedre tree, and brake of the toppe of hys twygge, and carped it into þe lande of Canaan, and set it in a cite of marchautes. He toke also of the seede of the lande, & planted it in a fruteful grounde, he broughte it vnto great waters, & set it as a willow tree ther by. The byrd it growe, and was a great vyne stock, but lowe by the grounde whose braunches turned into it selfe, and the rootes of it were fastened vnder it, thus there came of it a vyne, and it brought forth blossoms, & spred out braunches.

But there was another fige tree, a greete one, whiche had great wynges & many fethers: and beholde, the rootes of this vyne had an hoget after hym, & spred out hys braunches toward him: that he myght water her wyth þe orchard that he had planted. Nevertheless, it was platted vpon a good grounde besyde great waters: so that (by reason) it shulde haue brought out braunches and frute, and haue bene a goodly vyne.

Speake thou therfore, thus sayth the Lorde God: Shal thys vyne prosper? shal not hys rootes be plucked oute, hys frute be broken of, hys grene braunches wyther and fade awaye yea, without ether ströge arme or many people, shal it be plucked vp by þe rootes. Behold, it was planted: shal it prosper therfore? shal it not be dryed vp and wythered: yea, cucn in þe outpyng out of his blossoms, as one as þe east wind bloweth?

Moreover, the worde of the Lorde came vnto me sayng: Speake to þe froward household:

knowe ye not, what these thynges do synifye? Tell them. Behold, \* I kyng of Babilon came to Jerusalem, and toke the kyng and his p<sup>r</sup>inces, and led them to Babilon. He toke of the kynges seide, and made a couenaunt wyth hym, and toke an othe of hym: The p<sup>r</sup>inces of the lande toke he wyth hym also, that the lande myght be holden in subiection, and not to rebell, but kepe the couenaunte, and fulfill it. But he fell from hym, and sente hys ambassytours into Egypte, that he myghte haue horses and muche people.

Shulde that prosper? Shulde he be kepte safe, that doth suche thynges? Shulde he escape, that breaketh hys couenaunt? As truly as I lyue sayth the Lorde God, he shall dye at Babilon, in the place where the kyng dwelleth, & made hym kyng. whose othe he hath despyled, and whose couenaunt he hath broken. Neyther shall Pharao wyth hys great host and multitude of people, mayntayne hym in the war: whiche they call by dyctes, & set vp bulworkes to destroye muche people: for seynge he hath despyled the othe, and broken the couenaunt (where as he yet gaue his hande ther vpon) and done all these thynges, he shal not escape.

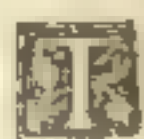
Therfore thus sayeth the Lorde God: As truly as I lyue, I wyll bypunge myne othe þe hath despyled, and my couenaunt that he hath broke vpon hys owne heade. \* I wyll cast my nette aboute hym, and catch hym in my parne. To Babilon wyll I carry hym, there wyll I punyssh him because of the great offence that he made me. As for those that fle from hym out of the host, they shalbe slayne wyth þe sword. The residue shal be scatered towardes al the wyndes: and ye shall knowe that I the Lorde haue spoken it.

Thus sayth the Lorde God: I wyll also take a braunche from an hye Cedre tree, and wyll set it, and take the vppermost twygge, that yet is but tender, and plante it vpon an hye hyll: Namely, vpon the hye hyll of Syon wyll I plante it, that it may bypunge forth twygges, and geue frute, and be a great Cedre tree: so that all manner of foules maye buyde in it, and make theyr nestes vnder the shadowe of hys braunches.

And all the trees of the felde shal knowe that I the Lorde haue brought downe the hye tree, & set the lowe tre vp: that I haue dryed vp þe grene tree, & made the drye tre to flouryssh. Euen I the Lorde þe spake it, haue also brought it to passe.

The .xviii. Chapter.

Be sheweth that euery man that keere hys shynge syn. To hym that amendeth is saluacyon promysed. For he is prophesied to the righteous, whiche turneth bakke from the right waye.



**I**n the worde of the Lorde came vnto me on this maner: what mane ye by thys comen prouerbe, that ye vse in the lande of Israel, sayenge. \* The fathers haue eaten soure grapes, and the chyldrens tethe are set on edge. As truly as I lyue, sayeth the Lorde God, ye shall vse thys byworde no more in Israel. Beholde \* all soules are myne. Lyke as the father is myne, so is the sonne myne also. The soule that synneth, shal dye. \* Yf a man be gowly, and do the

Jer. xxi. e  
Jer. xlii. b

Jer. xxi. e

Jer. xxi. e

Jer. xxi. e  
Jer. xlii. b

Jer. xxi. e  
Jer. xlii. b

Jer. xxi. e

Jer. xxi. e

Jer. xxi. e



do the thyng that is equal and right, he eateth not upon the hylls: he lyftech not hys eyes vp to the foule ydols of Israel: he defyleth not hys neyghbours wyfe: he medleth wyth no meſtrous woman: he greueth no bodie: he gyueth hys better hys pledge agayne, he taketh none other mans good by violence. \* he parteth hys meat w<sup>th</sup> the hungry: he cloreth the naked: \* he lendereth not vnyng upon vsury, he taketh nothyng ouer: he withdraueth his ha<sup>nd</sup> from doyng wronge: he dealeth faythfully betwene man and man: & walketh in my commaundementes, and kepeth my lawes, and perfourmeth them faythfully.

\* This is a ryghteous man: he shall surely lyue sayeth the Lorde God.

¶ If he nowe get a sonne, that is a murtherer, a shedder of bloude: yf he do one of these thynges \* (though he do not all) he eateth upon the hylls: he defyleth his neyghbours wyfe: he greueth the poore and neddy: he robbeth and spyleth: he greueth not the better hys pledge agayne, he lyftech vp hys eyes vnto ydols: and medleth wyth abhominable thynges: he ledech upon vsury, & taketh moreouer. Shall this man lyue? he shall not lyue. Seyng he hath done all these abhominacions, he shall dye, his bloud shall be vpon him.

¶ Nowe yf this mā get a sonne also, that seeth all hys fathers synnes, whych he hath done: and feareth, neyther doth such lyke: Namely, he eateth not upon the mountaynes, he lyftech not his eyes vnto the ydols of Israel: he defyleth not his neyghbours wyfe: he vereth no man: he kepeth no mans pledge: he nether spyleth nor robbeth any man: he dealeth his meat w<sup>th</sup> the hungry: cloreth the naked: he oppressech not the poore: he receauech no vsury, nor any thyng ouer: he kepeth my lawes, and walketh in my commaundementes. This mā shall not dye in his fathers synne, but shall lyue wythout fayle. As for hys father, because he oppressed and spyled his brether, and dyd wyckedly amonge his people: lo, he is dead in his owne syn. And yet saye ye: Whether then shuld not this sonne beare hys fathers synne? Therefore, because the sonne hath done equitie and ryght, hath kepte all my commaundementes, and done them: therefore shall he lyue in dede. The same soule that synneth shall dye.

¶ \* The sonne shall not beare the fathers offence: neyther shall the father beare the sonnes offence. The ryghteousnesse of the righteous, shall be vpon hym, and the wyckednesse of the wycked shall be vpon hym selfe also. \* But yf the vngodly wyll turne a waye from al hys synnes that he hath done, and kepe all my commaundementes and do the thyng that is equal and ryght: doubtles he shall lyue, & not dye. As for al hys synnes that he dyd before, they shall not be thought vpon: but in hys ryghteousnesse that he hath done, he shall lyue. \* For haue I any pleasure in the death of a synner, sayth the Lorde God, but rather yf he couerte & lyue? Agayne: yf the ryghteous turne a waye from his ryghteousnesse, and do iniquite, accordyng to al the abhominacions, that yf wycked man doth: shall he lyue? Al the ryghteousnesse that he hath done shall not be thought vpon:

but in the faute that he hath offended wythal, & in the synne that he hath done, he shall dye.

And yet ye saye. Whether the waye of y<sup>e</sup> Lorde is not indifferent. Hear therefore ye house of Israel. It is not my way ryght? Are not your waies rather wycked? \* When a ryghteous man turneth a waye from his ryghteousnesse, & medleth wyth vngodlynesse: he must dye therein. Yea, for the vngodlynesse that he hath done, must he dye. Agayne, \* when the wycked mā turneth a waye from his wyckednesse, that he hath done, and doth the thyng whych is equal & ryght: he shall saue hys soule alpyue. For in so muche as he remembreth hym selfe, and turneth him from al the vngodlynesse that he hath vsed, he shall lyue and not dye.

And yet sayth the house of Israel. Whether the waye of the Lorde is not equal. Are my waies vngodly? O ye house of Israel! Are not your waies rather vnequal? As for me I wyll iudge euery mā, accordyng to hys waies. O ye house of Israel, sayeth the Lorde God \* Whether ye be conuerted and turne you cleane fro al your wyckednesse so that there no synne do you harme. Cast awaye from you al your vngodlynesse, yf ye haue done: \* make you new hertes and a new sperte. Whether wyll ye dye. O ye house of Israel: seyng: I haue no pleasure in the death of hym that dyeth, sayeth the Lorde God. Turne you then, and ye shall lyue.

#### ¶ The xix. Chapter.

¶ The captiuitie of Ierobabam and of Iehoachin is signified by the lyons whelpes, and by the lyon. He setteth oute the prospecte of the ctyte of Ierusalem that is past, and yf myerie thereof that is present.

**I**lt thou sonne of mā moune thou for the pyneers of Israel, and say. Whether toze lay thy mother yf lyonelle amonge the lyons, and nourished her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyon, it learned to spyle, and to deuoure folke. The heathen hearde of hym, and toke hym in theyr nets, and brought hym in chaynes vnto y<sup>e</sup> lade of Egypt.

¶ Nowe when the damme sawe, that all her hope and comforte was away, she toke another of her whelpes, and made a lyon of hym: whych wente amonge the lyons, and became a farse lyon: learned to spyle and to deuoure folke: he destroyed theyr palaces, and made th<sup>em</sup> y<sup>e</sup> yeries waste. In so muche that the whole lande and euery thyng therein, were utterly desolate, thowrowe the very voyce of hys roaryng.

¶ Then came the heathen together on euery syde out of al countrees agaynst him, layd their nettes for hym, and toke him in theyr yttre. So \* they bounde hym wyth cheynes, and broughte hym to the kyng of Babylon: whych put hym in prison, that hys voyce shulde no more be herd vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy bloud, plated by y<sup>e</sup> water syde: her frutes and brāches are growe out of many waters, her stalkes were so strōge that men myght haue made stauess thereof for speeres: she grewe so hye in her stalkes.

¶ So when men sawe that she exceded the  
L. li. bygbe

Exat. xrb. c  
Cal. x. b.

Roma. f. a

Jaco. ii. b

114. xxi. b

115. xxi. c

116. x. b

117. x. b

118. x. b

119. x. b

120. x. b

121. x. b  
122. x. b  
123. x. b  
124. x. b

125. x. b

126. x. b

127. x. b

128. x. b



# The Prophecye

her gith & multitude of her bzaunches, she was ro-  
ted oute in dyspleasure, and caste downe to the  
grounde. The Earthe wynde dyed vpon her frute,  
her stronge stalkes were broken of: wythered &  
brent in the fyre. But now she is planted in the  
wyldernesse, in a drye and thyrsty grounde. And  
there is a fyre gone oute of her stalkes, whiche  
hathe brente vpon her bzaunches and her frute: so  
that she hathe no mo stronge stalkes, to be sta-  
ues for offycers. Thys is a pytyous and mys-  
erable thynge.

## The .xx. Chapter:

*The Lorde doth say that he will visit them when they  
praye for the offence of unkyndnesse whiche he here obiect-  
eth. He promyseth that his people shall returne from capti-  
vite. By the word that shal be deliuered, is signified the bur-  
ninge of Iherusalem.*

**I**n the seventh yere the tenth daye of the  
seventh moneth, \* it happened, that cer-  
taine of the elders of Israel came vnto  
me, for to aske counsell at the Lorde,  
and sat them downe by me. Then came the word  
of the Lorde vnto me on thys manner: Thou son  
of man: speake vnto the elders of Israel, & saye  
vnto them: Thus sayeth the Lorde God: are ye  
come hither to aske any thinge at me? As trulie  
as I lyue (sayeth the Lorde) I wyll geue you  
no answer. Wylte thou not reprove them (thou  
sonne of man) wylte thou not reprove them?  
Shewe them the abominacions of theyr fore-  
fathers and tell them.

Thus sayeth the Lorde God: \* In the daye  
when I chose Israel, & lyft vp myne hande vpon  
the seide of the house of Jacob, & shewed my selfe  
vnto them in the lande of Egypte: Yea, when I  
lyft vp myne hande ouer them, & sayd: I am the  
Lorde your God, euen in the daye that I lyft vp  
myne hande ouer them, to brynge them out of the  
lande of Egypte, into a lande that I had prouy-  
ded for them, which floweth with mylke and ho-  
ny, and is a pleasaunt lande amonge all other.

Then sayd I vnto them. \* Cast a waye euerye  
man the abominaciōs that he hath before him  
and desyle not your selues wyth the ydolles of  
Egypte, for I am the Lorde your God.

But they rebelled agaynst me, and wold not  
folowe me: to caste a waye euery man the abho-  
minaciōs of his eyes, and to forsake the ydolles  
of Egypte. Then I made hym to poure myne in-  
dignacion ouer them, and to satysfye my wrath  
vpon them: yea, euen in the myddest of the lande  
of Egypte. But I wold not do it: for my names  
sake: that it shulde not be vnhalowed before the  
heathen, amonge whom they dwelt, & amonge  
whome I shewed my selfe vnto them, & I wold  
brynge them out of the lande of Egypte. Nowe  
when I had carped them out of the lande of E-  
gypte, and brought them into the wyldernesse:  
I gaue them my commaundementes, and shewed  
the my lawes, \* whiche who so kepeth shal lyue  
in them: I gaue them also my holy dayes, to be  
a token betwixt me & them, & therby to know  
that I am the Lorde, whiche halowe them. And  
yet the house of Israel rebelled agaynst me in the  
wyldernesse, they wold not walke in my com-  
maundementes, they haue cast away my lawes

(whiche who so kepeth shal lyue in them) and my  
Sabboth dayes haue they greatly vnhalowed.

\* Then I made me to poure out myne indig-  
nacion vpon them: and to consume them in the  
wyldernesse. Yet I wold not do it, for my na-  
mes sake, lest it shulde be dishonoured before the  
heathen, from the whiche I had carped them a-  
waye. But I swore vnto them in the wyldernesse  
that I wold not brynge them into the lande, which  
I gaue them: a lande that floweth wyth mylke &  
hony, and is a pleasure of all landes: and that be-  
cause they refused my lawes, and walked not in  
my commaundementes, but had vnhalowed my  
Sabboths, for their hert was gone after their  
ydolles. Neuertheles, myne eye spared them, so  
that I wold not utterly slaye them, & consume them  
in the wyldernesse. Moreover, I said vnto their  
sonnes in the wyldernesse: \* walke not in the sta-  
tutes of your forefathers, kepe not theyr ordi-  
nances, & desyle not your selues wth theyr ydolles  
for I am the Lorde your God. But walke in my  
statutes, kepe my lawes and doo them, halowe  
my Sabbornes, \* for they are a token betwixt  
me and you, that ye may knowe how that I am  
the Lorde your God. Notwithstandinge, they  
sonnes rebelled agaynst me also, they walked  
not in my statutes, they kepte not my lawes to  
fulfyll them, which he that doth shal lyue in the  
nether halowed they my Sabboth dayes. Then  
I made me agayne to poure out myne indignaci-  
on ouer them, & to satysfye my wrath vpon them  
in the wyldernesse. Neuertheles, I withdrew  
my hande for my names sake, lest it shulde be vn-  
halowed amonge the heathen, before whom I had  
brought them forth: I lyft vp myne hande ouer  
them also in the wyldernesse, that I wold scatter  
them amonge the heathen, and strowe them a-  
monge the nations, because they had not kepte  
my lawes, but cast aside my commaundementes,  
vnhalowed my Sabboths, and lyfte vp theyr  
eyes to theyr fathers ydolles. Wherefore I gaue  
them also commaundementes not good, & lawes  
chorowe the whiche they shulde not lyue, and I  
vnhalowed them in theyr owne gyftes: (when  
I appoynted for my selfe all theyr fyfth bozne)  
to make them desolate: that they myght knowe  
howe that I am the Lorde.

Therefore (O thou sonne of man, tell the house  
of Israel, thus sayeth the Lorde God.) Besyde al  
thys your forefathers haue yet blasphemed me  
more and greatly offended agaynst me. For af-  
ter I had broughte them into the lande, that I  
promysed to geue them, when they sawe euerye  
hyll and al the thicke trees they made there  
theyr offerpnges, and prouoked me wyth theyr  
oblations, makynge sweete sauour there, & pou-  
red out theyr dynner offerpnges.

Then I asked them what is the hyll altare  
that ye go to it? And therefore is it called the  
hyll place vnto thys daye. Wherefore, speake vn-  
to the house of Israel: thus sayth the Lorde god  
ye are euen as vncleane as your forefathers, and  
compt whoredome also wth theyr abhominaciōs.  
In all your ydolies, wherunto ye brynge your  
oblations, \* & to whose honour ye burne your  
chyldezen

*Deut. xxxi. b  
Esa. lvi. b  
Esa. lvi. b*

*Esa. xlii. b*

*Esa. xlii. b  
Esa. xlii. b*

*Esa. xlii. b  
Esa. xlii. b  
Esa. xlii. b*

*Esa. xlii. b*

*Deut. xlii. b  
Esa. xlii. b  
Esa. xlii. b  
Esa. xlii. b*

*Esa. xlii. b  
Esa. xlii. b  
Esa. xlii. b*



Ezech. xli. c  
still. re. f. viii  
c. xli. a  
ii. pa. f. viii. a

chyliden, ye defyle poure selues, euen vnto thys  
dape: howe dape ye then come, and aske any que-  
stion at me: O pe houlholde of Israel: As true-  
ly as I lyue (sayeth the Lorde God) ye get no an-  
swere of me: and as for the thyng that ye go a-  
bout, it shal not come to passe, where as ye say  
we wyl be as the heathen, and do as other peo-  
ple in the lade, wood & stone wyl we worshyp.

**I**s truly as I lyue, sayeth the Lorde God, I  
my selfe wyl rule you with a myghty hande, w  
a stretched out arme, and with indignacion pow-  
red out ouer you: and wyl bypunge you out of the  
nacions and landes, where in ye are scattered, and  
gather you together with a myghty hande, with  
a stretched out arme and with indignacion pow-  
red out vpon you. and wyl bypunge you into the  
wyldernesse of the people, and there I wyl rea-  
son wth you face to face. Lyke as I punished  
your forefathers in the wyldernesse of Egypte,  
so wyl I punish you also, sayeth the Lorde God  
I wyl bypunge you vnder my iurisdiction, and  
vnder the bonde of the couenaunte. The fors-  
akers also and the transgressours wil I take fro  
amonge you, and bypunge them out of the lande  
of your habytation: as for the lande of Israell,  
they shal not come in it: that you maye knowe  
howe that I am the Lorde.

Ezech. xli. c  
still. re. f. viii  
c. xli. a  
ii. pa. f. viii. a

Go to nowe then (sayeth the Lorde God) ye  
house of Israel. \* Euery one of you folowe your  
ydolies, and serue them, sayng ye refuse to obey  
me. And my polyp name shal ye nomore viha-  
lowe with your offerpynges and ydolies. For vpon  
my holp shal I euen vpon the hye hyll of Isra-  
ell sayth the Lorde God, shal all the house of Is-  
rael and all that is in the lande, worshyp me: \* &  
in the same place wyl I fauoure the, & there wyl  
I requyre your beue offerpynges and syfyllinges  
of your oblations, wth all your holy thynges.

Dem. xli. a  
and. f. viii. b

I wyl accepte poure swete sauoure, when I  
bypunge you from the nacions, and gather you to-  
gether out of the landes, wherin ye be scattered:  
that I may be halowed in you before the heathen  
and that ye maye knowe, that I am the Lorde  
whych haue brought you into the lande of Isra-  
el: yea, into the same lade, that I swore to geue  
vnto your forefathers. There shal ye call to re-  
membraunce your owne wapes and al poure p-  
maginacions, wherin ye haue bene defyled: and  
\* ye shal iudge your selues worthy to be destroy-  
ed for all your wyckednesse, that ye haue done.  
And ye shal knowe, that I am the Lorde, when  
I entreat you after my name, not after your wic-  
ked wapes, nor according to your corrupt wor-  
kes. O pe house of Israel, sayeth the Lorde.

Here biff. a  
f. viii. and  
f. viii. c

**M**oreouer, the worde of the Lorde came vnto  
me, sayenge: Thou sonne of man: set thy face  
toward the south, and speake to the south wynd  
and saye to the wood toward the south: heare  
the worde of the Lorde, thus sayth the Lorde god  
Beholde I wyl kindle a fyre in the, that shal  
consume the grene trees with the drye. No man  
shal be able to quenche his flame, but al that lo-  
keth from the south to the north, shal be brente  
thercin. and all flethe shal se, that I the Lorde  
haue kindled it, so that no man may quenche it.

Then sayde I: O Lorde, they wyl saye of me:

\* Tufhe, they are but fables, that he telleth. Item 17. b.

The xxi. Chapter.

The threateneth the swerde, that is to saye, destruction  
to the cite of Jerusalem. He sheweth the fall of henge se-  
daiab. He is commaunded to prophete the destruction of  
the chyliden of Ammon. After the slaughter of othet, at the  
laste the Lorde threateneth death vnto Saurhodonele  
bym selfe.

**T**he worde of the Lorde came to me, I  
sayenge: Thou sonne of man, set thy  
face toward Jerusalem, speake a-  
gainst the Sanctuary, and prophe-  
cy agaynst the lande of Israel, say  
to the lande of Israel. Thus sayeth the Lorde:  
Beholde, I wyl vpon the, and wyl drawe my  
swearde out of the sheath, & rote out of the both  
the ryghteous and the wycked. Seyng the that  
I wyl rote out of the both the ryghteous & wy-  
ked, therfore shal my swearde go oute of my  
sheath agaynst all flethe from the North to the  
South: that al flethe may knowe how that I  
the Lorde haue drawen my swearde out of my sheath  
and it shal not be put in agayne.

**M**ourne therfore (O thou son of man) that  
thy loynes cracke wthal, yea mourne bytterly  
for them in theyr pyssence. And yf they saye:  
wherfore mournest thou? Then tell them: for  
pyssences that cometh, at the whyche al hertes  
shal melte, all handes shal be lerten downe, all  
stomaches shal faynte, and all knees shal waxe  
feble. Beholde, it cometh and shal be fulfilled  
sayeth the Lorde God.

**A**gayne, the worde of the Lorde came vnto  
me, sayenge: Thou sonne of man, prophete, and  
speake. Thus sayth the Lorde God, speake. The  
swearde, the swearde is sharpened and wel scou-  
red. Sharpened is it for the slaughter, and scou-  
red that it maye be byght. Shal we then make  
myth? Agaynst the trybe of my sonne it is  
gone forth destroyng al trees. he hath put his  
swearde to the dyghtpyng, that good hold may  
be taken of it. This swearde is sharpened and  
dyghte, that it maye be geuen vnto the hande of  
the manslayer. Crye, (O thou sonne of man and  
houle, for thys swearde shal smyte my people, &  
al the rulers in Israel,) my people shal be feared  
thorowe this swearde. Smyte therfore vpon  
thy thygh, for it is gone forth to make a tryall.

**A**nd what a tryall shal this be, when euen my  
scepter shal be repyoued? It shal not be sayth the  
Lorde God. Prophete thou sonne of man, and smyte  
thyne handes together. make the swearde two ed-  
ged, yea, make it thre edged & manslayers swerd  
that swearde of the great slaughter, which shal  
smyte the, euen in theyr pyssence. to make  
them abashed & faynt at the hertes, and in al ga-  
tes to make some of the fal. I haue gyuen & fear-  
ful swearde. O how byght & sharpe is it, howe  
well dyght and mete for the slaughter? Set the  
some place alone, ether vpon my right hande or on  
the left, whither so euer thy face turneth I wyl  
smyte my handes together also and satisfie my  
wrauthful indignacion: Euen I the Lorde haue  
sayde it. The worde of the Lorde came yet vnto  
me agayne sayng: Thou son of man, make .ii. st-  
retes, & the swearde of my kynge of Babilon may  
LL III. come



# The Prophecye

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

come. Both these stretes shal go out of one kyn-  
ges lade. And chose the a place, at þ heade of the  
strete chose out a corner. Make the a strete, that  
the swerde maye come towarde khabath of the  
Ammonites, and to the stronge cite of Jerusa-  
lem. For the kynge of Babilon shal stande in  
the turnynge of the waye, at þ heade of the two  
stretes: \* to aske counsel at the sothsayers, ca-  
llynge the lottes with his arrowes, to aske coun-  
sell at the ppolle, and to loke in the lyuer. But  
the sothsayenge shal point to the ryght syde vp-  
pon Jerusalem, that he maye set men of watre  
to smyte it with a great nysle, to cpe out alarū  
to set battel rāmes agaynst the gotes, to graue  
vp dyches, and to make bulwokes.

¶ Nevertheless, as for the sothsayenge, they  
shal holde it but for vanite. And esteeme them as  
those to whome they haue often swoyne: Not-  
withstandynge he shal remember theyr wycked-  
nesse, so that be ryght they must be take & wōne  
Therefore sayth the Lorde God. For so much as  
ye pour selues the we pour offence, and haue ope-  
ned your wyckednes, so that in al your wokes  
men maye se your synnes: therefore are ye come to  
remembraunce, and ye shalbe taken by violence.

O thou shamefull wycked guyde of Israel,  
whose dape is come: euen the tyme that wycked-  
nesse shal haue an ende. Thus sayeth the Lorde  
God. take a waye the garlande, and put of the  
crowne, and so is it a waye: the hūble is exalted,  
and the proude brought lowe. Dūp the pūp, h  
pca, pūp th them wyl I, and destrope them and  
that shal not be fulfylld vntyl he come, to whō  
the iudgemente belongeth, and to whome I  
haue geuen it. And thou (O sonne of man) pro-  
phete, and speake: thus sayth the Lorde God to  
the chyldren of \* Ammon, and to theyr blasphem-  
my, speake thou. The swerde, the swerde is dra-  
wen forth already to the slaughter, and scoured  
to consume, that it glysteth (because thou haste  
loked the out vanities, & propheted lyes that  
it maye come vpon thy necke lyke as vpon the  
other yngodly, which be slayne whose dape cam  
when theyr wy. kednesse was ful.

Shulde I put it vp agayner? Naye I wyl pu-  
nysh the, in the lade where thou wast noyshed  
and borne, and poure myne indignacion vpon þ  
and wyl blowe vpon the in þ fyre of my wraoth,  
and delouer þ vnto cruel people, whych are lea-  
ned to destrōp. Thou shalt fede the fyre and thy  
bloude shalbe shedde in the lande, that þ mayest  
be put out of remembraunce. Euen I the Lorde  
haue spoken it.

## The. xlii. Chapter.

The worde of the Lorde agaynst Jerusalem for mannan-  
ghet, and denyng the honoure vnto theyr fathers & mo-  
thers, and ether wyckednesse. Of the wycked doctrine of  
the false prophetes and pcesse, and of theyr vncharitable co-  
uetousnesse. Of the pnyng of rulers, the wyckednesse of the  
people.

¶ **N**ow, the word of the Lorde came  
vnto me and sayd: thou sonne of man,  
wylt thou not reprove this bloud thur-  
lyer? Shewe them theyr abomi-  
nacions, and tel them: Thus sayth the Lorde  
God: O thou Cytie, that shedddest bloud in the

myddest of the, that thy tyme may come also: &  
makest the ppolles to despyle the wtrial. Thou  
hast made thy selfe gyltye, in the cloude þ thou  
hast shed: and despyed the in the ppolles, which  
thou hast made. Thou haste caused thy dayes  
to drawe nye, and made the tyme of thy peres to  
come. Therefore wyl I make the to be confoun-  
ded amonge the heathen, and to be despyed in  
al the landes, whether they be nye or farre from  
the: they shal laugh the to scorne, thou that hast  
gotten the so foule a name, and arte ful of mys-  
chefe. Beholde, þ rulers of Israel haue brought  
euery man his power, to shed bloude in the. \* In  
the haue they despyed father and mother, in the  
haue they oppressed the strainger, in þ haue they  
vered the wpydowe, and the fatherlesse. Thou  
hast despyed my Sanctuary, and vnhalowed  
my Sabboth. Furtherers are there in the, that  
shed bloude, and eate vpon the hylls, and in the  
they vse abominacion.

\* In the haue they dyscouered theyr fathers  
shame: in the haue they vered women in theyr  
sykenesse. Euery man hath dealete shamefully  
with his neyghbours wyfe, and abominably  
despyed his daughter in lawe. In the hath euery  
man forced his owne syster, eue his fathers dou-  
ghter yea \* gyltes haue bene receyued in the to  
wedde bloude: Thou hast taken vsurp and en-  
crease, thou haste oppressed thy neyghbours by  
extorcion, and forgotten me sayeth the Lorde  
God. Behold, I haue synpten my handes vpon  
thy couetousnesse, that thou hast vled, and vp-  
on the bloude whych hath bene shed in the.

Is thy herte able to endure it, or may thy hā-  
des defende them selues, in the tyme that I shal  
brynge vpon the? Euen I the Lorde that speake  
it, wyl brynge it also to passe. \* I wyl scatter  
the amonge the heathen, and strowe the about  
in the landes, and wyl cause thy fylthynesse to  
ceasse out of the. Yea, and thou shalt be thyne  
owne inheritaunce and not myne in þ syght of  
the heathen, that thou maist knowe, that I am  
the Lorde. And the worde of the Lorde came vnto  
me, sayenge: Thou sonne of man, \* the house  
of Israel is turned to dross. Al they that shulde  
be brylle, tynne, yron, and leade are in þ fyre be-  
come dross. Therefore, thus sayth the Lorde god

For so muche as ye al are turned into dross  
beholde: I wyl brynge you together vnto Jeru-  
salem, lyke as spluer, brylle, yron, tyn, and lead  
are put together in the fornace, and the fyre blo-  
wen there vnder to melte them. Euen so wyl I  
gather you, put you in tegether, and melte you  
in my wraoth and indignacion. I wyl brynge  
you together, and kindle the fyre of my displea-  
sure vnder you, that you maye be melted ther-  
in. Lyke as the spluer is melted in the fyre, so  
shal ye also be melted therein, that ye may know  
howe that I the Lorde haue powred my wraoth  
vpon you, and the worde of the Lorde came vnto  
me, saying: Thou sonne of man, tell her. Thou  
art an vncleane land, which is not rayned vpon  
in the day of the cruel wraoth: \* thy prophetes þ  
are in the, are swoyne together to deuour soules,  
like as a roaryng lyon, that lyucth by his praye  
They

Jer. xlii. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b

Gen. xli. f  
and. ff. b.  
den. p. u. l. b



Leuit. x. a

They receyue riches and good, and make many widdowes in the. Thy prestes breake my lawe and desyle my sanctuary. \* They put no difference betwene the holy and unholy, neither discern they betwene the cleue and uncleane: they turne theyr eyes from my sabbothes, and I am unhallowed among them. Thy rulers in the are lyke rauynshypng wolues to the bloude, and to destroye soules for theyr owne couetous luche.

Ezech. iii. c  
Soph. iii. d  
Ezech. xiii. b

\* As for thy prophetes, they daube with vntempered claye, they se vantics, and prophesy lyes vnto the, saying the Lorde God sayth so, where as the Lorde hath not spoken. The people in the land vse the wicked extortion and robbry. They were the poore and nedye and \* oppresse the stranger agaynst ryght. And I sought in the land for a man, that wolde make vp the hedge, and set him selfe in y gap before me in y landes behalfe that it shulde not be corrupted but I could fynde none. Therefore wyll I poure out my cruell displeasure vpon them, and burne them in the fire of my wrath theyr owne wayes wyll I recompence vpon theyr heedes, sayth the Lorde God.

Ezech. xx. a

¶ The xxiii. Chapter.

¶ Of the fornicacion that is to saye of the adulterous Samaria and Iherusalem. vnder the names of Oholah and Oholibab. In comyn arisynge of Samaria he sheweth that the fornicacion of Iherusalem is the feyther. And destruction of Iherusalem is prophesied. The aduocacy of both the whorres founde out. The destruction.

Ezech. xx. a

**A** The word of the Lorde came vnto me saying: Thou sonne of man, there were two women, that had one mother, these (whiche they were ponge) began to playe the harlottes in Egypt. There were theyr brestes brused, & the pappes of theyr maydenheede by the Egyptians destroye. The eldest of them was called Oholah, & her yonger syster Oholibab. These two were my wyues, and bare sonnes & daughters. Their names were Samaria, and Iherusalem. As for Oholah she began to go a whoring when I had taken her to me. \* She was set on fyre vpon her loners the Assirians as her neyghbours which had to do with her, euen the princes and lordes that were dect in costly aray, layr ponge men, lustye ryders of horses.

Ezech. xx. b

**T**hus thorowe her whordome, she cleued vnto al the pong men of Assiria. Psa, she was made vpon them, and desyled her selfe with all theyr ydols. Neither ceased she from the fornicacion that she vsed w the Egyptians for in her youth they lay with her, they brused the brestes of her maydenheede, and poured theyr whordome vpon her. Therefore \* I deliuered her into the handes of her loners: euen y assirians whiche she so loued. These discovered her shame, toke her sonnes and daughters, & slayd her w the sword. A new name gat she of all her people, and they punished her.

Ezech. xx. c

\* Her syster Oholibab sawe this, and desyred her selfe with inordinate loue, more than she, and exceeded her syster in whordome. \* She loued the Assirians (whiche also laye with her) namely the princes, and greates lordes, that were clothed with all maner of gorgeous apparell al lusty horsemen and fayre ponge persons.

Ezech. xxx. b

Ezech. xxx. b

**T**hen I sawe, that they both were desyled a-

lyke. But she increased styll in whordome for when she sawe men paynted vpon the wall, the ymages of the Chaldees set forth with frell colours, with fayre gyrdles about them, & goodly bonettes vpon theyr heedes, lokyng all lyke princes (after the maner of the Babylonians, and Chaldees in theyr owne lande where they were borne) immediately, as soone as she sawe them, she bzent in loue vpon them, and sent messengers for them into the lande of the Chaldees.

**N**owe when the Babylonians came to her, they laye with her, and desyled her with theyr whordome, and so was she polluted with them. And when her lust was abated from them \* her whordome and shame was discovered and sente: then my hert forsoke her, lyke as my herte was gone from her sister also. Nevertheless, she vsed her whordome euer the longer the more, and remembred the dayes of her youth, wherein she had played the harlote in the lande of Egypte. \* She bzent in luste vpon them, whose flesh was lyke the flesh of Asses, and theyr seed lyke the seed of horses. Thus thou hast reuered the fylthynes of thy youth, when thy louers brused thy pappes, and manred thy brestes in Egypt.

Ezech. xlii. a  
Ezech. xlii. b  
Ezech. xlii. c

Ezech. xlii. d

**T**herefore (O Oholibab) thus sayth the Lord God: I wyll rayse vpon thy louers, with whome thou hast satisfied thy lust agaynst the, and gather them together rounde about the: namely, the Babylonians, and all the Chaldees, rulers, myghtie men and tyrauntes, with all the Assirians, all ponge and fayre louers, princes and lordes, knyghtes & gentle men, whiche be all good horsemen. These shall come vpon the with horses, charrettes, and a great multitude of people: which shall be harnessed about the on euery syde: with brest plates, shylles and helmettes: I wyll punish the before the: yea, they them selues shall punish the according to theyr owne iudgement. I wyll put my gelousy vpon the, so that they shall deale cruelly with the. They shall cut of thy nose and theyr eares, and the remnaunt shall fall thorowe y sword. They shall carry away thy sonnes and daughters, & the residue shall be bzent in the fyre. They shall strepp the out of thy clothes and carry thy costly iewels away with them.

**T**hus wyll I make an ende of thy fylthynes and whordome, which thou hast brought out of the lande of Egypte: so that thou shalt tourne thyne eyes nomore after the and cast thyr name nomore vpon Egypt. For thus sayth y Lorde: beholde, I wyll deliuer the into the handes of them, whom thou hatest yea, euen into the handes of them with whom thou hast fulfilled thy lust which shall deale cruelly with the.

**A**ll thy labour shall they take with them, and leaue the naked and bare, and thus the shame of thy fylthy whordome shall come to lyghte. All these thynges shall happen vnto the by cause of thy whordome which thou hast vsed amonge y Gentiles, with whose ydols thou hast defiled thy selfe. Thou hast walked in the waye of thy sister, therefore wyll I gyue her eny in thy hand.

**T**hus sayeth the Lord God: Thou shalt drinke of thy sisters cuppe, howe depe and farre  
L. V. scence



# The Prophecye

soeuer it be to þe botome. Thou shalt be laughed to scozne, and had as greatye in derision, as is possible. Thou shalt be ful of dronkenesse and sorowe, for the cuppe of thy syster Samaria is a cuppe of destruction and waspyng: the same shalt thou drynke, and suppe it out euen to the dregges: yea thou shalt eat vp the broke peeces of it, and so teare thyne owne breestes. For euen I haue spoken it, sayth the Lorde God.

**T**herfore thus sayeth the Lorde God. For comoche as thou hast forgotten me and cast me asyde behynde the so breare now thyne owne filthynesse and whozdom. The Lorde sayd moreouer vnto me: Thou son of man, wylt thou not reprocure Sholah and Sholibah: Shewe them theyr abhominaciōs namely that they haue broken theyr wedlocke, and staped theyr handes with blonde yea, euen with theyr ydolles haue they comypted aduoutry \* and offred them by the fyre theyr owne chyldren (to be deuoured) whom they had bozne vnto me. Yea, & this haue they done vnto me also they haue defiled my sanctuary in the same day, and haue vnhalowed my Sabbath. For when they had staped their chyldren for theyr ydolles, they came the same daye into my sanctuary to defyle it.

So, thus haue they done in my house: Besyde all this, thou hast sente thy messengers for men out off farre countreys: and when they came thou hast bathed & paynted thyne eyes with colours trymmed and set forth thy selfe of the best fashion: thou sattest vpon a goodly bed and a table spread before the, wher vpon thou hast set myne

\* iulience and myne oyle.

**T**hen was there greate cheare with her to obtayne peace, and though with those men many men came, yet were ther also brought me of Saba from the wilderness. which gaue the bracelets vpon theyr handes: and sette glayous crownes vpon theyr heedes: and I sayde vnto her. þe seing she was styken in age in her whozdomes: now we shall her fornicacyons come to an ende with her. And they went into her as vnto a comen harlot. Euen so went they (I say) to Sholah and Sholibah those fylthy women. O al ye þe loue vertue and ryghtousnesse, iudge them, punyssh them \* as aduouters and murtherers, ought to be iudged and punysshed. For they are breakers of wedlocke, and the bloud is in theyr handes. Wherfore thus sayth the Lorde God: I wyl bynge a greate multitude of people vpon them & make them be scatred and spoyled thesc shall stone them, and goze them with theyr swerd. Theyr shall slay their sonnes and doughters and burne vp theyr houses with fyre.

Thus wyl I destroy all suche fylthynesse out of the lande: that all women may learne, not to do after your vncleynesse.

And so theyr shall laye theyr fylthynesse vpon your owne selues, and ye shall be punysshed for the synnes that ye haue comitted with your ydols, and ye shall knowe that I am the Lorde God.

The. xliii. Chapter.

*¶ He prometh the spryng of Ierusalem by a parable of a sethyng pot. The parable of Ieremye's wyfe being here wher he after expoundeth.*

**I**n the nyynth yere, in the teth moneth the tenth daye of the moneth came þe word of the Lorde vnto me, saying: O thou sonne of man, wyte vp the name of this day: yea, euen the houre of this present day, when the kyng of Babilon set him selfe agaynst Ierusalem. Shewe that obstinat household \* a parable and speake vnto the Thus sayth the Lorde God: Get the a \* pot, set it on, and powder water into it: put all the peeces togyther in it all the good peeces: the lopne and the quidre and spl it with the best bones. Take one of þe best shepe, and an heape of bones with all: let it boyle well, and let the bones seeth well therein. With that sayde the Lorde God on this maner. \* Wo be vnto the bloudy ctyte of þe pot, where vpon the rustynesse hangeth, & is not yet seoured away. Take out the peeces that are in it one after an other: there neede no lottes be caste therfore, for the bloud is yet in it. Tyd a playne drye stone hath she poured it, and not vpon the grounde that it myght be couered with duste. And therfore haue I letten her poure her bloude vpon a playne drye stony rocke, bicause it shuld not be hyd, and that I myght bring my wrathful indignacion and vengeance vpon her.

Wherfore thus sayth the Lorde God: Wo be vnto that bloudy ctyte, for whom euen I my selfe wyl make a great fyre and set moche wood, and kyndle the fyre, and seeth the flesh, & spye the pot, so þe very bones shall be bzene. Moreover, I wyl set the pot emptye vpon the coles, so that his metall shall be bzene, and molten also for heate, and the filthynesse of it shall be molten in it, and the drossle of it shall be consumed. Thou takest great payne this to defyle thy self And it wyl not be purged from the excedyng drossle in it: but thozowe fyre shall the drossle of it be purged. In thy filthynesse euen in the mischeuous dedes thou dost contynue, and bicause thy filthynesse is abhominable, for I haue clesed the but thou art not clesed. Thou shalt not be purged from thyne vncleynesse til I haue poured my wrathful indignacion vpon the. Euen I þe Lord haue so deuyled. Yea, it is come therto alreadye that I wyl do it: I wyl not goo backe, I wyl not spare, I wil not be entreated: but according to thy wayes and ymaginacions thou shalt be punysshed: sayth the Lorde God. And the word of the Lorde came vnto me, saying: Thou sonne of man beholde, I wyl take away the pleasure of thyne eyes with a plague: yet shalt thou neyther mourne nor wepe, nor water thy chekes: therfore thou mayest mourne by thy selfe alone but vse no dedly lamentacion. Hold on thy bonnet, and put on thy shoes vpon thy feet, couer not thy face, & eate no mourners bzede. So I spake vnto the people by tymes in the mynyng, and at euen my wyfe dyed: then vpon the nexte morninge, I did as I was comaunded, and þe people sayde vnto me, wylt thou not tell vs what this signifieth toward vs, for this thou dost for our sake. I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God. beholde, I wyl suspende

111. x. v. l. a  
23. c. 3. v. l. c

111. x. v. l. a  
23. c. 3. v. l. c

111. x. v. l. a  
23. c. 3. v. l. c

111. x. v. l. a  
23. c. 3. v. l. c



spende my Sanctuarie, euen the glory of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and daughters whom ye haue lefte shal fall thowowe the swerde.

**L**ike as I haue done, so shall ye do also: Ye shall not hyde your faces, ye shall eat no mourners bread: your bonnettes shall ye haue vpon your heedes, and shoes vpon your feet. Ye shall neither mourne nor wepe, but in your synnes ye shall be sorrowfull, and one repent with an other. Thus Ezechiel is your shewetoken. For lyke as ye haue done, so (when this cometh) ye shall do also: that ye maye learne to knowe that I am the Lord God. But beholde, O thou sonne of man In the day whē I take from them their power, their toy and honour, the lust of theyr eyes, the burthen of their lyues: namely theyr sonnes and daughters, shal not this be knowne? Then shal there one escape, and come vnto the for to shewe the. In that daye shall thy mouth be opened to him which is escaped, that thou mayst speake, & be nomore dumb. Yea, and I shall be theyr shewetoken & they may knowe how I am the Lord.

**The xxv. Chapter.**

**The worde of the Lord byen the sonnes of Ammon, which receyved at the fall of Iherusalem. Agaynst Moab and Seir. agaynst Idumea, agaynst the Philistines.**

**T**he word of the Lord came vnto me saying: Thou sonne of man, let thy face agaynst the \* Ammonites, prophesy vnto them, and saye vnto the Ammonites: heare the word of the Lord God. Thus sayeth the Lord God: For somoche as thou speakest ouer my sanctuarie. Aha, I trowe it be now suspended: and ouer the lande of Israel: I trowe it be now desolate: yea, and ouer the house of Iuda, I trowe they be now led away prisoners: Behold, I wyl deliuer the to the people of the east, that they may haue the in possession: they shall set theyr castles and houses in the. They shall eat thy frute, and drynke vnto thy mylke. As for Rabath, I wyl make of it a stall for camels and of Ammon a shepfold: and ye shall knowe that I am the Lord.

**23** For thus sayeth the Lord God In somoche as thou hast clapped with thyne handes, and stamped with thy feet. yea, reuered in thyne heart ouer the lande of Israel with despite: beholde, I wyl stretch out myne hande ouer the also, and deliuer the, to be spoyled of the hepten, & rote the out from among the people, and cause the to be destroyed out of all landes: yea, I wyl make the to be layd wast, that thou mayst knowe that I am the Lord.

**T**hus sayeth the Lord God: For somoche as Moab and Seir do saye: As for the house of Iuda, it is but lyke as all other Gentyles be.

**T**herfore beholde, I wyl open the syde of Moab, and take away theyr strength theyr cities, and cheefe coostes of theyr lande, which are the pleasures of thy countrey. As namely, Bethieimoth, Baalmon, and Cariathaim, these wyl I open vnto them of the east, that they may fall vpon the Ammonites, and wyl geue them in possession, so that the Ammonites shall nomore be had in remembraunce amonge the hepten.

Euen thus wyl I punyssh Moab also that they maye knowe how that I am the Lord.

**M**oreouer thus sayth the Lord God. Because that \* Edom hath auenged and eased hym selfe vpon the house of Iuda, & hath done great offence, and auenged hym selfe vpon them therefore thus sayth the Lord: I wyl reache out my hande vpon Edom: and take awaye man and beast out of it. From Teman vnto Dedā wyl I make it desolate: they shall be slayne with the swerde: & thowowe my people of Israel wyl I auenge me agayne vpon Edom, they shall handle hym accordyng to my wrath and indignaciō, so that they shall knowe my vengeance sayth the Lord God.

**T**hus sayth the Lord God: For somoche as the \* Philistines haue done this: namely taken vengeance with despitefull stomaches, and of an olde euill wyl set them selues to destroye, therefore thus sayeth the Lord God: Beholde, I wyl stretch out myne hande ouer the Philistines, and destroye the destroyer, and cause al the remnant of the see coast to perishe. A great vengeance wyl I take vpon them, and punyssh them cruelly: that they maye knowe how that I am the Lord which haue auenged me of them.

**The xxvi. Chapter.**

**The prophet sayeth that Tyre shalbe overthowen by cause it is opsted at the destruction of Iherusalem: The word dyng and astonishment of the marchantes for the destruction of Tyre.**

**I**t happened, that in the eleuenth yere, the fyrst daye of the moneth, the worde of the Lord came vnto me, sayinge:

**T**hou sonne of man, because \* Tyre hath spoken vpon Iherusalem. Aha, now I trowe the portes of the people be broken: and she turned vnto me: for nowe that she is destroyed, I shalbe fylled. Yea, therefore sayth the Lord God:

**B**eholde, O Tyre, I wyl vpon the, I wyl bynge a great multitude of people agaynst the lyke as when the see aryseth with his waues: These shall breake the walles of Tyre, and cast downe her towers: I wyl scrape the grounde from her, and make her a bare stone: yea, as the dryng place where the fyshers hange vp their nettes by the see syde. Euen I haue spoken it sayeth the Lord God. The Gentyles shall spyle her: her daughters vpon the felde shall perishe with the swerde, that they maye knowe howe that I am the Lord.

**F**or thus sayeth the Lord God: Beholde, I wyl bynge byther Nabuchodonosor, which is the kyng of Babilon, and a kyng of kynges) from the north vpon Tyre: with horses, charettes, horsemen, and with a greate multitude of people. Thy daughters that are in the land shal be slayne with the swerde, but agaynst the he shall make bulwokes, and graue vp dyches aboute the, and lyfe vp his chylde agaynst the. His slinges and batelammes shall be prepare for thy walles, and with his weapons breake downe thy towers. The dust of his horses shal couer the: they shalbe so many, thy walles shal shake at the noise of the horsemen, charettes, and wheles when he cometh to the portes, as men do into an open citye.

See ecci b  
Iere. xlv. a

See eccl. b  
Iere. xlv. a  
Sophe. g. b

See ecci. b  
Iere. xlv. a  
Sophe. g. b

See ecci. b  
Iere. xlv. a  
Sophe. g. b

See ecci. b  
Iere. xlv. a  
Sophe. g. b

See ecci. b  
Iere. xlv. a  
Sophe. g. b



# The Prophecye

gyptie. With the hounes of his hoyle feete shall he treade downe all thy stretes.

**E** He shall slay the people with the swerde, and breake downe the pillars of thy strength. They shall wast away thy riches, and spoyle thy marchandise. Thy walles shall they breake downe and destroy thy houses of pleasure. Thy stones thy tynne & foundations shall they cast in þe water. \* Thus wyl I bring the melody of thy songs, and the voyce of thy minstrelsy to an ende so that they shall nomore be herde. I wyl make a bare stone of the pyra, a dyring place for nettles and thou shalt neuer be buylded agayne: for euery the Lord haue spoken it, sayth the Lord God: thus hath the Lord God spoken concerning Tyre. The yles shall be moued at þe noyse of thy fall, & at the crye of thy slayne that shall be murdered in the. All kynges of the see shall come downe from the yles regall: they shall lay awaye theyr robes, and put of theyr costly clothyng. Yea, with trembling shall they be clothed they shall lye vpon the ground: they shall be affrayed at thy todayne fall, and be abashed at þe.

Here. vii. b

Th'emo. i. a  
dy. f. vii. c

**D** They shall mourne for the, and saye vnto the: \* O thou noble cytie, that hast bene so greatly occupied of olde thowght hast bene þe strongest vpon the see with thyne inhabitours, of whom all men stode in feare. Howe arte thou nowe so vtterly destroyed: Howe at the tyme of thy fall the inhabitours of the yles: yea and the yles the seires shall stande in feare at the ende. For thus sayeth the Lord God: when I make the a desolate cytie (as other cyties be, that no man dwell in) and when I bringe the deape vpon the, that great waters maye couer the. Then wyl I cast the downe vnto them that descende into the pyt vnto a people that hath bene longe dead, and set the in a lande that is beneth, lyke the olde Tophbernesse, with them whiche go downe to theyr graues, so that no man shall dwell more in the. And I wyl make the to be nomore in honoure, in the lande of the lpyng. I wyl make an end of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for euer more: sayth the Lord God.

## The xxvii. Chapter.

The prophet is moued to bewaile the desolation of Tyre. He telleth vnto the people of Tyre for the hauyng of marchauntes there.

**I** The word of the Lord came vnto me saying O then son of man, make a lamentable cōplaynt vpon \* Tyre and saye vnto Tyre thou which art a port of the see, that occupiest with moche people, and many ples thus speaketh the Lord God, O Tyre, thou hast sayde what I am a noble citie, thy borders are in the myddest of þe see, and thy buylders haue made the marvelous goodlye. All thy tables haue they made of Cypre trees of þe mount Sanyr. From Libanus haue they taken Cedre trees, to make þe malkes, and the oaks of Balan to make the towers.

Here. xxi. a  
f. viii. b

**B** Thy borders haue they made of puer, and of costly wood out of þe yle of Cethym. Thy sayle was of dyuers colours, small needle worke out of the lande of Egypt, to hange vpon thy maste

and thy hangynges of pelowe sylke, purple, out of the yles of Elisah. They of Sydon and Ar-nard were thy maryners, and þe wysest in Tyre were thy shipmasters. The eldest and wysest at Sebal were they that amended and stopped thy shyppes. All shyppes of the see with theyr shypmen occupied theyr marchaundysse in the. The Perses, Libians & Phutens were in thyne host, and helped the to fyghe, these hanged vpon theyr shylde and helmettes with the, these set for the thy beautye.

They of Arnad were with thyne hoost rōnde aboute thy walles, and the Pygmians were thy watchmen vpon thy towers, these hanged vpon theyr quyers rōnde aboute the walles, and made þe marvelous goodly. Charis occupied with the in all maner of wares, in syluer, yron, tynne and leade, and made thy market greete. Iauan Tubal, & Mesek were thy marchauntes, which brought the men and ornaments of metall for thy occupiing. They of the house of Togarmah brought vnto the at þe tyme of thy marke, horse, horsmen and mules. They of \* Dedan were thy marchauntes: and many other yles that occupied with the, brought the wethers, elephant bones, and peacockes for a present. The Sittians occupied with the because of thy dyuers workes, and increased thy marchaundysse, with smaragdes with scarlet, with needle worke, with whyte linnen cloth, with sylke, and with chrystall.

Here. xxi. b

Juda and the lande of Israel occupied with the, and brought vnto thy markettes wheat of wheat, and baneg, balm, honny, oyle, and frigate. Damascus also used marchaundysse with the in the best wyne of Hebron, and with wool because thy occupiing was so greete, & thy wares so many. Dan, Iauan, & Mesek, haue brought vnto thy markettes, yron redy made, with Cassia and Calamus, according to thyne occupiing. Dedan occupied with the in saye tapestry worke and cuspyns. Arabia, and all the princes of Cedar haue occupied with the, in shepe, wethers, and gootes.

The marchauntes of Seba and Kema haue occupied also with the, in all costly spyes, in all pcyous stones and golde, which they brought vnto thy markettes. Haran Chene, and Eden, the marchauntes of Saba, Affria, & Chelmad were all doers with the, and occupied with the. In costlye rapmente of pelowe sylke, and needle worke ( verye pcyous, and therfore pacted and bounde togyther with ropes.) Yea, and in cedre wood, at the tyme of thy markettes. The shyppes of Charis were the cheefe of thy occupiing.

Thus thou art ful, and in great wozshyppe, even in the myddest of the see. Thy robbers shall bringe the into greete waters, the east wynde shall ouerbeare the in the myddest of the see, so that thy wares, thy marchaundysse, thy ryche, thy maryners, thy shypmasters, thy buylders of thy broken places, thy occupiers ( that brought the thynges necessarye ) the men of war that are in the, and al the comens that percyth in the myddest of the see, in the daye of thy fall: The suburbs shall shake at the loude crye of the shypmen.

All



All wher y men, and all maryners vpon the see, shall leape out of theyr botcs, and set the selues vpon the lande. They shall lyft vp theyr voyce bycause of the & make a lamentable crye. They shall cast dust vpon theyr hedes, and lye downe in the ashes. They shall haue them selues, and put sackcloth vpon them for thy sake.

**E** They shall mourne for the with hertfull sorrowe and heuy lamentation. yea, they also shall wepe for the. Alas, what cytie hath so bene destroyed in the see, as Tyre is? When thy wares and marchaundise came from the sees: thou gauest all people ynough. The kynges of the earth hast thou made ryche, thow we the multytude of thy wares & occuppyng. But thou art now cast downe into the drepe of the see, all thy resorte of people is perswaded with the. All they that dwell in the ples are abashed at the, and all thy kynges are afrayed: yea theyr faces haue chaunged colour. The marchautes of the nations wondze at the. In that thou arte so cleane brought to noughte and comest nomore vp.

**The xxviii. Chapter.**

**The** worde of the Lord agaynst the kynges of Tyre, sayng. Daniel the prophete is moued to bewaile the kynges of Tyre. The worde of the Lord agaynst Tyre. The Lord promyseth that he will gather together the captiues of Tyre.

1  
Ezech. xlviii.  
xxviii.  
etap. xlviii. c

**T**he word of the Lord came vnto me sayng: thou sonne of man, tell the prynce of Tyre. Thus sayeth the Lord God: because thou hast a proude herte, and hast sayde. I am a God. I haue my seate in the myddest of the see lyke a god, wher as thou art but a man & not god, and yett thou dost in thyne owne conceyte, that thou art god: Behold, thou thyntest thy selfe wyser than Daniel, that ther is no secretes hid from the.

Dant. li. b

With thy wysdome and thy vnderstandyng thou hast gotten the great welthyngesse, and gathered treasure of syluer and golde. With thy great wysdome and occuppyng hast thou increased thy power, and because of thy great rycheesse thyne herte is proude.

**W**herfore thus sayth the Lord God: For so moch as thou hast lyft vp thyne herte as though thou were God, beholde, I will byynge enemies vpon the, euen thy prynces of the hepythen: these shall drawe out theyr swerdes vpon thy beauty and wysdome, and shall defyle thy glo:ry. They shall cast the downe to the pytt, so that thou shalt dye in the myddest of the see, as theyr be slayne. Let se, yf thou wilt saye then (before them that slaye the) I am God, wher as thou arte but a man and not God, in the handes of them that slep the. Wepe shalt thou, euen as the vncircumcysed in the handes of the enemyes for I my selfe haue spoken it, sayth the Lord God.

**N**owher the worde of the Lord came vnto me, sayng: Thou sonne of man, make a lamentable complaynt ouer the kyng of Tyre, and tel hym: Thus sayeth the Lord God: thou arte a seale of a lykenesse, ful of wysdome and excellent beautye: Thou hast ben in the plesant garde of God: thou art deckt with all maner of precious stones. with Ruby, Topas, Chrystall, Ja-

cynt, Onix, Iaspis, Saphir, Smaragde, Carbuncle and gold. The beauty and the holes be in the, were set forth in the daye of thy creation. Thou art a fayre Cherub, exalted by the annoynting, stretched wyde out for to couer. I haue set the in this dignitie vpon the holy mount of god there hast thou ben, & walked amonge the fayre glystryng stones. From the tyme of thy creatiō thou hast ben ryght excellent, till wyckednesse was founde in the. \* Because of thy great malice chaundyse, thyne herte is ful of wyckednesse, and thou hast offended. Therefore will I cast the fro the mount of God (thou couerynge Cherub) and destroye the amonge the glystryng stones. Thy herte was proude in thy fayre beautye, and thow thy beauty thou hast destroyed thy wysdome: I will cast the downe to the grounde, and that in the syght of kynges. Thou hast defyled thy sanctuary with the great wyckednesse of thy vnryghteous occuppyng. I will byynge a fyre from the myddest of the, to consume the, and will make the to ashes, in the syght of all them that loke vpon the. All they that haue bene acquainted with the amonge the hepythen shall be abashed at the, seinge thou art so cleane brought to nought, and comest nomore vp.

etap. li. b

**A**nd the worde of the Lord came vnto me, sayng: Thou sonne of man, set thy face agaynst Sydon: \* Prophecy vnto it, and speake. Thus sayeth the Lord God: Beholde, O Sydon, I will vpon the, and get me honour in the: that it may be knowen, howe I am the Lord: when I punyssh her, and get me honour in her. For I will sende pestilence and bloudshedding into her stretes, so that those whiche be slayne with the sword shall lye rounde aboute in the myddest of her: and they shall knowe that I am the Lord. She shall nomore be a prycklyng thorne, and an hurtynge byer vnto the house of Israel, nor vnto them that lye rounde about her, and hate her, and they shall knowe, that I am the Lord.

etap. li. b

**T**hus sayth the Lord God: when I gather the housholde of Israel togyther agayne from the nations amonge whom they be scattered, then shall I be sanctified in them in the syght of the Gentyles, and they shall dwell in the lande, that I gaue to my seruaunt Jacob. They shall dwell safely therein, buyde houses, and plant vineyardes: yea, safely. \* Shall they dwell therein: when I haue punyshed all those that despyse them rounde aboute and then shall they knowe, that I am the Lord theyr God.

etap. li. b

**The xxx. Chapter.**

**The** prophete agaynst Pharaon. The prophete the destruction of Egypt, and the spackynge of the Egyptians. The Lord promyseth that he will restore Egypt as gayne after 70 yeres. Egypt is the reward of synne. Pharaon is the labour whiche he took agaynst Tyre.

**I**n the tenth yere vpon the twelfth day of the tenth moneth, the word of the Lord came vnto me, sayng. \* Thou sonne of man, set now thy face agaynst Pharaon & kyng of Egypt. Prophecy agaynst hym, and agaynst the whole land of Egypt. Speake, and tel hym: thus sayth the Lord God: beholde, O Pharaon thou kyng of Egypt

etap. li. b



# The Prophecye

of Egypte, I wyl upon the thou great dragon that lyest in the waters: thou that sayest, the water is myne, I haue made it my selfe. I wyl put an hoke in thy chawes, and hange all the fysh in thy waters vpon thy scales: after that, I wyl drawe the out of thy waters: yea, and al y fysh of thy waters that hange vpon thy scales. I wyl call the out of the drye lande, with the fysh of thy waters, so that thou shalt lye vpon the felde.

**W** Thou shalt not be gathered nor taken vp: but shalt be meate for the beastes of the felde, & for the foules of the ayre, that all they which dwell in Egypte maye knowe: that I am the Lord. By cause thou hast ben a staffe of reed to the house of Israel: when they toke hold of the with theyr hand thou brakest and pyckedst them on euery syde and yf they leaned vpon the, thou brakest & hurtedst the raynes of theyr backes. Therefore thus sayth the Lord God: behold, I wyl byng a swerde vpon the, and rote out of the both man and beast: yea, the lande of Egypte shall be desolate and waste, and they shall knowe, that I am the Lord. Because he sayd: the water is myne: I my selfe haue made it. Behold therefore, I wyl vpon the, and vpon thy waters. I wyl make the lande of Egypte waste and desolate and in abasement, from the towre of Syenes vnto the borders of the Morians lande: so that in forty yeres there shall no foote of man walke there, neyther foote of catel go there, neyther shall it be inhabited. I wyl make the lande of Egypte to be desolate among other waste countreys, and her cyties to lye voyde forty yeres amonge other voyde cyties: And I wyl scatere the Egyptians among the hepythen and nations, and strowe them in the landes about.

**Agayne** thus sayeth the Lord God: when the .xl. yeres are expyred, I wyl gather the Egyptians togyther agayne, out of the nacyns, among whom they were scatred, & wyl bynge the prisoners of Egypte agayne into the lande of Batruces theyr owne natyue countrey, that they may be there a lowly small kyngdome: yea they shall be the smallest amonge other kyngdomes, lest they exalt them selues aboue the hepythen: for I wyl so mynysh them that they shall nomore rule the hepythen. They shall nomore be an hope vnto the house of Israel, neyther prouoke them anye more to wyckednesse, to cause them turne backe, and to folowe them: and they shall knowe, that I am the Lord God.

**In the .xxvii. yere,** the fyrst daye of the fyrste moneth came the worde of the Lord vnto me, saying: Thou sonne of man, Nabuchodonozor the kyng of Babylon hath made his host, with great trouaile and labour to come before Tyre that euery heed maye be balde, & euery shoulder bare. Yet hath Tyre gyven neyther him nor his host anye rewarde, for y great trouaile that he hath taken there. Therefore thus sayeth y Lord God: beholde, I wyl geue the lande in Egypte vnto Nabuchodonozor the kyng of Babylon, that he may take away al her substance, robbe her robes, & spoyle her spoyle to pay his host theyr wages withal. I wyl geue him the lande

of Egypt for his labour, that he toke for me before Tyre. At y same tyme wyl I cause y borne of the house of Israel to growe forth, and open thy mouth agayne among them: that they may knowe, how that I am the Lord.

**The .xxx. Chapter.**

**The destruction of Egypte and of her cyties is beweped.**

**W**hen the word of the Lord came mozeouer vnto me, sayinge thou sonne of man, prophesy & speake thus sayth the Lord God: Mourne, wo worthe this daye, for the daye is here, the daye of y Lord is come. the darke daye of y hepythe the houre is at hande. the swerde cometh vpon Egypte. When the wounded men fall downe in Egypte, when her people are taken awaye, and when her foundacions are destroyed, the Morians lande shall be afrayed: yea the Morians land Libia and Libia, al theyr comen people, & Chub and all that be confederate vnto them, shall fall with them thorowe the swerde.

**Thus sayth the Lord:** The maynteyners of the lande of Egypte shall fall, the pryde of her power shall come downe euen vnto the towre of Syenes: that they be slayne downe w the swerde sayeth the Lord God: amonge other desolate countreys they shall be made desolate, among other waste cyties they shall be wasted. And they shall knowe, that I am the Lord, when I kyndle a fyre in Egypte, and when al her helpers are destroyed. At that tyme shall theyr messengers go forth from me in shypes, to make the carelesse Morians afrayed, and sorowe shall come vpon them accordyng to the daye of Egypte for doubtlesse it shall come.

**Thus sayth the Lord God:** I wyl make an ende of the people of Egypte thorowe the hande of Nabuchodonozor the kyng of Babylon. He and his people with hym yea, and the cruell tyrantes of the hepythen shall be brought to destroye the lande. They shall drawe oute theyr swerdes vpon Egypte, and fyl the lande full of slayne men. I wyl drye vp theyr floudes of water, and sell the lande into the handes of wicked people. The lande and all that is therein, I wyl destroye thorowe the enemies. Euen I the Lord haue sayde it.

**And thus sayth the Lord God:** I wyl destroye the ydolles, and bynge the ymages of Noph to an ende. There shall nomore be a pynce of Egypte, and a fearfullnesse wyl I sende into the Egyptians lande. As for Batruces, I wyl make it desolate, and kyndle a fyre in zoan the cytie. No, I wyl punyshe and poure my wrathful indignacion vpon Sin whiche is the strength of Egypte. All the substance of Alexandria wyl I destroye, and kyndle a fyre in Egypte.

**Sin** shall be in greute heynesse, Alexandria shall be rooted out, and Noph shall haue daye of sorowe. The best men of heliopolys and Bubasto shall be slayne with the swerde, and carped awaye captiue. At Caphtis the daye shall be darke, when I breake thre the hepythe of y lande of Egypte, and when the pompe of her power shall

ff. lxxviii  
ff. lxxviii  
et. xxx. xxi  
6 f. lxxviii

ff. lxxviii

ff. lxxviii

ff. lxxviii



shall haue an ende. A cloude shall couer her, and her daughters shall be ledde awaye into captiuitie. This wyll I saye vnto Egypt, that they may knowe howe that I am the Lorde.

It happened in the eleuenth yere, vpon the seuenth day of the first moneth, that the Lordes worde came vnto me, sayenge: Beholde, thou sonne of man, I wyll brake the arme of Pharaos kynge of Egypt: and so, it shall not be bounde vnto be healed, nother shall any plaister be layd vpon it, for to ease it, or to make it so stronge, as to holde a swerde. Therefore thus sayeth the Lorde God. Beholde, I wyll vpon Pharaos the kynge of Egypt, and bruse his strong arme, yet is it but a broken one, & wyll smyte the swerde out of his handes.

As for the Egyptians, I wyll scatte them among the heathen, and strowe them in the landes aboute. Agayne I wyll strengthe the arme of the kynge of Babilon, and gyue him a swerde in his hande, but I wyll breake Pharaos arme, so that he shal hold it before him piteously like a wounded man.

Ye, I wyll stablyshe the kynge of Babilons arme, and the armes of Pharaos shal fal downe: that it maye be knowen, that I am the Lorde which gyue the kynge of Babilon my swerde in his hand, that he may drawe it out vpon the lande of Egypt, & that when I scatere the Egyptians amonge the Gentyles, & strowe them in the landes about, they maye knowe, that I am the Lorde.

The xxxi. Chapter.

A comparison of the prosperite of Pharaos with the prosperite of the King of Babilon. The prophete sayeth a lyke descencion on them both.

**I**n the eleuenth yere, the first daye of the thyrde moneth, that the worde of the Lord came vnto me, sayeng: thou sonne of man, speake vnto Pharaos the kynge of Egypt, and to all his people. Whom art thou like in thy greatnes? Beholde, I was lyke a Cedre tree vpon the mounte of Libanus with sayre braunches: so thyke, that he gaue shadowes, & shote out verp hye: his toppes reached vnto the cloudes. The waters made hym great, and the depe set him vp an hye. Rounde about the rotes of hym ranne there floudes of water, he sent out his lytle ryuers vnto all the trees of the felde.

Therefore was he hyer then all the trees of the felde, and thowoe the multitude of waters that he sent fro him, he obtayned many longe braunches. All foules of the ayre made theyr nestes in his braunches: vnder his bowes gendred all the bestes of the felde, & vnder his shadowe dwelte al people. It was & bewtiful was he in his greatnes & in the length of his braunches, for his rote stode vnto great waters, no Cedre tree myght hyde hym. In the pleasaunt garden of God, there was no fyre tree like his braunches, the playne trees were not lyke the bowes of hym.

All the trees in the garden of God myght not be compared vnto hym in his bewty, so sayre & goodly had I made hym with the multitude of his braunches. In so moche that all the trees in the pleasaunt garden of God had enuy at hym.

Therefore thus sayth the Lorde God: for so moche as he hath lyft vp hym selfe so hye, and stretched his toppes into the cloudes, and seynge his harte is proude in his byghnes, I wyll deliuer him in to the handes of the myghtyest among the heathen, whiche shall rote hym out. Accordynge to his wickednes wyll I cast hym away, & enemye shall destroye hym, and the myghty men of the heathen shall so scatere hym, that his braunches shall lye vpon all moūtaynes, and in all valleys: his bowes shall be broken downe to the grounde thowoe out the lande. Then al the people of the lande shall go from his shadowe, and forsake hym. When he is fallen, al the foules of the ayre shall lye vpon hym, and all the wyld beasts of the felde shall go aboute amonge his braunches so that from heaforth, no tree in the water shall attayne to his byghnesse, nor reache his toppes vnto the cloudes, neyther shall any tree of the water stonde so hye, as he hath done. For vnto death shall they all be deliuered vnder the earth, and go downe to the graue lyke other men.

Moreover thus sayth the Lorde God: In the daye when he goeth downe to the graue, I wyll cause lamentacion to be made, I wyll couer the depe vpon hym, I wyll stanche his floudes, & the great waters shall be restrained. I shal cause Libanus to be sorowfull for his sake, and al the trees of the felde shall be smytten. I wyll make the heathen make at the sounde of his fall when I cast hym downe to hell, with them that descend into the pyrt. All the trees of Eden, with al the cholen and best trees of Libanus, yee, and al they are plated vpon the waters shal mouene with hym also in the lower habitacions: for they shal go downe to hel with hym, vnto them that be slayne with the swerde, whiche dwelte afore vnder the shadowe of his arme among the heathen. To whom shalte thou be lykened, that art so glorious & great, amonge the trees of Eden? Yet art thou cast downe vnder the erth (among the trees of Eden) where thou must lye amonge vncirculed, with them that be slayne with the swerde. Such thus is it with Pharaos and all his people, sayth the Lorde God.

The xxxii. Chapter.

The prophete is commaunded to denunciate Pharaos the kynge of Egypt. He is charged that he hath receyved his comynge vnto Egypte thowoe the kynge of Babilon.

**I**n the eleuenth yere, the first daye of the second moneth, the word of the Lord came vnto me, sayeng: thou sonne of man, take vp a lamentacion vpon Pharaos the kynge of Egypt, & say vnto him: thou art reputed as a Lyon: & the heathen, & as a whalylke in the see. Thou castest thy waters aboute the, thou troublest the waters with thy fete, and stampest in theyr floudes. Thus sayth the Lorde God: I wyll sprede my net ouer the, namely, a great multitude of people, these shall dryue the into my parne, for I wyll cast the vpon the lande: and let the lye vpon the felde, that all the foules of the ayre maye lye vpon the. I wyll gyue all the bestes of the felde prouche of the. Thy fytthe wyll I cast vpon the hylls, and fyl the valleys with thy bygh rest. I wyll water the lande



# The Prophecye

lande with the aboundance of thy blond. euen to the mountaynes, and the ryuers shalbe ful of thy bloude. When thou art put out, I wyl couer the heauē, and make his starres dymme. I wyl sprede a cloude ouer the Sonne, and the moon shall not geue her lyght. All the lyghtes of heauen wyl I put out ouer the, and brynge darkenesse vpon thy lande, sayth the Lord God. I wyl trouble the hertes of many people, when I brynge thy destruction amonge the heuthen and countreys, whom thou knowest not. Per, I wyl make manye people with theyr kynges so afrayed thowoe the that theyr heer hal stand vp, when I haue my swerde at theyr faces. **E**shodapny shal they be astonyed, euerp in in himselfe, at the daie of thy fall. For thus sayth the Lord God, the kyng of Babylons swerde shal come vpon the, with þ swerde of the woorthyes wyl I smyte downe thy people. All they that be myghty among the Scutiles shal wast the proude pompe of Egypt, and brynge downe all her people. All the cattell also of Egypt wyl I destroye, that they shall conuenome vpon þ waters, so that neyther mans foote nor beastes clawe shall styre them any more. Then wyl I make their waters drye, and cause their floudes to runne lyke oyle, sayth the Lord God. When I make the lande of Egypt desolate, and when the countrey which is therein, shalbe layd wast, and when I smyte all them which dwel in it that they maye knowe that I am the Lord. This is the mournynge that the daughters of the heuthen shal make. Per, a sorowe and lamentacyon shal they take vpon Egypte, and all her people, sayth the Lord God.

**D**In the xii yere, the. xv. daie of the moneth, came the worde of the Lord vnto me, sayinge: Thou sonne of man Take vp a lamentation vnto the people of Egypt, & cast the downe. Per, them I say, & the myghty people of the heuthen also euen to them that dwel beneth: and with them that go downe into þ graue. Downe how fast so euer thou be, & lay the with þ vncircumcised. Amonge those that be slayne with the swerde, shall they lye. To the swerde is he already deliuered: therefore plucke downe to the grounde, he & all her multitude. The myghty woorthyes shal speake to hym out of the hel & to his helpers that are gone downe and lye vncircumcised and with them that be slayne with the swerde.

**E**Asur is there also with his companye, and theyr graues rounde about, whiche were slayne and fell all with the swerde, whose graues lye besyde hym in the lowe pytte. His countreys are buryed rounde aboute his graue, all togother wounded and slayne with the swerde, whiche men afore tyme broughthe feare into the lande of the lyupnge.

**E**There is Elam also with all his people, & theyr graues round about. Whiche al bring wounde & slayne with the swerde are gone downe vncircumcised vnder the earth, whiche neuer thelesse somtyme broughthe feare into the lande of the lyupnge, for þ whiche they beate theyr shame, with the other that be gone downe to the graue.

Theyr buryall is gyven them, and all theyr people, amonge them that be slayne. Theyr graues are rounde about all them whiche be vncircumcised, and with them that be slayne thowoe the swerde: for seinge that in tymes past, they made the lande of the lyupnge afrayed, they must nowe beate theyr owne shame, with them that go downe to the pytte, and lye amonge them, that be slayne.

There is Mesek also and Tubal, and theyr people, and theyr graues rounde aboute. These al are amonge the vncircumcised, and them that be slayne with the swerde, bycause afore tyme they made the lande of the lyupnge afrayed.

Shulde not they then lye also among þ woorthyes & vncircumcised gyauntes, whiche with theyr weapons are gone downe to hel whose swerdes are layed vnder theyr herdes, whose wickednes is vpon theyr bones: bycause that as woorthyes they haue broughthe feare into the lande of the lyupnge. Per, among the vncircumcised shal thou be bestrored, and slepe with them that perished thowoe the swerde.

There is þ lande of Edom with her kynges and princes also, which with theyr strength are layed by them that were slayne with þ swerde. Per, among the vncircumcised, and them which are gone downe into the pytte. Moreover, there be al the princes of the north, with all the Sydonians, which are gone downe to the slayne.

With theyr feare and strength they are come to confusion, and lye there vncircumcised among those that be slayne with the swerde, and beate theyr owne shame, with them þ be gone downe to the pytte. Nowe when Pharao seeth this, he shalbe comforted ouer al his people, that is slayne with the swerde, both Pharao and al his host, sayth þ Lord God. For I haue gyven my feare in the lande of the lyupnge. But Pharao and al his people shal lye amonge the vncircumcised and amonge them that be slayne with þ swerde, sayth the Lord God.

## The xxvii Chapter.

He setteth out the word of a seer that preacheth the word of the Lord. He strengthech them that dispaire and doth search them with the promise of a seer. The word of the Lord agaynst the remnant of the people. Agaynst the makers of the woordes of the prophete.

**E**saie, the word of the Lord came vnto me, sayinge: Thou sonne of man I sprake to the chyldren of thy people, and tell them: When I sende a swerde vpon a lande, of the people of the lande take a man of theyr countrey, and set hym to be theyr watchman, the same man (when he seeth the swerde come vpon the land) shal blowe the trompet and warne the people. If a man nee heare the noyse of the trompet & wyl not be warned, and the swerde come and take hym away, his blond shalbe vpon his owne heed: for he heede the sounde of the trompet, and wolde not take heede, therefore his blond be vpon hym. But if he wyl receyue warnynge, he shal saue his lyfe.

Agayne, of the watchman se the swerde come and shewe it not with the trompette, so that the people

esay. xlii. b

esay. xlii. e  
esay. xlii. f

esay. xlii. g  
esay. xlii. h  
esay. xlii. i

esay. xlii. a



people is not warned: yf the swearde come then, and take any man from amonge them. the same shalbe taken awaye in hys owne synne, but hys bloude wyl I requyre of the watchmans hande.

Ezech. iiii. 2

\* And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that wheare as thou hearest any thyng out of my mouth, thou mayest warne them on my behalfe. If I saye vnto the wycked thou wycked, thou shalt surely dye, and I geue him not warning, that he may beware of his vngodly way: then shal the wycked dye in hys owne synne, but hys bloude wyl I requyre of thy hande. Neuertheles, if thou warne the wycked of hys way, to tounne from it, where as he yet wyl not be turned from it, then shal he dye because of his synne but thou hast deliuered thy soule.

**C** Therefore (O thou sonne of man) speake vnto the house of Israel. Yee, say thus. Our offences and synnes lye vpon vs, and we be corrupte in them, howe shulde we then be restored vnto lyfe? Tell them: \* As truly as I lyue sayeth the Lorde God, I haue no pleasure in the death of the wycked, but much rather that the wycked turne from hys waye, and lyue. Turne pou, turne pou from your vngodly wayes: O ye of the house of Israel. Wherfore wyl ye dye?

Ezech. iiii. 2

Ezech. iiii. 2

Thou sonne of man, tell the chyldren of the people: \* The ryghteousnes of the ryghteous shal not saue him, when soeuer he turneth a way vnsaythfull. Agayne, the wyckednesse of the wycked shal not hurte hym, when soeuer he conuerteth from his vngodlines.

And the ryghteousnes of the ryghteous shal not saue his lyfe, when soeuer he synneth. If I say vnto the ryghteous, that he shal surely lyue and so he trust to his owne righteousnes, and do synne, then shal hys ryghteousnes be no more thought vpon, but in the wyckednes that he hath done he shal dye. \* Agayne, yf I saye vnto the wycked: thou shalt surely dye: and so he turne from hys synnes, and do the thyng that is lawfull and ryght: In so much that the same wycked man geueth a pledge agayne, restoreth that he had taken awaye by robbery, walketh in the commaundementes of lyfe, and doth no wrong. Then shal he surely lyue, and not dye. Yee, the synnes that he hath done, shal neuer be thought vpon. For in so much as he doth now the thing that is lawfull and ryght, he shal lyue. And yet the chyldren of thy people saye: Cuth, the wape of the Lorde is not ryght, but they lye, where as they owne wape is rather vngight.

When the ryghteous turneth from his ryghteousnes and doth the thyng that is wycked he shal dye therfore. But if the wycked turne from his wyckednes, doing the thyng that is lawfull and ryght, he shal lyue therfore. Yet ye say: \* the way of the Lord is not equal. O ye house of Israel

Ezech. iiii. 2

Ezech. iiii. 2

\* I wyl iudge every one of you after his wayes. In the twelue yere, the fyfth daye of the tenth moneth of our captiuitie, it hapened, that one whiche was fled out of Jerusalem, came vnto me, and sayde: the cite is destroyed. Nowe the hande of the Lord had bene vpon me the eue-

nyng afore this man (which was escaped) came vnto me, and had opened my mouth, vntill the morninge that he cam to me: yee, he opened my mouth, so that I was nowore domme. Then came the worde of the Lorde vnto me, and sayd: Thou sonne of man, these that dwell in the wasted lande of Israel, say: Abraham was but one man, and he had the lande in possession: nowe are we many and the lande is geuen vs to possesse also. And therfore tell them: Thus sayeth the Lorde God: \* In the bloude haue ye eaten, your eyes haue ye lyfte vp to ydolles, \* and haue shed bloude: shal ye then haue the lande in possession?

Ezech. iiii. 2

Deut. iiii. 2

Ye leane vpon your swordes, ye worke abominacions, every one defyleth his neyghbours wyfe: and shal he then possesse the lande? Saye thou these wordes vnto them. Thus sayeth the Lorde God. As truly as I lyue all ye that dwell in this wyldernes, shalbe slayne with the sweard: what so euer is vpon thy felde, I wyl geue vnto the bestes to be deuoured: those that be in strong holdes and dennes, shal dye of the pestilence. For I wyl make the land so desolate and waste and the pompe of her strengthe shal come to an ende. The mountaynes of Israel shalbe so wast that no man shal trauaile therby.

\* Then shal they learne to knowe, that I am the Lorde, when I make the lande wast and desolate because of all theyr abominacions, that they haue wrought. And thou sonne of man, the chyldren of the people that talke of the, by the walles and in the doores of theyr houses, sayenge one to an other. Come lette vs heare what worde is gone forth from the Lord. These come vnto the, after the maner of a great people: yee, as who sayeth they were my people, they lyt downe befoze the, and here thy wordes, but they do not thereafter: for in theyr mouthes they make a rest of them, and theyr harte goeth after theyr owne covetous lucre, and as a balet that hath a sweet tune, and is pleasaunt to singe, so shalte thou be vnto them thy wordes shal they heare, but they wyl not do thereafter. Whā this cometh to passe (for so: it cometh in dede) then shal they knowe, that there hath bene a prophete amonge them.

Ezech. iiii. 2

### The xxxiii. Chapter.

Agayne I shal shewe and curate that despiteth the flocke of Israel, and leaue theyr owne: The Lorde sayeth that he wyl bylyte the despiteth flocke, and gather them to gether. He reproveth the malice of certain of the flocke he promyseth the same shepherde Israel, and wyl bylyte theyr:



And the worde of the Lorde came vnto me sayenge: thou sonne of man, prophesy agaynst the shepherdes of Israel, prophesy and speake vnto them. Thus sayeth the Lorde God. \* Woe vnto the shepherdes of Israel, that fede the selues. Shuld not the shepherdes fede the flockes?

Ezech. iiii. 2

Deut. iiii. 2

Ezech. iiii. 2

Ye haue eaten vp the fat, ye haue clothed you with the woll the best fed haue ye slayne but the flocke haue ye not nourished. The weak haue ye not holden vp: the specke haue ye not healed: the broken haue ye not bounde together, the outcastes haue ye not brought agayne: the lost haue ye not

Ezech. iiii. 2



# The prophete

**1** Pet. 5.2. pe not sought, but \* churlyshly & cruelly haue pe ruled them. Thus are they scattered here and there without a shepherde: yee, all the beastes of the felde deuoure them, and they go a straye.

**B** My shepe go wandyrng vpon all mountaynes, and vpon euery hyll yee, they be scattered abroad in all feldeg, and ther is no man that careth for them, or seeketh after them. Therefore O ye shepherdes, heare the worde of the Lorde. Thus sayth the Lorde God. As truly as I lyue, for so moche as my shepe are robbed, and deuoured of all the wyld beastes of the felde, haung no shepherde: & seynge that my shepherdes take no regarde of my shepe, but fede them selues only, and not my shepe. Therefore, heare the worde of the Lorde (O ye shepherdes) Thus sayth the

**L**orde God: Beholde, I my selfe wyll vpon the shepherdes: and requyre my shepe from theyr handes, and make them cease from fedynge of my shepe. yee, the shepherdes shall fede them selues no more. For I wyll deliuer my shepe out of theyr mouthes, so that they shall not deuoure them after this. For thus sayth the Lorde God:

**\* Beholde, I wyll loke to my shepe my selfe, and seke them. Aske as a shepherde among the flocke seeketh after the shepe that are scattered abroad, euen so wyll I seke after my shepe, and gather them togyther out of al places, where they haue ben scattered in the cloude and darke daye. I wyll bypunge them out from all people, and gather them togyther out of all landes. I wyll bypunge them in to their owne lande, and fede them vpon the mountaynes of Israel, by the ryuers, and in all the places of the countrey. I wyll fede them in ryght good pastures, & vpon the hye mountaynes of Israel shall theyr foldes be. There shall they lye in a good folde, and in a fat pasture shall they fede: euen vpon the mountaynes of Israel.**

**I wyll fede my shepe my selfe, & bypunge them to theyr rest, sayth the Lorde God. \* Suche as be lost, wyll I seke: suche as go a straye, wyll I bypunge agayne: suche as be wounded, wyll I bynde vp such as be weak, wyll I make stronge suche as be fat & stronge, those wyll I roote out, and fede them with the thyng that is lawfull.**

**And as for you (O my shepe) sayth the Lorde God. \* I wyll put a difference among the shepe, amonge the withers and the goates. Was it not ynough for you to eate vp the good pasture, but ye must treade downe & resydue of your pasture with your fete also? Was it not ynough for you to drynke cleere water, but ye must trouble the resydue also with your fete?**

**Thus my shepe muste be sayne to eate the thyng, that ye haue troden downe with your fete, and to drinke it, that ye with your fete haue despyled. Therefore, thus sayth the Lorde God vnto them: Beholde, I wyll seuer the fatte shepe from the leane: for so moche as ye haue shot the weak shepe vpon the sydes and shouldeys, and runne vpon them with your hornes, so longe tyll ye haue utterly scattered them abroad. I wyll helpe my shepe, so that they shall no more be spoyled: yee, I wyll discern one shepe from another. I wyll rayse vp vnto them one only shep-**

**herde, euen my seruaunt \* David, he shall & fede them, and he shall be theyr shepherde. I the Lorde wyll be theyr God, and my seruaunt \* David shall be theyr prince. Euen I the Lorde haue spoken it.**

**Moreover, I wyll make a couenaunt of peace with them, and dyue all euill beastes out of the lande: so that they may dwell safely in the wyldernesse, and slepe in the woddes. Good fortune and prosperite wyll I gyue them, and vnto all that be rounde aboute my hyll. \* I prosperous wyll be and rayne wyll I sende them in due season, that the trees in the wodde may bypunge forth theyr frutes, and the ground her encrease. They shall be safe in their lande, and shall knowe, that I am the Lorde, which haue broken their pocke, and deliuered them out of the handes of those that helde them in subiection.**

**They shall no more be spoyled of & heathen, nor deuoured with the beastes of the lande: but safely shall they dwell, and no man shall scape them. I wyll set vp an excellent plant for them, so that they shall suffre no more hunger in the lande, neyther beare the reproche of the heathen any more. Thus shall they vnderstande, that I the Lorde theyr God am with them, & that they (euen the house of Israel) are my people, sayth the Lorde God. Ye men are my flocke & ye are the shepe of my pasture: and I am your God, sayth the Lorde God.**

## The xxxv Chapter.

**The destruction that shall come vnto the hylls Sepz, that is on the ydumeans, because they troubled the people of the Lorde.**



**Moreover, the word of the Lorde came vnto me, saying. Thou son of man, turne thy face toward the mounte \* Sepz, prophete vpon it, and saye vnto it. Thus sayth the Lorde God: Beholde (O thou mount Sepz) I wyll vpon the. I wyll reache out my hande over the, yee, waste and desolate wyll I make the. Thy cyties wyll I breake downe, and thou shalt lye voyde: that thou mayst knowe, howe that I am the Lorde. \* For so moche as thou bearest an olde enemyte agaynst the chyldren of Israel, and hast drawen the chyldren of Israel vpon the swerde, what tyme as they were troubled and punysched for theyr synne: Therefore, as truly as I lyue, sayth the Lorde God: I wyll prepare the vnto bloude, yee, bloude shall folowe vpon the: \* seynge thou layest waste for bloude, therefore shall bloude persecute the. Thus wyll I make the mount Sepz desolate and waste, and bypunge to passe, that there shall no man go thither, nor come from thence. His mountaynes wyll I fyll with his slayne men: thy hylls, valleys, and ryuers, shall lye full of them, that are slayne with the swerde. I wyll make the a perpetual wyldernes, so that thy cyties shall not returne to theyr former estate, that ye may knowe how that I am the Lorde.**

**And because thou hast sayde: what, bothe these nacjons, and bothe these landes, muste be myne, & I wyll haue them in possession \* where as the Lorde was there. Therefore, thus sayth the**



the Lord God: as truly as I lyue, I wyl handle the according to thy wrath and gelousy like as thou hast dealt cruelly with them that I may be known among the, howe I haue punished the Pcc, and if thou also maist be sure, that I y Lord haue herd al thy despyteful wordes, which thou haste spoken agaynst the mountaynes of Israel sayeng: Lo, they are made waste, and geuen vs to denoure. Thus wylth your mouthes ye haue made your host agaynst me, yec, and multiplied your proude wordes agaynst me, whych I haue hearde altogether. Whereunto, thus sayeth the Lord God: to the iope of all the worlde wyl I make the waste. \* And lyke as thou (O mounte Sepi) wast glad, because the hecrtage of the house of Israel was destroyed: euen so wyl I do vnto the also, that thou and whole Edom shall be destroyed, and knowe, that I am the Lord.

## The xxxvi. Chapter

He promyseth the help and grace of the Gentys vnto Israel. The benefices done vnto the Jewes are to be ascribed to the mercy of God, not vnto their deservings: God renueth our hartes that we may walke in his commaundmentes.

**E** thou sonne of man, prophesye vpon the mountaynes of Israel and speake: \* Heare the worde of the Lord, O ye mountaynes of Israel. Thus sayeth the Lord God because your enemy hath sayde vpon you: I ha, the hys euerlasting places are now become oures, prophesye therfore, and speake: thus sayeth the Lord God. Seing ye be wasted and troden downe on euery syde and become a possession vnto the resydue of the Gentys: which haue brought you into mens mouthes and vnto an euill name amonge the people. Therefore heare the worde of the Lord God: O ye mountaynes of Israel. Thus sayeth the Lord God vnto the mountaynes and hylles, valleys and dales, to the voyde wyldernes and desolate cities, which are spoiled, and had in derision on euery syde, among the resydue of the heathen: Yec, euen thus sayeth the Lord God. In the fyre of my gelousy haue I taken a deuice agaynst the resydue of the Gentys, and agaynst all \* Edom: which haue taken in my lande vnto them selues for a possession: which also reioyced from theyr whole harte wylth a despytefull stomacke, to waste it, and to spoylle it.

**P**rophesye therfore vpon the lande of Israel, speake vnto the mountaynes and hylles to valleys and dales, thus sayeth the Lord God. Beholde, thus haue I dressed in my gelousy and terrible wrath. For so muche as ye haue suffered reproofe of the heathen, therfore thus sayeth the Lord God. I haue sworne that the Gentyles which lye aboute you, shall beare theyr confusion theselues. And as for you (O mountaynes of Israel, ye shall shote out your bzaunches, & byngge forth your frute to my people of Israel, for it is harde by that it wyl come. Beholde, I come vnto you, and vnto you wyl I tourne me, that ye maye be tyllid and sowed.

**I** wyl sende you much people, whych shall be of all the house of Israel, the cities shall be inha-

ted, and the decayed places shall be repayred agayne: I wyl proude you wylth much people and cattel, which shall encrease and byngge frute: I wyl restore you also to your olde estate and thetse you more kindnes then ouer ye had before wherby ye shall knowe that I am the Lord: Yec people wyl I sende vnto you (O my folke of Israel) which shall haue the inpossession, and y shall be theyr enheritaunce, so that thou shalt nomore be wylth them. I gaue thus sayeth the Lord God: For so muche as they say vnto you, thou arte an eater vp of me, and a waster of thy people: therfore thou shalt eate no more men, neyther destroy thy people any more sayth the Lord God. And I wyl not suffre the: for to heare thyne owne confusyon, amonge the Gentyles from hence forth. Thou shalt not beare the reproche of the nations, nor caste oute thyne owne people any more, sayeth the Lord God.

**M**oreouer the worde of the Lord came vnto me, sayeng: O thou sonne of man, when I house of Israel dwelte vpon theyr owne grounde, they despyled the selues wylth theyr owne wayes and ymaginacions: so that in my syght theyr wayes was like the uncleannes of a menstruous woman. Wherefore, I poured my wrathfull dyspleasure vpon them, because of the bloude that they had shed in the lande, and because of theyr ydoles, wherwylth they had despyled themselves. I scattered them also among the heathen, so that they were strowed aboute in the landes. Accordyng to theyr wayes and after theyr owne inuencion, so byd I punyssh them.

**N**owe when they were gone vnto the heathen, and come in amonge them, they dyshonoured my holy name: so that it was layde of them. Are these the people of God, and must go out of theyr owne lande? Then spared I my holy name whych the house of Israel had dyshonoured amonge the Gentys, to whom they came. Therefore tel the house of Israel. Thus sayeth the Lord God: I do not thys for your sakes (O house of Israel) but for my holy names sake, which ye dishonoured among the heathen, when ye came to them. Therefore, I wyl halowe my great name agayne whych among the Gentys is euill spoken of: for ye your selues haue dyshonoured it amonge them. And the Gentys shall know that I am the Lord, when I am honoured in you before theyr eyes, sayeth the Lord God.

**A**s for you, I wyl take you from among the heathen and gather you to gether out of al countrees, and byngge you agayne into your owne lande. \* Then wyl I poure cleane water vpon you, and ye shall be cleane pcc, from all your uncleannes and fro all your ydols shall I cleanse you. A newe herte also wyl I geue you, and a newe sprete wyl I put into you. As for that stony harte, I wyl take it out of your bodye, and geue you a fleshy hert. I wyl geue my sprete among you \* and cause you to walke in my commaundmentes to kepe my lawes, and to fulfyl them.

And so ye shall dwell in the lande, that I gaue to your forefathers, and ye shall be my people, and I wyl be your God. I wyl healepe you out

of al



of all your vncleannes. I will call for the corne, and will increase it, and let you haue no hunger. I will multiplye the frutes of the trees, and the increase of the felde for you, so that ye shall beate no more reproche of hunger among the heathen. Then shall ye remembre your owne wycked wayes, and your ymagynacions, whiche were not good: so that ye shall thynke that ye were worthy to be destroyed: for your synnes and abhominacions.

**G** But I will not do this for your sakes (sayth the Lorde God) be yefure of it. Therefore, O ye house of Israel, be ashamed of your synnes. Moreover, thus sayth y<sup>e</sup> Lord God. What tyme as I shall cleanse you from all your offences, then will I make the cyties to be occupied agayne, & will repayre the places that be decayed. The desolate lande shall be buylded agayn, which afore tyme laye waste in y<sup>e</sup> syght of all them that went by. Then shall it be sayd, this waste lande is become lyke a garden of pleasure, and the voyde, desolate & broken downe cyties are now stronge and defenced agayne. Then the residue of the heathen that lye rounde about you, shall knowe that I am the Lorde, whiche repayre that that was broken downe, and plant agayne that, that was made waste. Euen I the Lorde haue spoken it, and will do it in dede.

Jerem. l. 10

Thus sayth the Lorde God: I will yet once be founde agayn of the house of Israel, & do this for them: \* I shall increase them as a flocke of men. Lyke as the holy flocke and the flocke of Jerusalem are in y<sup>e</sup> hys solempne feastes: so shall also the wyld waste cyties be fylled with flockes of men: & they shall knowe that I am the Lorde.

## The xxxvii. Chapter.

The prophesye of the byngynge agayne of the people  
of iuda in captiuitie. By wherewith the unyon of the ten  
tribes with the twyn.

**I** The hande of the Lord came vpon me and carped me out in the spyte of the Lorde, and let me downe in a playne felde, that laye full of bones, and he ledde me rounde aboute by them: and beholde the bones that laye vpon the felde, were very many, and merueylous dyde also. Then sayd he vnto me, Thou sonne of man: thynkest thou these bones may lyue agayne? I answered, O Lorde God, thou knowest. And he sayd vnto me, Prophecy thou vpon these bones: and speake vnto them. Ye dyde bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Behold, I will put bryth vnto you, that ye may lyue. I will geue you synowes and make fleshe growe vpon you, and couer you ouer with skynne: & so geue you \* bryth, that ye may lyue, and knowe that I am the Lorde.

Jerem. l. 11

So I prophesied, as he had commaunded me. And as I was prophesying, there came a noyle and a great mocyon, so that the bones ran euery one to another. Now when I had looked, behold, they had synowes, and fleshe grewe vpon them: and aboue they were couered with saynne, but there was no bryth in them. Then sayd he vnto me, Thou sonne of man, prophecy thou toward the wynde: prophecy: and speake to the wynde. Thus sayth y<sup>e</sup> Lorde God. Come (O thou wynde)

from the four wyndes, and blowe vpon these saynne, that they may be restored to lyfe. So I prophesied as he had commaunded me: then came the bryth in to them, & they receyued lyfe, & stode vp vpon they<sup>r</sup> fete, a merueylous great sorte.

Moreover, he sayd vnto me: Thou sonne of man, these bones are the whole house of Israel. Beholde, they saye: Our bones dyed vp, our hope is gone, we are cleane cutte of. Therefore D prophesye thou, and speake vnto them: thus sayth the Lorde God. Beholde, I will open your graues (O my people) and take you out of your sepulchres, and brynge you in to the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and brynge you out of them. My spyte also will I put in you, and ye shall lyue: I will set you agayne in your owne lande, and ye shall knowe that I am the Lorde whiche haue sayd it, and fulfilled it in dede.

The worde of the Lorde came vnto me, sayenge. thou sonne of man, take a stycke, & wypte vpon it. Vnto Iuda and to the chyldren of Israel his companions. Then take another stycke and wypte vpon it: Vnto Joseph the stocke of Ephraim, and to all the householde of Israel his companions. And then take bothe these together in thyne hande, so shall there be one stycke therof. Nowe ys the chyldren of the people saye vnto the, wyte thou not wher we ys what thou meanest by these? Then gyue them this answer: thus sayth the Lorde God: beholde, \* I will take the stocke of Joseph, whiche is in the hande of Ephraim, and of the trybes of Israel his felowes, and will put them to the stocke of Iuda, and make them one stocke, and they shall be one in my hande. And the two styckes where vpon thou wyptest, walte thou haue in thyne hande, that they may se, and walt saye vnto them.

Jerem. l. 12

Thus sayth the Lorde God. beholde, I will take away the chyldren of Israel from amonge the heathen, vnto whome they be gone, & will gather them together on euery syde, and brynge them agayne in to they<sup>r</sup> owne lande yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they al shall haue but one kynge. They shall no more be two peoples from hence forth, neyther be deuyled in to two kyngdomes: they shall also desyle them selues no more with they<sup>r</sup> abhominacions, Idols, and all they<sup>r</sup> wycked doynges. I will helpe them out of all they<sup>r</sup> dwellinge places, wherin they haue synned: and will so cleanse them, that they shall be my people, and I they<sup>r</sup> God.

Dauid my seruaunt shall be their kynge, and they al shall haue one shepherde only. They shall walke in my lawes, and my commaundementes shall they bothe kepe and fulfill. They shall dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt: yee, euen in the same lande shall they, their chyldren, and they<sup>r</sup> chylders chyldren dwell for euermore, and my seruaunt Dauid shall be their euerylasting prync. Moreover, I wil make a bond of

peace



peace wyth them, whychē shalbe vnto them an euertlastyng couenaunt. I wyl settle them also, and multiply them, my Sanctuarie wyl I set amonge the for euermore. \* And dwellynge shal be with them: yee, I wyl be theyr God, and they shalbe my people. Thus the heathen also shal knowe, that I the Lorde am the holymaker of Israel, when my sanctuarie shalbe among them for euermore.

### The xxxviii Chapter.

**C** De prophetheth that Gog and Magog shall come wth an appointed host into the lande of promys. And certeynlye he shal be the compage of Gog was before prophethed of the prophetes. The destruction of hym.

**A** And the worde of the Lorde came vnto me, sayeng: Thou sonne of man, turne thy face toward Gog the lande of Magog whychē is the chiefe prince at Mesech and Tubal. prophete agaynst hym, and saye: Thus sayeth the Lorde God: \* O Gog thou chiefe prince of Mesech and Tubal. behold, I wyl vpon the, and wyl turne the aboute and put a byt in thy chawes. I wyl bring the forth and al thy host, both horse and horsemen, which be all weapened of the best saltpoon, a great people, that handle altogether speares, sheldes, and wearde the Perses, Medians and wyth them the Libians, whychē all beare sheldes and belmettes. Somer and all his hostes the house of Togorma out of the north quarters, & all his hostes, yee, and muche people wyth the.

ne. xxxviii. p.  
apoc. xxi. c.

**B** Therefore prepare the, let thy selfe in arape wyth all thy people, that are come vnto the by heapes, and be thou theyr defence. After many dayes thou shalt be visyted, and in the latter yerres thou shalt come into þe lande that hath bene destroyed wyth the swearde, and nowe is replenyshed agayne wyth dyuerse people vpon the mountaynes of Israel, whychē haue longe lpen waste: yee, they be brought out of the nacions, and dwell all safe. Thou shalt come vpon the as a cōmyng wether, to couer the land, and as it were a darcke cloude, thou wyth all thyne hostes, and a great multitude of people wyth the.

**C** Moreover, thus sayeth the Lorde God: At the same tyme shal many thynges come into thy mynde, so that thou shalt ymagyn mischefe, and saye: I wyl vp to ponder playne lande, sepyge theyr syt at ease, & dwell so safely for they dwell all without any walles they haue nether barres nor doores) to spyle them, to robbe them to lape hande vpon theyr so well inhabited wyldernes agaynst that people, that is gathered together from amonge the heathen, whychē haue gotten cattell and good and dwell in the myddell of the lande. Then shal Saba, & Dedan, and the marchantes of Tharsis with al theyr worthies saye vnto the: Arte thou come to robbe? Haste thou gathered thy people together, because thou wylt spyle: to take syluer and golde: to cary awaye cattell and good, and to haue a greate pray?

**E** Therefore, O thou sonne of man, thou shalt prophete, and saye vnto Gog. Thus sayeth the Lorde God: In that day thou shalt knowe that my people of Israel dwelleth safe: and shalt come from thy place out of þe north partes. thou

and muche people wyth the, whychē ryde vpon horses, wherof there is a great multitude and an innumerable sorte. Yee, thou shalt come vpon my people of Israel, as a cloude to couer the land. Thus shall come to passe in the latter dayes: I wyl bring the vpon my lande, that the heathen maye knowe me, when I get me honoure vpon the (O Gog) before theyr eyes.

**E** Thus sayeth the Lorde God. Thou arte he of whom I haue spoken afore tyme by my seruantes the prophetes of Israel, which propheted in those dayes and yerres, that I woulde bring the vpon them. At the same tyme, when Gog cometh vpon the lande of Israel sayeth the Lorde God, that my indignaciō go forth in my wrath. For in my gelousy and hote dyspleasure I haue deuyled that there shalbe a great trouble in the lande of Israel at that tyme. The very fythes in the see, the foules of the ayre, the bestes of the felde, and all the men that are vpon the earth, shall tremble for feare of me.

Dant xli. a  
ma. xliii. b  
lud. xli. a

**G** The hylls also shalbe turned vpon side downe the stapies of stone shal fall, and al walles shal synke to the grounde. I wyl call for a swearde vpon them in al my mountaynes sayeth þe Lorde God so that euerye mans swearde shalbe vpon an other. Wylth pestilence and bloude wyl I punyssh the hym. For my rapne and hable stones, fyre and byrnstone wyl I cause to rapne vpon hym and all his heape, yee, and vpon all that greute people that is wyth hym. Thus wyl I be magnifyed, honoured, and known amonge the heathen that they may be sure, howe that I am the Lorde.

### The xxxix Chapter.

**C** De the with the destruction of Gog and Magog. The great of Gog and his host. He prophetheth that Gog, and his company shall be deuoured of fyres and beastes, wherfore þe house of Israel is warned: Theyr byrnynge agayne from captiuitie is promysed.

**I** herfore, O thou sonne of man, prophete agaynst Gog, & speake thus sayeth the Lorde God. Behold, \* O Gog thou chiefe prince at Mesech & Tubal, I wyl vpon the, & punyssh the wyth dyuerse plagges and lead the from the north partes, & bring the vpon the mountaynes of Israel. As for thy bowe, I wyl smyte it out of thy lyfte hand, and cast thyne arrowes out of thy right hande. Thou wyth all thyne heape, and all the people that is wyth the, must fall vpon the mountaynes of Israel. Then wyl I geue the vnto foules & wyld beastes of the felde, to be deuoured there muste thou lye vpon the felde: for curm I the Lorde haue spoken it, sayeth the Lorde God.

**B** Into Magog, and amonge them that syt so careles in the pyes wyl I sende a fyre, and they shal knowe, that I am the Lorde, I wyl make also þe name of my holines to be known among my people of Israel: and I wyl not let my holy name be euil spoken of anye more: but the very heathen also shal knowe, that I am the Lorde, the holy one of Israel: Beholde, it cometh, and shal be fulfilled in dede, sayeth the Lorde, God. Thus is the daye wherof I haue spoken.

Am. iii. Theyr



# The prophete

They that dwell in the cities of Israel, shall go forth and set fyre vpon the weapens, and burne them: shylles and speares, bowes and arrows, bylles & clubbes: seuen yeares shall they be burninge therof, so that they shall elles burne no thynges from the felde, neither haue nede to be we downe out of y<sup>e</sup> wodde. For they shall haue weapens ynough to burne. They shall robbe those that robbed them, and spoyle those that spoiled them, sayth the Lorde God. At the same tyme will I gyue vnto Gog, a place to be buried in Israel, euen the valley, where thorow men go from the east to y<sup>e</sup> see ward. Those that trauaile therby, shall stopp the y<sup>e</sup> noses for stynche. There shall Gog & all his people be buried & it shall be called the valley of y<sup>e</sup> people of Gog. Seuen monethes longe shall the house of Israel be buryng of them, that they may cleanse the lande. Yee, all the people of y<sup>e</sup> lande shall bury them, & it shall be a glorious daye, when I get me that honour, sayth the Lorde God. They shall ordeyne men also to be dead buryers, euer goynge thorow the lande, and appoynt them certeyn places to bury those in, which remaine vpon the felde, that the lande may be cleansed. From ende to ende shall they selle, and that seuen monethes longe. Now those that go thorow the lande, where they se a mans bone, they shall set vp a token by it, tyll the dead buryers haue buried it also, in the valley of the people of Gog. And the name of the cytie shall be called hamonah: that is a multitude. Thus shall they make the lande cleane.

**E** And thou sonne of man thus sayth the Lorde God, Speake vnto all the foules & euery byrde, yee, & to all the wyld beasts of the felde, heape you togyther & come, gather you rounde aboute vpon my slaughter, that I haue slayne for you: euen a great slaughter vpon the mountaynes of Israel, eate fleshe, and drynke bloude. Ye shall eate the fleshe of the worshypes, and drynke the bloude of the prynces of y<sup>e</sup> lande. of the wetters, of the lambes, of the goates and of the oren that be all slayne at Balam. Eate the fatte pour belly full, and drynke bloude, tyll ye be drunken of the slaughter, whiche I haue slayne vnto you. I fill you at my table with horses and stronge horsemen, with captaynes and men of warre, sayth the Lorde God.

**I** I will burne my glory also among the gentyles, that all the heathen may se my iudgement, that I haue kepte, and my hande whiche I haue layde vpon them: that the house of Israel may knowe, how that I am the Lord their God from that daye forth. And the heathen shall knowe, that where as the house of Israel were ledde in to captiuitie: it was for theyr wyckednes sake, because they offended me.

For the whyche cause I hyd my face from them, and deliuered them in to the handes of theyr enemyes, that they myght all be slayne with the swerde. Accordynge to theyr vncleynesse and vnfaithfull dealynges, so haue I entreated them, and hyd my face from them:

**T**herfore thus sayth the Lorde God Now will I burne agayne the captiues of Jacob, & haue

mercy vpon the whole house of Israel, & be glorious for my holy names sake. All their confusion and offence that they haue done agaynst me, shall be taken awaye. and so safely shall they dwell in theyr lande, that no man shall make them afraid. And when I haue brought them agayne from amonge the people, when I haue gathered them togyther out of theyr enemyes landes, and am praysed in them before many heathen: Then shall they knowe, that I am the Lorde theyr God, whiche suffered them to be ledde in to captiuitie amonge the heathen, but now haue I brought them agayne into theyr owne lande, and not leste one of them ponder.

After that will I hyde my face no more from them, & but will powre out my spyrte vpon the house of Israel, sayth the Lorde God.

## The .xl. Chapter.

*The restoring of the cities and of the temple that was to come is shewed vnto the prophete.*

**I**n the .xxv. yere of our captiuitie, in the begynnyng of the yere, the tenth daye of the moneth: that is the .xiii. yere after that the cytie was synnten downe: the same daye came the hande of the Lorde vpon me, and carryd me forth: euen in to the lande of Israel brought he me in the visions of God: and set me downe vpon a meuelous hye mountayne, where vpon there was a buyldynge (as it had ben of a cytie) toward the north.

Whether he carryd me, and behold, there was a man, whose similitude was lyke brasse, whiche had a threde of flaxe in his hande, and a metrodd also he stode in the doore, and sayd vnto me thou sonne of man, marke well with thyne eyes, hearken to with thyne eares, and fasten it in thyn herte, what soeuer I shall shewe the, for to y<sup>e</sup> extent that they myght be shewed the, therefore art thou brought hyther. And what soeuer y<sup>e</sup> seest, thou shalt certifie the house of Israel therof.

**B**ehold, there was a wall on the outspide rounde aboute the house: the metrodde that he had in his hande, was syxe cubytes longe and a spanne. So he measured the bredth of the buyldynge, whiche was a metrodde, and the heght also a metrodde. Then came he vnto y<sup>e</sup> east doore, and wente vp the staires, & measured the postes of the doore, wherof euery one was a metrodde thycke. Euery chambze was a metrodde longe & brode: but wene the chambzes were syue cubites. The post of the doore within the porche, was one metrodde. He measured also the porche of the innermost doore, whiche containyd a metrodde. Then measured he the entry of the doore, that containyd egypt cubytes, & his pylles two cubites: and this entre stode inward.

**T**he chambzes of the doore eastwarde, were the on euery syde: a lyke brode and longe. The pylles also that stode of bothe the sydes, were of one measure. After this, he measured the wydenesse of the doore, whiche was ten cubytes, and the heght of the doore thirtene cubytes. The edge before the chambzes was one cubyte brode vpon bothe the sydes, and the chambzes syxe cubytes wyde of euyer syde. He measured



the doze from the rydye of one chambze to another, whose wydenes was .xxv. cubites, and one doze stode agaynst another. He made pylles also .l. cubytes hie, rounde aboute the court doze. Before the inwarde parte vnto the fore entrie of the innermore doze, were fiftie cubites. The chambers & theyr pylles wpythin, rounde about vnto the doze had syde wyndowes. So had þe fore entrees also, whose wyndowes went round about win. And vpon the pylles there stode date trees.

Then brought he me into þe fore court where as were chambers and paueid workes, made in the fore court round about .xxx. chambers vpon one paueid worke. Now the paueid worke was a longe beside þe dozes and þe was the lower paueid worke. After thys he measured the bredth from the lower doze, vnto the innermore court of the outsyde, whiche had an hundred cubytes vpon the east and the north parte. And the doze in the uttermost court towarde the north, measured he after the length and bredth. þys thre chambers also on ether syde with his pylles and fore entrees which had euen the measure of the fyrst doze. his heygth was .l. cubites, the bredth .xxv. cubites, þys wyndowes, and porches w his date trees, had euen lyke measure as the doze toward the east. there were seven steppes to go vp vpon and theyr porche before them. Nowe the doze of the inner court stode streyght ouer agaynst the doze, that was towarde the North east. From one doze to another he measured: .l. cubytes.

**D** After that, he brought me to the southsyde, where there stode a doze toward þe south: whose pylles and porches he measured, these hadde the fyrst measure, and wpyth theyr porches they had wyndowes rounde aboute, lyke the fyrste wyndowes. The heygth was .l. cubytes, the bredth .xxv. wpyth steppes to go vp vpon. þys porch stode before with his pylles and date trees on ether syde. And þe doze of the inner court stode toward the southe, and he measured from one doze to another an hundred cubytes. So he brought me into the innermore court, thowowt the doze of the southsyde whiche he measured: and it had the measure aforesayde. In lyke maner, þys chambers, pylles and fore entrees, had euen the foresayd measure also. And he had with þys porches rounde aboute wyndowes of .l. cubites heygth, and .xxv. cubytes brode. The porches rounde aboute were .xxv. cubytes longe, and fyue cubytes brode: and his porche reached vnto the uttermost court vpon his pylles, there were date trees and eyght steppes to go vp vpon.

**E** He brought me also into the innermost court vpon the east syde, and measured the doze accordynge to the measure aforesayd, þys chambers, pylles and porches had euen the same measure, as the fyrste had: and wpyth þys porches he had wyndowes rounde aboute. The heygth was .l. cubytes, the bredth .xxv. cubytes, þys porch reached vnto the uttermost court. þys pylles also had date trees on ether syde, and .viii. steppes to go vp vpon. And he brought me to the north doze, and measured it, whiche also had the foresayd measure. þys chambers, pylles and

porches had wyndowes rounde aboute whose heygth was .l. cubytes and the bredth .xxv. þys pylles stode toward the utmost court, and vpon them bothe were date trees, and .viii. steppes to go vp vpon. There stode a chambze also, whose entraunce was at the doze pylles, and there the burnt offeringes were washed.

In the doze porch, there stode on ether syde two tables for the slaughtynge to slay the burnt offeringes: synofferinges and trespassofferinges therupon. And on the outsyde as men go forth to the north doze, there stode two tables. foure tables stode on ether syde of the doze that is .viii. tables: wherupon they slaughted. foure tables were of hewen stone for the burnt offeringes, of a cubite and a halfe longe & brode and one cubyte hie, wherupon were layed the vesselles and ornaments whiche were used to the burnt & slayne offeringes: when they were slaughted. And wpythin, there were hooks foure syngers brode, fastened rounde aboute to hange fleshe vpon, and vpon the tables was layde the offeringe fleshe. On the outside of the innermore doze were the syngers chambers in the inwarde court besyde the north doze ouer agaynst the southe. There stode one also besyde the east doze northwarde.

And he sayde vnto me: Thys chambze on the south syde belongeth to the prestes, that kepe the habytacyon and thys toward the north, \* is the prestes that wapte vpon the aulter whiche be the sonnes of \* Gad och that do seruite before the Lorde in steade of the chyldzen of Leui. So he measured the fore court, whiche had in length an hundred cubytes, and as muche in bredth by the foure corners. Nowe the aulter stode before the house. And he brought me to the fore entrie of the house, and measured the walles by the entrie doze whiche were fyue cubytes longe on ether syde. The thychenes also of the doze on ether syde, was thre cubytes. The length of the porch was .xx. cubytes: the bredth .xi. cubytes and vpon steppes went men vp to it: by the walles also were pylles on ether syde one.

### ¶ The .xli. Chapter.

¶ The disposition and deuise of burnynge agayne the temple and of the other thynges thereto belongynge.



**A**fter thys, he brought me to the temple, and measured the postes whiche were of both sydes six cubytes thicke, accordynge to the wydenes of the tabernacle. The bredth of the doze was ten cubytes, and the walles of the doze on ether syde fyue cubytes. He measured the length thereof, whiche conteyned forty cubytes, and the bredth twenty. Then wente he in and measured the doze postes, whiche were two cubytes thicke: but the doze it selfe was fyue cubytes, and the bredth of the doze was seven cubytes. He measured the length & bredth thereof, which were euery one twenty cubites, before þe temple. And he sayd vnto me this is the holpest of all he measured also the wall of the house, whiche was fyue cubytes. The chambers þe stode rounde

aboute



# The prophete

aboute the house, were euery one foure cubytes wyde: and one stode hard vpon another, wherof there were xxiii. there stode postes benethe by the walles rounde about the house, to beare them vp, but in the wall of the house they were not fastened. The syde chambres were, the hyer the wyder, and had steppes thowoe them rounde aboute the house. Thus was it wyder aboue, that from the lowest, men myght go to the hyest by the myddel chambres. I sawe also that þ house was very hye rounde aboute. The foundacion of þ syde chambres was a metrodde, that is. vi. cubytes brode. The thycknesse of the syde wall without, contayned. v. cubytes, and so dyd the out wall of the chambres in the house.

Set wene the chambres was the wydnes. xx. cubytes rounde aboute the house. The chambres doores stode ouer agaynst the out wall, the one doore was towarde the north, the other towarde the south: and the thycknes of the out wall was v. cubytes rounde aboute. Now the buyldynge that was seperated towarde the west, was. lxx. cubytes wyde, the wall of the buyldynge was v. cubytes thycke rounde about, and the length foure score cubytes and ten. So he measured the house, whiche was an. c. cubytes longe, and the seperated buyldynge with the wall, were an. c. cubytes longe also. The wydnes before þ house, and of it that was seperated towarde the east, was an. c. cubytes.

And he measured the length of the buyldynge before & behynde with the chambres vpon bothe the sydes, and it contayned an. c. cubytes. The innermer temple, the porche of the fore court, the syde postes, these thre had syde wyndowes, and pylers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes. The wyndowes them selues were syled ouer wth boordes: and thus was it aboute the doore vnto the inmost house, & without also. Pee, the whole wall on euery syde, bothe within & without was syled ouer w great boordes. There were Cherubins & date trees made also, so that one date tree stode euer betwixte two Cherubins. One Cherub had two faces, the face of a man lokynge asyde towarde the date tree, & a lyons face on the other syde. Thus was it made rounde aboute in all þ house. Pee, the Cherubins & date trees were made from the grounde vp aboute the doore, & so stode they also vpon the wall of the temple.

The hye postes of the temple were four square, & the fashyon of the Sanctuary was \* euen as it appered vnto me afore in the vision. & The table was of woode. iii. cubytes hye, and. ii. cubytes longe. his corners the length & the wales were of wood. And he sayd vnto me: This is the table that shall stande before þ Lorde. The temple and the holpest of all had cyther of them two doores, and euery doore had two lytle wyckets which were folden in one vpon another, on euery syde two. And vpon the doores of the temple there were made Cherubins and date trees, lyke as vpon the wales: and a great thycke balke of wood was before on the outsyde of the porche. Vpon bothe the sydes of the walles of þ porche,

there were made depe wyndowes & date trees, hauynge beames and balkes, lyke as the house had.

## The. xlii. Chapter.

Of the chambers of the temple for the priestes and the holy thynges.

Then carped he me out in to the fore court towarde the north, & brought me in to the chambere that stode ouer agaynst þ back buylding northward whiche had the length of an. c. cubytes, whose doore turned towarde the north. The wydnesse contayned l. cubytes: ouer agaynst the. xx. cubytes of the innermer court & agaynst the paved worke that was in the court, besyde al these thre there stode pylers, one ouer agaynst another. And before this chambere there was a walkynge place of x. cubytes wyde, & within was a way of one cubyte wyde, and they doores towarde the north. Thus the hyest chambres were alwaye narrower then the lowest & myddlemost of the buylding, for they bare chambere vpon chambere, and stode thre together one vpon an other, not hauing pylers lyke the fore court: therefore were they smaller then those benethe & in the myddelst to reken from the grounde vpwarde.

The wall wout that stode by the chambres towarde the vtermost court vpon the fore syde of the chambres, was. l. cubytes longe, for the length of þ vtermost chambres in the fore court was. l. cubytes also but the length therof before the temple was an. c. cubytes. These chambres had vnder them an intrance of þ east syde, wherby a man myght go into the out of the fore court thowoe the thicke wall of the fore court towarde the east, ryght ouer agaynst the seperated buyldynge. Before the same buyldynge vpon this syde there were chambres also, whiche had a way vnto them, lyke as the chambere of the north syde of the same length and wydnesse.

They intrance, fashyon, and doores were also of the same maner. Pee, euen lyke as the other chambere doores were: so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde there stode a doore to go in at. Then sayd he vnto me: The chambres towarde the north & the south whiche stande before the backe buyldynge: those be holy habitacions, wherin the priestes that do seruyce before the Lorde, must eate the moost holy offerpnynges: and there must they laye the moost holy offerpnynges: meate offerpnynges, synne offerpnynges, and trespace offerpnynges: for it is an holy place. When the priestes come therin, they shall not go out in to the fore court: but (seynge they be holy) they shall leaue the clothes of their mynystracyon, & put on other garmentes, when they haue any thyng to do with the people.

Nowe when he had measured all the innermer house, he brought me forth thowoe the east parte, and measured the same rounde aboute. He measured the east syde with the metrodde, whiche rounde aboute contayned. v. c. metroddeg. And the north syde measured he, which contayned rounde aboute euen so moche. The other



two sydes also towarde the south and the west, whiche he measured, conteyned cyther of them fyue hundred metroddeg. So he measured all þe foure sydes, where there went a wall rounde about fyue hundred metroddeg longe, & as brode also whych separated the holy from the unholy.

The. xliiij. Chapter.

¶ He seeth the glorie of God goinge into the Temple from whence it had before departed. He mencioneth the phylatry of the chylde of Israel, for the which they were consumed and brought to nought. He is commaunded to call them agayne to repentance.

3

**H**e brought me to the doze that turneth towarde the east. Beholde, then came the glorie of the God of Israel, from out of the east, whose voyce was lyke a great noyse of waters and the earth was lychtened with his glorie. His syght to loken vpon was \* lyke the fyrste that I sawe, when I went in, what tyme as the citey shuld haue bene destroyed: & and lyke the visyon that I sawe by the water of Eobar. Then fell I vpon my face: but the glorie of the Lorde came into the house, thowowe the east doze. So a wynde toke me vp and brought me into the innermost court, & beholde the house was ful of the glorie of þe Lord.

Ezech. i. 28

Ezech. i. 28

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Ezech. i. 28

I hearde one speakyng vnto me out of the house and there stode one by me, that sayd vnto me: O thou sonne of mā, \* thus come is my seat and the place of my fote steps, where as I will dwell amonge the chylde of Israel for evermore: so that the house of Israel shal nomore despyle my holy name: neyther they, nor they kpynges thowowe they: whordome, thowowe theye hye places, and thowowe þe dead bodyes of theye kpynges: whiche haue buylded theye thresholds in maner harde vpon my thresholds, and theye postes almost at my postes: and a wal betwixt me and them. Thus haue they despyled my holy name with theye abhominacions. þe they haue comitted. Wherefore I haue destroyed them in my wrath. But nowe they shal put away theye whordome, and the deade bodyes of theye kpynges out of my syght, that I maye dwell among them for evermore. \* Therefore O thou sonne of man shewe thou the householde of Israel a temple that they maye be ashamed of theye wyckednesse and measure the selues an example therat.

Ezech. i. 28

And when they be ashamed of al theye doozes, then shewe them the fourme and fashon of the temple, the compynge in, the goynge oute, all the maner and descripcyon therof. See, all the vles and ordynances of it, that they maye kepe & fulfill all the fashions and customes therof.

**T**his is the descripcyon of the house. A boue vpon the mount rounde about all the corners, it shalbe the holiest of all. Beholde, that is the descripcyon and fashon of the house. This is the measur of the altare, after þe true cubyte which is a spanne longer then another cubyte. his bottom in the myddst was a cubyte longe and wyde, and the ledge that went rounde aboute it, was a spanne brode. This is the hyghth of the altare. From the ground to the lower steps, the length is two cubytes: and the bredthe one cubyte: and from the lower steppes to the hygher, are foure

cubytes, and the bredth but one cubyte.

\* The altare was foure cubytes hye, & from the altare vwarde stode foure hornes, and it was twelue cubytes longe, and twelue cubytes brode vpon the four corners the couerynge of þe altare was fourtene cubytes longe and brode vpon the foure corners, and the ledge that wente rounde aboute had halfe a cubyte, and the bottom therof rounde aboute one cubyte his streys stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayth the Lorde God these are þe ordynances and lawes of the altare in the daye when it is made to offer burnt offerings, and to spraye bloude thereupon. To þe prestes, to the Leuites that be of the seide of Sadoch \* and treade before me to do me scrupce, sayeth the Lord God. Vnto these geue thou a pong bulloke for a synne offering. and take þe bloude of hym, and spraye his foure hornes withal: & the foure corners of the altare couerynge, with the ledge that goeth rounde aboute, herewith walte thou cleane it. & reconyle it. \* Thou shalt take the bulloke also of the synne offering, and burne hym in a seuerall place without the Sanctuary. The nexte daye, take a goat bucke, with out blemyshe for a synne offering, to reconyle the Altare wythall, lyke as it was reconyled wyth the bulloke.

Ezech. i. 28

Ezech. i. 28

Ezech. i. 28

Ezech. i. 28

Nowe when thou hast made it cleane, then offer a pong bulloke \* without blemyshe, and a ramme oute of the flocke without blemyshe also. Offer them before the Lorde, and let þe Priest cast & salte thereupon, and geue them so vnto the Lorde for a burnt offering. Seuen dayes walt thou bynne euery daye a goat bucke for synne. A pong bulloke and a ram of the flocke, without blemyshe, walt they offer. Seuen dayes walt they reconyle and cleane the altare, and offer vpon it. When these dayes are crypyed, then vpon the eyghte daye and so forth the Priestes shal offer theye burnt offerings and helythofferynges vpon the altare: so I will be merciful vnto you, sayth the Lorde God.

The. xliiij. Chapter.

¶ He sheweth what doze of the temple is shut. He commaunded to shew the people wyth theye offence. The circumstance in here, and in the felle. Who are to be admitted to the service of the temple and who to be refused. He sheweth what prestes be wold haue admitted into the holy place, and also theye office.

**A**fter this he brought me agayne to the outwarde doze of the Sanctuarye on the east syde: & that was shut. Then sayde the Lord vnto me this doze shalbe shut and not opened for any man to go thowowe it: but onely for the Lorde God of Israel. yea he shal go thowow it, elles shal it be shut. The Prince hym selfe shal come thowowe it, that he maye cate breade before the Lorde. At the portche shal he come in, and there shal he goo oute agayne. Then broughte he me to the doze vpon the north syde of the house. And as I looked aboute me, beholde \* the glorie of the Lorde fylled the house, and I fell downe vpon my face.

Ezech. i. 28

So the Lorde spake vnto me: O thou sonne of man, fasten this to thyne harte: beholde, and take

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# The Prophecy.

take diligent hede to all that I wyl saye vnto the concernynge all the ordynaunces of þe Lorde and all his lawes: ponder well with thyne herte the comynge in of the house and the goynge forth of the Sanctuary and tell that obstinate house of Israel. Thus sayeth the Lord God: O house of Israel, ye haue nowe done ynoughe w all your abhominacions, saynge that ye haue broughte into my Sanctuarie straungers, harynge vncircumcised hartes and fleshe, where thowme my Sanctuarie is despyled, when ye offer me breade, fat, and bloude.

**E** Thus with al your abhominacions ye haue broken my couenaunt, and not kept the holy ordynaunces of my Sanctuarie: but let keepers of my Sanctuarie, even after your owne mynde. Therefore thus sayeth the Lord God of all the strangers that dwell amonge the chyldren of Israel, no straunger whose harte and fleshe is not circumcised, shall come within my Sanctuarie: No, nor the Leuites that be gone backe from me and haue discaued þe people of Israel with all errours goynge after theyr Idols: therefore shall they beate theyr owne wychednes. Shuld they be set and ordeyned to minister vnder the doores of the house of my Sanctuarie? And to do scrupce in the house: to slaye burnt offerynges & sacrifices for the people to stande before them, and to serue them, saynge the scrupce that they do them, is before theyr ydols, & cause the house of Israel to stumble thowme theyr wychednes.

**D** For the which cause I haue plucked out mine hande ouer them, sayeth the Lord God so that nowe they must beate theyr owne iniquyte, and not to come nye me to serue me with theyr presthode in my Sanctuarie, and most holpest of all, that they may beate theyr owne shame and abhominacions, which they haue done. Shulde I use them to be porters of the house, and to al the scrupce that is done therein? But the prestes, the Leuites, the sonne of \* Sadock, that kepte þe holy ordynaunces of my Sanctuarie, when þe chyldren of Israel were gone from me, shall come to me to do me scrupce, to stande before me, and to offer me the fat and the bloude sayeth the Lorde.

**E** They shall go into my Sanctuarie, & treade before my table, to do me scrupce, and to wayte vpon myne ordynaunces. Nowe when they go in at the doores of the innermost court they shall put on linnen clothes, so that no wulleyne come vpon them whyle they do scrupce vnder þe doores of the innermost court and within. They shall haue lappe linnen bonettes vpon theyr heades, & linnen byches vpon theyr loynes, which in their labour they shall not put about them. And whyle they go forth to the people into þe outward court they shall put of the clothes, wherein they haue ministered, and lape them in the habitacion of þe Sanctuarie, and put on other appaill, lest they vnhalowe the people with theyr clothes.

**I** They shall not haue theyr heades, nor norse the butte of theyr heare, but rounde theyr heades onely. \* All the prestes that go into the innermost court, shall dyncke no wyne. \* They shall marie no wydowe, neyther one that is put from

her husbände: but a mayde of the seide of þe house of Israel, or a wydow þe hath had a prest before.

\* They shall shewe my people the difference betwene the holy and unholy, betwixte þe cleane and vnclean. If any discorde aryse they shall discern it: and geue sentence after my iudgements. My solempne feastes, my lawes and ordynaunces shall they kepe, and halowe my Sabbothes. \* They shall come at no deade person to despyle them selues, except it be father or mother sonne or daughter, brother or syster, that hath had yet no husbände, in such may they be despyled.

And when he is cleansed, there shall be reckened vnto hym seuen dayes: and if he go into þe Sanctuarie agayne to do scrupce, he shall bring a syn offeryng, sayeth the Lord God. \* They shall haue an heritagage pee, I my self wyl be theyr heritage elles shall ye geue them no possession in Israel, for I am theyr possession. The meat offeryng, synne offeryng, and trespass offeryng shall they eate, and every dedicate thyng in Israel, shall be theyr. The fyrstfrutes of all the fyrstfrutes, and all the frewyl offerynges shall be the prestes.

Ye shall geue vnto the prest also all the fyrstfrute of your fyrst borne, all I saye, and all that is seperated vnto God all your beue offerynges (I saye) shall be the prestes, and also the fyrstfrutes of your dough, that God maye prospere the celybue. \* But no deade carpon shall be the prest eate, nor such as is deuoured of wyld beastes, foules, or castell.

## The xlvi. Chapter.

Of the lande of promys are there seuerall fourtye pors, of which the fyrst is geuen to the prestes & to the temple, the second to the Leuites, the thyrde to the cyte, & fourth to the prince. An other portion vnto the house of Israel: Of wylde beastes & meales. Of the fyrstfrutes, &c.



When ye deuide the lande by plot, ye shall put asyd one \* part for þe Lorde to be holy from other landes name. It shal be xxv. meterods longe, & x. meterods brode. This shall be holy, as wide as it is round about. Of this part there shall belong vnto the Sanctuarie, v. meterods in all the four corners, and fyfty cubites wyde round about to the suburbs. And from this measurement of xxv. meterods longe, and ten. meterods thou shalt measure wher in the Sanctuarie and the holpest of all maye stande.

The celybue of that holy ground shall be the prestes whiche do scrupce in the Sanctuarie of the Lorde, and go in before þe Lorde to serue him that they maye haue rowme to dwell in. As for the Sanctuarie, it shall stande for it selfe, and to the Leuites that serue in the house there shall be geuen twenty habitacyons, of the xxv. thousand length, and ten thousand bredth: ye shall geue also vnto the cyte a possession of fyue thousand meterods brode, and xxv. thousand longe, be- syde the part of the Sanctuarie that shall be for the whole house of Israel. \* Vpon bothe the sydes of the Sanctuarie part, and by the cyte, there shall be geuen vnto the prince what soeuer lyeth ouer agaynst the cyte: as farre as reacheth westwarde and eastwarde, whiche shall be as longe as one parte, from the west vnto the east.



cast. This shalbe his owne lande in Israel that my pynnes be nomore chargeable vnto my people. And such as yet remayneth ouer in the lande shalbe genen to the house of Israel accordyng to theyr trybes. Thus sayth the Lorde God. O ye pynnes, ye haue nowe oppressed and destroyed ynough: nowe leaue of, handle nowe accordyng to the thyng that is equall and lawful: & thrust out my people nomore sayth the Lorde God.

*Ex. xliij. c. xliij. c. xliij. c. xliij. c. xliij. c.*  
**D**e shal haue a true weight, a true Ephah and a true bath. The Ephah and the bath shal be a lyke. One bath shal contayne the tenth parte of an homer, and so shal one Ephah be: every measure shalbe after the homer. And one syckle maketh twenty eareas. So twenty syckles, and xxv. & xv. syckles make a ponde. This is the heue offering that ye shal geue to be heaued: namely, the syrtene parte of an Ephah, oute of an homer of wheate, and the xvi. parte of an Ephah, oute of an homer of barley. The oyle shalbe mesured w<sup>th</sup> the bath: enen  $\frac{1}{2}$ . part of one bath out of a Cor.

**T**en bathes make one homer: for one homer fylleth ten bathes. And one lambe fro two hundredeth shepe out of  $\frac{1}{2}$  pasture of Israel: for a meat offering, burnt offering, and helth offering to reconcle them sayth the Lorde God: All the people of the lande shal geue this heue offering with a frewyl for the people of Israel. Agayn, it shal be the pynnes parte to offer burnt offerings, meat offerings, and drynke offerings vnto the Lorde, in  $\frac{1}{2}$  holy dayes new mones, Sabbathes and in all the hye feastes of the house of Israel. The synne offering, meat offering, burnt offering, dan helth offering shal be geue to reconcle the house of Israel.

**T**hus sayth the Lorde God. The fyrst dave of the fyrst moneth thou shalt take a ponge bullocke without blemyshe, and cense the Sanctuaty. So the prest shal take of the bloude of the syn offering, and spynkle it vnto the postes of  $\frac{1}{2}$  house, and vpon the foure corners of the altare, with the doze postes of the innermer court. And thus shalt thou do also  $\frac{1}{2}$  seuenth dave of the moneth\*, for such as haue sinned of pgnorance, or byng disceaued, to reconcle the house w<sup>th</sup>al.

*Ex. xliij. c. xliij. c. xliij. c. xliij. c. xliij. c.*  
**U**pon the xliij. dave of  $\frac{1}{2}$  fyrst moneth, ye shal kepe easter. Seven dayes shal the feaste conuynue, wherein there shal no sowe nor leuended breade be eaten.

**U**pon the same dave, shal the pynce geue for hym selfe and all the people of  $\frac{1}{2}$  lande, a bullocke for a syn offering. And in the feast of the seven dayes he shal offer euery dave a bullocke & a ramme, that are without blemyshe for a burnt offering vnto the Lorde: and an hegoate dayly for a syn offering. For the meat offerings he shal geue euery an Ephah to a bullock, an Ephah to a ramme, and an hyne of oyle to an Ephah. Upon the xv. dave of the seuenth moneth, he shal kepe the seven dayes holy, one after another, euē as the other seven dayes: with the syn offering, burnt offering, meat offering, and with oyle.

**The xliij. Chapter.**

*Ex. xliij. c. xliij. c. xliij. c. xliij. c. xliij. c.*  
 The fac. ities of the Sabbath and of the new mones. Wherofe whiche doze they shall go in, or come out of the temple, &c.



**T**hus sayth the Lorde God.  $\frac{1}{2}$  dore of the innermer court toward  $\frac{1}{2}$  East shalbe shut  $\frac{1}{2}$  syre workyng dayes: but in the Sabbath, and in the dave of the new mone it shalbe opened. Then shal  $\frac{1}{2}$  pynce come vnder the doze portch, & stande styll without by the doze cheke. So the prestes shal offer v $\frac{1}{2}$  bys burnt and helth offerings. And he shal worshyp at the dore post, & go his way forth agayn but the dore shal nomore be shut tyl  $\frac{1}{2}$  euenyng.

**O**n the same maner shal the people of  $\frac{1}{2}$  land also do theyr workyng before the Lorde w<sup>th</sup>out this dore vpon the Sabbathes and new mones. This is nowe the burnt offering, that  $\frac{1}{2}$  pynce shal byng vnto the Lorde vpon the Sabbath syre lambes without blemyshe, and a ram w<sup>th</sup>out blemyshe, and an Ephah for a meat offering with the ram. As for the lambes, he maye geue as many meat offerings to them as he wyl: and an hyne of oyle to an ephah. In the dave of  $\frac{1}{2}$  new moneth it shalbe a ponge bullocke without blemyshe syre lambes and a ram also w<sup>th</sup>out blemyshe. With the bullocke he shal geue an ephah and w<sup>th</sup> the ramme an ephah also for a meat offering, but to the lambes, what he maye come by. And euery an hyne of oyle to an ephah.

**W**hen the pynce cometh, he shal go vnder the doze portche, and euery there departe forth agayne. But when the people of  $\frac{1}{2}$  lande come before the Lorde in the hye solempne feast, as many as come in by the north dore to do workyng, shal go out agayn at the south dore. And they y come in at the south dore, shal go forth agayne at the north dore. There shal none go out at the dore, where he came in, but shal go ryghte forth ouer on the other syde, and the pynce shal go in and out amonge them. Upon the solempne and hye feast dayes this shalbe the meat offering.

**A**n Ephah to a bullocke, and an ephah to a ram, and to the lambes, as many as he wyl: but euery an hyne of oyle to an ephah. Nowe when the pynce byngeth a burnt offering, or an helth offering with a frewyl vnto the Lorde, the east dore shalbe opened vnto hym, that he maye do w<sup>th</sup> his burnt and helth offerings, as he doth vpon  $\frac{1}{2}$  Sabbath, & when he goeth forth, the dore shal be shut after hym agayne. He shal dayly byng vnto the Lorde a lambe of a yere olde w<sup>th</sup>out blemyshe for a burnt offering: thys shal he do euery moonyng.

**A**nd for a meat offering, he shal geue  $\frac{1}{2}$  syrtene parte of an Ephah, and  $\frac{1}{2}$  thyrde parte of an hyne of oyle, to myngle w<sup>th</sup>  $\frac{1}{2}$  cakes euery moonyng. Pre, this shalbe a dayly meat offering vnto the Lorde: for an euerylastyng ordynance: and thus shal the lambe the meat offering and oyle be geuen euery moonyng, for a dayly burnt offering.

**M**oreouer, thus sayth the Lorde God: If the pynce geue a gyfte vnto any of his sonnes, then shal it be his sonnes herptage perpetuall, that he may possesse it. But yf he wyl geue one of his seruantes, some of his herptage, it shalbe his to the  $\frac{1}{2}$  yere, and then to retorne agayne vnto  $\frac{1}{2}$  pynce for his herptage shalbe his sonnes only.

*Ex. xliij. c. xliij. c. xliij. c. xliij. c. xliij. c.*  
 The



# The Prophecy.

iii re tri c.  
in iiii re 17. b

**I** \* The pynce also shall take none of the people in herptance nor put them from the pynce possession but to his owne ionnes shall he geue his possession, & my people be not scattered abroad, but that euery man maye haue hys owne. And he brought me thowwe the entraunce at the syde of the dore to the habitacyon of the Sanctuary th it belongeth to the prestes and stode towarde the north, and behold, there was a place vpon the west syde, then sayde he vnto me.

**S** This is the place where the prestes shall dryght the trespass and synofferpynges, and bake the meatofferpynges, that they nebe not beate the into the outwarde courte, and so to vnhalowe the people. So he brought me into the vtmost courte rounde aboute all the foure corners. Beholde in euery corner of the courte, there was yet a lytle courte. Yea, in al four corners of the court, there was made a lytle court of forty cubytes longe, and thirtie cubytes wyde: these four lytle courttes were of one lyke mesure, and there wente a rydge wall rounde aboute them all four, vnder the which they were hartes made round about. Then sayde he vnto me. This is the place where the mynisters of the house shall dryght the clayne offerpynges of the people.

## The xliii Chapter.

*The disyon of the waters that came out of the temple. The courses of the land of promysse, and the dwylling places of the tribes.*

**A**fter this he brought me agayn before the dore of the house and beholde there gushyd out waters from vnder the postes of the house inward, for the house stode towarde the east that ran downe vpon the ryght syde of the house, which lyeth to the altar southwarde. Then carried he me out to the northdore, and brought me forth there rounde aboute by the vtmost dore & turneth eastwarde. \* Beholde, there came forth the water vpon the ryght syde. Nowe when the man that had the mehod in his hande went vnto the east dore, he measured a thousand cubytes and then he brought me thowwe the water, euen to the ancles. So he measured yet a thousand and brought me thowwe the water agayne vnto the knees: yet measured he a thousand, and brought me thowwe the water vnto the loynes.

**B** After this he measured a thousande agayne then was it luche a ryuer, & I myght not wade thowwe it. The water was so depe, that it was nedefull to haue swymmed, for it myght not be waded ouer. And he sayde vnto me. haste thou fene this, O thou son of man: and wyth that he brought me to the ryuer banke agayne. Nowe when I came there, there stode many trees vpon either syde of the ryuer banke. Then sayde he vnto me: This water that floweth out toward the east, and runneth downe into the playne felde, commeth into the see and from the see it runneth out and maketh the waters whole. Yea, all that lyue and inoue, wperunto this ryuer commeth shall ceouer. \* And wher this water commeth there shall be muche fow. For all that cometh to this water shall be lusty and whole. By this ryuer shall the tyfishers stande from Engaddi vnto

to En Eglaim, and there spredde out theyr nettes for there shall be greute heapes of fysh lyke as in the mapne see. As for his clape and pyttes, they shall not be whole, for why? it shall be occupied for salte.

By this ryuer vpon both the sydes of the house there shall growe all maner of fruitefull trees, whose leaues shall not fall of, neither shall they fruite perishe: but euery tyme at theyr moneths for theyr water runneth out of the Sanctuaries. His frute is good to eat, and his leafe prouyde table for medecyne. Thus sayth the Lorde God Let this be the border wherinye shall deuyde the land vnto the twelue trybes of Israel, with the lyne. Parte it indifferently vnto one as vnto another: \* of the which lande I swore vnto your fathers, that it shoulde fall to your inherptance.

This is the border of the lande vpon the north syde, from the mapne see, as men go to zabada: namely, hemah, keretha, Sabarim, from the borders of Damascus and hemah vnto hazar, Echon, and that lyeth vpon the costes of haue ran. Thus the borders from the see forth, shalbe Pazar, Euan the border of Damascus, & north and the borders of hemah, & is the north parte.

The east syde shall ye measure from haue ran and Damascus, from Salead and the lande of Israel by Iordane and so forth, from the see coast, that lyeth eastwarde: & this is the east parte.

The south syde is, from Hamar forth to the waters of Iryse vnto Cadeg, the ryuer to the mapne see: and that is the south parte.

The west parte namely the great see from the borders therof, tyll a man come vnto hemah this is the west parte.

\* This lande shal be parte amonge you, accordyng to the trybes of Israel, and deuyde it to be an herptage for you: and for the straungers that dwell amonge you, and beget chyldren.

For ye shall take them amonge the chyldren of Israel, lyke as though they were of your owne householde, and countrey, and they shall haue herptage with you amonge the chyldren of Israel. Loke in what trybe the straunger dwelleth in the same trybe shal ye geue hym his herptage sayeth the Lorde God.

## The xliiii Chapter.

*The lots of the leuen tribes. The partes of the possession, of the prestes and of the temple, of the Lewites, of the city, of the pynce are reherced. The lots of the other tribes. The gates of the city.*

**T**hese are the names of the tribes that lyce vpon the north syde, by the way of Hethlon, tyll thou comest vnto hemah and hazar, Enam, & borders of Damascus toward the north syde hemath Dan shall haue his porcyon from the east quarter vnto the west. Vpon the borders of Dan from the east syde vnto the west, shall Aser haue his porcyon. Vpon the borders of Aser from the east parte vnto the west shall Nephthaly haue his porcyon.

Vpon the borders of Nephthaly from the east quarter vnto the west, shall Manasses haue his porcyon. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his

Am. x. d.  
Esa. xliii. b

Am. xliii. e

Am. xliii. f  
Dan. ix. d.  
Am. xliii. g

zech xliii. a.  
and, xliii. b.

zech xliii. c.  
and xliii. f.  
Am. xliii. d.  
and, xliii. b.



porcyon. Upon the borders of Ephraim, from the east part unto the west, shall Ruben haue his porcyon. Upon the borders of Ruben, from the east quarter unto the west shall Juda haue his porcyon. Upon the borders of Juda, from the east part unto the west, ye shall set asyde one porcyon of .xxv.  $\frac{1}{2}$ . metrodde longe and brode, lyke as another porcyon from the east syde unto the west, wherein the sanctuary shall stande.

1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 26

\* As for the porcyon that ye shall separte out for the Lord, it shall be. xxv.  $\text{c}$ . longe, and. x.  $\text{c}$ . brede: which separted holy porcyon shall be longe vnto these: namely to  $\text{f}$  prestes, toward the north. xxv.  $\text{c}$ . and toward the west. x.  $\text{c}$ . brede, toward the east. x.  $\text{c}$ . brede also, and toward the south. xxv.  $\text{c}$ . longe, wherein the sanctuary of the Lord shall stande. Yea, this same place shall be the prestes that are of the chyldren of \* Sadoch and haue kept my holy ordinaunce which went not astray in the errour of the chyldren of Israel, lyke as the Leuites are gone astray: and this separted peace that they haue of lande, shall be the most holy, harde vpon  $\text{f}$  borders of the Leuites. And next vnto the prestes shall the Leuites haue. xxv.  $\text{c}$ . longe, and. x.  $\text{c}$ . brede. This shall be on every syde. xxv.  $\text{c}$ . longe and. x.  $\text{c}$ . brede. Of this porcyon they shall sell nothyng, nor make any permutacion thereof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lord.

Exe 1111.0.  
and 1111 B

23

The other. v. *W.* after the breidth that lyeth  
by the. xlv. *W.* shalbe comen: it shal belonge to  
the citye, and to the suburges for habytacions,  
and the Citye shal stande in the myddest therof  
Let this be the measure: towarde the north part  
v. *C.* and iii. *W.* towarde the south parte. v. *C.*  
and iii. *W.* towarde the east part. v. *C.* and iii.  
*W.* towarde the west part. v. *C.* and iii. *W.*

The suburbs hard vpon the citie shall haue  
towards the north fyfte and .ii. C. towards the  
south l. and .ii. C. towards the east l. and .ii. C.  
towards the weste also. l. and .ii. C. As for the re-  
spdue of the length, þ ierth harde vpon the sepe-  
rated holy ground. namely. x. M. toward þ east  
and x. M. toward þ west, next vnto þ holy por-  
cyon it & the encrease therof shall serue for theyr  
meate that labour in thý Citie. They that la-  
bour for the weith of the citie, shall mayntayne  
this also, out of what tyebe soeuer they be in Is-  
rael. All that is seperated of the. xxv. M. longe,  
and. xxv. M. brode on the four parties, that shall  
be put asyde for the seperated porcyon of þ san-  
ctuary, and for the possession of the citie.

The residue vpon both the sydes of ꝑ sanctu-  
ary & possession of the citie. That belongeth to the  
prynce, before the place of the. xxv. ¶. vnto the  
east ende, and before the place of the. xxv. ¶.  
westwarde vnto the borders of ꝑ citie, this shall  
be the Prynces porcion. This shall be the holpe  
place and the house of the sanctuary shall stand  
in the myddest. Moreover from the Leuites and  
the cityes possession, that lye in the mydst of the  
prynces parte: loke what remayneth betwixte  
the border of Iuda, and ꝑ border of Ben Iamin  
it shall be the Prynces.

### Flower of the other tribes.

From the east parte vnto the west, **Chal Ben Jamin** haue hys porcepon. Upon the borders of **Ben Jamin** from the east syde vnto the weste, **Chal Simeon** haue his porcepon. Upon the borders of **Simeon** from the east parte vnto the weste **Chal Isakar** haue his porcepon. Upon the borders of **Isakar** from the east syde vnto the weste, **Chal Zabulon** haue his porcepon. Upon the border of **zabulon** from the east part vnto the weste **Chal Gad** haue his porcepon. Upon the borders of **Gad** southwarde, the costes shall reache from **Ethamar** forth vnto the waters of **stryfe** to **Cades**, and to the floude, euen vnto the mayne see.

This is the lande with his \*porcions, which  
ye shall dystribute vnto the tribes of Israel,  
saith the Lord God. Thus wyde shall the cite  
reache vpon the northe parte. v. C. and. iiii. M.  
measures. The portes of the cite, shall haue  
names of the tribes of Israel. The portes of  
northsyde, one Ruben, another Iuda, the thyrde  
Leui. vpon the eastsyde. v. C. and. iiii. M.  
measures, wyth thre portes, the one Joseph, another  
Ben Iamin, the thyrde Dan. vpon the south-  
syde. v. C. and. iiii. M. measures, with thre por-  
tes the one Simeon, another Izakar, the thyrde  
zabulon. And vpon the westsyde. v. C. and. iiii.  
M. measures, with thre portes also. p<sup>r</sup>one Gad  
another Isser, the thyrde Reuhtali. Thus shall  
it haue. xvi. M. measures rounde aboute. And  
from that tyme forth, the name of the cite shall  
be, the Lorde is there.

50 1111 1111  
 1111.1111

**The ende of the prophete of Ezechiel.**

**The booke of the**  
Prophet Danuell.  
**The fyrste Chapter.**

¶ The prophet foretold the capture of Nebuchadnezzar king of Babel. Of the sunnes that were in captivite, the king commaunded to chose which of them shoulde be taught the letters and language of the Chaldees. They are showne the kinges troope Daniel abseparately from the meane of the kinges of Babel.



At the thirde yere of þe reygne of  
 of Jehoakim kyng of Iuda,  
 came Nabuchodonosor kyng  
 of Babylon vnto Ierusalem  
 and beseged it: and þe Lorde  
 deliuered Jehoakim þe kyng  
 of Iuda into his hande, with  
 certayn ornametes of his house

**SPECIAL AGENT  
IN CHARGE**

of God, whiche he caried awaye vnto the lande  
of Sennar, to the house of his god, and there he  
brought them into his goddes treasury. And the  
kyng spake vnto Asphanaz the chefe chamber-  
layne that he shulde bypunge hym certayne of the  
chylidren of Isræll, that were come of þe kynges  
sede and of prynces, yonge spryngales without  
any blemyshe, but fayre & wel fauoured, instruct  
in all wysdome, conyng and vnderstandyng  
whiche were able to stande in the kynges palace  
to reade and to learne for to speake Chalythe.

## Cinto



# The Prophecy.

**U**nto these the kynge appoynted a certayne porcion of hys owne meate. and of the wyne, whiche he dranke hym selfe, so to nourish them thre yere that afterwarde they myght stand before the kynge. Amonge these nowe were certayne of the chyldeyn of Iuda namely Danyel, Ananias, Misael, and Azarias. Unto these the chiefe chamberlayne gaue other names, and called Danyel Baltaszar Ananias, Sidrach Misael, Misach and Azarias, Abednago. But Danyel was at a poynte wyth hym selfe, \* that he wolde not be defyled thowhe the kynges meate nor the wyne whiche he dranke. And this he despyred of the chiefe chamberlayne, lest he shoulde defyle hym selfe. So God gaue Daniel fauoure and grace before the chiefe chamberlayne that he sayde vnto hym: I am a strayde of my Lorde the kynge, which hath appoynted pon your meate & drynke: lest he spyte poure faces to be worse lykenge then the other spryngaldes of your age, & so ye shall make me lose my heade vnto þe kynge.

Gen. xlii. c  
Tobi. i. b.  
Judi. xlii. a

**T**hen Danyel answered Melassar, whome the chiefe chamberlayn had set ouer Daniel Ananias, Misael, and Azarias, and sayde: O prync but ten dayes with thy seruantes, & let vs haue pottage to eat, and water to drynke, then loke vpon our faces, and they shal be that eate of the kynges meate. And as thou seest, so deale wth vs thy seruantes. So he consented to them in this matter, and proued them 10. dayes. And after þe ten dayes, they faces were better lykynge and fatter then all þe ponge spryngaldes, which opb rate of the kynges meate.

**T**hus Melassar toke a way they meate and wyne, & gaue them pottage therfore. God gaue nowe these four spryngaldes conyng and lea-nyng in all scrypture and wysdome. but vnto Danyel specially, he gaue vnderstandyng of al wysons and dreames. Nowe when þe tyme was cerryed, that the kynge had appoynted to bring in these ponge spryngaldes vnto hym, the chiefe chamberlayne brought them before Nabuchodonosor and the kynge comuned with them. But amonge them all were founde none such as Daniel, Ananias, Misael, and Azarias. Therefore stode they before the kynge in all wysdome, and matters of vnderstandyng, that he enquired of them, found them ten tymes better, then all the soothsayers and charmers, that were in all hys realme. And Danyel abode still, vnto the fyrst yere of kynge Cyrus.

## The seconde Chapter.

**T**he dreame of Nabuchodonosor. He called vnto him soothsayers, and requyred of them both the dreame and the interpretacyon thereof. They answered that they can not shew it. The kynge commaunded all the wyse men of Babylon, to be slayne. Daniel requyred tyme to solute the questyon. The lord opened þe myght vnto Daniel. Daniel is brought vnto the kynge, and sheweth hym his dreame & the interpretacyon thereof. Of the trespasage kyngdome of Chalde.

**I**n the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, \* where thowhe hys spiryte was veyed, & his slepe brake from him. Then the kynge commaunded to call together all the soothsayers, charmers wylches, and Chaldees, for to shewe the kynge

hys dreame. So they came and stode before the kynge. And the kynge sayde vnto them: I haue dreamed a dreame, and my sprete was so troubled therewith, that I haue cleane forgotten, what I dreamed. Vpon this the Chaldees answered the kynge in þe Syrians speche: O kynge God save thy lyfe for euer. Shewe thy seruantes thy dreame, and we shall shewe the, what it meaneth. The kynge gaue the Chaldees theyr answer and sayde: It is gone from me. If ye wyl not make me vnderstande the dreame wth the interpretacyon thereof, ye shal dye, and your houses shal be pyrfed.

**B**ut if ye tell me the dreame & the meanyng thereof, ye shall haue of me gyftes, rewardes and great honoure: onely shewe me the dreame and the significacyon of it. They answered agayne and sayde, the kynge must shewe his seruantes the dreame and so shall we declare what it meaneth. Then the kynge answered, sayinge. I perceyue of a truth, that ye do but poulouge þe tyme for so much as ye se that the thyng is gone from me. Therefore if ye wyl not tell me the dreame, ye shal all haue one iudgement. But ye sayne & dissemble with vayne wordes, whiche ye speake before me, to put of the tyme. Therefore tell me þe dreame, and so shall I knowe, if ye can shewe me what it meaneth. Vpon this, the Chaldees gaue answer before the kynge, and sayde: there is no man vpon earth, that can tell the thyng, whiche the saynge speaketh of. yea, there is neyther kynge prync nor Lorde, that euer asked such thynges at a soothsayer, charmer or Chaldey for it is a very harde matter, that the kynge requy-  
**reth** Neither is there any, that can certifie the kynge thereof, excepte the goddes. whose dwelling is not amonge the creatures.

**F**or the whiche cause the kynge was wroth with greute indignacyon, and commaunded to destoye all the wyse men at Babylon: and the proclamacyon went forth, & the wyse men were slayne. They sought also to slaye Danyel wth hys companions. Then Danyel enquired of Arioch the kynges steward, of the iudgement and sentence, that was gone forth already to kill suche as were wyse at Babylon. He answered and sayde vnto Arioch bringe then the kynges deputye. Why hath the kynge proclaymed so cruell a sentence? So Arioch tolde Daniel the matter. Vpon this went Daniel vp, and bespyed the kynge that he myght haue leysure, to shewe the kynge þe interpretacyon, and then came he home agayne and shewed the thyng to Ananias, Misael, and Azarias his companions & they shuld beseech the God of heuen for grace in this secret. **D**aniel and his fellows wth other suche as were wyse in Babylon, perswyed not. Then was the mystery shewed vnto Daniel in a visy on by nyghte. And Danyel prayed the God of heauen. Daniel also crept lowe, and sayde: O that the name of god myght be praysed for euer and euer, for wysdom and strength at his owne \* he chaungeth the tymes and ages: he putteth downe kynges, he setteth vp kynges: he geueth wysdome vnto the wyse, and vnderstandyng to those

Job vii. b.  
Dani. ii. d.  
Ecc. i. a.



Can vii. b.  
Ecc. i. c  
Job xxxiii. c  
Jce. xlii. a



to those that vnderstand, he openeth the depe se-  
crettes he knoweth the thyng that lyeth in dark-  
nesse, for the lychte dwelleth wth hym.

I thanke the, and prayse the (O thou God of  
my fathers) that thou haste sente me wysedome  
and strengthe, and haste shewed me the thyng,  
that we desyred of the, for thou haste opened the  
kynge's matter vnto me.

Upon this wente Danyel in vnto Arioch,  
whome the kynge had ordeyned to destroye the  
wylde at Babylon, he wente vnto hym, & sayde:  
destroye not suche as be wylde in Babylon, but  
hrynge me in vnto the kynge, and I shall shewe  
the the kynge the interpretacyon. Then Arioch  
brought Danyel in to the kynge in all the haste,  
and sayde vnto hym: I haue found a man among  
the prysoners of Iuda, that shal shewe the kynge  
the interpretacyon. Then answered the kynge,  
and sayde vnto Danyel, whose name was Bal-  
thazar. Arte thou he that canst shewe me the  
dreame, whiche I haue sene, and the interpreta-  
cyon therof? Danyel answered the kynge to his  
face, and sayde: As for this secret for the which  
the kynge maketh inquisicion: it is neyther the  
wylde, the sorcerer, the charmer, nor the deuyl cou-  
ner that can certifye the kynge of it. \* Onely  
God in Heauen can open secrettes, and he it is  
that sheweth the kynge Nabuchodonosor what  
is for to come in the latter dayes.

Thy dreame, and that which thou hast sene  
in thyne heade vpon thy bed, is this: O kynge,  
thou dydest cast in thy mynde, what shuld come  
hereafter. So he that is the opener of mysteries  
tellethe the, what is for to come. As for me, thy  
secrete is not shewed me, for any wysdome that  
I haue, more then any other kynge, but onely  
that I myght shewe the kynge the interpreta-  
cyon, and that he myght knowe the thoughtes of  
his owne harte. Thou kynge sawest, & beholde,  
there stode before the a greete ymage whose fi-  
gure was maruelouse greete, and hys bysage  
grymme. The ymages heade was of fyne golde  
his brest and armes of syluer, his bodye and loy-  
nes were of copper, his legges were of yron, his  
fete were parte of yron, and parte of earth.

\* Thy thou sawest tyll the tyme, that with-  
oute any handes, there was beuene of a stone,  
which smote the ymage vpon the fete, that was  
both of yron and earth, and brake them to pou-  
dres: then was the yron, the earth, the copper,  
the syluer and golde broken all together in pe-  
ces, and became lyke the chaffe of corne, that the  
wynde bloweth away from the sonne's floure,  
that they can no more be founde. But the stone  
that smote the ymage, became a greete moun-  
tayne, whiche fulfilleth the whole earth. This  
is the dreame. And now we shal shewe before  
the kynge what it meaneth.

\* O kynge, thou arte a kynge of kynges.  
For the God of heuen hath geuen y a kyngdom  
ryches, strength, and maiesty: and hath deliue-  
red the all thynges, that are amonge the chy-  
ldren of men, the beastes of the felde and the fou-  
les vnder the heauen, and geuen the dominyon  
ouer them all. Thou art that golden heade. Af-

ter that there shal aryse another kyngdomme,  
which shal be lesse then thyne. The thyrd kyng-  
domme shal be lyke copper, and haue dominacyon  
in all landes. The fourth kyngdomme shal be as  
strong as yron. For lyke as yron bruseth & brea-  
keth all thynges: yea, enen as yron beatech eu-  
ery thyng downe: so shal it beate downe and de-  
stroye. Where as thou sawest the fete and toes,  
parte of earth and parte of yron: that is a deuy-  
ded kyngdomme, whiche neuer thelesse shal haue  
some of the yron grounde myxt wth it, for so  
muche as thou hast sene the yron myxt wth  
claye. The toes of the fete that were parte of y-  
ron and parte of claye, signyfeth: that it shal  
be a kyngdomme, partly stronge & partly weake.  
And where as thou sawest yron myxt wth clay  
they shal myngle them selues wth the sede of  
synple people, and yet not contynue one wth a-  
nother lyke as yron wyll not be souldered wth  
a potte shearde.

In the dayes of these kynge's, shall the God  
of heauen set vp an euerylastyng kyngdomme  
which shal not perishe, and his kyngdomme shal  
not be geuen ouer to another people: yea, y same  
shal breake, and destroye all these kyngdomes  
but it shal endure for euer.

And where as thou sawest, that without a-  
ny handes there was cut out of the mounte a  
stone, whiche brake the yron, the copper, & earth  
the syluer and golde in peces: by that hath the  
greete God shewed the kynge, what wyl come  
after this. This is a true dreame, and the inter-  
pretacyon of it is sure. Then y kynge Nabucho-  
donosor fell downe vpon his face, and bowed  
hym selfe vnto Danyel, and commaunded that  
they shoulde offer meat offerynges and swete o-  
boures vnto hym. The kynge answered Dany-  
el, and sayde: yee, of a trouth your God is a God  
aboue all goddes, a Lord aboue all kynge's, and  
an opener of secrettes: seynge thou canst discouer  
this mysterie. So y kynge made Danyel a great  
man, and gaue hym many and great gyftes.

\* He made hym ruler of all the countrees of  
Babylon, and Lord of all the nobles, that were  
at Babylon. Nowe Danyel intreated the kynge  
for Shadrach, Meshach, and Abednago, so that he  
made them rulers ouer all the offycers in y land  
of Babylon: But Danyel hym selfe remayned  
styl in the courte by the kynge.

#### The .iiij. Chapter.

The kynge sette vp a golden ymage, whiche he commaun-  
ded to be worshipped. Shadrach, Meshach, and Abednago re-  
fused because they despyred the kynge's commaundment.  
They were brought vnto the kynge and commaunded to wor-  
ship the ymage, they refused to do it, and were put into a burn-  
yng furnace. God then appeared to them and they were deli-  
uered. Nabuchodonosor confesseth the power of God after  
the light of the myracle.

Nabuchodonosor the kynge caused a  
golden ymage to be made, whiche  
was forty cubytes hie, and fyre cu-  
bites thicke. This he made to be set  
vp in the felde of Bura in the lande  
of Babylon, and sent oute to gather together y  
dukes lordes and nobles, y iudges and offycers,  
the debytes and byzness: w all the rulers of the  
lande that they might come to the dedicacyon of  
the

San. 11. 1.  
Job. 32. 1.  
1. Tim. 2. 1.  
1. Job. 1. 1.

Mat. 11. 1.

Eccl. 1. 1.

1. Job. 1. 1.  
1. Job. 1. 1.

1. Job. 1. 1.

1. Job. 1. 1.

1. Job. 1. 1.  
1. Job. 1. 1.

1. Job. 1. 1.



# The Prophecy.

the ymage, whiche Nabuchodonosor the kynge had set vp. So the dukes, Lordes and nobles, Judges and officers, debytes and threues with all the rulers of þe lande gathered them together and came vnto the dedicatyng of the ymage, þe Nabuchodonosor the kynge had set vp.

**N**owe when they stode before the ymage, whiche Nabuchodonosor set vp the bedel cryed out with all his myght. O ye people, kynnedes and tonges, to you he it sayde: þe when ye heare the noyse of the trompettes, whiche shall be blowen, with the harpes, shawmes, psalteryes, symphonies and all maner of musike ye fall downe and worshyppe that golden ymage, that Nabuchodonosor the kynge hath set vp. Who so then falleth not downe and boweth hym selfe shall euen þe same houre be cast into an hote burnyng ouen. Therefore when all the folke hearde the noyse of the trompettes that were blowen, with the harpes, shawmes, psalteryes, symphonies, and all kynnde of melody, then all þe people kynnedes and nacjons fell downe, and bowed them selues vnto the golden ymage, þe Nabuchodonosor the kynge had set vp.

**N**owe were there certayne men of the Chaldees, that went euē then and accused the Jewes and sayde vnto the kynge Nabuchodonosor. O kynge, God saue thy lyfe for euer. Thou beynge kynge hast geuen a commaundement, that all men when they heare the noyse of the trompettes harpes, shawmes, psalteryes, symphonies, and all the other melodies shall fall downe and bow them selues, towarde the golden ymage. Who so then fell not downe and worshipped not that he shulde be cast into an hote burnyng ouen. Now are there certayne Jewes & whome thou hast set ouer the officers of the lande of Babilon namely, Sidrach, Misach and Abednago. These men (O kynge) regarde not thy commaundement, yee they wyll not ierue thy goddes, nor bowe them selues to the golden ymage, that þe hast set vp.

**T**hen Nabuchodonosor in a cruell wythe and displeasure, commaunded that Sidrach, Misach, and Abednago shuld be brought vnto him. So these men were brought before the kynge. Then Nabuchodonosor spake vnto them, and sayde, what? O Sidrach, Misach, and Abednago, wyll not you serue my goddes? nor bowe your selues to the golden ymage, that I haue set vp? Wel, be redy here after. When ye heare the noyse of the trompettes blowe with the harpes shawmes, psalteryes, symphonies and all the other melodies that ye fall downe, and worshyppe the ymage whiche I haue made. But if ye worshyppe it not, ye shall be cast immediatly into an hote burnyng ouen. Let se, what God is there, that maye delpue you oute of my handes. Sidrach, Misach, and Abednago answered þe king and sayde. O Nabuchodonosor, we oughte not to consent vnto the in this matter, for why? our God whome we serue & is able to kepe vs from the hote burnyng ouen (O kynge) I can ryght well delpue vs out of thy handes.

**A**nd though he wyl not, yet shalt thou know (O kynge) that we wyll not serue thy goddes,

nor do reuerence to that Image, whiche thou hast set vp. Then was Nabuchodonosor full of indignacion, so that the countenance of his face chaunged vpon Sidrach, Misach, and Abednago. Therefore he charged and commaunded that the ouen shuld be made seuen tymes hotter then it was wonte to be: and spake vnto the strongest worthiest that were in his hoste, for to bynd Misach, and Sidrach, and Abednago, & to cast them into the hote burnyng ouen.

So these men were bounde in theyre cotes, hosen, shoes, with theyre other garmentes, and caste into an hote burnyng ouen: for the kynges commaundement was so strypte, and the ouen was exceedyng hote. As for the men that put in Sidrach, Misach and Abednago þe flame of the fyre destroyed them. And these thre men, Sidrach, and Misach, & Abednago fell downe in the hote burnyng ouen, beynge faste bounde. Then Nabuchodonosor the kynge marueled and stode vp in all haste he spake vnto his counsaile, and sayde, dyd not you caste these thre men bounde into the fyre? They answered, and sayd vnto the kynge: Yea, O kynge. he answered and sayde: lo, for all that, yet do I se foure men going loule in the myddst of the fyre, and not byng corrupte, and the fourth is lyke the sonne of god to loke vpon.

**U**pon this went Nabuchodonosor vnto the mouth of the hote burnyng ouen, he spake also and sayde. O Sidrach, Misach and Abednago ye seruautes of the hye god, go forth, and come hither. And so Sidrach, Misach and Abednago went out of the fyre. Then the dukes lordes, and nobles, and the kynges counsaile came together to se these men, & vpon whome the fyre had no maner of power in theyr bodyes. In so muche that the very heare of theyre heade was not burnte, and theyr clothes vntchaunged: yea, there was no smell of fyre felte vpon them.

Then spake Nabuchodonosor, and sayde: Blessed be the God of Sidrach, Misach, and Abednago: & whiche hath sent his aungell, and defended his seruautes, that put theyr truste in him that hath altered the kynges commaundement and reoparde theyr bodyes there vpon, rather then they woulde serue or worshyppe any other God: excepte theyr owne God only.

Therefore I wyll and commaunde, that all people, kynnedes, and tonges, whiche speake any blasphemie agaynst þe God of Sidrach, Misach, and Abednago, shall dye, and theyr houses shall be pyled. Because there is no God þe maye saue, as this. So the kynge promoted Sidrach, Misach and Abednago in þe lande of Babilon.

## The iii. Chapter.

**N**abuchodonosor is named agayne Daniel interpreteth it. Nabuchodonosor is put ouer of his reame: and eateth with beastes. He confesseth the power of God, and is restored vnto his kyngdome.



Nabuchodonosor & kynge vnto al people, kynnedes, and tonges þe dwell vpon þe whole earth peace be multiplied among you. I thought it good to shewe the tokens & maruelouse workes, þe hye god hath wrought vpon me.

Howe

Dant. 5. 5

Acta. 11. 11

ps. 111. 11  
Dant. 5. 11  
Acta. 11. 11

Acta. 11. 11  
Dant. 5. 11

2. 11. 11. 11

Dant. 5. 11



What rib b  
Dani. vii. b  
Luke. i. c.

Howe great are his tokens, and howe myght-  
tye are hys wonders: \* hys kyngdome is an e-  
uerlastyng kyngdome, and hys power lasteth  
fozeuer, and euer.

Dani. ii. a.

I Nabuchodonozor beinge at rest in myne  
house, and flopyng in my palace, sawe a  
dreame, whych made me afrayed: & the thought-  
tes that I had vpon my bed, with the visyons  
of myne heade, troubled me. \* Then sente I out  
a commission, that all they whych were of wyle  
dome at Babylon shulde be brought before me  
to tell me the interpretation of the dreame. So  
there came the sorlapers, charmers, Caldees, &  
conuincers of deuils: to whom I told the dreame  
but what it betokened, they could not shewe me:  
till at the last, there came one Daniel otherwise  
called Balthazar, accordyng to the name of my  
God: whych hath the sprete of the holye goddes  
in hym, to whome I tolde the dreame, sayenge:  
O Balthazar, thou prince of sorlapers: For  
so muche as I knowe, that thou hast the sprete  
of the holye goddes, and no secreete is hyd fro the:  
tell me therefore, what the visyon of my dreame  
(that I haue sene, maye signifye. I sawe a vis-  
on in my heade vpon my bed: and beholde there  
stode a tree vpon the grounde, which was verpe  
hye, great and myghty the heygh reached vnto  
heauen, and the bredth extended to all the en-  
des of the earth: hys leaues were sayre, he had  
very much frute, so that euery man had ynough  
to eate therein.

The bestes of the feld had shadowes vnder  
it, and the foules of the ayre dwelt in the bowes  
therof. Shortly all creatures fed of it. I saw in  
my heade a visyon vpon my bed and beholde, a  
watcher and a holye one came downe from hea-  
uen, and cryed myghtely, sayenge Hewe downe  
the tree, breake of hys bzaunches, shake of hys  
leaues, and scatce hys frute abroad: that all the  
bestes maye get them awaye from vnder hym  
and the foules from hys bzaunches. Neuer the-  
lesse, leaue the groude of hys roote styll in y<sup>e</sup> earth,  
and bynde hym vpon the playne feld, with chey-  
nes of yron and stele. With the dewe of heauen  
shall he be wet, and he shall haue his parte in the  
herbes of the groude with other wyld beastes.

That mans harte of hys shall be taken from  
hym, and the bestes harte shall be gyuen him till  
scuen yeres be come and gone vpon hym.

Thys carande of the watcher, is a commaun-  
dement grounded and sought out in the counsell  
of hym, that is moost holye to learne men for to  
vnderstande, that the best hath power ouer the  
kyngdomes of men, and gyue them, to whom  
it lyketh hym, and byngeth the verpe outcastes  
of men ouer them. Thys is the dreame, that I  
kyng Nabuchodonozor haue sene. Therefore O  
Balthazar, tell thou me what it signifyeth for  
so muche as all the wyle men of my kyngdome  
are not able to shewe me what it meane. But  
thou canst do it, for the sprete of y<sup>e</sup> holye goddes is  
in the. Then Daniel, whose name was Baltha-  
zar held hys peace by the space of one houre and  
hys thoughtes troubled hym. So y<sup>e</sup> kyng spake  
and sayd: O Balthazar, let neyther the dreame

nor the interpretation therof feare the. Baltha-  
zar answered sayeng: O my Lorde, this dreame  
happen to thyne enemies, and the interpretacio  
to thyne aduersaries. As for the tree that thou  
sawest whych was so great and myghty, whose  
heygh reached vnto the heauen, and hys bredth  
into all the world, whose leaues were sayre, and  
the frute muche, vnder the whiche the bestes of  
the feld had theyr habitation, and vpon whose  
bzaunches the foules of the ayre dyd sit.

Euen thou: O kyng arte the tree, great and  
stronge. Thy greatnes increaseth and reacheth  
vnto heauen, so doth thy power to the endes of y<sup>e</sup>  
earth. But where as the kyng sawe a watcher  
euen an holye angell, that came downe from hea-  
uen, and sayd, hewe downe the tree, and best rope  
it: yet leaue the groude of the roote in the earth  
and bynde hym vpon the playne feld with chey-  
nes of yron & stele. He shall be wet with the dewe  
of heauen and his part shall be with the bestes of  
the feld, till vii. yeres be come and gone vpon  
hym: Thys (O kyng) is y<sup>e</sup> interpretacion, yea,  
it is the very deuyce of him, that is best of all &  
it toucheth my lorde the kyng.

Thou shalt be cast out from me, & thy dwel-  
lyng shall be with the bestes of the feld, with  
grasse shalt thou be fed like an ore. Thou muste  
be wet with the dewe of the heauen: yea, scuen  
yeres shall come, and go vpon the, till y<sup>e</sup> knowe  
\* that the best hath power vpon the kyngdo-  
mes of men, and gyue them to whome he lyst.  
Moreouer, where as it was sayd, y<sup>e</sup> the roote of  
the tree shulde be lefte styll in the groude: it be-  
tokeneth, y<sup>e</sup> thy kyngdome shall remayne whole  
vnto the, after thou hast learned to knowe, that  
the power cometh from heauen. Wherefore O  
kyng be contente with my counsell, that thou  
mayest redeme thy synnes with almes: & thyne  
offences with merce to poore people: for thys  
shall be an healyng of thyne erreure. All these  
thynges touch the kyng Nabuchodonozor.

So after .xii. monethes, the kyng walked  
vp and downe in the palace of the kyngdome of  
Babylon, and sayde: Thys is the greates cite  
of Babylon, whiche I my selfe (with my po-  
wer and strengthe) haue made a kynges courte,  
for the honour of my maiesty. Whyle these  
wordes were yet in the kynges mouth, there fel  
a voyce from heauen, sayenge O kyng Nabu-  
chodonozor, to the be it spoken: Thy kyngdome  
shall departe from the, thou shalt be cast out of  
mens companye: thy dwellinge shall be with the  
bestes of the feld, so that thou shalt eate grasse  
as an ore, till scuen yeres be come and gone o-  
uer the: euen vntill thou knowest, that the best  
hath power vpon the kyngdomes of men, & that  
he maye gyue them, vnto whome it pleaseth  
hym. The verpe same houre wasthys mat-  
ter fulfilled vpon Nabuchodonozor: so that  
he was caste out of mens companye, and dyd  
eate grasse lyke an ore. hys bodye was wet  
with the dewe of heauen, till hys heeres were  
as great as Eagles fethers, and his nayles lyke  
byrdes clawes.

When thys tyme was past, I Nabuchodo-  
nozor

Dani. ii. e.  
Eccl. vii. a

Eccl. vii. a

Eccl. vii. a



# The Prophecie.

noſoz lyſt vp mine eyes vnto heauen, and myne vnderſtandynge was reſtozed vnto me agayne. Then gaue I thanks vnto the hyeſt. I magnified and prayſed hym that lyueth for euermore

Dan. iii. e.

\* whole power endureth al waie, and hys kyng dome from one generacion to another: in compariſon of whom all they that dwell vpon the erth are to be reputed as nothyng. \* He handleth accordyng to his wyl, amonge the powers of heauen, and amonge the inhaby- tants of the earthe: and there is none that maye reſiſte hys hande, or ſaye what doeth thou. \* At the ſame tyme was myne vnderſtandynge ge- uen me agayne, & I was reſtozed to the honoure of my kyngdome, to my dignite, and to myne owne ſhape agayne. My great eſtates and prin- ces ſought vnto me, and I was ſet in my kyng- dome agayne, ſo þ I had yet greater worſhypp.

pl. cxxv. b

Joh. i. b

Then dyd I Nabuchodonozor, loue, mag- niſye and prayſe the kyng of heauen. for all his workes are true, and hys wayes ryght. As for thoſe that go on proude, he is able to bypnye them downe.

## The v. Chapter.

**B**althazar king of Baby. on. abuſyng the beſtite of the temple, ſeeth an hant worſhyng in the wal. He ſeeth ſapers, called of the kyng, can not expounde the wyſe: ſo is Daniel called, which readeth it & interpreteth it al. Balthazar, he ſayng ſhaper: Darius ſuccedeth in hys rowne.

**K**ing Balthazar made a great banquet to hys thouſande lordes: with al thoſe thouſande he made great chere, & whē he was dronken with wine, he comaū- ded to bypnye hym the golden & ſyluer beſſels \* which his father Nabuchodonozor had taken out of the temple at Jeruſalem: that the kyng & his lordes with his queene and concubynes myght drynke therout.

1. p. cxxvi. c

So they brought the golden beſſel, that was taken out of the temple of the Lordes houſe at Jeruſalem. Then the kyng and hys Lordes with his queene and concubynes dronke out of them. They dronke wyne and prayſed they: Idols of golde, ſyluer, copper, yron, wodde and ſtone.

In the very ſame houre there appeared ſyn- gers, as it had bene of a mans hande wyrtynge, ryght ouer agaynſt the candleſtycke vpon the playne wal in the kinges palace, and the kyng ſawe the palme of the hande that wrote. \* The chawnged the kyng hys countenance, and his thoughtes troubled hym, ſo that the ropes of hys bodye ſhoke, & his knees ſmote one agaynſt the other. \* Wherefore the kyng cryed myghte- ly, that they ſhulde bypnye hym the charmers, Caldees, and conurers of deuils. The kyng ſpake alſo to the wyſemen of Babylon, & ſayd: Who ſo can reade thys wyrtynge, and ſhewe me the playne meanyng therof ſhal be clothed with purple haue a chepne of golde aboute hys necke, and rule the thyrde parte of my kyngdome.

Item. 1. a

Dan. ii. b

Upon thys, came all the kynges wyſemen: but they coude neyther reade the wyrtynge, nor ſhewe the kyng what it ſignified. Then was the kyng ſore aſtayed, in ſo muche, that hys co- lour chawnged, and hys lordes were ſore vexed

So by reaſon of this matter, that had happened to the kyng and hys Lordes, the Quene wente vpon her ſelfe in the banquet houſe, and ſpake vnto the kyng, ſayng: O kyng, God ſaue thy ſelfe for euer. Let not the thoughtes trouble the, and let not thy countenance be chawged. For wher there is a man in thy kyngdome, that hath the ſpyete of the holye goddes wthin hym, \* as it was ſene in thy fathers dayes. He hath vnder- ſtandynge and wyſedome lyke the goddes. Yea the kyng Nabuchodonozor thy father made thys ma. cheſe of the ſothſayers, charmers, Cal- dees, and readers of deſtenes. becauſe that ſuch an aboundant ſpyete, knowlege and wyſedome (to expounde dreames, to open ſecretes, and to declare harde doubtes) was founde in hym. yea, euen in Daniell, whom the kyng named Bal- thazar. Let thys ſame Daniell be ſent for, and he ſhall tell what it meaneth.

Dan. ii. a

Then was Daniell brought before the king. So the kyng ſpake vnto Daniell, and ſayde: Art thou that Daniell: one of the prſoners of Iuda, whome my father the kyng brought out of Jewry? I haue herde ſpeake of the, that thou haſt the ſpyete of the holye goddes experience and vnderſtandynge, and that there hath bene great wyſedome founde in the. Nowe haue there bene broughte me, wyſe and conynge charmes, to reade thys wyrtynge and to ſhewe me the mea- nyng therof. But they coude not tell me, what thys matter ſignified. Then harde I ſaye, that thou canſt expounde darke thinges, and declare harde doubtes. Well, then yf thou canſt reade thys wyrtynge, and ſhewe me the meaning ther- of, thou ſhalt be clothed w purple, haue a chepne of golde aboute thy necke, and rule the thyrde parte of my kyngdome.

Daniel answered, and ſayd before the kyng: \* As for thy rewardes, kepe them to thy ſelfe, or gyue thy ryche gyftes to another: yet not the leſſe, I wyll rede the wyrtynge vnto the kyng and ſhewe hym the interpretation therof. \* O kyng heare. God the hyeſt gaue vnto Nabucho- donozor thy father, the dignite of a kinge wyth worſhypp and honoure, ſo that all people, kyn- redes and tonges ſtoode in awe and feare of hym by reaſon of the hys eſtate, that he had lente hym. For why, he ſhewe whome he wolde: he ſmote, whom it pleaſed hym. Agayne: whom he wolde he ſet vp and whom he lyſt he put down. \* But becauſe hys harte was ſo proude, & hys ſtomack ſet ſo faſt vnto wyſfulneſſe: he was depoled fro hys kyngly trone, and hys maieſtye was taken fro hym. He was ſhut out fro amonge men, hys harte was lyke a beaſtes harte, and hys dwell- yng was wyth the wyldre aſſes: he was ſayne to eate graſſe lyke an oxe, & hys bodye was wet wyth the dewe of the heauen, tyl he knewe, that the hyeſt had power vpon the kyngdomes of me and ſetteth other them, whom he lyſt.

1. p. cxxvii. a

Dan. ii. c

Dan. iii. b

And thou hys ſonne (O Balthazar) for all thys, haſte not ſubmytted thyne harte, though he thou kneweſt al theſe thynges: but haſt magni- fied thyſelfe aboue the Lord of heauen, ſo that the beſſels of hys houſe were brought before the

that



that thou, and thy Lordes, wyth thy quene and thy concubynes, myghte drynke wyne therout. And hast prayed the Idoles of syluer and golde copper and yron, of wood and stone, whych nether se, heare nor vnderstande. As for the God in whose hande consisteth thy breath, & all thy wayes thou hast not loved hym.

Therefore is the palme of thyng hande sente hyther from hym, to token vpon thyng wyrtynge. And thys is the scripture, that is wyrtynen vpon: Mene, Chetel, Phares. Now the interpretaciō of the thinge is this Mene, God hath nombred the kyngdome, and brought it to an ende: Chetel, thou arte wayed in the balauce, and arte founde to lyght Phares, thy kyngdome is delte in partes, and gyuen to the Medes and Perses.

Then commaunded Balthazar, to clothe Daniell wyth purple, to hange a chapne of golde about hys necke, and to make a proclamacion concerning hym: that he shulde be the ruler of the thyng part of hys kyngdome. & The verpe same nyght was Balthazar the kyng of the Caldees slayne, & Darius out of Medea toke in the kyngdome, beyng. lxxij. yere of age.

### The vi. Chapter.

Daniell is made ruler ouer the lordes. The magnificence of an act agaynst Daniell. The proclamation of the acte wherof Daniell is accusid vnto the kyng as a traitor. Daniell is put into a denne of Lyons by the commaundement of the kyng: He is deliuered by sayth in God: Daniells accusers are put into a Lyons denne to be consumed. Darius by the proclamation of a decree, maynetyth the God of Daniell.

**U**npleased Darius to set ouer his kyngdom an C and xx. Lordes, whiche shulde be in all hys kyngdom about. About these he set thre prynces (of whome Daniell was one, that the Lordes might gyne accōptes vnto them, & the kyng to be vnderseald. But Daniell excused all these prynces and lordes, for the sperite of God was plente in him, so that the kyng was mynded to sette him ouer the whole realme. Wherfore the prynces & lordes sought, to pycke out in Daniell some quarrell agaynst the kyngdome: yet coude they fynde none occasion nor faute vpon hym. For wher he was so saythfull, that there was no blame nor dishonestye founde in hym.

Then sayde these men: we can get no quarrell agaynst thys Daniell, except it be in the lawe of hys God. Vpon thys, went the prynces and lordes together vnto the kyng, and sayd thus vnto hym: Kyng Darius, God saue thy lyfe for euer. All the greute estates of the realme, as the prynces, Dukes, Senatours, and Judges, are determind to put out a commaundement of thyng and to make a sure statute: namely, that who so despyeth any petition, ether of any God or man (wythin these xxx. dayes) excepte it be oulp of thyng, O kyng: the same person may be caste into the Lyons denne. Wherfore, O kyng, confirme thyng statute, and make a wyrtynge: of the thyng whiche the Medes and Perses haue ordeyned, be not altered nor broken.

So Darius made the wyrtynge & confirmed

it. Nowe when Daniell vnderstode that thyng wyrtynge was made, he went into his house and the wyndowes of hys wall toward Jerusaleme stode open. There kneeled he downe vpon hys knees, thre tymes a daye: there he made hys petition, & prayed hys God, lyke as hys maner was to do afore tyme.

Then these men made searche, & founde Daniell makynge hys petition, and prayenge vnto hys God. So they came to the kyng, and spake before hym concerning his commaundement, sayenge. O kyng, halfe thou not subscribed the statute: that wythin xxx. dayes who so requyeth hys petition of anye God or man but onely of thyng selfe, O kyng: he shalbe cast into thyng denne of the Lyons. The kyng answered, and sayde: yea, it is true. It muste be as a lawe of the Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kyng: Daniell one of the prisoners of Iuda, O kyng, regardeth nether the, nor thyng statute, & thou hast made but in vain: his petition thre tymes a daye. When the kyng herd these wordes he was sore grieved, and wolde haue excused Daniell, to deliuer him, and put of thyng matter, vntill the sunne wente downe to the intente that he myghte saue hym.

These men perceyvinge the kynges mynde sayde vnto hym, knowe thys: O kyng, that the lawe of the Medes and Perses is that the commaundement and statute whiche the kyng maketh, maye not be altered. & Then the kyng bad them byng Daniell, and they cast him into the Lyons denne.

The kyng also spake vnto Daniell, and sayde thyng God, whom thou alwaye seruest, euen he shal defende the. And there was brought a stone, and layed vpon the hole of thyng denne, thys the kyng sealed wyth hys owne rynge, & wyth the sygnet of hys prynces: that the kynges commaundement concerning Daniell shulde not be broken.

So the kyng went vnto his palace, and ate no meate that nyght nether was there any myscellie brought in before hym, nether coude he take any slepe. But by tymes in the nyght at the breake of the daye, the kyng arose, and went in all hast vnto the denne of the Lyons.

Nowe as he came nye vnto the denne, he cryed wyth a piteous voyce vnto Daniell, peace kyng spake and sayde vnto Daniell: O Daniell, thou seruante of the lyuynge God, is not thyng God (whom thou alwaye seruest) able to deliuer the from the Lyons? Daniell sayd vnto the kyng. O kyng God saue thy lyfe for euer. & My God hath sent hys angell whych hath shut the Lyons mouthes, so that they myght not hurte me. For wher myne vngyltynesse is founde oute before hym And as for me, O kyng, I neuer offēded the.

Then was the kyng exceedingly glad, and commaunded to take Daniell out of the denne. So Daniell was brought out of the denne, & no manner of hurt, was founde vpon him. For he put his trust in hys god. And as for those men which had accused Daniell, the kyng commaunded to byng them.

ff  
Dan. iij. c.  
Act. xij. c.  
Jud. iij. l. c.  
1 reg. xij. c.  
2 reg. xij. c.



# The prophete.

them, and to cast them in the Lyons denne: them, they: chydre and they: wpues. \* So the Lyons had the maistrp of them, and brake all they: bones asunder, or ever they came at the grounde.

**Dan. xii. 1.** \* After this, wrote kynge Darius vnto all people, kyngdomes, and tonges, that dwelte in all landes: peace be multiplied wpthyon. Up com- maundemente is, in all my dominion and kyng- dome, that men feare and stande in awe of Da- niels God.

**Dan. xiii. 1.** \* For he is the Iyngge God, whyche aby- detheuer his kyngdome shall not fayle, and his power is euerlasting. \* It is he that deliuereth and saureth: he dothe wonders and maruapulous woikes in heuen and in earth: he hath preserued Daniel from the power of the Lyons. This Da- niel prospered in the raggne of Darius and Cy- rus of Persia.

## The vii. Chapter.

**Ca.** A vision of four beasts is shewed vnto Daniel. The vision is interpreted of four kyngdomes of the world. Of the power and increase of Antichrist. Of the euill as- sault of the goode of Christ.

**A**t the fyrst yere of Baltazar kynge of Babilon, sawe Daniell a dreame. & a vision was in hys heade vpon hys bedde. Whiche dreame he wrote, and the summe of the matter is this: Daniell spake and sayd: I sawe in my vision by nyght, and be- holde: the four wyndes of the heauen stroue vpon the see, and four great beasts came vpon the see one lyke another.

**Jer. xli. 1. b** The fyrst was as a lion, and yet had he eagle- wings wpnges. I sawe, that hys wpnges were plucked from hym, and he taken away: from the earth: that he stode vpon hys fete as a man, and that there was gyuen hym a mans harte.

**Jer. xli. 1. b** Beholde, the second beast was like a \* Beere, and stode vpon the one syde. Amonge hys teeth in hys mouth he had. iii. greete longe teeth and it was sayde vnto hym: Arise: rate vp muche feike. Then I looked, and beholde, there was an other lyke vnto a Leopard, this had wpnges as a foule, \* even foure vpon the backe. This beast had foure heades, & there was power gy- uen hym. After this I sawe in a vision by nyght and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had greete pzon teeth it deuoured and destroyed, & stamped the resydue vnder hys fete. It was farre vni- like the other beasts that were before it: for it had ten hornes, wherof I toke good hede.

**Jer. xli. 1. b** And beholde, there came vpon amonge them another lytle borne, before whome there were thre of the fyrst hornes plucked away. Beholde this borne had eyes lyke a man: and mouth speaking presumptuous thynge. \* I looked tyl the seates were prepared, and tyl the olde aged sat hym downe. Hys clothynge was as whyte as snow, and the heetes of hys head lyke pure wall. Hys throne was lyke the fyre flame, and hys wy. lcs as the burninge fyre. There drewe forth a fyre streame: and wentd oute from hym.

**Jer. xli. 1. b** \* A thousande tymes a thousande setured him. A. thousande tymes a thousande stode before hym. The iudgement was set, & the bones opened. Then

toke I hede therevnto, because of the hope of the proude wordes: which the borne spake. I be- holde tyl the beast was slayne, and his body de- stroyed, \* geuen ouer to be byente in the fyre.

As for the power of the other beasts also it was taken awaye, but they: lyues were pro- longed for a tyme and season. I sawe in a vision by nyght, and beholde, \* there came one in the cloudes of heauen lyke the sonne of a ma, whych wente vnto the olde aged, before whome they brought hym. Then gaue he hym \* power and dignitie regal, that al people, tribes and tonges shulde serue hym. \* Hys power is an euerlasting power, which shall neuer be put downe: and his kyngdome endureth vncorrupte. My hart was vexed, \* & I Daniell had a troubled spete with. in me, & the visions of my heade made me as- tayed, tyl I gat me vnto \* one of them that stode by, to knowe the truth, concernynge all these thyn- ges. So he tolde me, and made me vnderstande the interpretation of these thynge.

These foure great beasts, are foure kynges whych shall aryse out of the earth. These shall take in the kyngdome of the sayntes of the most hest, and possesse it styll more and more for a longe season. After this I requyred diligently to knowe the truth, concerning the fourth beast, whych was so farre vni- like the other beasts, and so horrible, whose teeth were of pzon, & hys nayles of brasse whych deuoured and destroyed and stamped the resydue vnder hys fete. I desy- red also to knowe the truth, as touchynge \* ten hornes that he had vpon hys heade and this o- ther whych came vp afterwarde, before whose face there fell downe thre, which borne had eyes & a mouth that spake presumptuous thynge, and looked wpth a grymme vpsage then hys fe- lowes. I behelde, and the same borne made ba- tell agaynst the sayntes, yea, and gat the victo- ry of them vntyl the tyme that the olde aged came, that the iudgement was gyuen to the che- ffe sayntes: and tyl the tyme that the sayntes had hys kyngdome in possession. He gaue me this answer. That fourth beast shalbe the fourth kyngdome vpon earth it shalbe more then al o- ther kyngdomes, it shal deuoure, treade downe, and destroye all other landes.

\* The ten hornes, are ten kynges, that shall arise out of the kyngdome, after whome there shall stande by another, whych shalbe greater then the fyrst. He shall subdue thre kynges, and shall speake wordes agaynst the best of all he shall destroye the sayntes of the most hest, \* & shalbe gyuen vnder, vs power, \* vntyl a tyme, two tymes and halfe a tyme.

But the iudgement shalbe kepte, so that hys power shalbe taken from him, for he shall be de- stroyed, & pershe at the last. As for hys kyngdom, power, and al myghte that is vnder the heauen: it shalbe gyuen to the holy people of the mooste hest, \* whose kyngdome is euerlastynge: yea, al powers shal serue and obeye him. Thus farre extende the wordes. Amertheles. I Daniell was so vexed in my thoughtes, that my countenance chaunged



changed \* but þ wordes I kept styl in my hart

The viii. Chapter.

A visyon of a strete betwene a ramme and an hegoate  
The vnderstanding of the visyon is of the battel betwene  
the kynge of Persia and the kynge of the Grecians. Of  
the thames kynge Antiochus.

**I**n the thyrde yere of þe raigne of kynge  
Balthazar, there appeared a visyon vnto  
me Daniel, after that I had sene the  
\* fyrst, I sawe in a visyon (and when I  
saw it, I was at Susis in the chiefe cite, whych  
lyeth in the lande of \* Elam) and in the visyon,  
me thought I was by the ryuer of Alai.

Then I looked vp, & sawe: and beholde there  
stode before the ryuer, a ramme, whych had two  
horne: and these two hornes were hye but one  
was hyer then another: and the hyest came vp be  
hynde. I sawe that thys ramme pulshed wth  
hys hornes, agaynst the west, agaynst the north  
and agaynst the south: so that no beastes myght  
stande before hym, nor defende them from hys  
power: but he dyd as hym lysted, & wared great  
lye. I toke hede vnto thys, and then came there  
an hegoate from the west ouer the whole earth,  
and touched not the grounde.

This goate had a maruelous wyethorne  
betwixte hys eyes, and came vnto the Ramme  
that had the two hornes (whom I had sene afore  
by the ryuer syde) and ranne fearclly vpon hym  
wth hys myght. I sawe hym drawe nye, vnto  
the Ramme, beyng verie feare vpon hym: pea,  
he gaue him such a stroke, that he brake his two  
hornes. After that had the Ramme so much strenght  
as to stande before hym: but he cast hym downe,  
trode hym vnder hys fete, and no man was able  
to deliuer the Ramme out of hys power.

The goate wared excedyng greete, & when  
he was at the strongeste, hys greete horne was  
broken also. \* Then grew there ocher foure such  
lyke in the steade, towarde the foure wyndes of  
the heauen. Pea, oute of one of the leest of these  
hornes, there cam pet vp another, whych wared  
maruelous great toward the south, toward the  
east, and toward the \* prynciple pleasaunt lande. It  
grew vnto the hoost of heauen, wherof it dyd  
cast some downe to the grounde, and of the star-  
res also, and trode them vnder fete.

Pea, it grew vnto the prync of the hoost  
from whom the dayly offryng was taken, and  
the place of the Sanctuary casten downe. And  
a certayne season was gyuen vnto it, agaynst  
the dayly offryng (because of wickednes, that it  
myght cast downe the veritie to the grounde, &  
so to prospere in al thynges, that it went about.

Upon thys I harde one of the sayntes spea-  
kinge, whiche saynt sayde vnto one that asked  
hys question. Howe longe shall thys visyon of  
the dayly sacrifice and of the wastynge abho-  
minacion endure: that the Sanctuary and the  
powre shall so be troden vnder fete? And he an-  
swered hym: Vnto the eueryng and the morn-  
ynge, euen two thousande and thre hundred  
dayes: than shall the Sanctuary be desed agayn.

Nowe when I Daniel had sene thys visyon  
and sought for the vnderstanding of it: beholde

there stode before me a thyng lyke vnto a man.  
And I harde a mans voyce in the ryuer of Alai  
whych cryed, and sayde: O Gabriel, make thys  
man to vnderstande the visyon. So he came and  
stode by me. But I was afraied at hys com-  
pyng, and fell downe vpon my face.

Then sayd he vnto me: O thou sonne of ma-  
marcke well, for in the last tyme shall thys visy-  
on be fulfilled. Nowe as he was speakinge vnto  
me, I wared saynt, so that I sank downe to  
the grounde. But he toke hold vpon me, and set  
me vp agayne, sayenge. Beholde, I will shewe  
the, what shall happen in the last wyth: for in  
the tyme appoynted it shall be fulfilled.

The Ramme whych thou sawest wth the  
two hornes is the kynge of the Medes and Per-  
sians: but the goate is kynge of Greke lande: the  
greete horne that stode betwixte hys eyes, that  
is the principall kynge. But where as it brake  
and foure ocher rose vp in the steade. It signyf-  
eth, that out of thys people shall stand vp \* foure  
kynngdomes, but not so myghty as it.

After these kynngdomes, whyle vngodlynes  
is a growyng, there shall arise a kynge of an vn-  
chamefast face, whych shall be wylde in darcke  
speakinges.

He shall be myghty and stronge, but not in  
hys owne strength. He shall destroye aboue mea-  
sure, and all that he goeth aboute shall prospere  
he shall shewe the stronge and holpe people. And  
thorowe hys chastynes, falschod shall prospere  
in hys hande, his herte shall be proude, and many  
one shall be put to death in hys welthynesse. He  
shall stande vp agaynst the prync of prynces,  
\* but he shall be destroyed without hande. And  
thys visyon that is shewed vnto the, is as sure  
as the eueryng and the mornynge. \* Therefore  
wyte thou vnto thys syghte, for it shall be longe  
or it come to passe.

Upon this was I Daniel very saynt, so that  
I laye syke many dayes but when I rose vp  
I wente aboute the kynnges busynesse, and mar-  
uelled at þ visyon, neuer theles, no man knew of it

The ix. Chapter.

Daniel desired to haue that performance of God, whych  
he had promysed concerninge the returne of the people fro  
their banishment in Babilon. A true confession. Daniel  
his prayer is harde. Gabriel the angell expounder hys  
hym þ visyon of the iiii. weekes. The anoynting of Christ.  
The burning agayne of Ierusalem vnder Achemaz. The  
death of Chas.

**I**n the fyrste yere of Darlus the sone  
of Ahasuerus, \* whych was of the  
seed of the Medes, and was made  
king ouer the realme of the Caldees:  
pea, euen in hys raigne, I Daniel de-  
sired to knowe the yearly nombere out of the bo-  
kes, wherof the Lorde spake vnto \* Ieremy the  
prophete: that Ierusalem shulde lye waste. lxx.  
yeres and I turned me vnto my God the Lorde  
for to praye and make myne intercession, wth  
fastynge, sackcloth & ashes, and prayed before  
the Lorde my God, and knowleged, sayenge:

\* O Lorde, thou greete and fearfull God  
thou that kepest couenaunt and mercy wth them,  
whych loue the, and do thy commaundementes.



# The Prophecy.

**Marc. 1. d.** \* We haue sinned, we haue offended, we haue bene dysobediente and gone backe yea, we haue departed fro al thy preceptes and iudgements.

**13** We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to oure kynges & princes, to oure forfathers and to al the people of the lande. \* **Exeno. 1. d.** O Lorde, ryghteousnes belongeth vnto the, vnto vs petepneth nothyng but open shame: as it is come to passe thys daye vnto euery man of Iuda, and to them that dwell at Jerusalem. Yea, vnto all Israel, whether they be farre or nye, thowowe out al the landes. Wherein thou haste throwed them, because of the offences, that they had done agaynst the.

**C** Yea, O Lorde, vnto vs, to oure kynges, & princes, to oure forfathers, euen to vs all, \* that haue offended the, belongeth open shame. But vnto the, O Lorde our God, pertapneth merce and forgiveness. As for vs, we are gone backe fro hym and haue not obeyed the voyce of the Lord our God, to walke in hys lawes, \* **psal. cxi. a.** which he layd before vs by hys seruantes the prophetes yea, al Israel haue transgressed, and gone backe fro thy lawe, so that they haue not hearkened vnto thy voyce.

**Deu. xxiij.** Wherefore, the curse and oth \* that is wyrtten in the lawe of Moyses the seruante of God \* agaynst whom we haue offended is powred vpo vs. \* **and. 1. b. 1. c.** And he hath performed his wordes, which he spake agaynst vs, and agaynst our iudges & iudged vs to brynge vpo vs such a great plage as neuer was vnder heauen, lyke as it is now come to passe in Jerusalem. Yea, all thys plage, as it is wyrtten in the lawe of Moyses, is come vpon vs. Yet made we not our prayer before the Lorde oure God, that we myghte turne agayne from our wickednes, & to be learned in thy veritie. Therefore hath the Lord made hast, to brynge thys plage vpon vs, for the Lorde oure God is ryghteous, in all hys workes which he doth for wyse: we wolde not hearken vnto hys voyce.

**14** \* And now, O Lorde our God: that wyth a myghty hande hast brought thy people out of Egypt, to get thy selfe a name whiche remapneth this daye, we haue sinned O Lorde, & done wyckedly agaynst all thy ryghteousnes: yet let thy wrathfull displeasure be turned awaye (I beseeche the, from thy cite of Jerusalem thy holy hill. And why: for oure synnes sake, and for thy wyckednesse of oure forfathers, is Jerusalem & thy people abhorred, of all them that are about vs. Howe therefore, O oure God, heare thy prayer of thy seruante, and his intercession. O let thy face shyne ouer thy Sanctuary, that lyeth wast: for the Lordes sake.

**15** O my God, enclyne thyn eare, and hearken (at the lest for thine owne sake) open thyn eyes beholde howe we be desolate, yea, and the cite also, whiche is called after thy name: for we do not cast our prayers before thee in our owne ryghteousnesse: no, but only in thy great mercyes, O Lorde heare O forgyue Lorde, O Lorde consider, take not ouer lōge: but for thyn owne sake do it. O my God: for thy cite, and thy people is called after thy name.

As I was yet speakinge at my prayers, knowlegynge myne owne synnes, and the synnes of my people, manye so myne intercession before the Lorde my God, for the holy hill sake of my God yea, while I was yet speakinge in my prayer beholde, the man Sabriel. (\* who I had sene before in the visyon, came sypenge to me, and touched me aboute the offrynge tyme in the eueninge. He informed me, and spake vnto me. O Daniell sayd he: I am now come to make the vnderstande it. For as soone as thou beganest to make thy prayer, it was so deuysed, and therfore am I come to shewe the. And why? \* For thou arte a man greatly beloued.

Wherefore, ponde the matter wel, that thou mayest learne, to vnderstande the visyon. Ixx. weekes are determined ouer the people and ouer the holy cite that the wyckednesse maye be consumed, that thy synne maye haue an ende that the offence maye be reconciled, and to brynge in euery lastynge ryghteousnesse to fulfill the visyon & the prophetes and announce the moost holy one vnderstande thys then, and marke it well that from the tyme it shalbe concluded \* to go and re-payre Jerusalem agayne, vnto Christ or the annointed) prince there shalbe seuen weekes. The wall the stretes and wallis be buylded agayne Ixx. weekes but wyth harde troublous tyme. After these Ixx. weekes, shall Christ be slayne, and they shall haue no pleasure in him. The wall there come a people wyth the prince, & destroye the cite and the Sanctuary and hys ende shall come as the water floude. But the desolacion shall continue tyll the ende of the battell.

He shall make a stronge bonde wyth many for the space of a weake. and when the weake is halfe gone, he shall put downe the slayne and meat offrynge. \* And in the temple there shalbe an abhominable desolacio, tyll it haue destroyed all. And it is concluded, that this wastynge shall continue to the ende.

## The .x. Chapter.

There appeared vnto Daniell a man clothed in lynen whiche sheweth hym wherefore he is sent.

**D** the thyrde yere of kyng Cirus of Persia, there was shewed vnto Daniell (otherwise called Balthazer) a matter, yea, a true matter, but it is yet a longe tyme vnto it. He vnderstode the matter well and perceyued what his visyon was. At the same tyme, I Daniell moued for the space of thre weekes, so that I had no lust to eate breade: as for fleshe & wyne there came none wpythin my mouth: No, I dyd not once annoynte my selfe, tyll the whole thre weekes were out.

Elpon the .xxiiij. daye of the fyrste moneth, I was by the greete floud, called \* Tygris I lyft vp myne eyes, and looked and beholde a man clothed in lynen, whose loynes were girded wpyth fyne golde of Arabye: hys bodye was lyke the Chrysolyte stone, hys face (to lōke vpon) was lyke lychtenynge, hys eyes as the flame of fyre hys armes and fete were lyke fayre glysternynge metall, but the voyce of hys wordes was lyke the

Dan. vii. c. and. viii. a.

Dan. x. d.

Isa. xlviii. a.

Mat. xxiii. a.

Dan. vii. b. Apoc. i. c.



the voyce of a multitude.

**D**an. iii. c. 12  
\* Daniell alone sawe thys visyon, & the men that were with me, sawe it not but a great fear fulnesse fell vpon them, so that they fled awaye and hyd them selues. I was lefte there my selfe alone, and sawe thys greete visyon, so longe tyl there remayned nomoze strength wpythin me. **P**ea, I lost my coloure cleane I wasted awaye, and my strength was gone. Yet harde I þ voice of thys wordes, and as soone as I harde it, faynt nesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, whiche let me vp vpon my knees & vpon the palmes of my handes, sayenge vnto me: \* O Daniell, thou well beloued man take good hede of the wordes, that I shall saye vnto the, and stande ryghte vp, for vnto the am I nowe sente.

And when he had sayd these wordes, I fode vntrembling. Then sayd he vnto me: feare not Daniel for why: sence þ fyrst day that þ dydest set thyn hart to vnderstande, and dydest cha- sten thy selfe before thy God: thy wordes haue ben herde. And I had come vnto the, when thou begynest to speake, had not þ prince ouer þ king dome of the Perses wythstande me xii. dayes. But lo, \* Michaell one of þ chiefe prynces, came to helpe me, & I was left to continue ther wyth þ kynges of Persia. & am come to shewe the what shall happen vnto thy people in the later dayes. For it wylbe lōge yet or the visyon be fulfilled.

**D**an. ix. b. 1  
Howe when he had spoken these wordes vnto me, I caste downe my head to the groude and helde my tounge. Beholde, there touched my lyp- pes one very lyke vnto a man. Then opened I my mouth, and sayd vnto him, that fode before me, O my Lorde, my ioyntes are loosed in þ vy- syon and there is nomoz strength wpythin me. Howe may my Lordes seruante the talke wpyth a Lorde seyng there is no strengthe in me, so that I can not take my breath: vpon this there touched me agayne, one much lyke a man: and comforted me, sayenge: O thou man so well be- loued feare not be content, take a good hart vnto the, and be stronge. So when he had spoken vnto me, I recovered, and sayd: Speake on my Lorde, for thou haste refreshed me. Then sayde he: knowest thou wherfore I am come vnto the: nowe wyl I go to fyght wpyth the kyng and the prince of the Perses. As soone as I go forth, lo, the prince of Grecklande shall come. Neuerthe- lesse I wyl shewe the that thyng, that is faste noted in the scripture of truth. And as for pon- der matters, there is none that helped me in the, but Michaell your prince.

**The xi. Chapter.**

¶ A prophete of the knyghts of Persia. Of the kyngdome of Persia. Of the kyngdome of Egypt, and of the bonde ther of, and of the battell wpyth the kyngdome of Spya. Of the prynces that fye vnto the kyng of Egypt, whome Antiochus the kyng of Spya persecuteth, whiche figureth vnto the Antichrist. The prync of Antiochus.

**I**n the fyrste yere of Darius of Media I fode by hym, to comforte hym, and to strengthe hym, and nowe wyl I shewe the the truth. Beholde, there shall stande vpyt thre

kynges in Persia, but the fourth shall be farre ry cher then they all. And when he is in the cheefste power of hys ryches, he shall prouoke euery mā agaynst the realme of Grecklande. \* Then shall there arysen yet a myghty kyng, that shall rule wpyth greete dominion, and do what hym lyst. \* And as soone as hys kyngdome cometh vp, it shall be destroyed, and deuyded toward the four wyndes of heauen. They that come after hym, shall not haue suche power and dominion as he: but hys kyngdome shall be scattered, yea, euery amonge other then those. And the kyng of the south shall be myghty, then hys other prynces. And one shall be stronger then he, and shall rule hys dominion wpyth great power.

And in the ende of peaces, they shall be toynd together, and the kynges daughter of the south shall come to the kyng of þ North, for to make frendshyp, but he shall not obtayne the power of that arme, nether shall he be able to endure tho- rowe hys myght. but she, and such as broughte her (yea and he that begat her, and comforted her for hys tyme) shall be deliuered vp. Out of the braunches of her roote, there shall one stande vpyth in hys steade whiche wpyth power of armes shall go thorowe the kynges lande of the north, and handle hym accordyng to hys strength. As for they: Idols and prynces, wpyth they: costly Jewels of golde & syluer, he shall cary them awaye captiues into Egypte, and he shall raygne moze peaces then the kyng of the North. And when he is come into the kynges realme of þ South, he shall be fayne to turne agayn into his owne land. Wherfore his sones shall be displeased, & shall ga- ther together a myghty great host of people: & one of them shall come, & go thorowe lyke a wa- ter floude: then shall he retorne, & go forth wpyth despayre and boastynge vnto hys owne lande.

Then the kyng of the south shall be angrye and shall come forth to fyght agaynst the kyng of the north yea, he shall bypunge a greete mul- tude of people together, and a greete heape shall be geuen into hys hāde: these shall he cary away wpyth great pryde, for so muche as he hath caste downe so many thousandes, neuerthelesse, he shall not preuaile. For the kyng of the north shall ga- ther (of the newe, a greater heape of people then afore, and come forth, after a certayne tyme and peaces) wpyth a myghty host, and exceeding greete good.

At the same tyme there shall many stande vpyth agaynst the kyng of the south, so that the wycked chyldren of thy people also shall craue them selues: to fulfill the visyon, and then fall. So the kyng of þ north shall come to laye sege, and to take the stronge fenced cityes: And þ po- wer of them of the south shall not be able to a- byde hym, & the beste men of the people shall not be so stronge, as to resist hym. Shortly whē he cometh, he shall handle hym as he lyst, & no man shall be so hardy as to stande agaynst hym. He shall stande in the pleasaunt countre, whiche tho- rowe hym shall be destroyed: he shall set hys face wpyth all hys power to obtayne hys kyngdome, & to be lyk it. Yea, that shall he do, & gyue hym

unto



unto the daughters amonge women, to destroy hym. But he shall saye, neither shall he optayne hys purpose. After this shall he set hys face vnto the Iles & take many of them. A prince shall stoppe hym, to do hym shame, besyde the confusion that els shall come vnto hym. Thus shall he turne agayne to hys owne lande, to combe and fall, and be nomore founde: so he that came vnto hym and dyd hym violence, shall stande in hys place, and haue a pleasaunt kingdome: and after fewe dayes he shall be destroyed, and that neither in wrath, nor in battell. In hys steade there shall arise a vyle persone, not hoiden worthy of a kynge's dignitie: this shall come in peaceably, and optayne the kyngdome wryth fayre wordes. he shall fight agaynst the armes of the myghtye (and destroye them) yea, and agaynst the prince of the couenaunt.

**D** So after that he hath taken truce wryth him he shall handle dyscreetfully that he may get vnto ouercome hym wryth a small flocke: & so wryth certynnesse to get hym to the fattest place of the lande, and to deale other wyse, then ether hys fathers or grandfather dyd. For he shall destroye the thynge, that they had robbed & spoyled, yea, & all theyr substance, pryncypally thoughtes agaynst the stroge holdes, & that for a tyme. hys power & harte shall be stered vnto a great army agaynst the kyng of the south where thorow the kyng of the south shall be moued then vnto battell, wryth a greates myghtye host also. Neuertheles he shall not be able to stande, for they shall conspyre agaynst him. Yea, they that eate of his meate shall hurt him so that his host shall fall, and many be slayne downe.

**E** These two kynges shall be minded to do mischief, and talke of dyscreete at one table: but they shall not prospere, for wher the ende shall not come yet vnto the tyme appoynted \* then shall he go home agayne into hys owne lande wryth great good, and set hys harte agaynst the holpe couenaunt, he shall busye agaynst it, and then returne home. At the tyme appoynted he shall come agayne, & go towarde the south. So shall it happen other wyse then at the fyrste, yet once agayne. And wher \* the shippes wryth Italias shall come vpon hym, that he maye be smytten and turne agayne that he maye take indignacion agaynst the couenaunt of holynesse, to medle agaynst it. Yea he shall turne him, and drawe such vnto him as leaue the holy couenaunt.

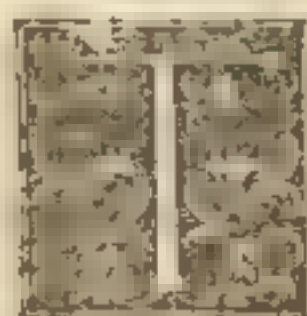
**I** He shall set myghtye men to vnbalowe the Sanctuary of strength, to put downe the dayly offering, and to set vp the abhominable desolation. And such as breake the couenaunt shall he flatter wryth fayre wordes. But the people that wyl knowe theyr God, shall haue the ouerhande and prosper. Those also that haue vnderstandinge amonge the people shall enfourme the multitude and for a longe season, they shall be persecuted wryth swerde, wryth fyre, wryth captiuitie and wryth the takinge awaye of theyr goodes. Nowe when they fall, they shall be set vp wryth a lytle helpe: but manye shall cleaue vnto them saynedlye.

Yet some of those whiche haue vnderstandinge shall be persecuted also, that they maye be tryed purified and clenched, tyl the tyme be out. for there is yet another tyme appoynted. The kyng shall do what him lyst \* he shall exalte and magnifie him selfe agaynst all that is God. Yea, he shall speake maruelous thynges agaynst the God of all goddes wherin he shall prospere, so longe tyl the wrath be fulfilled, for the conclusion is decayed already. He shall not regard the God of his fathers, but his lust shall be vpon women. Yea, he shall not care for anye God, for he shall magnifie him selfe aboue all. In his place shall he worship the myghtye stout God and the God whom his fathers knewe not, shall he honoure wryth gold and syluer, wryth precious stones and pleasaunt Jewels.

**T**hus shall he do, thorow his stronge fenced places, settinge vp his straunge God whom he confelleth and encreasing his gloire. Such as wyl receaue him, & take him for God, he shall geue them great worship & power: yea & make them lordes of the multitude, and geue them the lande wryth rewarde. In the latter tyme shall the kyng of the south strue wryth him, and the kyng of the north in lyke maner shall come agaynst him wryth charrettes, horsemen and wryth a great number of shippes. He shall come into the landes, destroy & go thorow he shall enter also into a fayre pleasaunt lande: Many cities and countreys shall decaye \* except Edom, Moab, & the best of the children of Ammon, which shall escape fro his hand. He shall stretch forth his handes vpon the countreys, & the lande of Egypt shall not escape him. For thorow his goyng in, he shall haue dominion ouer the treasures of syluer and golde, and ouer all the precious Jewels of Egypt, Libia, & Ethiopia. \* Neuertheles, the tidings out of the East & the north shall trouble him, for the which cause he shall go forth to destroy and roote out a great multitude. The tetes of his palace shall be pitched betwixt the two sees, vpon the hil of the noble Sanctuary, for he shall come to his death \* and then shall no man helpe him.

## The xlii. Chapter:

He propheseth the resurrection of the dead. The darknesse of the prophete of Daniel.



**I**n the tyme wyl come also, that the great prince \* Michael, wher he shall seth on thy peoples syde, shall arise vp, for \* there shall come a tyme of trouble, suche as neuer was, sence there began to be any people vnto that same tyme. Then shall thy people be deliuered, yea, all those that be founde wryten in the booke \* Many of them that slepe in the dust of the earth shall awake some to the euill, & some to perpetual shame and reproche \* the wylle (such as haue taught other) shall glasse, as the shynnyng of heauen & those that haue instructed the multitude vnto godlynesse, shall be as the starres, worlde wrythout ende.

And thou O Daniel, shut vp these wordes, and scale the booke tyl the laste tyme. Many shall go aboute here & there, and then shall knowledge increase

11. 2. 1. 1. 1.

Apoc. 1. 1. 1.

11. 2. 1. 1. 1.

Apoc. 1. 1. 1.

Apoc. 1. 1. 1.

Apoc. 1. 1. 1.

Apoc. 1. 1. 1.

Mat. 2. 1. 1.

Job 1. 1. 1.

Mat. 1. 1. 1.

11. 2. 1. 1. 1.



encrease. So I Daniel looked, and beholde, there stood (as it were) other two, one upon this shore of the water, the other upon ponder syde. And one of them sayd vnto hym, which was clothed in linnen, and stode about vpon the waters of the floude: howe longe shall it be to the ende of these wonderous workes?

**E** Then herde I the man with the linnen clothes, which stode about vpon the waters of y floude, when he helde vp his right and left hand vnto heauen, and swore by hym which lyueth for ever, \* that it shall tarpe for a tyme, two tymes and halfe a tyme: and when the power of y holy people is cleane scattered abroad, then shall all these thynges be fulfilled.

**D** I hearde it wel but I vnderstode it not. Then sayde I: O my Lorde, what shall happen after that? He answered: So thy wape Daniel, for these wordes shall be closed vp, and sealed, til the last tyme: and many shall be purged, cleansed and tryed (as it were with fyre.) But the vngodly shall lyue wyckedly, \* and those wycked, as many of them as they be, shall haue no vnderstanding. As for such as haue vnderstanding, they shall regarde it. And from the tyme forth that y dayly offering shall be put downe, and the abominable desolatyon set vp, there shall be a. 1270. dayes. \* I will is hym that wapteth and cometh to the. 1270. dayes. So thou thy way now till it be ended take thy rest and abyde thy lot, till the dayes haue an ende.

**The ende of the Prophecy of Daniel.**

She conceived yet agayne, and bare a doughter: And he sayd vnto hym. Call her name Lozhamah that is, not obtaining mercie. \* For I will haue no pitye vpon the house of Israel, but forget them, and put them cleane out of remembrance. \* Neuerthelesse, I will haue mercie vpon the house of Iuda, and will saue them euen thowge the Lorde theyr God. But I will not deliuer them thowge any bowe, sword, battayle, horses, and horsemen.

Now when she had waped Lozhamah, she conceived agayne, and bare a sonne. Then sayd he. call his name Loamp. For why? ye are not my people: therefore will I not be your God. and though the nombre of the chyldren of Israel be as the lande of the see, whiche can neyther be measured nor tolde: yet in the place where it is sayd vnto them, \* ye be not my people: eue there shall it be thus reported of them \* they be y chyldren of the luyng God. \* Then shall y chyldren of Iuda, and the chyldren of Israel, be gathered together agayne, and chosse them selues one hed, and then departe out of the land. for great shall be the daye of Israel.

**The. ii. Chapter.**

**The people is called to repentance.**

**I** El your brethren, that they are my people and your sisters, that they haue obtained mercie. As for your mother ye shall chide with her, and reprove her, \* for she is not my wyfe, neither am I her husband: onles she put away her whoredome out of my syght, & her aduouty from her breasts. If no, I shall strip her naked, and set her \* euen as she came into the worlde: yea, I shall laye her waste, and make her lyke a wyldecnes, and slaye her for thyrs. I shall haue no pitye also vpon her chyldren: \* for they be the chyldren of fornicacyon.

Thy mother hath broken her wedlock, and she that bare them \* is come to confusyon. For she sayde. I will go after my louers that gyue me my water and my bread, my woll and flaxe, myne oyle and my dyrnye. But I will hedge her waye with thornes, and stoppe it, that she shall not fynd her fore steppes, and though she runne after her louers, yet shall she not gette them: she shall seeke them, but not fynde them. \* Then shall she saye. wel, I will go turne agayne to my first husbände. for at that tyme was I better at ease then now. But this wold she not knowe where as I yet gaue her corne, wyne, oyle, syluer, and golde, \* whiche she hath hanged vpon Baal.

Wherefore now will I take my corne and wyne agayne in theyr season, and set agayne my woll and my flaxe which I gaue her to coner her shame. \* And now will I discover her folpshenes euen in the syght of her louers, and no man shall deliuer her out of myne handes. Moreover, I will take awaye all her myrrour \* her holy dayes her newe moones, her Sabbothes, and al her solemne feastes: I will destroye her vyneyardes and figtrees, though she sayth. lo, here at my rewardest that my louers haue gyuen me. I will make

## The booke of the

Prophete Deas.

The fyrste Chapter.

**The tyme wherein Deas prophesied. Deas y takege an hart to his wyfe, & signified the poeple of the people The destruction of the offsprings of Iehu and of the Israelites, in prophesied.**

**I** This is the worde of the Lorde that came vnto Deas the sonne of Neery \* in the dayes of Deas Joathan, Ahas, and Iezekias kynges of Iuda, and in the tyme of Ieroboam the sonne of Joas kyng of Israel. First when the Lorde spake vnto Deas, he sayd vnto hym. \* So thy way, take an hart lotte to thy wyfe, and gette chyldren by her, for the land hath committed great whordom against the Lord. So he went & toke Gomert, the doughter of Deblaim, which conceived and brought forth a son. And the Lord sayd vnto hym call his name Jezrael, for \* I will shortly auenge the bloud of Jezrael vpon the house of Iehu. \* I will bringe the kyngdome of the house of Israel to an ende. Then will I breake the bow of Jezrael in the valley of Jezrael.



# The prophete.

make it a wood, and wilde beastes shall eat it  
 bp I wyl punyſh her alſo for ſ dayes of Baal  
 \* wherein ſhe cenſed hym deckyng him with her  
 earpynges and chapnes, when ſhe folowed her lo  
 uers, and forgot me. ſayth the lorde.

**U**herfoze beholde, I wyl call her agayne,  
 bypnyng her into a wilderneſſe & ſpeake frendly vn  
 to her: there wyl I geue her her byncardes a  
 gayne. pea, and the \* valleye of Achor alſo, to  
 be to her hope and comfort. Then ſhal ſhe ſpyng  
 there \* as in the tyme of her yowth, and: lyke as  
 in the daye when ſhe came out of the lande of E  
 gypt. Then, ſayth the Lorde, ſhe ſhall ſape vnto  
 me, O my huſbande, and ſhall call me nomore  
 Baal. for I wyl take awaye thoſe names of  
 Baal from her mouth pea, ſhe ſhal neuer reme  
 ber theſe names any more. \* The wyl I make  
 a couenaunt with them, with the wilde beaſtes  
 with the foules of ſ ayre, and with euery thyng  
 that crepeth vpon the earth.

\* As for bowe ſwerde and battayle, I wyl  
 deſtrope ſuche oute of the lande, and wyl make  
 them to ſleepe ſafely. \* Thus wyl I marp the vn  
 to myne owne ſelfe for euermore: pea eue to my  
 ſelfe wyl I marp the in ryghtouſneſſe, in equite  
 in lounge kyndneſſe and mercey. In ſayth alſo  
 wyl I marp the vnto my ſelfe, and thou ſhalt  
 knowe the Lorde. At the ſame tyme wyl I be to  
 my ſelfe frendly and gracious vnto the heuens,  
 ſayth the Lorde and the heuens ſhal helpe the  
 earth, and the earth ſhal helpe the corne, wyne  
 and oyle, and they ſhall helpe Iſrael. \* I wyl  
 ſowe them vpon earth, for a ſede to myne owne  
 ſelfe: and wyl haue mercey vpon her, that was  
 without mercey. And to them whiche were not  
 my people, I wyl ſape thou art my people, and  
 he ſhall ſape thou art my God.

## The.iii. Chapter.

A ſonnet of God toward the people.

**W**hen ſayde the Lorde to me \* Go yet  
 thy waye and wo an aduoutrous  
 woman, whome thy neyghboure lo  
 ueth, as the Lorde doeth the chyld  
 ren of Iſrael. howbeit, they haue  
 rel, ate to ſtraunge goddes, \* and loue ſ wyne  
 cannes. So I gate her for ſyſtene ſyluer ſpynges  
 and for an homer and an halfe of barley, & ſayde  
 vnto her: Thou ſhalte abyde wpyth me a longe  
 ſeaſon, but ſe that thou playeſt not the harlot, &  
 loke thou medle with none other man, and then  
 wyl I kepe my ſelfe for the.

\* Thus the chyldren of Iſrael ſhal ſpe a great  
 while without kyng and prynce, without offe  
 ring and aulter, without preſte and reuelacion  
 But afterwarde ſhall the chyldren of Iſrael co  
 uert, and ſeke the Lord theſe God, and \* Dauid  
 theſe kyng and in ſ latter dayes they ſhal wor  
 ſhypp the Lorde, and his lounge kyndneſſe.

## The.iii. Chapter.

A complaynt agaynſt the people and the  
 preaſtes of Iſrael.

**H**ear the worde of the Lorde, O ye  
 chyldren of Iſrael. For ſ Lord muſt  
 punyſh them ſ dwel in the laide. And  
 whye there is no trueth, there is no  
 mercey, there is no knowledge of god

in the lande: but ſwearyng, lypng, manſlaugh  
 ter, thefte and aduoutry haue gotten the vpper  
 hande: and one gyltynelle foloweth another.  
 Therefore ſhall the lande be in a miſerable caſe, &  
 all they that dwell therein ſhall be rooted oute.  
 The beaſtes in the felde, the foules in the ayre,  
 and the ſpythes in the ſee ſhall dye: Yet is there  
 none that wyl chaſten noz reprove an other. For  
 \* thy people rebuketh the preaſtes, which ſhuld  
 reſourme other men.

Therefore ſtombleſt thou in the daye tyme, &  
 the prophet with the in the nyght. I wyl bypnyng  
 thy mother to ſcylence: and whye \* my people pe  
 ryſh, bycauſe they haue no knowledge. Seynge  
 then that ſ haſt reſuſed vnderſtandynge, ther  
 fore wyl I reſuſe the alſo. ſo that thou ſhalt no  
 more be my preſt. And for ſo much as thou haſt  
 forgotten the lawe of thy God, I wyl alſo for  
 get thy chyldren. The more they increaſed in ſ  
 multrytude, the more they ſpynned agaynſt me,  
 therefore wyl I chaunge theyre honoure in to  
 ſhame. \* They cate vp the ſpynnes of my people  
 and courage them in theyre wyckednes. \* Thus  
 the preaſte is become lyke the people. Therefore  
 I wyl punyſhe them for theyre wycked wayes,  
 and rewarde them accordynge to theyre owne p  
 imaginacyons. \* They ſhall ate, and not haue  
 ynough. They haue vſed whozdomme, therefore  
 ſhall they not proſpere: and whye they haue for  
 ſaken the Lorde, and not regarded hym.

Whozdomme, wyne, and dronkenneſſe taketh  
 the heart awaye. \* My people aſke counſayle at  
 theyre ſtookes, theyre ſtaffe muſt tell them. For a  
 whozphym pnd hath deceyued them ſo that they  
 commit fornicacion agaynſt their God. \* They  
 make ſacrifyces vpon the hye mountaynes, and  
 burne theyre incenſe vpon the hylls: pea among  
 the okes, groues, and buſhes, for there are good  
 ſhadowes. Therefore your daughters are becom  
 harlottes, and your ſpouſes haue broken theyre  
 wedlok I wyl not punyſh your daughters for  
 beynge deſpoyled, and your bypdes ſ became who  
 res: \* ſeynge ſ fatherg them ſelues haue medled  
 with harlots, and offered vnthyſtes. but ſ peo  
 ple that wyl not vnderſtand, muſt be punyſhed.

Though thou Iſrael arte diſpoſed to playe  
 the harlot, yet ſhuldeſt not thou haue offended,  
 O Iuda: thou ſhouldeſt not haue runned vnto  
 Gilgal, \* noz haue gone vp to Bethauem: noz  
 haue ſwozne, the Lorde ſpuech. For Iſrael is  
 gone backe lyke a wanton cow. The Lord ther  
 fore ſhal make her fede as the lambe that goeth  
 aſtrape. And where as Ephraim is become par  
 taker of ydols: well, let hym go, theyre dronken  
 neſſe hath put them back, and brought them to  
 whozdomme. Theyre rulers loue rewarde, bypnyng  
 ſaye they to theyre owne ſhame. I wynde ſhal  
 take holde of theyre fetters: and they ſhal be con  
 founded in theyre offrynges.

## The.v. Chapter.

A ſonnet for preaſtes and rulers of Iſrael.

**R**e preaſtes, heare thys, take hede, O  
 thou houſhold of Iſrael: gyue eare, O  
 thou kynglye houſe, for it were your e  
 part to ſe iudgement done. but you are  
 become



become a snare vnto Mizpah, and a spread net vnto the mount of Thabor. They shall sacrifice by heapes: and turne farre from the Lorde, and I haue bene a rebuker of them al. \* I know Ephraim well ynough, and Israel is not hidde from me, for Ephraim is now become an harlot, and Israel is despised. They are not minded to turne vnto the Lord, for they haue an whorish harte, so that they can not knowe the Lorde.

\* But the pryde of Israel wyl be rewarded hym in his face: yea bothe Israel and Ephraim shall fall for theyr wyckednesse, and Juda with them also. \* They shall come with theyr shepe & bullockes to seke the Lorde, but they shall not fynde hym, for he is gone from them. As for the Lorde, they haue refused hym, and broughte by bastarde chyldren: a moneth therfore shall dehouse them with theyr porcyons. Blowe with the shawmes at Gibeon, and with y trompet in Ramah, crye out at Bethanien vpon the ponde- syde of Ben Iann. In the tyme of y plage shall Ephraim be layde waste, therfore dyd I sayth- fully warne the trybes of Israel. Yet are y prin- ces of Juda become lyke them: that remoue the lande markes: Therfore wyl I poure oute my wrath vpon them lyke water. Ephraim is op- pressed, & can haue no rpyght of the law: for why they folowed the doctrynes of vngodlye men. Therfore wyl I be vnto Ephraim as a moth, and to the house of Juda a caterpyller.

When Ephraim sawe his specknes and Juda his discafe. \* Ephraim went vnto Asur, & sente vnto kynge Jareb: yet coude not he helpe you, nor ease you of your payne: I am vnto Ephra- im as a lyon, and as a lyons whelp to the house of Juda. Euen I wyl spoyle them, and goo my waye. I wyl take them wyth me, and no man shall rescue them. I wyl go, and retourne to my place, tyll they knowledg that they haue syn- ned, and seke me.

The vi. Chapter.

Of Asur, upon causeth a man to turne to God. The wyckednesse of the preachers.



As theyr aduersyte, they shall earlie seke me, and saye: come, let vs turne agayne to the Lorde. \* for he hath smytten vs, and he shall heale vs: he hath wounded vs, and he shall bynd vs by agayne after two dayes shall he quyen vs, in the thyrde daye shall raise vs vp, so that we shall lue in his syghte. Then shall we daue vnderstandyng, and endeuor our selues to know the Lorde. he shall go forth as the sprynge of the dawe, and come vnto vs: as the euening and moonyng rayne vpon the earthe.

O Ephraim, what shall I do vnto the? O Juda, how shall I entreat the? seing your loue is lyke a moonyng cloude, and lyke a dewe that goth early awaye. Therfore haue I cut downe the prophetes, & let them be slayne for my wo: des sake so that thy punishment shall come to lyght. \* For I haue pleasur in louyng kynednes, and not in offeryng yea in y knowledge of God more then in burnt sacrifice: But euen lyke as Adam dyd, so haue they broken my couenaunt

and set me at nought. Silad is a cite of wycked doers of malicious people, and bloude shed- ders. And as they are armed, wayte for hym that passeth by the waye. Suche is the counsaile of y priestes, which with oute a grede counsaile, mur- der cruellelye suche as kepe the waye yea, they darre do all vnspeakable myschefe. I haue yll thynge haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is de- fyled yea, and thou Juda kepest an harlotte for thy selfe, when I retorne the captiuitie of my people.

The vii. Chapter.

Of the byres and wantonnes of the people.

When I undertake to make Israel hole then the vngodlynes of Ephraim and the wyckednesse of Samaria, cometh to lyght: then go they aboute with lyces therfore the thefe robbers wythin: without the spoyler destroyeth. They consydre not in theyr hartes, that I remembre all theyr wyckednesse. Nowe theyr owne mynchions haue be set them, whiche I se well ynough. \* They make the kynge and the dynners, to haue plea- sure in theyr wyckednesse, as a lyce. All these be in aduoucyte, as it were an ouen that the baker heateth when he hath left kneading, tyll ydowe be leached. Euen so goth this daye with oute kynge and dynners, for they begyn to be wood drunken thow we wyne, they vse familiarite with suche as deceyue them. They with the ymaginacion of theyr hart are lyke an ouen, there slepe is all the nyght lyke the slepe of a baker, in the moonyng is he as hote as the flame of fyre: they are all together as hote as an ouen.

They haue deuoured their owne Judges all theyr kynge are fallen, yet is there none of the that calleth vpon me. Therfore must Ephraim be mist amonge y heaten. Ephraim is become lyke a cake that no man turneth. Strangers haue deuoured his strength: yet, he regardeth it not. He wareth full of graue heeres, yet wyl he not know it. \* and the pryde of Israel is cast downe before theyr face, yet wyl they not turne to the Lorde theyr God, nor seke hym for all this.

Ephraim is lyke a dowe y begyled, and hath no hart. \* Now call they vpon the Egyptians now go they to the Assyrians but while they be going here & there, I wyl spread my net ouer the, and drawe them downe as the fowles of y ayre: and accorde yng as they haue bene warned, so wyl I punysh them. \* No be vnto the, for they haue forsaken me. They must be destroyed, for they haue set me at nought. \* I am he that rede- med them, and yet they dissemble with me. \* They call not vpon me with theyr hartes, but lye pou- lyng vpon theyr beddes. Where as they come together, it is but for meate and drynke, and me they wyl not obeye: I haue taughte them, and defended theyr acme: yet do they ymagine my chafe agaynst me. They turne them selues, but not to the moost hyest, and are become as a bro- ken bowe. Theyr dynners shall be slayne with y sword, for the malice of theyr tonges, suche sco- res shall they haue in the lande of Egypt.

The



## The vii. Chapter.

The destruction of Iuda and Israel, because of their idolatry.

**E**t the horne to thy mouth, and blowe swiftly, as an Eagle: shall the enemy come agaynst the house of the Lord: for they haue broken my \* couenaunt, and transgressed my lawe. Israel shoulde haue sayde vnto me thou art my God, we knowe the but he hath refused the thyng that is good, therfore shall the enemy folow vpon hym. \* They haue ordeyned kynge, but not thowme they haue made prynces, and I must not knowe of it. \* Of theyr syluer and golde haue they made the ymages, to byngne them selues to destruction. \* Thy calfe, O Samaria, shall be taken awaye, for my wrathfull indignacion is gone forth agaynst the. how longe wyl it be, or they can be censed. For the calfe came from Israel, the workman made it, therfore can it be no god but euen in peces shall the calfe of Samaria be broken. They haue sowed wynde, therfore shall they reape a storme.

Theyr sede shall beare no corne, there shall no meale be made of theyr increase: though they reape, yet shall straungers deuoure it vp. Israel shall perishe, the Gentyles shall increate hym as a foule vessel. Spys they went vnto the Assyrians, they are become lyke a wyldc Ass in the deserte.

\* Ephraim geth rewardes to get louers, though they byze them amonge the hethen, yet now wyl I gather them vp. They shall begyn to be werped wth the burthen of kynge and prynces. Ephraim hath made many altars to do wyckednesse, his altars (I saye:) he had to his synne. Though I shewe them my lawe neuer so moch, they count it but straunge doctrine. Where as they do sacrifice, offering the fleshe, and eatyng it, the Lord wyl haue no pleasure therein: but wyl remembre theyr wyckednesse, and punishe theyr synnes. \* Israel turneth agayn into Egypt they haue forgotten hym that made them, they buyld fayre palaces, and Iuda maketh many stronge cityes: \* therfore wyl I sende a fyre into theyr cityes, and it shall consume theyr palaces.

## The ix. Chapter.

Of the hunger and captiuitie of Israel.

**N**ot thou triumphe, O Israel, make no boasting ouer ioyous thynges as do the heathen: for thou hast commytted aduouty agaynst thy God: wherfore rewardes hast thou loued, more then all the corne floozes.

\* Therfore shall they nomore enioye the corne floozes and wyne presses, and theyr sweete wyne shall faile them. They wyl not dwell in the Lordes lande: \* but Ephraim turneth agayne into Egypt, and eateth vncleane thynges amonge the Assyrians. They poure out no wyne for a drinke offering vnto the Lord, neither geue they hym theyr sayne offerings but they be vnto them as mourners meates, wherein all they that ate them are despyled. For the bread that

they haue such lust vnto, shall not come into the house of the Lord. What wyl ye do then in the solempne dayes, and in the feast of the Lord? Lo they shall get them away for the destruction. Egypt shall receyue them, & Asshe shall bury them.

The nettles shall ouergrowe theyr pleasant goodes, and burrees shall be in theyr tabernacles. Bewe sure (O Israel) the tyme of visitacion is come, the dayes of recompensyng are at hande: And then shall Israel know, that they were deceyved by a prophet foolyshe and mad, in a transye, for the multitude of thyne iniquitye, God shall multiplye enemies agaynst the Ephraim hath made hym selfe a watchman of my God a prophet that is become a snare to do hurt in euery strete, and abhominacion in the house of bys God. They be gone to far, and haue destroyed them selues, lyke as they did afore tyme \* at Sa baa: \* therfore theyr wyckednesse shall be remembred, and theyr synnes punished.

I found Israel lyke grapes in the wyldernes and sawe theyr fathers as the spytt \* spygges in the toppe of the spygge tree. \* But they are gone to Baal Peor, and runne awaye from me to that shameful ydoll, and are become as abhominable as theyr louers. Ephraim sheweth lyke a byrde, so shall theyr glozpe also: Inlomuch that they shall neyther beget, conceiue, nor beare chyldre. And though they byngne vp anye, yet wyl I make them chyldles amonge men. Yea, who shall come to them, when I departe from them. \* Ephraim (as me thynke) is planted in welthyngnesse, lyke as Tyus: but now we must the byngne her owne chyldren forth to the mans fear.

O Lord thou shalt geue them: what shalt thou geue them: geue them an vnfruteful wybe and dyce bycastes. All their wyckednes is done at Gilgal, there do I abhor them. For the vngreatousnesse of theyr owne inuencions: I wyl byrue them oute of my house. I wyl lone them nomore, for all theyr prynces are vnfaithfull. Ephraim is hewen downe, theyr roote is dried vp, so that they shall byngne nomore frute: yea, and though they byngne forth anye, yet wyl I slaye euen the best beloued frute of theyr bodye. My God shall caste them awaye, for they haue not bene obedyent vnto hym: therfore shall they go astraye amonge the heathen.

## The x. Chapter.

Agaynst Israel and the ydolles.

**I**rael was a goodly, \* blye, but he hath brought forth vnprofytable frute: yea, the more frute he had, the more altars he made: the more good I byd to their lade the more trendshyp sheweth they to theyr ymages. Their heart is deuided, therfore wyl they be destroyed. The Lord shall breake downe theyr ymages, he shall destroye theyr altars. Then shall they saye: we haue no kynge, for why? we haue not feared the Lord. And what shall then the kynge do to vs? They comynne together, and sweare vayne othes. they be confederat together, therfore groweth their punishment as fwydes in the floozes of the lade.

They



**W** They that dwell in Samaria have worshipped the calf of Bethanien therefore shall the people mourne ouer them. Yea, and the prestes also that in theyr welthynesse reioyced wpyth them: and whyt it shall passe awaye from them.

It shall be brought to the Assirpan, for a present vnto kynge Iarob. Ephraim that receyueful punishment. Israel shall be confounded for his owne ymaginacions. Samaria with his kynge shall banyshe awaye as the scowme in the water.

The hye palaces of Iuen where Israel do lanne shall be caste downe: theylles and thornes shall growe vpon theyr alters. \* Then shall they say to the mountaynes: couer vs, and to the hylles, fall vpon vs.

Exod. xlii. c.  
Apoc. vi. c.

**E** Israel, thou hast sinned as \* Gabaab dore afoze tyme where they remayned shoulde not y battayle then come vpon y wycked chyldezen as well as vpon the Sabaonites: I wyl chasten them, euen after myne owne desyre: the people shall be gathered together ouer them, when I punish them for theyr great wyckednesse. Ephraim was vntome, as a come that is bled to go to plowe, therefore I loued hym, and fell vpon his sayre necke: I droue Ephraim, Iuda plowed, & Jacob played the husbanded man. Howe vnto e pyghtousnesse, and reape the frutes of welldoing plowe vpon your frend lande, for it is tyme to seke the Lorde, tpyl he come and rapne rightousnesse vpon you. But you haue plowed vngodlynesse, ye haue reaped iniquitie, you haue eaten y frute of lyes. Scynge thou puttest thy confydence in thyne owne wayes, and lenest to the multitude of thy woorthyes: there shall growe a sedicion amonge thy people. All thy stronge cityes shall be layde waste, euen as Salinana was destroyed with his familyers thozow hym that was auenged of Arbel, in the daye of battayle, where the mother perished with her chyldezen. Eue so shall it go with you (O Bethel) because of poure malicious wyckednes. Lye as the morning goth awaye, so shall the kynge of Israel passe.

**O** The. xi. Chapter.  
Agaynst the bakynesse of Israel.

Agaynst the bakynesse of Israel.

**W**hen Israel was ponge I loued him \* and called my sonne out of y lande of Egypte. But the more they were called, the more they went backe: of fryng vnto ydols of Baal, and censyng ymagines. I learned Ephraim to go, & bare them in myne armes, but they regarded not me that wolde haue helped them. I led them wpyth cordes of frendshyp, and wpyth bandes of loue. I was euen he that layd the poke vpon theyr neckes. \* I gaue them fodder my selfe, & they shuld not go agayne into Egypte. And now is Assur theyr kynge: for they wolde not turne vnto me. Therefore shall the swerde begyn in theyr cityes the floze that they haue layde vp, shall be destroyed and eaten: and that bycause of theyr owne ymaginacions: and my people shall stande in a doubt whpyther to turne them, for when the prophets called them to the most hyest, not one yet wolde geue hym his gloze.

Exod. xli. b.  
and. vi. b.  
Gen. xli. c.  
Isa. xlii. b.  
Isa. xlii. c.  
Isa. xlii. d.

Exod. xli. b.

**W**hat greates thynges haue I geuenthe, &

Ephraim: howe saythfully haue I defended the O Israel: haue I dealt with the as with \* Adama: D: haue I entreated the lyke Seboim: Rompy here is other wyle mynded. Yea, my mercye is to facuent: therefore haue I not turned me to destroye Ephraim in my wrathful dyspleasure. For I am God and no man, I am euen that holpy one in the myddest of the, though I came not within the cite.

Gen. xli. b.  
Deu. xlii. b.

The Lorde rosethlyke a lyon, that they may folow hym. yea, \* as a lyon roseth he, that they may be a frapde lyke the chyldezen of the see, that they maye be scattered awaye from Egypte, as men scatter byrdes: and frapde awaye (as dones vnto be) from the Assirians lande, and that bycause I wolde haue them tary at home, sayeth the Lorde. But Ephraim goeth about me with lyes, and the house of Israel dyssembleth. Only Iuda holdeth hym with God, and with the true holpy thynges.

Exod. xli. b.  
Apoc. vi. c.

The. xii. Chapter.

Agaynst the bakynesse of the people.

**E**phraim is fed with apye, and foloweth after the eastwind he is euer increasynge lyes and destruction. They be confederate wpyth the Assirian, \* Theyr ople is carped into Egypte. The Lorde hath a court to holde wpyth Iuda, and wyl punish the Jacob. After theyre owne wayes, and accordynge to theyre owne inuencions, shall be recyence them. \* He took his brother by the heile, when he was yet in his mothers wombe: and in his strength he wrestled with God. He \* stroue wpyth the Angell, and gat the victory: so that he playde and despyred hym. \* he sounde hym at Bethel, and there he talketh wpyth vs.

Exod. xli. b.  
Deu. xlii. b.

Gen. xli. b.

Gen. xli. b.

Gen. xli. b.

**Y**ea, the Lord God of hostes, euen the Lord hym selfe remembred hym. Then conue to thy God, kepe mercye and equitye, and hope still in thy God. But thou art lyke the marchant, that hath a false warght in his hand, he hath a pleasure to occupye & troccon. Ephraim thynketh thus: \* Tuith, I am ryche, I haue good ynough: in all my workes shall not one fault be founde, that I haue offended. Yet am I the Lorde thy God, euen as when I brought the out of y land of Egypte, and sette the in thy tentes, and as in the hye feastes.

Gen. xli. b.

Apoc. vi. c.

I haue spoken thozow the prophetes, and shewed dyuerse visyons, and declared my selfe by the ministracion of the Prophetes. But at Gilgal they haue slayne oxen, as many heapes of stones as they had in theyr lande: forowes, so many altars haue they made. \* Jacob fled into the lande of Syria and Israel secured for a wyfe, and for a wyfe he kepte shepe.

Gen. xli. b.

Gen. xli. b.

By a prophet the Lord broughte them out of Egypte, and by a prophet he rescued them. But Ephraim hath prouoked him to displeasure thozow his abhominacions, therefore shall his bloud be poured vpon hym selfe, and the Lord his god shall rewarde hym his blasphemies.

The. xiii. Chapter.

The



# The propheeye.

The abhominacion of Israel.

**I**



Isa. xlii. a  
Isa. xlii. b  
Isa. xlii. c  
Isa. xlii. d

When Ephraim spake, the heathen troubled: and he was exalted among the Israelites, but he is gone backe to aall therefore must be dye. And now they synne more and more: of the silver they make them molten ymages, after the ymaginacions of theirowne brabus, that is to say ydols and yet all is nothing, but the worke of the craftesman. Notwithstanding, they preache of the same to such as ther sacrificeth: whoso wyl kysse the calves, offereth perfectly. Therefore they shal be as the moynynge cloude, and as the dewe that early passeth awaye, and lyke as duste that the wynde wynde taketh awaye from the flore, and as the smoke that goeth out of the chymney.

Exod. xx. a

Isa. xlii. b

Isa. xlii. c

\* I am the Lorde God, whiche brought the out of the lande of Egypte: that thou shouldest knowe no God but me only, and that thou shouldest have no saupour but onely me. I take displegent hede of the in the wyldernesse, that dye lande. But when they were well fedde, and had ynough, they waxed proude, & forgot me. Therefore wyl I be vnto them as a lyon, and as a leopard in the wayes to the Assyrians. I wyl come vpon them, as a she beate that is robbed of her whelpes, and I wyl breake the stubburne hart of theirowne. There wyl I deuoure them as a lyon preys, the wyld beasts shal teare them.

Job. xli. a

Isa. xlii. d

\* O Israel, thyne iniquyte hath destroyed the but in me onely is thy helpe. Where are thy kyngeges now, that shuld helpe the in all thy caryes? Yea, and thy Judges, of whome thou saydest: Give me a kynge and princes: (well) I gaue the a kynge in my wrath, and in my displeasure wyl I take hym from the agayne. The wycked rellie of Ephraim is bounde toggyther, and his synne lyeth hyd. Therefore shall sorowes come vpon hym, as vpon a woman that traunyleth. An vndiscrete sonne is he, for he consydreth not that he shoulde not haue bene hable to haue endured in the tyme of his byrthe, had not I defended hym from the graue, and deliuered hym from deathe.

Isa. xlii. e

Isa. xlii. f

\* O death, I wyl be thy death. O hel, I wyl be thy styng: yet can I se no comforte, for when he is now the goodlyest among the brethren, & cast wynde (even the wynde of the Lorde) shal come downe from the wyldernesse: and dye vpon his condytes, and drynke vpon his welles he shal spoyle the treasure of all pleasaunt beestels.

As for Samaria, they shalbe layde waste, and why they are disobeyent vnto theirowne God. They shal prey with the swerde: theirowne chyldren shalbe slayne, and theirowne women great with chyldre shalbe rpyte vpon.

## The xiiii Chapter.

The destruction of Samaria.

**I**



Isa. xlii. g  
Isa. xlii. h  
Isa. xlii. i  
Isa. xlii. j

Israel, turne the nowe vnto the Lorde thy God: for thou hast taken a greate fall thowowe thy wyckednesse. Take these wordes wyth you when ye turne to the Lorde, and sape vnto hym: O forgyue vs all our synnes, receyue vs graciously, and then wyl we offer the bullockes of our lippes vnto

the: I shal be nomore oure helper, neyther wyl we ryde vpon horses any more. As for the workes of our handes, we wyl nomore cal vpon them: for it is thou that art our God: thou shouldest enen mercy vnto the fatherlesse.

O (ye they wolde do thes) I shoulde heale theirowne sores: yea with all my harte wolde I loue them: so that my wrath shoulde cleane be turned awaye from them. Yea, I wolde be vnto Israel as the dewe, and he shoulde growe as the lylle and his roote shoulde breake oute as Libanus. His braunches shoulde spreade oute abrode, and be as fayre as the olyue tree, and smell as Libanus. They that dwell vnder his shadowe shuld come agayne, and growe vpon as the corne: and floyste as the vyne. He shoulde haue as good a name as the wyne of Libanus.

O Ephraim, what haue I to do with ydols any more? I wyl graciously heare hym, and leade hym forth. I wyl be vnto the as a grene fyre tree vpon me shalte thou fynde thy frute.

\* Whoso is wyse shal vnderstande this: and he that is ryght enstruct, wyl regarde it: for the wayes of the Lorde are ryghteous, such

as he godly wyl walke in them.

As for the wycked, they wyl stumbe therein.

The ende of the Propheeye of Joel.

## The booke of the Propheete Joel.

The fyrste Chapter.

The propheete agaynst the Jews. He exhorteth the people to praye and fastinge for the pestilence that was come vpon them at that tyme.



This is the worde of the Lorde that came vnto Joel the sonne of Phatuel. Heare, O ye elders: yndure thes well, all ye that dwell in the lande: For euer there hapened suche a thyng in poure dayes, or in the dayes of your fathers. Tell your chyldren of it, and let them shew it vnto theirowne chyldren, and so they to certifie your posteritye thereof. Loke what the caterpyller hath left, that hath the greshopper eaten vpon: what the greshopper left that hath the locust eaten vpon and what the locust hath left, that hath the blastynge consumed.

Take vpon ye dyonardes & wepe: moune at ye wyne suppers, because of your sweet wyne: for it shalbe taken awaye from your mouth. Yea a myghty and an innumerable people shal come vpon into my lande: these haue teeth lyke the teeth of lyons, & chaw bones lyke the lionesses. They shal make my vyneyardes waste, they shal pyl of the barkes of my fygetrees, stryppen bare, cast them awaye, & make the braunches whyte.

Make thy mane as a virgin doth that gyrdeth her selfe wyth sacke, because of her byde-gone. For the meate and drynke offryng shalbe taken



¶ Taken awaye from the house of the Lorde, and the prestes the Lordes mynsters shall mourne. The felde shall be wasted, the lande shall be in a myserable case: for the corne shall be destroyed, & swete wyne shall come to confusyon, and & oyle utterly desolate. The husbandmen and & wyne gardeners shall loke piteously, and make lamentacion for the wheate, wyne, and barley, and because the harvest upon the felde is so cleene destroyed. The grape gatherers shall make great mone, when the vyneyards and figgtrees be so utterly wasted. Yea all the pomgranates, palm trees, apple trees, and other trees of & felde shall wyther awaye. Thus the mery chere of the chyl dren of men shall come to confusyon.

¶ Gyrde you, and make your mone, O ye prestes, mourne ye mynsters of the altar: go your waye in, and slepe in sackcloth, O ye officers of my God: for the meate and drynk offering shall be taken awaye from the house of your God. Proclapine a fastyng, call the congregacyon, gather the elders, \* and all the inhabytours of the lande together into the house of the Lorde your God, and crye vnto the Lord: alas, alas for this dape. And why the dape of the Lorde is at hand, and cometh as a destroyer from the almyghtye. Shall not the meates be taken awaye before our eyes, the myrrh also and ioye from the house of our God? The scde shall perishe in the ground, the garners shall be waste, the fozes shall be broken downe, for the corne shall be destroyed. What a syghyng make the kyne: the bullockes are in verpe euell lyknyng, because they haue no pasture: and the shepe are scampeth awaye.

¶ Lorde, to the wyl I crye: for the fyre hath consumed the goodly pastures of the wilderness and the flambe hath burnt vp al the trees of the felde. Yea, the wilde beastes crye also vnto the for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wylde nesse.

The.ii. Chapter.

¶ The propheteth the commynge and trectys of theyr raimys. An exhortacyon to moue them to conuerse.

¶ Lowe out a trompet in Syon, and crye vpon my holpe hyl, that all suche as dwell in the lande, shall tremble at it: \* for the dape of the Lorde cometh, and is harde at hande. a darke dape, a glomyng dape, a cloude dape: yea and as a stormy dape, lyke as the moynyng spredeth out vpon & hylles. Namely, a great and myghtye people. suche as haue not bene sence the begynnyng, neyther shall be after them for evermoze. Before him shall be a consumyng fyre, and behynde hym a burnyng flamme. The lande shall be as a garden of pleasure before hym: but behynde hym shall it be a verpe waste wylde nesse, and there is no man that shall escape him. They are to loke vpon lyke barbed horses, and runne lyke horsmen. They shalpe vp vpon the hylles as it were the sound of charettes: as the flamme of fyre that consumeth the strawe, and as a myghtye people redy to the battayle.

¶ The folke shall be asfayde of hym, all faces shall be as blacke as a pottre. They shall run lyke

gyauntes, and leape ouer the walles lyke men of warre. Every man in his going shall kepe his arape, and not go out of his path. There shall not one dysure an other, but each shall kepe his owne way. They shall breake in at the wyndowes, and not be hurte. They shall come into the cite, and runne vpon the walles. They shall clyme vp vpon the houses, and shalpe in at the wyndowes lyke a thefe. The earth shall quake before him: yea the heuens shall be moued. \* The Sunne and the moone shall be darkened, and the starrs shall withdrawe theyr shyne. The Lord shall shewe his veyce before his hooste, for his hoost is greace, stronge and myghtye, to fulfill his commaundement. This is that great and maruapulous fearful dape of the Lorde. \* And who is able to abyde it?

¶ Now therfore sayth the Lorde: \* Turne you vnto me with all your hartes, with fastyng, wepyng and mournyng: rent your hartes and not your clothes. Turne you vnto the Lorde your God, \* for he is gracys and mercyfull, longe suffryng, and of great compassyon and ready to pardon wyckednesse. Then no doubte he also shall turne, and forgve, & after his chastenynge he shall let your encrease remayne for meate and drynk offeringes vnto the Lorde your God.

\* Blow out with the trompet in Syon, proclapine a fastyng, call the congregacyon, and gather the people together: warne the congregacyon, gather the elders, bynng the chyl dren and sucklynges togyther. Lette the bydegrome go forth of his chambze, and the byde out of her closet. Let the prestes serue the Lorde betwyt the porche and the altar, wepyng, and sayyng be fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusyon, lest the heathen be lordes thereof.

\* Wherefore shalpe they saye amonge the heathen: where is nowe theyr God?

¶ Then shall the Lorde be gelouse ouer his land and spare his people yea, the Lord shall answer and saye vnto his people. Beholde, I wyl sende you corne, wyne, and oyle, so that ye shall haue plente of them: and I wyl nomore gryue you out, to be a reprofe amonge & brethren. Agayne, as for hym of the north, I shall dryue hym farre from you and shalpe hym out into a drye & waste lande, his face toward the east see, and his byn der partes toward & uttermost see. The stynke of hym shall goo vp, and his fylthy corrupcyon shall fall vpon hym selfe, because he hath dealt so proude. Feare not, O lande, but be glad, and reioyce for the Lorde wyl do greace thynges. Be not ye asfayde neyther O ye beastes of the felde: for the pastures shall be grene, and & trees shall beare theyr frute: the figgtrees and vyne yards shall gyue theyr increase.

¶ Be glad then O ye chyl dren of Syon and reioyce in the Lord your God, for he hath giuen you a teacher of ryghtousnesse: \* and he it is that shall sende you downe founres of rayne, earlye and late in the first moneth so that the garners shall be full of corne, and the prestes plenteous in wyne and oyle. And as for the peaces that the grethopper

Joel. ii. b

Joel. ii. c  
Joel. ii. d

Joel. ii. c  
Joel. ii. d

Joel. ii. c

Joel. ii. c  
Joel. ii. d

Joel. ii. d

Joel. ii. c

Joel. ii. d

Joel. ii. d

Joel. ii. c

Joel. ii. d

Joel. ii. d  
Joel. ii. e  
Joel. ii. f



**T**aken awaye from the house of the Lorde, and the prestes the Lordes mynsters shall mourne. The felde shall be wasted, the lande shall be in a myserable case: for the corne shall be destroyed, & swete wyne shall come to confusyon, and & oyle utterly desolate. The husbandmen and & wyne gardeners shall loke piteously, and make lamentacion for the wheate, wyne, and barley, and because the harvest upon the felde is so cleene destroyed. The grape gatherers shall make great mone, when the vyneyards and figgtrees be so utterly wasted. Yea all the pomgranates, palm trees, apple trees, and other trees of & felde shall wyther awaye. Thus the mery chere of the chyl dren of men shall come to confusyon.

**D**ryde you, and make your mone, O ye prestes, mourne ye mynsters of the altar: go your waye in, and slepe in sackcloth, O ye officers of my God: for the meate and drynk offering shall be taken awaye from the house of your God.

Joel. ii. b

Proclayne a fastyng, call the congregacyon, gather the elders, \* and all the inhabytours of the lande together into the house of the Lorde your God, and crye vnto the Lord: alas, alas for this dape. And why the dape of the Lorde is at hand, and cometh as a destroyer from the almyghtye. Shall not the meates be taken awaye before our eyes, the myrrh also and ioye from the house of our God? The scde shall perishe in the ground, the garners shall be waste, the fozes shall be broken downe, for the corne shall be destroyed. What a syghyng make the kyne: the bullockes are in verpe euell lyknyng, because they haue no pasture: and the shepe are scampeth awaye.

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### The. ii. Chapter.

*He propheseth the commynge and trectye of theyr raimyng. An exhortacyon to moue them to conuerse.*

Joel. ii. c  
Joel. ii. d

**I** Lowe out a trumpet in Syon, and crye vpon my holpe hyll, that all suche as dwell in the lande, shall tremble at it: \* for the dape of the Lorde cometh, and is harde at hande. a darke dape, a glomyng dape, a cloude dape: yea and as a stormy dape, lyke as the moynyng spreadeth out vpon & hylls. Namely, a great and myghtye people. suche as haue not bene sence the begynnyng, neyther shall be after them for evermoze. Before him shall be a consumyng fyre, and behynde hym a burnyng flamme. The lande shall be as a garden of pleasure before hym: but behynde hym shall it be a verpe waste wyldernesse, and there is no man that shall escape him. They are to loke vpon lyke barbed horses, and runne lyke horsmen. They shalpye vpon the hylls as it were the sound of charettes: as the flamme of fyre that consumeth the strawe, and as a myghtye people redy to the battayle.

**W**he folke shall be asfayde of hym, all faces shall be as blacke as a pottre. They shall run lyke

gyauntes, and leape ouer the walles lyke men of warre. Every man in his going shall kepe his arape, and not go out of his path. There shall not one dysure an other, but each shall kepe his owne way. They shall breake in at the wyndowes, and not be hurte. They shall come into the cite, and runne vpon the walles. They shall clyme vpon the houses, and slpye in at the wyndowes lyke a thefe. The earth shall quake before him: yea the heuens shall be moued. \* The Sunne and the moone shall be darkened, and the starrs shall withdrawe theyr shyne. The Lord shall shewe his veyce before his hooste, for his hoost is greace, stronge and myghtye, to fulfill his commaundement. This is that great and maruapulous fearful dape of the Lorde. \* And who is able to abyde it?

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\* Blow out with the trumpet in Syon, proclayne a fastyng, call the congregacyon, and gather the people together: warne the congregacyon, gather the elders, byng the chyl dren and sucklynges togyther. Lette the bydegrome go forth of his chambze, and the byde out of her closet. Let the prestes serue the Lorde betwixt the porche and the altar, wepyng, and sayyng be fauourable, O Lorde, be fauourable vnto thy people, let not thine heritage be brought to such confusyon, lest the heathen be lordes thereof.

\* Wherefore shalde they saye amonge the heathen: where is nowe theyr God?

Then shall the Lorde be gelouse ouer his land and spare his people yea, the Lord shall answer and saye vnto his people. Beholde, I wyl sende you corne, wyne, and oyle, so that ye shall haue plenty of them: and I wyl nomore greeue you out, to be a reproofe amonge & brethren. Agayne, as for hym of the north, I shall dryue hym farre from you and put hym out into a drye & waste lande, his face toward the east see, and his byn der partes toward & uttermost see. The stynke of hym shall goo vp, and his fylthy corrupcyon shall fall vpon hym selfe, because he hath dealt so proude. Feare not, O lande, but be glad, and reioyce for the Lorde wyl do greates thynges. Be not ye asfayde neyther O ye beastes of the felde: for the pastures shall be grene, and & trees shall beare theyr frute: the figgtrees and vyne yards shall gyue theyr increase.

Be glad then O ye chyl dren of Syon and reioyce in the Lord your God, for he hath giuen you a teacher of ryghtousnesse: \* and he it is that shall sende you downe founres of rayne, earlye and late in the first moneth so that the garners shall be full of corne, and the prestes plenteous in wyne and oyle. And as for the peaces that the grethopper

Joel. ii. c  
Joel. ii. d

Joel. ii. e

Joel. ii. f  
Joel. ii. g

Joel. ii. h

Joel. ii. i

Joel. ii. j

Joel. ii. k

Joel. ii. l

Joel. ii. m

Joel. ii. n  
Joel. ii. o  
Joel. ii. p



# The Prophecye.

grefhopper, locust, blastyng, and caterpyller, my great host whych I sent amonge you, haue eaten vp, I shall restore them to you agayne, so that ye shall haue ynough to eate, and be satysfied and prayse the name of the Lord your God that so maruaylously hath dealt with you.

And my people shall neuer be confounded any more. Ye shall wel knowe, that I am in the myddell of Israel, and that I am y<sup>e</sup> Lord your God yea, and that there is none other: and my people shall no more be brought to confusyon.

**G** Mail no more be brought to confusyon. \* After this wyl I poure out my spyte vpon all fleshe and your sonnes and daughters shall prophecie your olde men shall dreame dreames and your yong men shall se vylpous yea in those dayes I wyl poure out my spyte vpon seruautes and maydens. I wyl shewe wonders in heauen aboue, and tokens in the erth beneth bloud and fyre, and the vapoure of smoke. The sunne shall be turned into darkenesse, and the moone into bloude before the great and notable daye of y<sup>e</sup> Lord come. And the tyme shall come, that whosoener callith on the name of the Lord, shall be saved. For vpon the mount Syon, and at Jerusalem, there shall be a saluacyon, lyke as the Lord hath promysed yea, and amonge y<sup>e</sup> other remmaunt, whome the Lord shall call.

**The.iii. Chapter.**

**Of the iudgment of God agaynst the enemies of his people.**

**T**ake hede: in those dayes and at the same tyme, when I turne agayn the captiuitie of Juda and Jerusalem: I shall gather all people together, and bringe them in the valley of Jorapont, and there wyl I reason with them because of my people & heritage of Israel, who they haue scatred about in the nations, & parted my lande: yea, they haue cast lottes for my people, the younge men haue they set in the byrdell house, and solde the damels for wyne, that they myght haue to drinke. \* Thou Tyrus and Sydon, and all ye borders of the Philistines: what haue ye to do with me: Wyl ye despyse me: well yf ye wyl nedes despyse me, I wyl recompence you euen vpon your heade, and that ryght shortly: for ye haue taken awaye my syluer and golde, my sayre and goodlye iewels, & brought them into your goddes houses. The chyldren also of Juda and Jerusalem haue I solde vnto the Grekes, that ye myght bringe them farre from the borders of theyr owne countreys.

Beholde therfore, I wyl raple them out of the place where ye haue solde them, \* and wyl rewarde you euen vpon your heade. Your sonnes and your daughters wyl I sel thorowe the handes of the chyldren of Juda, and so they shall geue them forth to sell vnto them of Saba, a people of a farre countrey, for the Lord hym self hath sayde it. Crye out these thynges amonge y<sup>e</sup> Gentyles, proclayme warre, wake vp the gyautes let them drawe nye, let them come by all the luster of warryours of them. \* Make you swordes of your plowshares, and speares of youre speckles and sytches Let the weake man say: I am stronge

Mustre you and come, all ye heathen rounde about gather you together. there shall the Lord laye all thy gyautes to the grounde. Lette the people aryle, and get them to the valley of Jorapont, for there wyl I syt, and iudge all heathen rounde about. \* Laye to your sythes, for y<sup>e</sup> barne is ripe: come get you downe: the wynepresse is full: yea, the wynepresses runne ouer, for theyr wyckednesse is waxen great.

In the valley appoynted there shall be many people. for the daye of the Lord is nye, in the valley appoynted. \* The sunne and moone shall be darkned, and the stars shall withdraue theyr lyght. \* The Lord shall roze out of Syon, and crye out of Jerusalem, that the heauens and the earth shall quake withal. But the Lord shall be a defence vnto his owne people, & a refuge for y<sup>e</sup> chyldren of Israel. Thus shall ye knowe that I the Lord your God dwell vpon my holy mount of Syon. Then shall Jerusalem be holy, & there shall no straungers go thorowe her any more.

\* Then shall the mountaynes droppe swete wyne, and the hylls shall flowe with mylke. All the ryuers of Juda shall haue water ynough, and oute of the Lordes house there shall flowe a springe, to water the brooke of \* Sitim: but Egypt shall be layde waste and Edom shall be desolate: because they haue dealt so cruelly wth the chyldren of Juda, and shed innocent bloude in theyr lande. Agayne, Juda shall be inhabited for euer more, and Jerusalem from generacyon to generacyon: for I wyl not leaue theyr bloude vnauenged. And the Lord shall dwell in Syon.

**The ende of the prophecye of Joel.**

## The booke of the prophet Amos.

**The fyrst Chapter.**

**The tyme of the prophecye of Amos. The wyse of the Lord agaynst Tyre, agaynst Tyre agaynst them, and agaynst the house of Ammon.**

**T**hese are the sermons that were shewed vnto Amos, (whiche was one of the shepheardes at Thecua) vpon Israell in y<sup>e</sup> tyme of \* Osiab kynge of Juda, and in the tyme of \* Jeroboam y<sup>e</sup> son of Ioah kynge of Israel, two yeres before y<sup>e</sup> earth quake. And he sayde: \* The Lord shall roze out of Syon, and shewe his voyce from Jerusalem so that the pastures of y<sup>e</sup> shepherdes shall be in a myserable case, and the top of Carmel dryed vp. Thus sayeth the Lord: for thye and fourc wyckednesses of \* Damascus, I wyl not spare her: because they haue chesitid Galaad wth yron flayles. But I wyl sende a fyre into y<sup>e</sup> house of Hazael, the same shall consume y<sup>e</sup> palaces of Benadab. Thus wyl I breake y<sup>e</sup> barres of Damascus, and rote out the inhabiters from the felde of Auen: And hym that holdeth the scepter out of y<sup>e</sup> pleasaunte house: so that the people shall be dryuen out of sayre Sirpa: sayth the Lord. Thus sayth

Amos. ii. 1.  
Esa. xlii. 1.  
Eze. xvi. 1.  
Jer. xli. 1.

Esa. xli. 1.

Jer. xli. 1.  
Esa. xlii. 1.  
Amos. i. 1.

Jer. xli. 1.  
Esa. xlii. 1.

Esa. xli. 1.



**saith the Lorde:** For thre and foure wickednesses of \*Gaza, I wyl not spare her because they make the prysoners yet more captiue, and haue dreuen them into the lande of Edom. Therefore wyl I sende a fyre into the wals of Gaza, which shall deuoure her houses. I wyl rote out them that dwell at Asdod, and hym that holdeth the scepter of Ascalon, and stretch out myne hande ouer Accaron, that the remnaunt of the Philistines shall perishe, sayth the Lorde.

**Thus sayth the Lorde:** For thre and foure wickednesses of the Citie of \*Tyre, I wyl not spare her: because they haue increased the captiuitie of the Edomites, and haue not remembred the brotherly couenaunt. Therefore wyl I sende a fyre into þ walles of Tyre, that shall consume her palaces. Thus sayth the Lorde: For thre and foure wickednesses of \*Edom I wyl not spare hym, because he persecuted his brother with the sword, destroyed his mothers wombe, bare hatred very longe, and so kept indignacion alway by hym. Therefore wyl I sende a fyre into Theban, which shall deuoure the palaces of Bosta.

**Thus sayth the Lorde** for thre and foure wickednesses of the children of \*Ammon, I wyl not spare them because they cryt by þ women great wyth chylde in Galaad, to make the borders of the landes the wyder. Therefore I wyl kindle a fyre in the walles of Rabbath, that shall consume her palaces: with a great crye, in the daye of battaile, in tempest and in the daye of storme so that they kyng shall go into captiuitie he and his prynces together, sayth the Lorde.

**The ii. Chapter.**

**Agayne Moab, Iuda, and Israel.**

**Thus sayth the Lorde:** For thre and foure wickednesses of Moab, I wyl not spare hym: because he burnt þ bones of the kyng of Edom to ashes. Therefore, wyl I sende a fyre into Moab, which shall consume the palaces of Carioth so that Moab shall perishe with noise and the sounde of a shawme. I wyl rote out the Judge from among them, and slay all his prynces with hym, sayth the Lorde. Thus sayth the Lorde: for thre and foure wickednesses of \*Iuda I wyl not spare hym, because he hath cast asyde the lawe of the Lorde, and not kept his commaundementes, for why? they wolde nedes be discerued with the lyest that they: for fathers followed. Therefore wyl I sende a fyre into Iuda, which shall consume the palaces of Ierusalem.

**Thus sayth the Lorde:** For thre and foure wickednesses of Israel, I wyl not spare hym, because he hath sold the ryghteous for money, and the poore for woos. They treade vpon poore mens heades, in the dust of the carthe, and croke the wayes of the meke. The son and the father go to þ harlot, to dishonoure my holy name, they lye besyde euery aultare, vpon clothes taken to pledge, and in þ house of they gods they drynke the wyne of the oppressed. Yet destroyed I the Amozites before them, that was as hye as the Cedre trees, as stronge as the oke: not withstanding I destroyed his frute from about and bys

rote from under. \*Agayne, I thought you out of the lande of Egypt, and led you forth by the thowse the wyldernes, that ye myght haue the Amozites landes in possession. I raised vp prophetes amonge your chylde, and absteyners amonge your yonge men. Is it not so, O ye chylde of Israel, sayth the Lorde? But ye gaue þ absteyners wyne to drynke: yee, ye commaunded the prophetes saying. Prophecy not. Beholde I wyl crashe you in sonder, lyke as a wayne craseth that is full of sheaues, so that the swyfte shall not escape, neither the stronge be able to do any thyng: no, the Gyaunte shall not saue his owne lyfe. The archer shall not abyde, and the swyfte of fote shall not escape. The horsman shall not saue his lyfe, and he that is as manly of stomacke as a gyaunt, shall in that daye be fayne to runne his waye naked, sayth the Lorde.

**The iii. Chapter.**

**Agayne: ouer the route of Israel of wickednesses.**

**Behold,** what the Lorde speaketh vnto you O ye chylde of Israel (name-ly, vnto all þ tribes, who brought out of Egypt, and sayde: \*you onely haue I receyted from all the generacions of the earth therefore wyl I visit you in all your wickednesses. shalpe I wayne walke together, except they be agreed amonge them selues? \*Doth a lyon crie in the wode, except he haue a praye? Or cryeth a Lyons whelp out of his den, except he haue gotten somthyng? Doth a byrde fall in a snare vpon the earth wyere no fouler is? Taketh a man his snare by from the ground afore he catch somwhat? Crye they out A latum with the trompet in the cite, and the people not afrayde? Commeth there any plage in a Citie, without it be the Lordes doyng? Nowe doth the Lorde God no maner of thyng but he telleth his secret before vnto his seruautes the prophetes. When a Lyon roareth who wyl not be afrayd? Hearing then that the Lorde God hym selfe speaketh, who wyl not prophete.

**Preache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye:** gather you together vpon the mountaynes of Samaria, so shall ye se greates murther and violent oppression amonge them, for why? they regarde not the thyng that is ryght, sayth the Lorde. they gather together euell gotten goodes, and laye vp robbery in they houses.

**Therefore, thus sayth the Lorde God.** This lande shall be troubled and besieged rounde aboute, thy strength shall be plucke from the, and thy palaces robbed. Thus sayth the Lorde, lyke as an heardman taketh two legges, or a peece of an eare oute of the Lyons mouth: Euen so the chylde of Israel (that dwell in Samaria) haupnge they couches in the corner, theye beddes at Damascus, shall be plucke awaye.

\*Heare and beare recorde in the house of Jacob (sayth the Lorde God of Hostes) that when I begynne to vylet the wickednesse of Israel, I wyl vylette the Aultares at Bethell also: so that the hornes of the Aultare shall be broken of and fall to the ground.

**Of. Asfor**



# The prophete.

As for the wynter house and sommer house, I wyll smyte them downe: and the houses of puerp: pee, and many other houses shal perishe, & be destroyed, sayth the Lorde.

## The.iii. Chapter.

Agaynst the gouernours of Samaria.

**H**earke this worde ye sat kynne, that be vpon the hyll of Samaria: ye that dooze men wronge, and oppresse the neyde, ye that saye to your lordes: bypunge byther let vs drynke. Therefore, the Lorde hath sworne by his holynesse. The dayes shall come vpon you, that the enemies shal carpe you a way in shyppe, and your posterite shal be carped awaye vpon fyshers hokes. Ye shall get you out at the gappes one after another, euen the kynnges palace shall you ouerthrow, to make a way to escape, sayth the Lorde.

Ye came to Bethel for to worke vnglaciousnes, & haue encreased your synnes at Silgal ye brought your sacrifices in the mornyng, & your tythes vnto the thyrde daye. Ye made a thank-offeryng of leuen, ye promysed fre wyll offerynges and proclaymed them. Suche lust had ye, O pe chyldren of Israel, sayth the Lorde God. Therefore haue I geuen you yble teeth in all your cities, and scarcenesse of bread in all your palaces yet wyll ye not turne vnto me, sayth the Lorde. When there were but thye monethes vnto this daye, I withhelde the rayne from you ye, I rayned vpon one cite: and not vpon another, one pece of ground was moysted with rayne, and the grounde that I rayned not vpon, was drye. Wherefore wo pee thre cityes came vnto one, to drynke water: but they were not satisfied, yet wyll ye not turne vnto me, sayth the Lorde.

I haue smyten you with drouth and blastynge and loke howe many orchardes, vyneyardes, figgtrees and olyue trees ye had. the caterpyller hath eaten them vp. But yet wyll ye not turne vnto me, sayth the Lorde. Despiene haue I sent amonge you, as I dyd in Egypte: your yonge men haue I slayne with the swerde, and caused your hozles to be taken captiue: I made synnynge lauoure of your tentes, to come vp into your nostrils. Yet wyll ye not turne vnto me, sayth the Lorde. Some of you haue I ouerthrowen as I ouerthrewe Sodome and Gomorre so ye were as a vrande plucked oute of the fyre. Yet wyll ye not turne vnto me, sayth the Lorde.

Therefore, thus wyll I handle the agayne, O Israel pee, euen thus wyll I handle the. Make the reed then to mete thy God, O Israel. For lo, he maketh the mountayns, he ordeyneth the wynd he wetheth man what he is aboute to do. he maketh the mornyng and the darkenesse, he treadeth vpon the hye places of the earth. the Lorde God of hostes is his name.

## The.v. Chapter.

A complaine of the captiues of Israel.

**H**earke this worde, O ye house of Israel, & why I muste make thys mone for you. The brigyn Israel shal fall, & neuer ryse vp agayn. We shal be cast downe vpon her owne grounde, and no man shal helpe her vp. For

this sayth the Lorde God: Where as ther was a thousande in one cite, there shal be lefte scarce an hundred therein: and where there dwelt an hundred there shal scarce ten be left in the house of Israel. Reuerbelles thus sayth the Lorde vnto the house of Israel: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Silgal, and gonot to Bersaba: for Silgal shall be carped awaye captiue, and Bethel shall come to nought. Seke the Lorde, that ye maye lyue: lest the house of Joseph be brent with fyre and consumed, and lest there be none to quench the Bethel.

Ye turne the lawe to wormewood, and cast doowne ryghteousnesse vnto the grounde. Ye forsake the Lorde that maketh the seven sters & the Orions, that turneth the nyghte into day, & of the daye he maketh darknes. Ye calleth the waters of the see, and poureth them out vpon the playne grounde. The Lorde is his name. He rayseth destruction vpon the myghty people, and bypungegeth downe the stronge holde. But they owe hym euell wyll, that reproche them openly: & who so telleth them the playne truth, they abhorre hym. It is so much then as ye oppresse the poore, & rob him of his best sustenance: therefore wher as ye haue buylded houses of square stone, ye shall not dwel in them. Watelous pleasant vyndes shal you plant, but the wyne of them shal ye not drynke and why: as for the multitude of your wyckednesse & your stoute synnes, I know the ryght well. Enemyes are ye of the ryghteous, ye take rewardes, ye oppresse the poore in iudgement. Therefore the wyse must nowe be saynt to holde his tynge, so wycked a tyme is it.

Seke after the thyng that is good, and not euell, so shal ye lyue: pee, the Lorde God of hostes shal be with you, accordyng to your owne desyre. I hate the euell, and loue the good: I set vp ryght agayne in the porte. & no doute, the Lorde God of hostes shal be mercyfull vnto the remnant of Joseph. If no (sayth the Lorde God of hostes) ther shal be mournyng in all stretes pee, they shal say in every strete alas, alas. They shal cal the husbandman to lamentacyon, & such as can mourne to mournyng. In all vyneyardes there shal be heynesse, for I wyll come amonge you, sayth the Lorde. Wo be vnto them that desyre the daye of the Lorde. Wherefore wolde ye haue it? As for the daye of the Lorde, it shal be darke and not clere.

Yee, lyke as when a man runneth from a lion and a Beer meteth with hym. or when he cometh into the house, and leanteth his hande vpon the wall, a serpent byteth hym. Shal not the daye of the Lorde be darke & not clere? Shall it not be cloudy, and no syne in it? I hate and abhorre your holp dayes, and where as ye cense me when ye come together, I wyll not accept it. And though ye offer me brent offerynges & meat-offerynges, yet haue I no pleasure therein. As for your fatte thank-offerynges, I wyll not loke vpon them: A waye with that noyle of thy songes. I wyll not heare thy playes of musycke: but se that equyte flowe as the water, and ryghteousnesse, as a myghty streame. O ye house of Israel, I gaue ye me offerynges and sacrifices those

Isa. xli. a  
Jer. xli. a  
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Exo. xxv. 10.  
11. 12. 13.

ces those fortye yerres longe in the wyldernesse: yet haue ye set vp tabernacles to pour out holoch and Images of your ydolles: yee, and the statute of your God Rempha, figures whiche ye made to worship them. Therefore wyl I cause you to be carped awaye beyonde Damascus, sayth the Lorde, whose name is the God of hostes.

The. vi. Chapter.

Agaynst the priens of Israel luyng in pleasure.

Luke. vi. c.



Who be to the proude welthy in Syon to such as thynke them so sure vpon y mount of Samaria, which holde them selues for the best of the worlde: & rule the house of Israel, euen as they lyst. So vnto Calne, and se: and from thence gette you to Hemath the great cite, and so go downe to Gath of Philistines be they better at ease then these kingdomes, or the order of theyre lande wyder than y pourres: Ye are taken out for the euell daye euen ye that lye in the stole of wyfulness. Ye lye vpon beddes of puerpe, and vse your wantonnesse vpon your couches ye that eate the best lambes of the flocke, and the fattest calves of the droue: ye that synge to the lute, and in playinge of instrumentes compare your selues vnto Dauid: ye that drynke wyne out of goblettes, and anoynt your selues with y best oyle, but no man is sorowful for Iosephs hurt. Therefore now shall ye be the first of them, y shalbe led awaye captiue and y lusty chere of y wyful shal come to an end.

Job. xxi. b.  
Esa. l. b.

Jerem. li. c.  
Esa. lvi. a.

The Lorde God hath sworne euen by hym selfe (sayth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: And I wyl geue ouer the cite wth all that is therein so that though there remaine ten men in one house, they shall dye. So they nerte kynfolke and the dead buryars shall take them, and carry awaye theyr bones, and saye vnto hym, that is in the innermost house is there yet any mo by the And he shal answer: they are all gone, holde thy tounge, shal he saye: for they wolde not remembre the name of the Lorde.

Deu. xlii. b.

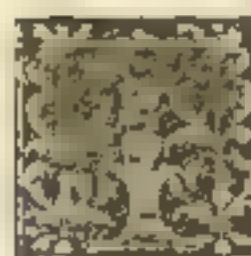
Beholde, the Lorde is mynded to smyte the greate houses, so that they shall decaye: and the lytle houses, that they shall cleaue a sunder.

Who can runne with horses, or plowe with oxen vpon the harde cokes of stone: For why, ye haue turned true Iudgements into byternesse & the frute of ryghtiuousnesse into wormewood. Yee, euen ye that reioyce in daye thynges: ye, that saye: haue not we optayned hornes in oure owne strength: Well take hede, O ye house of Israel, sayth the Lorde God of hostes: I wyl bypunge a people vpon you, whiche shall trouble you from the waye that goeth toward Hemath vnto the broke in the medowe.

The. vii. Chapter.

Of the captiuitie of Israel and Iuda.

A



The Lorde God shewed me such a vision, behold there stode one y made Greshoppers, euen when the corne was thoryng forth after the kyng had clypte his shepe. Nowe when they undertoke to eate vp all the grene thynges in the lande, I sayde: O Lorde God, be merciful,

I beseeche the, who shulde elles helpe vp Jacob y is brought so lowe. So the Lorde was gracious therein, and the Lorde sayde: Well it shall not be. Agayne, the Lorde shewed me this vision: behold, the Lorde God called the fyre to punyssh the withall, and it deuoured the great depe, yee it consumed a parte already. Then sayde I. O Lorde God, holde thyne hande: for who shulde els helpe vp Jacob that is brought so lowe: So the Lorde was mercyfull therein, and the Lorde God sayde wel, it shall not be. Moreover he shewed me this vision: behold, the Lorde stode vpon a plastered wall, and a masons trowell in his hande.

And the Lorde sayde vnto me: Amos, what seest thou, I answered a masons trowell. Then sayde the Lorde: behold, I wyl laye the trowell amonge my people of Israel, and wyl nomore ouerle them, but the pylchapels of Isaac must be layde waste, and the churches of Israel made desolate, \*and as for y house of Jeroboam, I wyl stande vp agaynst it with the swearde. Upon this sent Amasiah the priest to Bethel vnto Jeroboam the kyng of Israel, saying: \*Amos maketh the house of Israel to rebell agaynst the land can not away with his wordes. For Amos sayth, Jeroboam shall dye with the swearde, and Israel shalbe led awaye captiue out of theyr owne lande. And Amasiah sayde vnto Amos, Set the hence: (thou that canst se so wel) and fle into the lande of Iuda, get the there thy luyng and prophete ther: & prophete nomore at Bethel for it is the kynges chappel, & the kynges court.

iii. Regum xlii. a.

iii. Regum xlii. b.

Esa. lxx. b.

Isa. i. iii. a.

Amos answered, and sayde to Amasiah. As for me I am nether prophet: nor prophets son, but a keeper of catell. Nowe as I was breakyng downe molberpes, and goyng after the catell, the Lorde toke me, and sayde vnto me: Go thy waye, and prophete vnto my people of Israel. And therefore heare thou nowe the worde of the Lorde: Thou sayst prophete not agaynst Israel, and speake nothing agaynst the house of Isaac wherfoze thus sayth y Lorde. Thy wyfe shal be despyled in the cite, thy sonnes and daughters shalbe slayne with the swearde, & thy lande shalbe measured oute wth the lyne. Thou thy selfe shalt dye in an vncleane lande, \*and Israel shalbe dyspurn out of his owne countrey.

iii. Regum xlii. c.

The. viii. Chapter.

Agaynst the colers of Israel. The Lorde shewed y he wyl fulfyll the thynges whiche he hath decreed agaynst Israel.



The Lorde God shewed me this vision: and behold, there was a maund with somer frute. And he said: Amos what seest thou: I answered a maund with somer frute. Then sayde the Lorde vnto me the ende cometh vpon my people of Israel, I wyl nomore ouerle them. In that daye shal the songes of the temple be turned into sorowe, sayth y Lorde God: many dead bodies shal lye in euery place, and be cast forth secretly. \* Heare this, O ye that oppresse the poore, and despoyle the nedye in the lande, sayinge: When wyl the newe Moone be gone, that we maye sell bytyle, and the Sabbath, that we maye haue scarcenesse.

Esa. l. a.

De. ii. of coine



# The prophete.

of come to make the busshell lesse, and the spyle greater. We shall set vp false weyghtes, that we may get the poore vnder vs with theyr money, and the neddy also for hoers' pec, let vs sell þ chaffe for corne. \* The Lorde hath sworne agaynst þ pryde of Jacob, these woordes of theys wyl I neuer forget. Shall not the lande tremble, and all they that dwell therein, mourne for theys? Shall not theyre destruction come vpon them lyke a water streame, and flow ouer them as the floude of Egypt? \* At the same tyme, sayeth the Lorde God, I shall cause the sunne to go downe at none, and the lande to be darke in the clere daye. \* Your hye feastes wyl I turne to sorrowe, & your songes to mourning: I wyl bring sackcloth vpon all backes, and baldnes vpon euery head: yer, suche a mourning wyl I sende them, \* as is made vpon an only begotten sonne and they shall haue a myserable ende.

**W** Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the woorde of þ Lorde so that they shall go from the one se to the other: pee from the north vnto the east, running about to seeke the woorde of the Lorde, and shall not fynd it. In that tyme shall the sayre virgines and the pouge men perishe for thyrst: pee, euen they that were in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan and as truly as thy God lyueth at Bersaba. These shall fal and neuer ryse vp agayne.

## The ix. Chapter.

**W** Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the woorde of þ Lorde so that they shall go from the one se to the other: pee from the north vnto the east, running about to seeke the woorde of the Lorde, and shall not fynd it. In that tyme shall the sayre virgines and the pouge men perishe for thyrst: pee, euen they that were in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan and as truly as thy God lyueth at Bersaba. These shall fal and neuer ryse vp agayne.

the Moziars, sayth þ Lorde: haue not I brought Israel out of the lande of Egypt? \* The Dhy- listynes from Capthor: and the Sirpans from Eir: Behold, the eyes of the Lorde are vpon the realme that synneth, to rote it cleane oute of the earth: neuertheles. \* I wyl not utterly destroy the house of Jacob, sayth the Lorde.

**F**or lo, this I promise: though I lyfte the house of Israel among all nations lyke as they vse to lyfte in a syne yet shall not þ smallest grauel stone fal vpon the earth: But all the wycked doars of my people, that saye: Cushe, the plage is not sonre, to come to hastily vpon vs: those shall perishe with the swearde. \* At that tyme wyl I buyld agayne the tabernacle of Dauid, that is fallen downe, and hedge vp hys gappes and loke what is broken, I shall repayre it: pee, I shall buyld it vp agayn, as it was afore tyme that they made possesse the remnaunte of Edom pee, and all suche people as call vpon my name, to them sayth þ Lorde which doth these thynges.

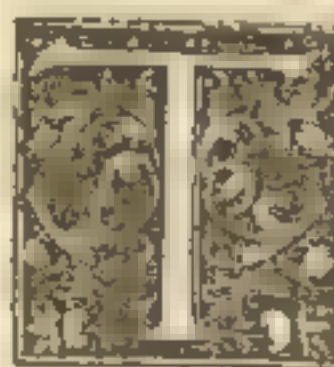
**W** Beholde, the tyme cometh (sayth the Lorde) that the plowman shall ouertake the mower, & treader of grapes vpon that soweth seed. \* The mountaynes shall droppe swete wyne, and the hylls shall be fruteful, and I wyl turne the captylte of my people of Israel: they shall repayre þ waste Cityes and haue them in possession, they shall plant vineyardes, and drynke the wyne ther of, they shall make gardens, and enioye the frutes of them. And I wyl plant them vpon theyr owne grounde, so that I wyl neuer roote them out agayne from theyr lande whiche I haue geuen them sayth the Lorde thy God.

## The ende of the prophete of Amos.

# The Booke of the Prophete Abdy.

## The fyrst Chapter.

**W** Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the woorde of þ Lorde so that they shall go from the one se to the other: pee from the north vnto the east, running about to seeke the woorde of the Lorde, and shall not fynd it. In that tyme shall the sayre virgines and the pouge men perishe for thyrst: pee, euen they that were in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan and as truly as thy God lyueth at Bersaba. These shall fal and neuer ryse vp agayne.



**T**his is the vision that was the wred vnto Abdy. Thus hath the Lorde God spoken vpon Edom. We haue hearde of the Lorde that there is an embassage sent amonge the heathen: Up, let vs arysle, and fyghte agaynst them. Behold, \* I wyl

make the small amonge the heathen, so that thou shalt be utterly despised. Thy pryde of thine hert hath lyfte the vp, þ that dwellest in the stronge holdes of stone, and haste made the an hye seate. Thou sayest in thync harte, who shall caste me downe to the ground? \* But though thou wast test vp as hye as the Egyle, and madest thy nest about amonge the starres: yet wold I plucke þ downe from thence sayth the Lorde.

**W** Beholde, the tyme cometh (sayth the Lorde) that I shall sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the woorde of þ Lorde so that they shall go from the one se to the other: pee from the north vnto the east, running about to seeke the woorde of the Lorde, and shall not fynd it. In that tyme shall the sayre virgines and the pouge men perishe for thyrst: pee, euen they that were in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan and as truly as thy God lyueth at Bersaba. These shall fal and neuer ryse vp agayne.

**W** Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger into the earth not the hunger of breade, nor the thyrste of water: but an hunger to heare the woorde of þ Lorde so that they shall go from the one se to the other: pee from the north vnto the east, running about to seeke the woorde of the Lorde, and shall not fynd it. In that tyme shall the sayre virgines and the pouge men perishe for thyrst: pee, euen they that were in the execrable calfe of Samaria: & sayd as truly as thy God lyueth at Dan and as truly as thy God lyueth at Bersaba. These shall fal and neuer ryse vp agayne.

**F**or when the Lorde God of hostes toucheth a lande, it consumeth awaye, and all they that dwell therein, must nedes mourne: And why? their destruction shall arysle as euerye streame, and runne ouer them, as the floude in Egypte. \* He that hath his dwelling in heuen, and groundeth his tabernacle in the earth. \* He that calleth the waters as the see, and powzeth them oute vpon the playne grounde: his name is the Lorde. Ope ryldren of Israel, are ye not vnto me, euen as



The booke of the

Propbet Jonas.

The first Chapter.

Of the synne of Jonas when he was sent to preach:  
A tempest arose and casteth him in the see  
for his disobedience.



He worde of the \* Lorde came vnto X

\* Jonas the sonne of Amithay: say

eng: \* Arise, and get thee to Ninue

that \* great cite: and preach vnto

them, how that they? wyckednesse

is com vpon befor me. And Jonas made him redy

to fye vnto Charsis from y presence of the lord

and gat him downe to Joppa: where he found a

shyp ready for to go vnto Charsis, so he payde

his fare, and wente aborde: that he myght go w

them vnto Charsis, from the presence of y Lord

But the Lorde hurled a great wynd into the see

and there was a myghty tempest in the see, so y

the shyp was in leoparde of goynge in peces.

Then y mariners were afrayde, and cryde eue-

rye man vnto hys God: and the gods that were

in the shyppe they caste into the see, to lpyghten it

of them. But Jonas gatte hym vnder the bat-

ches, where he layde hym downe and slombzed.

So the maister of the shyppe came to hym

and sayde vnto hym why slombrest thou? Up,

cal vpon thy God: If God happily wyl thinke

vpon vs, that we perishe not. And they sayde

one to another: come lette vs caste lottes: that

we maye knowe, for whose cause we are thus

troubled. \* And so they cast lottes, & the lot fell

vpon Jonas. Then sayde they vnto hym: tell vs

for whose cause are we thus troubled: what is

thyne occupation: whence comest thou? (and

whether wast thou?) what cuntry man art thou: and

of what nation? he answered them: I am an E-

bryue, and I feare the Lorde GGD of heauen,

which made both the see and y dry lande. Then

were the men excedynglye afrayde, and sayde

vnto hym: why dydest thou? (for they knewe, that

he was fled from y presence of the Lorde, because

he had tolde them) and sayd more ouer vnto him

what shal we do vnto the, that y see maye cease

from troubleng vs? (for the see wrought & was

troublous, he answered them take me, and cast

me into the see, so shal it let you be in reste, for I

wote it is for my sake, that thys great tempest

is come vpon you.

Reuerthelesse, the men assayed wpythrow-

ing to bypunge the shyppe to lande: but it wolde

not be, because the see wroughte so and was so

troublous agaynst them. Wherefore they cryed

vnto the Lorde, and sayde: O Lorde let vs not

perishe for this mans deathe, neyther laye thou

innocente bloude vnto our charge for thou, O

Lorde \* haste done, euen as thy pleasure was.

So they toke \* Jonas and cast him into the

see, and the see leftte ragyng. And the men feared

the Lorde excedyngly, doyng sacrifices and ma-

kynge vowes vnto the Lorde.

The ii. Chapter.

Jonas is swallowed of a whale. The thys

is of Jonas.

Jo. iii.

Jo. iii.

thou talyngge thy rest. Wolde they not steale, tyl  
they had enoughe? If the grape gatherers cam  
vpon the, wold they not leaue the sum grapes?  
But how shal they reape Esau, and seke out his  
treasure? Yee the men that were sworne vnto the  
shall dyspue the out of the borders of thynne owne  
lande. They that be nowe at one wyth the, shall  
discepu the and ouercome the: Euen they that

ate thy bread, shal betray the, or euer thou per-  
ceauc it. \* Shal not I at the same tyme destruy  
the wyse men of Edom, and those that haue vn-  
derstandyng from the mount of Esau? Thy gy-  
auntes, O Euenā, shal be afrayde, for thow  
the slaughter they shal be all ouerthrowen vpon  
the mount of Esau. Shame shal come vpon the

for the malice that thou shewedest to thy \* bro-  
ther Jacob yee, for euermore shalt thou perishe,  
and that because of the tyme, when thou dydest  
set thy selfe agaynst him, euen when y enemies  
carried awaye his hoste and when the alyantes  
came in at his portes, and caste lots vpon Jeru-  
salem, and thou thy selfe wast as one of them.

D Thou shalt nomore se the daye of thy brother  
thou shalt nomore beholde the tyme of his capti-  
uete: thou shalt nomore reioyce ouer the chyldren  
of Iuda, in the daye of theyr destruccyon, thou  
shalt triumphe nomore in a tyme of theyr trou-  
ble. Thou shalt nomore come in at the gates of  
my people, in the tyme of theyr decaye: thou shalt  
not se theyr misery in the daye of theyr fall.

E Thou shalt sende out no man agaynst theyr  
hoste, in the daye of theyr aduersitey: neyther shalt  
thou stand wayting any more at the corners of  
the stretes, to murder such as are fled, or to take  
them prysoners, that remaine in y daye of theyr  
trouble. For the daye of the Lorde is harde vpon  
all the yethen. \* Like as thou hast done, so  
shalt thou be delt withal yee y shalte be rewar-  
ded euen vpon thy head. For likewise as ye haue  
drunken vpon myne holy hyl, so shal all the hea-  
then drynke continuallye yee, drynke shal they &  
swallow vp, so y shalte be as though ye had ne-  
uer ben. But vpon the mount Sion shal the sal-  
uacyon be, and holmes, the se shalte be holy and the

house of Jacob shal possesse euen those, \* y had  
them selues afore in possellpon. Moreover, the  
house of Jacob shalte be a fyre, the house of Ioseph  
a flame, and the \* house of Esau shalte be y strawe  
which they shal kyndle and consume, so that no-  
thyng shalte be left of the house of Esau, the Lorde  
hym selfe hath sayd it. They of y south shal haue  
the mount of Esau in possellpon: and loke what  
lieth vpon the ground, y shal the Philistines haue  
the playne felde shal Ephraim & Samaria pos-  
selle. & the mountaynes of Galaad shal Ben Ja-  
mun haue: And thys hoste shalte be the chyldren of  
Israels prysoners. Now what folieth from Ca-  
naan vnto zarephath, and in Sepharad, y shalte  
vnder the subieccyon of Jerusalem, & the ctytes  
of the south shal enheret it. Thus they y escape  
vpon the hyl of Syon, shal go vp to punishe  
the mounte of Esau \* and the kyng dome shalte  
the Lordes.

The ende of the booke of the prophe-  
cy of Abdy.

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
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ere i. c.  
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ere i. c.  
Jo. iii. 19. b

ere i. c.  
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ere i. c.  
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ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b

ere i. c.  
Jo. iii. 19. b



The booke of the

Propbet Jonas.

The first Chapter.

Of the synne of Jonas when he was sent to preach:  
A tempest aroose and casteth him in the see  
for his disobedience.



He worde of the \* Lorde came vnto X

\* Jonas the sonne of Amithay: say

eng: \* Arise, and get thee to Ninue

that \* great cite: and preach vnto

them, how that they? wyckednesse

is com vpon befor me. And Jonas made him redy  
to fye vnto Charsis from y presence of the lord  
and gat him downe to Joppa: where he found a  
shyp ready for to go vnto Charsis, so he payde  
his fare, and wente aborde: that he myght go w  
them vnto Charsis, from the presence of y Lord  
But the Lorde hurled a great wynd into the see  
and there was a myghty tempest in the see, so y  
the shyp was in leoparde of goynge in peces.

Then y mariners were astrapde, and cryde eue-  
ry man vnto his God: and the gods that were  
in the shyppe they caste into the see, to lpyghten it  
of them. But Jonas gatte hym vnder the bat-  
ches, where he layde hym downe and slombzed.

So the maister of the shyppe came to hym  
and sayde vnto hym why slombrest thou? Arise,  
cal vpon thy God: If God happily wyl thinke  
vpon vs, that we perishe not. And they sayde  
one to another: come lette vs caste lottes: that  
we maye knowe, for whose cause we are thus  
troubled. \* And so they cast lottes, & the lot fell  
vpon Jonas. Then sayde they vnto hym: tell vs  
for whose cause are we thus troubled: what is  
thyne occupation: whence comest thou? (and  
whether wost thou): what cuntry man art thou: and  
of what nacion? he answered them: I am an E-  
bryue, and I feare the Lorde God of heauen,  
which made both the see and y dry lande. Then  
were the men excedynglye astrapde, and sayde  
vnto hym: why dydest thou? (for they knewe, that  
he was fled from y presence of the Lord, because  
he had tolde them) and sayd more ouer vnto hym  
what shal we do vnto the, that y see maye cease  
from troubleng vs? (for the see wrought & was  
troublous, he answered them take me, and cast  
me into the see, so shal it let you be in reste, for I  
wote it is for my sake, that thys great tempest  
is come vpon you.

Reuerthelesse, the men assayed to throw  
yng to bypunge the shyppe to lande: but it wolde  
not be, because the see wroughte so and was so  
troublous agaynst them. Wherefore they cryed  
vnto the Lorde, and sayde: O Lorde let vs not  
perishe for this mans deathe, neyther laye thou  
innocente bloude vnto our charge for thou, O  
Lorde \* haste done, euen as thy pleasure was.

So they toke \* Jonas and cast him into the  
see, and the see leftte ragyng. And the men feared  
the Lorde excedyngly, doyng sacrifices and ma-  
kyng vowes vnto the Lorde.

The ii. Chapter.

Jonas is swallowed of a whale, & he praye  
eth vnto the Lorde.

Do. iii.

fol.

thou takeynge thy rest. Wolde they not steale, tyl  
they had enoughe? If the grape gatherers cam  
vpon the, wold they not leaue the sum grapes?  
But how shal they reape Esau, and seke out his  
treasure? See the men that were sworne vnto the  
shall dyspue the out of the borders of thynne owne  
lande. They that be nowe at one wyth the, shall  
discepu the and ouercome the: Euen they that

Eate thy bread, shal betray the, or euer thou per-  
ceauc it. \* Shal not I at the same tyme destruy  
the wyse men of Edom, and those that haue vn-  
derstandyng from the mount of Esau? Thy gy-  
auntes, O Euenā, shal be astrapde, for thow  
the slaughter they shal be all ouerthrowen vpon  
the mount of Esau. Shame shal come vpon the  
for the malice that thou shewedest to thy \* bro-  
ther Jacob pee, for euermore shalt thou perishe,  
and that because of the tyme, when thou dydest  
set thy selfe agaynst him, euen when y enemies  
carried awaye his hoste and when the aleauntes  
came in at his portes, and caste lots vpon Jeru-  
salem, and thou thy selfe wast as one of them.

D Thou shalt nomore se the daye of thy brother  
thou shalt nomore beholde the tyme of his capti-  
uete: thou shalt nomore reioyce ouer the chyldren  
of Iuda, in the daye of theyr destruccyon, thou  
shalt triumphe nomore in a tyme of theyr trou-  
ble. Thou shalt nomore come in at the gates of  
my people, in the tyme of theyr decaye: thou shalt  
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E Thou shalt sende out no man agaynst theyr  
hoste, in the daye of theyr aduersitey: neyther shalt  
thou stand wayting any more at the corners of  
the stretes, to murder such as are fled, or to take  
them prysoners, that remaine in y daye of theyr  
trouble. For the daye of the Lord is harde vpon  
all the yethen. \* Like as thou hast done, so  
shalt thou be delt withal pee y shalte be rewar-  
ded euen vpon thy head. For likewise as ye haue  
drunken vpon myne holy hyl, so shal all the hea-  
then drynke continuallye pee, drynke shal they &  
swallow vp, so y shal be as though ye had ne-  
uer ben. But vpon the mount Sion shal the sal-  
uacyon be, and holmes, the se shal be holy and the  
house of Jacob shal possesse euen those, \* y had  
them selues afore in possellpon. Moreover, the  
house of Jacob shal be a fyre, the house of Joseph  
a flame, and the \* house of Esau shal be y strawe  
which they shal kyndle and consume, so that no-  
thyng shal be left of the house of Esau, the Lord  
hym selfe hath sayd it. They of y south shal haue  
the mount of Esau in possellpon: and loke what  
lieth vpon the ground, y shal the Philistines haue  
the playne felde shal Ephraim & Samaria pos-  
selle, & the mountaynes of Galaad shal Ben Ja-  
mun haue: And thys hoste shal be the chyldren of  
Israels prysoners. Now what folieth from Ca-  
naan vnto zarephath, and in Sepharad, y shal be  
vnder the subieccyon of Jerusalem, & the ctytes  
of the south shal enheret it. Thus they y escape  
vpon the hyl of Syon, shal go vp to punishe  
the mounte of Esau \* and the kyng dome shal be  
the Lordes.

The ende of the booke of the prophe-  
cyt of Abdy.



# The prophete.

**B**ut the Lorde prepared a great fysh: to swallowe vp Jonas. So was Jonas in the belly of the fysh thre dayes & thre nyghtes: And Jonas prayed vnto the Lorde his God, out of the fyshes belly, & sayd: \* In my trouble I called vnto the Lorde, and he herde me out of the belly of hell. I cryed, & thou herdest my voyce. Thou haddest cast me downe depe in the myddel of the see, & the floudes compassed me aboute: yee, all the wayes & routes of water went ouer me, I thought that I had ben cast away out of thy sight. But I wil yet agayne loke toward the thy holy temple.

**T**he waters compassed me, euen to the very soule. the depe laye aboute me, & the webes were wyapte about myne head. I went downe to the botome of the hylles, & was barred in with earth for euer. But the Lorde my God, hast brought vp my lyfe agayne out of the ryppon. When my soule faynted within me, I thought vpon the Lorde: and my prayer came in vnto the, euen in to thy holy temple. They that hold of vayne vanities, wyl forsake his mercy. But I wyl do the sacrifice with the voyce of thanksgyving, and wyl pay that that I haue vowed, for why? saluacion cometh of the Lorde. And the Lorde spake vnto the fysh, and it caste out Jonas agayne vpon the drye lande.

## The. lii. Chapter.

Jonas is sent agayne to Ninue. The repentance of the kynge of Ninue.

**W**hen came the worde of the Lorde vnto Jonas agayne, sayinge: \* vp & get the to Ninue that grete Cytie, and preache vnto them the preachynge, whiche I bad the. So Jonas arose & went to Ninue at the Lordes comaundement. Ninue was a grete cytye vnto God, namely of thre dayes iourney. And Jonas went to, and entered into the cytye: euen a dayes iourney, & cryed sayinge: There are yet forty dayes, and then shall Ninue be ouerthrowen. \* And the people of Ninue beleued God, & proclaymed fastynge, & arrayed them selues in sacke cloth, as well the great as the small of them. And the tidynge came vnto the kynge of Ninue, whiche rose out of his seate, and dyd his apparell of, and put on sacke cloth, and sat hym downe in ashes.

**A**nd it was cryed and comaunded in Ninue, by the auctorite of the kynge and his lordes, sayinge: \* se that neyther man, nor beast, ore, or shepe taste ought at all: & that they neyther fede nor drynke water. but put on sackcloth both man & beast: & crye myghtely vnto God. \* Yee, se that euery man turne from his euill waye, and from the wycked. & that he hath in hande.

**W**ho can tell? God may turne, and repent, & cease from his fierce wrath, that we perishe not. And when God sawe theyr wycked howe they turned from theyr wycked wayes. \* he repented on the euill, whiche he sayd he wolde do vnto them, and dyd it not.

## The. liii. Chapter.

Jonas is reproued of God.

**H**erfore Jonas was sore discontent & angry. And he prayed vnto the Lorde, and sayd: O Lorde, was not this my saying (I pray the) when I was yet in my country: therfore I balled rather to flee vnto Tharsis. \* For I knowe well enough, that thou arte a mercifull God, full of compassion, long suffering, & of great kyndnes, and repentest when thou shuldest take punishment. And nowe \* O Lorde, take my lyfe from me (I beseech the, for I had rather dye then lyue. Then sayd the Lorde: art thou so angry? And Jonas gat hym out of the cytye, and sat downe on the east syde thereof: & there made hym a booth, and sat vnder it in the shadowe, tyll he myght se what shulde chaunce vnto the cytye.

**A**nd the Lorde God prepared a wyldc vyne, whiche sprang vp ouer Jonas, that he myght haue shadowe aboue his head, to deliuer hym out of his payne. And Jonas was exceeding glad of the wyldc vyne. But vpon the nexte morowe agaynst the spring of the daye, the Lorde bydened a worme, whiche smote the wyldc vyne, so that it withered awaye. And when the sonne was vp, God prepared a scruct east wynde: and the sonne bette ouer the head of Jonas, that he faynted agayne, and wysshed vnto his soule that he myght dye, & sayd: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Arte thou so angry for the wyldc vyne? And he sayd yee, very angry am I, euen vnto the deathe. And the Lorde sayd: I had compassion vpon a wyldc vyne, wheron thou bestowdest no labour: nor madest it growe, which sprang vp in one night, and perished in another: And shulde not I then haue compassion vpon Ninue that grete cytye, wherein there are aboute an hundred and. x. thousand persons, that knowe not theyr ryght hand from the left, besydes moche cattell?

## The ende of the prophete of Jonas.

# The booke of the Prophete Michas.

## The. i. Chapter.

Of the destruction of Samaria because of theyr idolatry.

**T**his is the word of the Lorde, that came vnto Michas the Moorsite in the days of \* Iothan: Ahas and \* Iehozabab kynges of Iuda which was shewed hym vpon Samaria & Ierusalem. \* heare all ye people, marke this well: O earth & al that therein is. Yee, the Lorde God hym selfe be wytnes amonge you, euen the Lorde fro his holy temple. For why? \* behold the Lorde shal go out of his place, & come downe, & treade vpon the hye thynges of the earth. The moūtayns shal consume vnder hym, and the valleyes shal cleane asunder: lyke as ware colueth at the fyre, & as the waters run downwarde. And al this shal be for the wyckednes of Jacob, & the synnes of the house of Israel. But what is the wickednes of Jacob? Is



Of the calling of the Gentils, and conversion of the Jews.  
 DD.iii. But



# The prophete.

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**I**n the latter dayes it wyl come to passe, that the hyl of the Lordes house shall be sette vpon byer then any mountayns or hilles. Pec. y people shall pzeace vnto it, and y multitude of the Gentyles shall haste them thither, saying: Come, & let vs go vpon to the hyl of the Lord, and to the house of the God of Jacob: that he may teache vs his wayes, and that we may walke in his pathes. For the lawe shall come out of Syon: and the worde of God from Jerusalem, & shall geue sentence amonge the multitude of the heathen, and reforme y people of farre countreys: so that of theyr swarthes they shall make plough shares, and speches of theyr speares.

\* One people shall not lyfte by a swearde agaynst another: pec, they shall no more learne to fyght: but every man shall sit vnder his vyne parde, and vnder his figtre, and no man to fray hym a way. for the mouth of the Lord of hostes hath spoken it. Therefore where as al the people haue walked every man in the name of his owne God, we wyl walke in the name of our God for euer & euer. \* At the same tyme, sayth the Lord, wyl I gather vp the lame and y out castes, and suche as I haue chastened, and wyl geue yssue vnto the lame, and make of y outcastes a great people: \* and the Lord hym selfe shall be theyr kynge vpon the mount Syon, from this tyme forth for euermore.

**A**nd vnto the (O thou towre of \* Eder, thou strange holde of the daughter Syon, vnto the shall it come euen the lordshipp and kyngdome of the daughter Jerusalem. Why then art thou nowe so heuy? is there no kynge in the? are thy counsellors a waye that thou art so payned, as a woman in her trauaile? And now (O y daughter Syon) be soyr, let it grene the as a wyfe labouryng with chylde: for now must thou get the out of the ctye, and dwell vpon y playne felde: Pec, vnto Babylon shalte thou go, there shalte thou be deliuered, & there the Lord shall loose the from the hande of thyne enemyes.

**N**owe also are there many people gathered togyther agaynst the sayinge: what, Syon is curled, we shall se our lust vpon her. But they knowe not \* the thoughtes of the Lord, they vnderstande not his counsaile, that shall gather them togyther as the shepes in the barne. Therefore get y vp, O thou daughter Syon, & threwe out the corne: For I wyl make thy horne yron: and thy clawes brasse, that thou mayst grynde many people: theyr goodes shalte thou appropriate vnto the Lord, and theyr substance vnto the ruler of the whole worlde.

## The v. Chapter.

Of the destruction of Jerusalem.

**A**fter that shalte thou be robbed thy selfe, O thou robbers daughter, they shall laye siege agaynst vs, and smyte the iudge of Israel with a rodde vpon the cheke. \* And then Bethleem Ephrata, art lytle amonge the thousandes of Iuda, Out of the shall come vnto me whiche shall be the gouernour in Israel: whose outgoynge hath ben from the begynnyng and

from everlastynge. In the meane whyle he plgeth them for a season, vntyll the tyme that she (whiche shall beare) haue borne: then shall the remnaunt of his brethren be conuerted vnto the chyldren of Israel. He shall stande fast, & and geue fode in the & strength of y Lord, and in the victory of the name of the Lord his God, and when they be conuerted, he shall be magnified vnto the furthest parte of the worlde.

**T**hen shal there be pzeace, so that the Assirian may come into your laude, & treade in your houses. We shall byng vp. vii. shepherdes and. vii. prynces vpon them these shall subdue y lande of Assar with the swearde, & the lande of \* Nimrod with theyr naked weapons. \* Thus shal he deliuer vs fro the Assiran, when he cometh within our lande, & setteth his fote within our borders.

**A**nd the remnaunt of Jacob shal be amonge the multitude of people, as the dewe of the Lord and as the drops vpon y grasie, that raryeth for no man, & wayteth of no body. \* Pec, the residue of Jacob shal be amonge the Gentyles & the multitude of people, as the lyon amonge the beastes of the wood, and as the Lyons whelpe amonge a flocke of shepe: whiche (when he goeth thorow) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shal be lyft vp vpon thyne enemyes, and all thyne aduersaries shall perishe. The tyme shal come also, sayth the Lord, that I wyl take thy horses from the, and destroye thy charrets. I wyl breake downe the ctyes of thy lande, & ouerthrowe al thy stronge holdes. \* Al witherawes wil I rote out of thyne hande, there shall no mo sothsayinges be withyn the. \* Thyne ydols & thyne ymages wyl I destroye out of the: so that thou shalt no more bowe thy selfe vnto y workes of thyne owne handes. Thy groues wil I pluck vp by y rootes, & breake downe the ctyes. Thus wyl I be auenged also, vpon all the heathen that wyl not heare.

## The vi. Chapter.

An exhortacion to heare the iudgement agaynst Israel for theyr iniquities. What manner of sacrifices do please God.

**E**then nowe what the Lord sayth: \* Up reprove the mountaynes, & let the hylles heare thy voyce, O heare the punishment of y Lord, pec mountaynes, and ye myghty foundacyos of the earth: for y Lord wyl reprove his people, & reason with Israel. O my people, what haue I done vnto the? or wherin haue I hurt the? geue me answere. \* Wyl cause I brought the from the lande of Egypt, and deliuered the out of y house of bondage? \* Wyl cause I made y holes, I aron, & Miriam to leade the? Remembre O my people) & what Balach the kynge of Moab had ymagyned agaynst the, & what answere that Balaam the sonne of Beor gaue hym, from Sethin vnto Calgal. that ye may knowe the louynge kyndnesse of the Lord. What acceptable thyng shal I offer vnto the Lord? shall I bowe my knee to the hye God? Shall I come before hym with breaste offerynges, and with calues of a yere olde? hath the Lord a pleasure in many thousande rammes, or innumerable streames of oyle? O shal

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1 Ezechiel  
12. 1. 2.



**C** Oshal I geue my first borne for mine offences, and the frute of my body for the synne of my soule: I wyl shewe the, O man, what is good, & what y<sup>e</sup> Lord requireth of y<sup>e</sup>, namely, to do ryght to haue pleasure in louynge kyndnes, to be lowly, and to walke with thy God. \* The Lordes voyce cryeth vnto the cite, and the man y<sup>e</sup> shall be laued consydereth thy name: O Lord. ) herken what is your rodde, and heare him that war-  
neth you. \* Shulde I not be displeased, for the vnrpyghteous good in the houses of the wycked, and bycause the measure is minyshed: O shuld I iustyspe the false balaunces, and the bag of deceitfull weyghtes, amonge those that be full of ryches vnrpyghtuously gotten. where y<sup>e</sup> cytelys deale with falshe, speake lyes, & haue discrept-  
full tonges in theyr mouthes.

**D** Therefore I wyl take in hande to punyshe the, and to make the desolate, bycause of thy syn-  
nes. \* Thou shalt eate, and not haue ynoughe: yee, thou shalt bynge thy selfe downe. Thou shalt flee, but not escape: & those that thou woldest saue, wyl I deliuer to the sword. Thou shalt sowe, but not reape: thou shalt presse out olyues, but oyle shalt thou not haue to anoynt thy selfe withall: thou shalt treade oute swete must, but shalt drynke no wyne. Ye kepe the ordynances of Amri and all the customes of the house of Ahab: ye folowe theyr pleasures, therefore wyl I make the waste, & cause thy inhaby-  
tets to be abhorred. O my people: & thus shalt thou heare thyne owne shame.

The vii. Chapter.

A complaine of the isle of Iherusalem, & how she is brought to this pass.

**D** is me: I am become as one that goeth a gleanynge in the harueste. There are no mo grapes to eate, yet wold I sayne (with al my hart) haue of y<sup>e</sup> best frute. \* There is not a god-ly vpon earth, there is not one righteous among men. They labour all to speche bloud, and euery man hunteth his brother to death: yet they saye they do wel when they do euyl. As y<sup>e</sup> prynce wyl so sayth the Iudge, y<sup>e</sup> he maye do by a pleasure agayne. The great man speaketh what his hart desyret, and the hearers allowe hym. The best of them is but as a thysle, and the most ryghteous of them is but as a breer in the hedge. But when y<sup>e</sup> daye of thy preachers cometh, that thou shalt be vnipted, then shall they be wasted away. \* Let no man beleue his frende, nor put his con-  
fidence in a brother. Kepe y<sup>e</sup> porte of thy mouth from her that lyeth in thy bosome, & for y<sup>e</sup> sonne shall put his father to dishonoure, the daughter shall sle agaynst her mother, the daughter in lawe agaynst her mother in lawe and a mans foes shall be euen they of his owne housholde.

Nevertheless I wyl lye vnto the Lord I wyl patiently abyde God my sauyoure: my God shall heare me: O thou enemye of myne, reioyce not at my fall, for I shall get vp agayne: and though I lyt in darknesse, yet the Lord is my lyght. I wyl beare the punishment of the Lord: for why, I haue offended hym, tyll he lyt

in iudgement vpon my cause and se that I haue ryght. he wyl bynge me forth to the lyght, and I shall se his ryghteousnesse.

She that is myne enemye shall lye vpon it and be confounded, which now she sayth: \* Where is thy Lord God: & y<sup>e</sup> eyes shall beholde her when she shall be troden downe as the clare in y<sup>e</sup> strettes. \* The tyme wyl come, that thy gaynes shall be made vp, and the lawe shall go abroad: and at that tyme shall they come vnto the front Aflur vnto the stronge cities, & from the strong cities vpon the ruer. from the one see to y<sup>e</sup> other from the one mountayne to the other.

Notwithstanding, the lande must be wasted bycause of them that dwell therein, and for the frutes of theyr owne ymaginations. Therefore fede thy people with thy rod, the flocke of thyne herptage, which dwell desolate in the wood y<sup>e</sup> they may be fed vpon the mount of Carmel, Zafan, and Galaad, as afore tyme. Wretched thynges wyl I shewe them, & lyke as when they came out of Egypte.

This shall be breathen se, and be ashamed for all theyr power, & so that they shall lye theyr hande vpon their mouth, and stoppe their eares. \* They shall lyke the duste lyke a serpente, and as the wormes of the earth, that tremble in theyr holes. They shall be a frayde of the Lord our God, and they shall feare the.

There is there such a God as thou: that pardoneth wyckednes, and forgiveth the offences of the remnant of thyne herptage: he kepeth not his wrath for euer. & why? bys delyte is to haue compassion. \* he shall turne agayne, and be merciful to vs he shall put downe our wickednes, and cast al our synnes into the botome of the see. Thou shalt kepe thy trewth wyth Jacob, & thy mercye for Abraham, lyke as thou hast sowne vnto our fathers longe ago.

The ende of the prophete of Michas.

## The booke of the

Propete Nahum.

The first Chapter.

A prophete of the destruction of Ninue, and of the battaile of Asriel.



**N** is is the heuy burthen of Ninue, which Nahum of Alchod dyd wyte as he sawe it. \* The Lord is a gelouse God, and a taker of vengeance is y<sup>e</sup> Lord and wrathfull. \* The Lord taketh vengeance of his enemyes, & reserueth dyspleasure for his aduersaries. \* The Lord suffreth longe he is of greate power, and so innocent, & that he leueth no man faultlesse before hym. The Lord goeth forth in tempest and storme wether, the cloudes are the dust of his fete. When he repro-  
ueth the see, he dryeth it vp, & turneth the floudes to drye lande: Zafan is desolate: Charnel and the pleasure of Libanus wasteth away. The mountaynes tremble for hym, the hylles con-  
sume.



# The Prophecy.

sume. At the syght of him, the earth quakech: yee the whole worlde, and all that dwell therein.

*Jer. x. b. E. a. r. x. i. d. a. x. i. c. i. i. i. a. Sapp. iii. b.*  
\* Who may endure before his wrath? Who is able to abyde his grem displeasure? Hys anger taketh on lyke fyre: and the harde rocks are clouen in sunder before hym.

**C** Full gracious is the Lorde, and a stronge holde in the tyme of trouble, he knoweth theym that put theyr trust in hym. When the floud renneth ouer, and destroyeth the place. And when the darknes foloweth styl vpon his enemies. What do ye ymagyn then agaynst the Lorde on this maner? (Euen, when he hath made an ende, there shall come nomore trouble.) For lyke as the thornes that stycke together, and as the drye strawe: so shall the dronkardes be consumed together, euen when they be full. There come out of the such as ymagyn myschefe and geue vngacious counsell agaynst the Lorde.

**D** Therefore thus sayth the Lorde: Let them be as well prepared: yee, and as many as they can yet shall they be hewen downe, and passe a way. And as for the, I wyl were the, but not vterly destroye the. And now wyl I brake his rodde from thy backe, and burste thy bondes in sunder. But the Lorde hath geuen a commaundement concerning the, that there shall come nomore sede of thy name. \* The carued & casten ymages wyl I rote oute of the house of thy God. Thy graue shall I prepare for the, and thou shalt be confounded.

**The. ii. Chapter.**

*De. i. c. i. d. e. b. e. t. h. e. v. i. c. t. o. r. i. o. s. o. f. t. h. e. c. h. a. l. d. e. r. a. s. a. g. a. i. n. s. t. t. h. e. A. m. u. s. t. e. r. s.*

**B**ehold, \* vpon þ mountayns come the fete of hym, that byngeth good tidynge. & preacheth peace. \* Iuda, kepe thy holy dayes, perfourme thy promyses: for Beliall shall come nomore in the, he is vterly rooted oute.

The scatterer shall come vp agaynst the, and laye sege to the castel. Loke thou wel to the stretes make thy loynes strong. arme thy selfe wyth all thy myght: for the Lorde shall restore agayne the glory of Jacob, lyke as the glory of Israel.

The destroyers haue broken them downe, and mared the vyne braunches. The wynde of hys gyantes glysteth, his men of warre are clothed in purple. Hys charettes are as fyre, when he maketh him forwarde, and his spere waftes are

**L**oked in venom. The charettes rolle vpon the stretes, and welter in the hye wayes. They are to loke vpon lyke cressettes of fyre, & go wyfly as the lyghtnyng. When he doth but warne his gyantes, they fall in theyr aray, & hastely they clype by the walles: yee, the engyns of the warre are prepared already. The water portes shall be opened, and the kynges palace shall fall. The queene her selfe shall be led away captiue, and her gentylwomen shall mourne as the doves, and grone with theyr hartes. \* A mine is lyke a pole full of water. But then shall they be fayne to lie.

Stand, stande, (shall they crye) and there shall not one turne backe. A way w the spuer, awaye wyth the golde, for there is no ende of treasure.

There shall be a multitude of all maner of costly

ornamentes. Thys must the be spoyled, emptyed and cleane strypped out: that theyr hartes maye be melted a waye, theyr knees tremble, all theyr loynes be weake, & theyr faces blacke as a pot.

Where is now the dwelling of the Lyons and the pasture of the Lyons whelpes: where þ lyon and the liones went with the whelpes, and no man frayde them a waye? But the lyon spoyled ynough for his yong ones, and deuoured for his yones he fylled his dennes with hys praye, and his dwelling place with þ he had rauyned. Beholde, I wyl vpon the, sayeth the Lorde of hostes, and wyl set fyre vpon thy charettes that they shall smoke with hall, and the swerde shall deuoure the yonge lions. I wyl make an ende of thy spoyling from out of the earth, and þ voyce of thy melauchers shall nomore be hearde.

**The. iii. Chapter.**

*Of the fall of A. m. u. s. t. e. r.*



**W**to the bloudthursty cite, which is all full of lyes and robberye, and wyl not leaue of from rauynynge.

There a man maye heare scourgyng in thyng, the noyse of the wheles, the cryng of the hoyses, and the rollynge of the charettes. There the hoysmen get vp wyth naked swerdes, and glystynge speares: there lyeth a multitude slayne, and a great heape of dead bodies: there is no ende of dead royses: yee, men fall vpon theyr bodies. And that for the greute and manyfolde whozdom, of the saye & bewtyfull harlot which is a maistres of wythcraft: yee, & sellet the people thozowe her whozdom, and þ nacpans thozowe her wythcraft.

\* Beholde, I wyl vpon the (sayeth the Lorde of hostes) and wyl pul thy clothes ouer thy head that I maye shewe thy nakednes among þ heathen, & thy shame among the kingdomes. I wyl cast durt vpon the, to make the be abhored, and a gaspyn stocke: yee, al they that loke vpon the shall starte backe, and saye: A mine is destroyed.

Who wyl haue pytie vpon the: where shall I seke one to comfote the? Art thou better then the great cite of \* Alexandria: that laye in the waters, and had the waters rounde about it: which was strongly fenced and walled with the see? Ethiopia and Egypt were her strenght and that excedyng great, aboue measure. Aphyca and Libya were her helpers, yet was she dryuen a waye, and brought into captiuite, her yonge chyliden were smytten downe at the head of euery strete, the lottes were cast for the most auntyent men in her, and all her myghtye men were bound in cheynes. Euen so shalt thou also be dryuen, and hyde thy selfe, & seke some helpe agaynst thyne enemy. All thy stronge cityes shall be lyke frgetrees with rype fyggys: whych when a man shaketh, they shall fall into the mouth of þ eater.

Behold, thy people within þ, are but women the portes of thy lande shall be opened vnto thine enemyes, and the fyre shall deuoure thy hartes. Drowe water now agaynst the thou be beseged, make vp thy stronge holdes goo into the clape, temper the mortar, make stronge bypcke: yet þ fyre shall consume the, the swerde shall destroy the.

*Job. x. i. i. i. Sapp. ii. a.*

*Jer. x. i. i. i. a. Abac. i. b.*

*Jer. x. i. i. i. a. Jer. x. i. i. b.*

*Jer. x. i. i. c.*

*Jer. x. i. i. d.*

*Jer. x. i. i. e. Jer. x. i. i. f. Jer. x. i. i. g.*



the pee as the locust doth, so shall it eat the vy.  
It shall fall heuily vpon the as the locusts pee  
ryghte heuily shall it fall vpon the, euen as the  
greshoppers. Thy marchauntes haue bene nom-  
bzed with the starres of heauen, but now shall  
they spede abrode as the locusts, and sic they  
waye: Thy Lordes are as the greshoppers: and  
thy captaynes as the multitude of greshoppers  
which when they be colde, remayne in þe dreges:  
but when the Sunne is vp, they flee away, and  
no man can tell where they are become. Thy  
sheperdes are a slepe (þe kynge of Assur) thy  
worthies are layde downe, thy people is scatred  
abrode vpon the mountaynes, and no man ga-  
thereth them together agayne. Thy wounde  
can not be hyd, thy plage is so sore. All they that  
heare thys of the, shall clappe theyr handes ouer  
the. For what is he, to whome thou hast not al-  
waye bene doinge hurte.

The ende of the prophete of Abacuc.

# The Booke of the Prophete Abacuc.

The fyrst Chapter.

A complayne agaynst Arael.

**T**his is the heuy burthen, which  
the Prophete Abacuc dyd se. O  
Lorde, how longe shall I crye  
& thou wylt not heare: howe  
longe shall I complayne vnto  
the, sufferynge wronge, & thou  
wylt not helpe: why lettest þe  
me se weyrynesse and labour?

\* Tyrannye and violence are before me, power  
ouergoeth ryghte: for the lawe is tozned in peces.  
and there can not ryght iudgement go forth. And  
why the vngodlye is moze set by then the rygh-  
tuous: this is the cause, that wronge iudgement  
procedeth. Beholde amonge the heathen, and  
loke well, wonder at it, and be abashed: for I  
wyl do a thyng in your tyme, whiche though  
it be tolde you, ye shall not beleue. For lo, I  
wyl raise vp the Caldees, that bytter & swyfte  
people: whiche shall go as wynde as the lande is,  
to take posselsion of dwellynge places, that be  
not theyr owne. A grymme and boysterous peo-  
ple is it, these shall syt in iudgement & punyche.  
Theyr horsys are swyfter then the cattes of the  
mountayne, and byte sozer then the wolues in  
the cuckyng. Theyr horsemen come by greute  
henyes from farre, they flye hastily to deuoure  
as the Aegle. They come all to spoylle, oute of  
them cometh an east wynde, whiche bloweth  
and gathereth theyr captaynes, lyke as þe lande  
They shall mocke the kynges, and laugh þe pry-  
nces to scozne. They shall not set by any stronge  
holde, for they shall laye ordynance agaynst it,  
and take it. Then shall they take a freche corage  
vnto them: to go forth and to do moze euill, and  
so aserpe the power vnto the God.

But thou O Lorde my God my holy one,  
thou arte frome the begynnyng, therefore shall

we not dye. O Lorde, thou hast ordeyned them  
for a punymente, and set them to reprove the  
myghty. Thyne eyes are cleane, thou mayst not  
se euill, thou canst not beholde the thyng that  
is wycked. Wherefore then dost thou loke v-  
pon the vngodly, and holdest thy tounge when þe  
wycked deuoureth the man that is better then  
hym selfe? Thou makest men as the fysh in the  
see, and lyke as the crespynge beastes, that haue  
no gyde, they take vp all with their angie, they  
catche it in theyr nette, and gather it in theyr  
parue: wherof they reioyce and are glad. There-  
fore offere they vnto theyr nette, and do sacrifice  
vnto theyr parue: because that thow wilt theyr  
poyson is become so fat, and theyr meat so plen-  
teous. Wherefore, they cast out theyr net agayne  
and neuer cease to slaye the people.

The ii. Chapter.

Of the visyon of the prophete. Agaynst polleng, reuelous  
wycke and podelapre.

**I** stode vpon my watche, and set me  
vpon my bulworke, to loke and se  
what he wolde saye vnto me, & what  
answere I shulde geue hym that re-  
proued me. But the Lorde answered  
me, and sayde: Wryte the visyon playnly vpon  
thy tables, that who so cometh by, maye rede it,  
& for the visyon is yet farre off for a tyme, but at þe  
last it shall come to passe, and not fayle. And  
though he tarp, yet wryte þe for hym, for in very  
dede he wyl come, and not be slacke.

Behold, the vnrightheous thynketh hym self  
in sauegarde, as in a stronge holde. But the iust  
shall lye by his sayeth. Lyke as the wyne dyf-  
teaueth the bronkarde, euen so the proude shall  
fayle, & not endure. He openeth his desyre wynde  
vnto the hell, & is as vnsayable as deathe.  
All heathen gathereth he to hym, and heapeþ  
vnto hym all people.

But shall not all these take vp a prouerbe a-  
gaynst hym, and mocke hym with a byre worde,  
and saye? Alas vnto hym that heapeþ vp othe-  
r men's goodes. Howe longe wyl he lade hym  
selfe wth thycke claye? Howe sodenly wyl  
they stande vp, that shall byte, and awake, that  
shall teare the in peces: yee, thou shalt be theyr  
prayer. Seynge thou hast spoyled many hea-  
then: therefore shall the remnaunte of the people  
spoylle the: because of mens bloude, and for the  
wronge done in the lande, in the Cyte and vnto  
all them that dwell therein.

\* Alas vnto hym, that couetously gathereth  
euill gotten goodes into his house, that he may  
set his nest on hye, to escape from the power of  
my fortune. Thou hast deuysed the shame of  
thyne owne house, for thou hast slayne to muche  
people, and hast wyfully offended so that the  
very stones of the wall shall crye out of it, and  
the tymber that lyeth betwixte the iornes of  
the buyldynge shall answere. Alas vnto hym  
that buyldeth the towne with bloude, & mayn-  
tyneth the cyte with vnrightheousnesse. Shall  
not the Lorde of hostes bring this to passe, that  
the labourers of the people shall be biente wth  
a greute fyre, and that the thyng where vpon  
the

Isa. xlii. a.  
Job. xxi. a.

Eccle. i. i. a.

Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.  
Isa. xlii. a.  
Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.  
Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.

Isa. xlii. a.

Isa. xlii. a.  
Isa. xlii. a.  
Isa. xlii. a.



# The Prophecye.

Gen. 11. c.  
Gen. 11. d. c.  
Gen. 11. b.

the people haue werped theym selues, Shall be loste: & for the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the see.

Gen. 11. d.

Allo be vnto hym that geareth his neyghbour drynke, puttyng in gal, and makynge hym dronken. \* that he maye se hys priuities. Therefore with shame shalt thou be despyled, in stede of honoure. Drynke thou also, tyll thou stombe with all for the cuppe of the Lordes ryght hande shall compasse the aboute, and shamefull spynge in stede of thy worshyppe. \* for the wronge that thou hast done in Libanus shall ouerwhelme the and the wyde beastes shall make the astrapde: because of mennes bloude, and for the wronge done in the lande, in the cite, and vnto all suche as dwell therein.

Jerem. 1. c.  
Abd. 1. c.

**D** What helpe then wyll the ymage do, whom the workeman hath falslyoned? Or the vayne cast ymage, wherein because the craftesman putteth his trust: therfore maketh he domme ydols? Allo vnto hym þe sayeth to a peece of wood: arple and to a dumme stone, stande vp: for what instruction maye suche one geue? Beholde, it is layde ouer with golde and syluer, and there is no breath in it. \* But the Lord in his holy temple is he, whom all the worlde shoulde feare.

Isa. 1. c.

## The. iii. Chapter.

A prayer of the prophet abacuk for the ignorant.

3

**L**orde, when I hearde speake of the, I was astrapde. The worke þe thou hast taken in hande, shalt thou performe in his tyme, O Lord. & when thy tyme cometh, thou shalt declare it. In thy very wrath thou thyntest vpon merce, God cometh from Theiman, and the holy ouer from the mounte of Pharan. Selah.

His glorie couereth the heauens, and þe earth is full of his prayse. His syne is as the sunne, & beames of lyght go oute of hys handes, there is his power byd. Destruction goeth before hym, and a pestilent spycknelle goeth from hys sete.

Amos. 1. c.

\* He standeth and meashureth the earth. he loketh, and the people consume awape, the mountaynes of the worlde fall downe to pouldre, and the hylles are fayne to bowe them selues, for his goynges are euerlastynge and sure.

**I** sawe that the pauplyngs of the Morians, and the tentes of þe lande of Madian were vexed for weepnesse. Wast thou not angry, O Lord in the waters? was not thy wrath in the floudes and thy displeasure in the see? yea, when thou satest vpon thy horse, and when thy charrettes had the victorie. Thou shewdest thy bowe openly, lyke as thou haddest promysed with an othe vnto the trybes. Selah.

Gen. 11. c.

Thou dydest deuyde the waters of the erth. When the mountaynes sawe the, they were astrapde, the waterstreame went a wape, the depe made a noyse at the lyftrynge vp of thyne hande.

Isa. 1. c.

The \* sunne and moone remayned still in theyr habitation. Thyne arrows went out glystryng and thy speares as the syne of the lyghtenynge.

Isa. 1. c.

\* Thou trodest downe the lande in thyne anger, and dydest thershe the heathen in thy displea-

sure. Thou camest forth to helpe thy people, to helpe thyne annoynted. Thou smorest downe þe hed of the house of the vngodly, and discourtest hys foundacyons, euen vnto the necke of hym. Selah.

Thou dydest stryke thozowe with his sceptre the heades of his playne people, whiche come as a stormy wynde to scatter me abroad, and are glad when they maye cate by the poore secretly. Thou makest a wape for thyne horses in the see euen in the myddest of the great waters. When I heare this, my body is vexed, my lippes tremble at the voice therof, my bones corrupte, I am astrapde where I stande. O that I myght rest in the daye of trouble, that I myght goo vnto our people, which all are ready prepared.

For the fygrees shall not be grene, and the bynes shall beare no frute. The laboure of the olyue shall be but lost, and the lande shall byynge no come: the shepe shall be taken out of the folde, and there shall be no cattell in the stalles. But as for me, I wyll be glad in the Lord, and wyll re- toyce in God my lawour. \* The Lord God is my strength, he shall make my fete as the fete of hartes, and he which geueth the victorie shall byynge me to my hye places, synge vpon my psalmes.

Isa. 1. c.

The ende of the prophecye of Abacuk.

## The booke of the Propete Sophony.

The first Chapter.

Thy remembrance agaynst Iuda and Ierusa lem  
Ly. aule of the 1. p. 100. acce



**T**his is the worde of the Lord, I whiche came vnto Sophony. the sonne of Chusi, the sonne of Gedolia the sonne of Amariah the son of Iezekiah, in the tyme of \* Josiah, the sonne of Amon kynge of Iuda. I wyll gather

Isa. 1. c.  
Isa. 1. c.  
Isa. 1. c.

vp all thynges in the lande, sayeth the Lord. I wyll gather vnto me man and beast I wyll gather vnto me the fowles in the ayre, and the fyshes in the see (to the great decaye of þe wycked) and wyll utterly destroye the men out of the lande, sayeth þe Lord. I wyll stretch out myne hande vpon Iuda, and vpon all such as dwell at Ierusalem. Thus wyll I rote out the remaunt of Baal from this place, and the names of the \* Remurings and prestes, pec, and suche as vpon theyr house toppes wyll theyr bowe them selues vnto the hoste of heuē: which sweare by the Lord, & by theyr Malchon also: whiche starte abacke from the Lord, and nether seke after the Lord, nor regarde hym.

Isa. 1. c.  
Isa. 1. c.  
Isa. 1. c.

\* Be still at the presence of þe Lord God for the daye of þe Lord is at hand yee the Lord hath prepared a daye of reuerence, and calied his ghestes therto. And thus shall it happen in the daye of þe Lordes reuerence. I wyll visit the payneces \* the kynge's chyldren: and all suche as weate strange clothynge. In the same daye also wyll I visit all those that treade ouer the thresholde

Isa. 1. c.

Isa. 1. c.  
Isa. 1. c.

so



so proudly, whiche spyl they? Lordes house with robbery and falshe. At the same tyme (sayth the Lorde, there shall be herde a great crye from the \* syluer porte, & an howlinge from the other porte, and a great murther from the hylls. howle ye that dwell in the myll, for all the machant people are gone, and all they that were laden with syluer, are roted out.

At the same tyme wyl I seke thowde Jerusalem wyl lanternes, and vylte them that contynue in theyr bygges, and save in theyr bertes: \* Tush, the Lorde wyl do neyther good nor euill. Theyr goodes shall be spoyled, and theyr houses layde waste: & they shall buyde houses, and not dwell in them, they shall plante vnpardes, but not drynke the wyne therof.

For the great \* daye of the Lorde is at hande, it is harde by and cometh on apace. Herpble is the tydynges of the Lordes daye, then shall the gyaunt crye out: for that daye is a daye of wrath, a daye of trouble and heynesse, a daye of utter destruction and mysery, a darke and glomyng daye, a cloudy & stormy daye, a daye of the noyse of trompettes & shawmes, agaynst the stronge cyties and hye towres. I wyl bynge the people into such verayson, that they shall go aboute lyke blynde men, bycause they haue sinned agaynst the Lorde. Theyr bloude shall be shedde as the dust, and theyr bodies as \* myre. \* Neyther theyr syluer nor theyr golde shall be able to deliuer them in that wrothfull daye of the Lorde, but the \* whole lande shall be consumed thowde the fyre of his gelousye: for he shall soone make cleane riddance of all them that dwell in the lande.

The.ii. Chapter.

The mouth to retorne to God, prophecyng unto the one destruction, and to the other deliuerance.

**A** Kampne poure selues & seache thou nacyon, that hast no desyre to the lawe, or \* thyng go forth that God hath concluded, & or the tyme come wherein man shall passe away as the dute. or the fearfull wrath of the Lorde come vpon you: yee, or the daye of the Lordes foze displeasure come vpon you. Seke the Lord all ye inke herted vpon erth, ye that worke after his iudgement: seke ryghteousnesse, \* seke lowdlynesse, that ye may be defended in \* wrothfull daye of the Lorde: \* For Gaza shall be destroyed, and Ascalon shall be layde waste. Theyr shall call out \* food at the none daye, & Accaron shall be pluckt vp by the rootes.

**W**o vnto you that dwell vpon the see coast ye murtherous people: the worde of the Lorde shall come vpon you. O Canaan thou lande of the Philistines, I wyl destroye the, so that there shall no man dwell in the any more, and as for the see coast, it shall be herdmennes cotages and shepfoldes: yee, it shall be a porcion for such as remayne of the house of Iuda, to fede ther vpon. In the houses of Ascalon shall they rest toward night, for the Lord their God shall vylte them, and turne awaye theyr captiuitie. \* I haue herde the despyte of Moab, and y blasphemys of the

chylidren of Ammon, how they haue shamefully & intreated my people, and magnified them selues within the borders of theyr lande. Therefore, as truly as I lyue (sayth the Lorde of hostes the God of Israel) Moab shall be as Sodome, and Ammon as Gomorra: euen dye thorne hedges, salt pyttes, and a perpetuall wyldernes: The resydue of my folke shall spyle them, the remnaunte of my people shall haue them in possession. \* This shall happen vnto them for theyr pride, bycause they haue delt so shamefully with the Lord of hostes people, and magnified them selues aboue them. The Lorde shall be grymme vpon them, \* and destroye all the goddes in the lande. And al the fles of the heathen shall worshyp hym, euery man in his place.

Ye mouans also shall perishe with my sword. \* Pee, he shall stretch out his hande ouer \* north, and destroye Assur. \* As for Summe, he shall make it desolate, dye and waste. The flockes and all the bestes of the people shall lye in the myddel of it: pellicanes and storkes shall abyde in the upper postes of it, foules shall synge in the wyndowes, and rauens shall lye vpon \* balke, for the borders of Cedre shall be rauen downe. This is the proude and carelesse cytie, that sayd in her herte. \* I am, and there is els none. How is she made so waste, that the bestes lye therein who so goeth by, mocketh her, and poynteth at her with his fynger.

The.iii. Chapter.

Agaynst the gouerners of Jerusalem, of the callinge of al the Synagogs, & comfortes to the resydue of Israel.

**W**o to that abhomyable, fylthy, and \* cruell cytie: whiche wyl not heare, nor be reformed. Her trust is not in the Lord, neyther wyl she holde her to her God. Her rulers within her, are as coryng \* lyons her iudges are as \* wolues in the euenyng whiche leaue nothyng behynde them tyll the morowe. Her prophetes are lyght persons and vnfaithfull men, her prestes vnhalowe the sanctuary, and do wronge vnder the pretence of the lawe. But the iust Lorde that doth no vnyght, was amonge them, euery mornynge shewing them his lawe clearly, and ceasid not. But the vngodly wyl not learne to be ashamed. Therefore wyl I roote out this people, and destroye theyr towres: yee, and make theyr streates so voyde, that no man shall go therein. Theyr cyties shall be broken downe, so that no body shall be left, nor dwell there any more.

I sayd vnto them: \* feare me, and be content to be reformed. That theyr dwellynge shulde not be destroyed, and that there shulde happen vnto them none of these thynges, wherewith I shall visite them. But neuertheles, they stande vpearly, to folowe the fylthynges of their owne ymaginations. Therefore, ye shall wayte vpon me (sayth the Lorde) vntill the tyme that I stande vp: for I am determinid, to gather the people, and to bringe the kyngdomes togyther, that I may powre out myne anger, yee all my wrothfull \* displeasure vpon them. \* For al the worlde shall be consumed with the fyre of my gelousye



# The Prophecy.

gelouspe. And then wyl I cleanse þe lippes of the people, that they may euerychone call vpon the name of the Lord, and serue hym with one shulder. Suche as I haue subdued, and my chyldren also whom I haue scatred abrode, shall bypuge me presenters beyonde the waters of Ethiopia.

Jerem. l. b

In that tyme shalte thou no more be confounded, bycause of all thy ymagynacions, where thou haddest offended me: for \* I wyl take away the proude boasters of thyne honour from the, so that thou shalte no more tryumphe, bycause of my holp byll. In the also wyl I leaue a small poore synple people, whiche shall trust in the name of the Lord. The remnaunt of Israel shall do no wyckednesse, nor speake lyes: neyther shall ther any disceatfull tunge be foude in theyr mouthes. For they shall be fedde, and take theyr rest, and no man shall make them as- frapde. Gue thanks, O daughter Syon, be ioyfull, O Israel: reioyce and be gladd from thy whole herte, O daughter Jerusalem, for the Lord hath taken awaye thy punishment, and turned backe thyne enemyes. The kyng of Israel, even the Lord hym selfe is with the: so that thou needest nomore to fear any misfortune.

In that tyme it shall be sayd to Jerusalem: feare not, and to Syon. let not thyne handes be slacke, for the Lord thy God is with the, it is he that hath power to save: he hath a specyall pleasure in the, and a marvelous loue towarde the: yee, he reioysyth ouer the with gladnesse. Suche as haue ben in heynesse, wyl I gather togyther, and take out of thy congregacion: as for the shame and reprofe that hath ben layde vpon the, it shall be farte from the. And lo, in that tyme wyl I destroye all those that were the: \* I wyl helpe the lame, and gather vp the castawaye: yee, I wyl get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme wyl I bypuge you in, and at the same tyme wyl I gather you. I wyl get you a name and a good repozte amonge all people of the erth, when I turne backe your captiuite before your eyes, sayth the Lord.

Jer. l. iii. b

The ende of the prophete of Sophon.

\*

\*

## The booke of the Propete Aggeus.

The fyrst Chapter.

The tyme of the prophete of Aggeus. An exhortacion to buyde the temple agayne.

Jer. l. i. b. e  
Dan. ii. c  
and. ii. a

Jer. l. i. a. ii.  
Cy. g. i. iii. b



In the seconde pere of kynge Darius, in the syxt moneth the fyrst dape of the moneth, came þe word of the Lord (by the Propete Aggeus) vnto \* zoroabel the sonne of Salathiel the prync of Juda, and to Iesua the sonne of Iosedech the hie prest: sayeng. Thus speaketh the Lord of hostes, and

sapeth. This people doth saye. The tyme is not yet come to buyde vp the Lordes house. Then spake the Lord by the prophete Aggeus, and sayde. \* Ye pour selues can fynde tyme to dwell in sy. ed houses, and shall this house lye waste? Consydre nowe your owne wayes in your hertes (sayeth the Lord of hostes) \* Ye sowe much, but ye bypunge litle in ye eat, but ye haue not ynough ye bypynke but ye are not fylled: ye decke pour selues but ye be not warme: and he that earneth any wages, putteth it in a broken purse.

Jer. l. i. b  
Dan. ii. c  
and. ii. a. b

Thus sayeth the Lord of hostes. Consydre your owne wayes in your hertes, get you vp to the mountayne, fetch the wood, and buyde vp the house \* that it maye be acceptable vnto me, and that I maye shewe mine honour, sayeth the Lord. Ye looked for muche and lo, it is come to lytle, and though ye bypunge it home, yet do I blowe it away. And why so sayeth the Lord of hostes? \* Euen because that my house lieth so wast, and ye runne euery man vnto his owne house. Wherefore y haue is for bydden to geue you any dewe and the earth is for bydden to geue you encrease \* I haue called for a drouth, both vpon the land and vpo the mountaynes, vpo cozne, vpon wyne, & vpon oyle, vpon euery thyng that the grounde bypyngeth forth vpon men and vpon cattell, yee, and vpon all handy labour.

Jer. l. i. b

Jer. l. i. b  
and. ii. c  
Jer. l. i. a. b

Jer. l. i. b

Nowe when zoroabel the sonne of Salathiel, & Iesua the sonne of Iosedech the hie prest with the remnaunt of the people, herd the voyce of the Lord theyr God, and the wordes of the prophete Aggeus (lyke as the Lord theyr God had sente hym) the people vpd feare the Lord. Then Aggeus the Lordes angel sayde in the Lordes mesage vnto the people: I am with you sayeth the Lord.

Jer. l. i. b  
and. ii. c  
Jer. l. i. a. b  
Agge. ii. a  
\* Jer. l. i. b

\* So the Lord waked vp the sprete of zoroabel the prync of Juda, and þe sprete of Iesua the sonne of Iosedech the hie prest and the sprete of the remnaunte of all the people: that they came and laboured in the house of the Lord of hostes theyr God.

The. ii. Chapter.

The word that the goodnes of the seconde temple shall asceade the fyrst, because of the corrupcion of the first.



Vpon the xxiii. dape of the. vi. moneth in the secunde yere of kynge Darius, the xxi. dape of the seuenth moneth, came the worde of the Lord by the prophete Aggeus, sayeng: speake to zoroabel the sonne of Salathiel, prync of Juda, and to Iesua the sonne of Iosedech the hie prest, and to the residue of the people, and say. \* Who is left among you, that sawe thys house in her fyrste bewtye? But what thynke ye nowe by it? Is it not in your eyes, euen as though it were nothyng? Nevertheless, be of good chere. O zoroabel, sayeth the Lord) \* be of good comfort, O Iesua thou sonne of Iosedech the hie prest take good hertes vnto you also all ye people of the lande, sayeth the Lord of hostes, and doo accordyng to the worde (\* for I am wyth you, sayeth þe Lord of hostes) lyke as I agreed wyth you, when ye

Jer. l. i. a

Jer. l. i. b  
Iosua. i. b

Jer. l. i. b

Jer. l. i. b

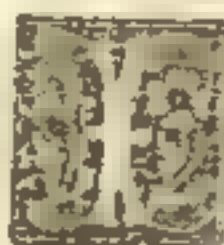


The Booke of the

prophete zacharye.

The fyrst Chapter.

At the moneth the people to returne to the Lande, and escape the wickednesse of theyr fathers. He prayes for the church and his apostles.



In the eighth moneth of the seconde year of kynge Darius, came the worde of the Lorde vnto zacharye the sonne of Barachias, the sonne of Addo, the prophete, sayinge: The

Lorde hath ben sore displeased at your forefathers. And saye thou vnto them: thus sayth the Lorde of hostes: Turne ye vnto me (sayth the Lorde of hostes) and I will turne me vnto you, sayth the Lorde of hostes. Be ye not lyke your forefathers, vnto whome the prophetes cryed afore tyme, sayinge. Thus sayth the Lorde God of hostes: Turne you from your euyl wayes, and from your wicked synes. But they wolde not heare nor regard me, sayth the Lorde. What is now come of your forefathers, and the prophetes? are they yett styll a lyue? But dyd not my wordes and statutes (whiche I commaunded by my seruantes the prophetes, touche your forefathers? Upon this, they gaue answer and sayd: lyke as the Lorde of hostes deuyled to do vnto vs, accordyng to our owne wayes and ymaginations, euen so hath he delt with vs.

Upon the xiiii. day of the xi. moneth, which is the moneth Sebat, in the seconde yere of Darius, came the worde of the Lorde vnto zacharye the sonne of Barachias, the sonne of Addo the prophete, sayinge, I sawe by nyght, and lo, there stode one vpon a redde horse, and stode vpon the myrre trees, that were benethe vpon the grounde, and behynde hym were there redde speckled, and whyte horses. Then sayd I, O my Lorde, what are these? And the aungel that talked with me, sayd vnto me. I will shewe the what these be. And the man that stode amonge the myrre trees answered and sayde: These are they whome the Lorde hath sente to go thorow the world. And they answered the aungel of the Lorde, that stode amonge the myrre trees, and sayde. We haue gone thorow the world: and beholde, all the world dwelleth at ease, and are carelesse.

Then the Lordes aungel gaue answer and sayd: O Lorde of hostes, how longe wylt thou be vnnerefull to Jerusalem, and to the cyties of Iuda: with whome thou hast ben displeased nowe these thre score and ten yeres. So the Lorde gaue a launge and a comfortable answer vnto the aungel that talked wth me. And the aungel that comened with me, sayd vnto me: Crye thou & speake. Thus sayth the Lorde of hostes. I am excedyng gelous ouer Jerusalem and Syon, and sore displeased at the carelesse heathen: for where as I was but a lytle angry, they dyd ther best that I myght destroye them. Therefore, thus sayth the Lorde: I will

came out of the lande of Egypte: and my spyte shall be amonge you, feare ye not.

For thus sayth the Lorde of hostes: I will once more wyl I make heauen & earth, the see, and the drye lande, yee, & I will moue all heathen, and the coforte of all heathen shall come, and so wyl I fyll this house with honour, sayth the Lorde of hostes. The syluer is myne, and the golde is myne, sayth the Lorde of hostes. Thus the gloze of the last house shal be greater then the fyrst, sayth the Lorde of hostes: and in this place wyl I gyue peace, sayth the Lorde of hostes.

The xxiii. daye of the nynt moneth, in the seconde yere of kynge Darius, came the worde of the Lorde vnto the prophete Aggeus, sayinge. Thus saith the Lorde God of hostes. Like the prestes concernyng the lawe, & saye. If one beare holy flesh in his cote lap, & with his lap do touche the breade, potage, wyne, oyle, or any othere meate, shall he be holp also? The prestes answered & said No. Then sayd Aggeus. Now if one beyng defyled wth a dead carcase touch any of these. Shall it also be vncleane? The prestes gaue answer, & sayd: yee, it shall be vncleane. Then Aggeus answered & sayd: euen so is this people & this nation before me, sayth the Lorde: and so are all the workes of theyr handes, yee, and all that they offre, is vncleane.

And nowe (I praye you) consydre from this daye forth, and how it hath gone with you afore or euer there was layde one stone vpon another in the temple of the Lorde that when ye came to a cozne heape of. xx. busshelles, there were scarce ten: & and that when ye came to the wyne presse for to powre out l. pottes of wyne, there were scarce xx. for I smote you with hate, blasting and byle stones, in all the labours of your handes. yett was there none of you, that wold turne vnto me sayth the Lorde. Consydre then from this daye forth & afore namely, from the xxiii. daye of the nynt moneth, vnto the day that the foundacyon of the Lordes temple was layde: make it well, & is not the sede yett in the barnes haue not the vyues, the fygtrees, the pomgranates, & olyue trees ben yett vnfertill, but from this day forth, I will make them to prospeere.

Afore ouer the xxiii. day of the moneth came the worde of the Lorde vnto Aggeus agayne, sayinge. Speake to zorobabell the prynte of Iuda, and saye: I wyl make both heauen & earth, and ouerthrowe the seate of the kynngdomes, yee and destroye the myghty kynngdome of the heathen. I wyl ouerthrowe scharettes, and those that spt vpon them, so that both horse and man shall fall downe, euery man thorow his neyghbours swerde, and as for the, zorobabell (sayth the Lorde of hostes) thou sonne of Sabathiel my seruante: I wyl take the sayth the Lorde, at the same tyme, and make the as a scale, for I haue chosen the, sayth the Lorde of hostes.

The ende of the prophete of Aggeus.



# The Prophecye.

**zach. viii. a** \* I wyll turne me agayne in mercy towards Jeruſalem, ſo that my houſe ſhall be buylde in it, ſayth the Lorde of hoſtes, pee, and the plummet ſhall be layde abrode in Jeruſalem, ſayeth the Lorde of hoſtes.

**D** Crye alſo, and ſpeake, this ſayth the Lorde of hoſtes. My cyties ſhall be in good proſperite agayne, the Lorde ſhall yet cōforte Spon: and choſe Jeruſalē: Then lyfte I vp myne eyes and ſawe, and beholde foure hornes. And I ſayd vnto the aungell that talked with me, what be theſe: he answered me. \* Theſe are the hornes whiche haue ſcattered Iuda, Iſrael, and Jeruſalem abrode. And the Lorde ſhewed me foure car-penters. Then ſayd I: what wyl theſe do? he answered and ſayd. Theſe are the hornes which haue ſcattered Iuda abrode, that no man durſt lyfte vp his heade: But theſe are come to ſcrape them awaye: and to caſt out the hornes of the Seneclies: whiche lyfte vp theyr horne ouer the lande of Iuda, to ſcatter it abrode.

## The ii. Chapter.

The ſenſenynge of Jeruſalem and Iuda.

**I** Lyfte vp myne eyes agayne, and looked: and beholde, \* a man with a meaſure lyne in his hande. Then ſayd I: why? ther goeſt thou: and he ſayd vnto me: To meaſure Jeruſalē, that I may ſee how longe and how brode it is. And beholde, the aungell that talked with me, wente bys waye forth. Then wente there out another aungell to mete hym, and ſayd vnto hym: Runne ſpeake to this ponge man, and ſape: Jeruſalem ſhall be inhab-yted without any wall, for the very multitude of people & catell that ſhall be therein \* Pee, I imp-ſe, ſayth the Lorde, wyl be vnto her a wall of tye rounde aboute, & wyl be honoured in her.

**B** Get you forth, & flee from the lande of the north, ſayth the Lorde, pee \* whome I haue ſcattered in to the foure wyndes vnder heauen, ſayth the Lorde. Saue thy ſelfe, & Spon: thou that dwelleſt with the daughter of Babilon, for thus ſayth the Lorde of hoſtes. After that gloriouſ power hath he ſente me oute to the heathen, whiche ſpoyled you, \* for who ſo tou-cherh you, ſhall touche the apple of his eye. Beholde, I wyl lyfte vp my hande ouer them: & ſo that they ſhall be ſpoiled of thoſe: whiche afore ſerued them, and ye ſhall knowe, that the Lorde of hoſtes hath ſente me.

**E** Be glad, and reioyce, & daughter of Spon: for lo, \* I am come to dwell in the myddelt of the, ſayth the Lorde: at the ſame tyme there ſhall many heathen cleue to the Lorde, and ſhall be my people. Thus wyl I dwell in the myddelt of the, and thou ſhalt knowe that the Lorde of hoſtes hath ſente me vnto the. The Lorde ſhall haue Iuda in poſſeſſion for his parte in the holy grounde, and ſhall choſe Jeruſalem yet agayne. **D** Let all fleſhe be ſtill before the Lorde, for he is tylen out of his holy place.

## The iii. Chapter.

Of the lawe and hys estate of Chyſt, under the figure of Iſraels the preſt. A prophecye of Chyſt.

**A**nd he ſhewed me Ieſua the hys preſt ſtandynge before the aungell of the Lorde: and Satan ſtoode at his ryght hande to reſpſt him. And the Lorde ſayde vnto Satan. The Lorde repproue the (thou Satan) pec, the Lorde that hath choſen Jeruſalem, re-proue the. Is not this a brande taken out of the tye? Nowe Ieſua was clothed in vncleane rayment, and ſtoode before the aungell which answered and ſayde vnto thoſe that ſtoode before hym, take away the foule clothes from him. And vnto him he ſayde. Beholde, I haue take away thy ſpynne from the and wyl deſte the with chaunge of rayment. He ſayde mozeouer, ſet a ſayze myter vpon hys heade. So they ſet a ſayze myter vpon hys heade, and put on clothes vpon him, and the angel of the Lorde ſtoode there. Then the an-gel of the Lorde teſtified vnto Ieſua, and ſpake thus ſayeth the Lorde of hoſtes. If thou wylte walke in my wayes, and kepe my watche: thou ſhalt rule my houſe, and kepe my courtes, and I wyl geue the place amonge theſe & ſtande here. Heare (O Ieſua) thou hys preſte, thou and thy frendes that dwell before the, for they are wonde-rous people. Beholde, I wyl byynge forth \* the braunche of my ſeruant for io, the ſtone that I haue layde before Ieſua: vpon one ſtone ſhall be ſeuē eyes. Beholde I wyl hewe him out (ſay-eth the Lorde of hoſtes) and take away the ſpynne of the lande in one day. Then ſhall every man cal for his neighbour vnder the vyne and vnder the figtre, ſayeth the Lorde of hoſtes.

## The iiii. Chapter.

The diſpoſon of the golden candelſtycke and the expoſicion thereof.

**A**nd the aungell that talked with me, came agayne, and waked me vp, as a man that is raiſed oute of hys ſleepe, and ſayde vnto me: What ſeeſt thou? And I ſayd I haue looked, and beholde a candelſtycke all of golde with a boule vpon it and his ſeuē lampes therein, & vpon euery lampe ſeuē ſtalles. And \* two olpue trees therby, one vpon the ryghte ſyde of the boule, and the other vpon the lefte ſyde. So I answered, and ſpake to the aungell that talked with me ſayinge, O my Lorde what are theſe: the aungell that tal-ked with me answered and ſayde vnto me: knoweſt thou not what theſe be? and I ſayde: No my Lorde. He answered & ſayde vnto me: Theſe is the worde of the Lorde vnto zoro-babel, ſay-inge: \* Neither thoro-we an hoſte of men, nor tho-rome ſtrength, but thoro-we my ſpyete, ſayth the Lorde of hoſtes. What art thou? great moun-tayn, before zoro-babel: thou muſt be made euen. And he ſhall byynge vp the fyrſt \* ſtone, ſo that men ſhall crye vnto hym good lucke good lucke.

Mozeouer, the worde of the Lorde came vnto me ſayinge. \* The handes of zoro-babel haue layde the foundacyon of this houſe: hys handes ſhall alſo ſpylde it, \* that ye may knowe how that the Lorde of hoſtes hath ſente me vnto you. For he that hath ben deſpiſed a lytle ſeaſon ſhall reioyce, when he ſeeth the tyme weyght in zoro-babels



**D** zotobabels hand. The seven eyes are the lordes which gott howe the whole worlde. Then answered I, and sayde vnto hym: what are these two olyue trees vpon the ryght and left syde of the candlestyeke? I spake moreouer, and sayde vnto hym. what be these two olyue braunches, (which thowowe the two golden pyppes) emptye them selues into the golde: he answered me and sayde: knowest thou not what these be? And I sayd: no, my Lorde. Then sayde he: \* These are the two olyue braunches, that stande before the ruler of the whole earth.

2pp. fl. a.

The. v. Chapter.

The byspon of the synginge booke, spang synginge the curse of theuys and such as abuse the name of God by the byspon of the measure so spang synginge the byspon of Iuda to Babylon.

**I** turned me, lyftynge vp myne eyes and looked, and beholde, a synginge booke. And he sayde vnto me: what seest thou? I answered: I se a synginge booke of twentye cubytes longe, and ten cubytes brode. Then sayde he vnto me: This is the curse that goeth forth ouer the whole earth: for all theuys shalbe iudged after this booke, and all swearers shalbe iudged accordynge to the same, and I wyl bring it forth (sayth the Lorde of hostes:) so that it shal come to the house of the thefe, and to the house of hym that falsely sweareth by my name: and shal remayne in his house, and consume it, with the tymbre and stones thereof. Then the Aungell that talked with me went forth, and sayd vnto me: lyft vp thynne eyes, and se what is this that goeth forth? And I sayde: what is it? he answered. this is a measure goinge out. he sayde moreouer: Euen thus are they (that dwell vpon the whole earth) to loke vpon: And beholde, there was lyft vp a talent of leade: and lo, a woman sat in the myddest of the measure. And he sayde: this is vngodlynesse. So he cast her into the myddest of the measure, and threw the lounge of leade into y<sup>e</sup> mouth of the measure.

**D** Then lyft I vp myne eyes, and looked: and beholde, there came out two women, and y<sup>e</sup> wynde was in theyr wynges (for they had wynges like the wynges of a stork) and they lift vp the measure betwixte the earth and the heauen. Then spake I to the aungell that talked with me: whither wyl these beare the measure? And he sayde vnto me: into the lande of \* Synear to buyde them an house, whiche when it is prepared, the measure shalbe set there in his place.

Gene. fl. b.

The. vi. Chapter.

W<sup>h</sup> the four charrettes be cleped the prophete of four kyngdomes.

**O**reouer, I turned me, lyftynge vp myne eyes, and looked, and beholde, there came four charrettes, oute from betwixte two hylles, whiche hylles were of brasse. In the fyrste charet were \* redde horses, in the seconde charet were blacke horses, in the thyrde charette were whyte horses, in the fourth charet were horses of dyuers colours, and stronge.

zachar. i. b. 2pp. vi. a.

Then spake I, and sayde vnto the Aungell that talked with me: O lord, what are these? The Aungell answered, and sayde vnto me: \* These are the. iiii. wyndes of y<sup>e</sup> heauē, whych be come for to stande before the ruler of all the earth. That wyth the blacke horse went into y<sup>e</sup> lande of the north, and the whyte folowed them, and the speckled horses wente forth towarde the south. These horses were very stronge, & went out, and sought to go and take theyr iourneye ouer the whole earth. And he sayd: get you hēce and go thowowe the worlde. So they went thowowe out the worlde. Then cryed he vpon me, & spake vnto me, sayeng: beholde, these that go towarde the north, shal spyl my wyathe in the north countre.

Act. iiii. b.

And the worde of the Lorde came vnto me sayeng: Take of the prisoners that are come from Babylon: namely, Heldai, Tobiah, & Jaddai: and come thou the same daye, and go vnto the house of Josiah, the sone of Sophony. They take gold and syluer, and make crownes therof and set vpon the heade of Iesua, the sonne of Josedech, the hye preast, & speake vnto him. Thus sayeth the Lorde of hostes: Beholde, the man whose name is \* the brannche: and he that shal synginge vp after hym, \* shal buyde vp the temple of the Lorde, yea, euen he shal buyde vp the temple of the Lorde. \* he shal beare the prayse, he shal sit vpon the Lordes trone, and haue the dominion.

zachar. iiii. b.

pl. c. xviii. a.

ap. ii. b. b.

\* A preast shal he be also vpon hys trone and a pryncable couceil shalbe betwixte them both. And the crownes shalbe in y<sup>e</sup> temple of y<sup>e</sup> Lorde, for a remembraunce vnto Helem, Tobiah, Jaddai, and Hen, the sone of Sophony, and suche as be farre of, shal come and buyde the temple of the Lorde, that ye maye knowe how that the Lorde of hostes hath sent me vnto you. And this shal come to passe, yf ye wyl hearken diligently vnto the voyce of the Lorde your God.

D. 2pp. fl. c. b. zachar. v. b.

The. vii. Chapter.

The byspon of the synginge booke without merce, the byspon of the charite, and the byspon of the people.

**I**t happened also in the fourth yere of kyng Darius, that the worde of the Lorde came vnto zacharye in the fourth daye of the mynth moneth, whych is called, Casfeu: what tyme as Sarasar and Rogomelech and the men that were wyth them sent vnto Bethel for to praye before the Lorde, and that they shulde saye vnto the preastes, whiche were in the house of the Lorde of hostes, and to the prophetes. Shuld I wepe in the \* fyfth moneth, and a lityne as I haue done now certayne yeres? Then came the worde of the Lorde of hostes vnto me sayeng: Speake vnto all the people of the lande & to the preastes, and saye: whē ye fasted & mourned in the fyfth \* and. vii. moneth (now this. lxx. yeres, dyd ye faste vnto me: when ye dyd eate also and drynke, dyd ye not eate and drynke for your owne selues? Are not these the wordes, whiche the Lorde spake by hys prophetes afore tyme when Ierusalem was yet enhabytēd and welthre

iii. re. xvi. b.

zachar. ii. a.

W<sup>h</sup> welthre



# The prophesye.

welthy, she and the cyties rounde about her: wher  
there dwelt men, both towarde the south and in  
the playne countrees:

**C** And the worde of the Lorde came vnto za-  
charpe, sayinge: Thus sayeth the Lorde of hoo-  
stes: \* Execute true iudgement: shew mercy and  
louynge kyndenesse: euery man to his brother.  
Do the wyddowe, the fatherlesse, the straunger  
and poore no wronge: and let no man magny-  
fyll agaynst his brother in his herte. \* Reuer-  
thelesse, they wolde not take hede, but tourned  
tgey backes, and stopped they eares, that they  
shoulde not heare: yea, they made they hertes  
as an adamant stone, lest they shoulde heare the  
lawe and wordes: \* which the Lorde of hostes  
sent in bys holpe, spyzite by the Prophetes afore  
tyme.

**W**herfore, the Lorde of hostes was verpe  
wooth at the. And this is it come to passe \* that  
lyke as he spake and they wolde not heare, euen  
so, they cryed, and I wolde not heare (sayth the  
Lorde of hostes): but scattered them amonge  
all Gentyles, whom they knewe not. Thus the  
lande was made so desolate that there trauay-  
led noman in it neyther to nor fro: for that plea-  
saunt lande was vterly layed waste.

## The viii. Chapter.

**O**f the retourns of the people vnto Jerusalem, and  
of the mercie of God towarde them: Of good works  
The callinge of the Gentyles.

**I**n the worde of the Lorde came vnto  
me, sayinge: Thus sayth the Lorde of  
hostes. I was in great gelousye ouer  
Syon: yea, I haue bene verpe gelous  
ouer her in a greate displeasure, thus sayeth the  
Lorde of hostes. I wyll turne me agayne vn-  
to Syon, and wyll dwell in the myddes of Jer-  
usalem: \* so that Jerusalem shall be called a  
faythfull and true cytie, the hyll of the Lorde of  
hostes. Yea, an holy hyll.

**T**hus sayth the Lorde of hostes. There shal  
pet olde men and women dwell agayne, in the  
streets of Jerusalem: Yea, and such as go with  
staves in their handes for verpage. The streets  
of the cytie also shall be full of yonge boyes and  
damels, playinge vpon the streets.

**T**hus sayth the Lorde of hostes of the respy-  
due of this people thynke it to be vnpowable in  
these dayes: \* Woulde it therfore be vnpowable  
in my syght, sayth the Lorde of hostes? Thus  
sayth the Lorde of hostes: Beholde, I wyll de-  
lyuer my people from the lande of the east and  
west, and wyll brynge them agayne: that they  
maye dwell at Jerusalem. \* They shall be my  
people, and I wyll be they God, in truthe and  
ryghtousnesse.

**T**hus sayth the Lorde of hostes: let poure  
handes be stronge, ye that now beare these wo-  
des by the mouth of the prophetes whiche be in  
these dayes, that the foundation is layed vpon  
the Lorde of hostes house that the temple may  
be buylded: for why? \* before these dayes, ney-  
ther men, nor cattell coulde wyne any thyng,  
neyther myght any man come in and out in rest  
for trouble: but I let euery man go agaynst his

neyghbour.

**R**euerthelesse, I wyll now intreate the respy-  
due of this people nomore as afore tyme, sayth  
the Lorde of hostes: \* but they shall be a seed of  
peace, the byneparde shall gyue her frute, the  
grounde shall gyue her encrease, and the heauens  
shall gyue they dewe: and I shall cause the rem-  
nant of this people, to haue all these in posses-  
sion. And it shall come to passe, that lyke as ye  
were a curse amonge the hepten (O ye house  
of Iuda, and ye house of Israel. Euen so wyl I  
deliuer you, that ye shal be a blessing: feare not  
but let poure handes be stronge.

**F**or thus sayth the Lorde of hostes: lyke as  
I druped to punyssh you, what tyme as your fa-  
thers prouoked me vnto wrath, sayth the Lorde  
of hostes, and spared not. Euen so am I deter-  
mynd now in these dayes for to do well vnto  
the house of Iuda and Jerusalem, therfore feare  
ye not. Now the thynges that ye shal do are these:  
\* Speake euery man the truthe vnto his neygh-  
bour, execute iudgement trulpe and peaccabylpe  
within your portes, none of you ymagin euill  
in his herte agaynst his neyghbour, and loue no  
falie othes: for all these are the thynges that I  
hate, sayth the Lorde. And the word of the Lorde  
of hostes came vnto me, sayinge thus sayth the  
Lorde of hostes. The fast of the fourth moneth  
the faste of the fyfth, the faste of the seuenthe, and  
the faste of the tenth, shall be ioye and gladnesse,  
and prosperous byfeastes vnto the house of Iu-  
da: onely loue the truthe and peace.

**T**hus sayeth the Lorde of hostes: There  
shall yet come people, and the inhabytours of  
manye cyties, and they that dwell in one cytie,  
shall go to an other, saying: \* O y, let vs go and  
praye before the Lorde, let vs seke the Lorde of  
hostes, I wyl go with you yea, moche people  
and myghtye hepten shall come and seke the  
Lorde of hostes at Jerusalem, and to praye be-  
fore the Lorde. Thus sayeth the Lorde of hoo-  
stes: In that tyme shal ten men (out of al maner  
of language of the Gentiles) take one Iewe by  
the hemme of his garment, and saye: we wyll go  
with you, for we haue hearde, that God is a-  
monge you.

## The ix. Chapter.

**O**f the conuersion of the Gentyles. The conuersion  
of Chyren freyngs on an alle.

**I**n the worde of the Lorde shall be recey-  
ued at Adzache, and Damascus shall  
be his offsprynge: for the eyes of all men  
and of the trybes of Israel, shall loke  
vp vnto the Lorde. The borders of hemah shal  
be harde therby: Cyrus also and Sidon, for they  
are verp wylde. \* Cyrus shal make her self stryg  
heape vpsplur as the lande, and golde as the  
claye of the streets. Beholde, the Lorde shal take  
her in, and haue her in possession: \* he shal smite  
downe her power into the see, and she shal be co-  
sumed with fyre: This shall Alcalon se and be  
afraid. \* Gaza shal be verp sope, so shall Acca-  
ron also, bycause her hope is come to confusion.  
For the kynge of Gaza shall peryshe: and at Al-  
calon shall no man dwell.

Strangers



**S**traungers shall dwell at Iddod, and as for the pryde of the Philistines, I shall roote it out. \* They blonde wyll I take awaye from theyr mouth, and theyr abhominacions from amonge theyr teeth. Thus they shall be leste for our God: yea they shall be as a prince in Juda, & Acharon lyke as a Jebusyte. And so wyll I compass my house rounde about withinen of war, goinge to and fro: that no opprressour come vpon them any more. For that haue I sene now with myne eyes.

**R**eioyse thou greatly, O daughter Syon, be glad, O daughter Ierusalem: For lo, I bring cometh vnto the, euen the ryghtous and Saviour: lowlye and symple is he, he rydeth vpon an asse, and vpon the foole of an asse. I wyll rote out the charrettes from Ephraim, and the horse from Ierusalem, the battayle bowes shall be destroyed. He shall gyue the doctryne of peace vnto the hepten, \* and his dominion shall be from the one see to the other, and from the floudes to the ende of the worlde.

**T**hou also thowowe the bloude of thy covenant, shalt let the prisoners out of the \* pytte wherein is no water. Tourne you now to the stronge holde ye that be in prison, and long soze to be delyncred. And this daye I wyll byng the worlde, that I wyll rewarde the double agayne. For Juda haue I bene out as a bowe for me, & Ephraim haue I spyled. Thy sonnes, O Syon, wyll I rayse vp agaynst the Syckes, and make the as a gyauntes swerde, the Lorde God shall be sene aboue them, and his darteres shall go forth as the lyghtynge. The Lorde God shall blowe the trompette, and shall come forth as a storme out of the south.

**T**he Lorde of hostes shall defend them, they shall consume and deuoure, and subdue the with \* synge stones. They shall drynke and rage as it were thowowe wyne. They shall be fylled like basens and the hornes of the aulter. The Lorde theyr God shall delyuer them in the daye as the flocke of his people. For the precious stones of a diademe they shall be set vpon ouer his lande. O how prosperous and goodly a thyng shall that be! The corne shall make the ponge men cherful, and the newe wyne the maydens.

**The .x. Chapter.**

**The people moued to requyre the destruction of the temple. The Lorde promyseth to byld and comforte the house of Ierusalem.**

**H**ap the Lord then by tymes to gyue the latter rayne, \* so shall the Lorde make byghte cloudes, and gyue you rayne pnowgh for all the encrease of the felde. For vayne is the answer of ydols. The sothsayers se lyes, and tell but vayne dreames, the comfort that they gyue is nothyng worth. Therefore go they astraye lyke a flocke of shepe, and are troubled, because they haue no \* shepherde. My wrathfull displeasure is moued at the shepherdes, and I wyll vspyte the gootes. For the Lorde of hostes wyll graciously vspyte his flocke the house of Juda, and holde them in a goodly fayre hoise in the battayle. \* Out of Juda shall come the helmet: the naple, the battayl-

bowe, and all the princes togyther. They shall be as the gyauntes, whiche in the battayle treade downe the myze vpon the stretes. They shall fyghte, for the Lorde shall be with them, so that the horsemen shall be confounded.

I wyll comfort the house of Juda, and preserve the house of Ioseph. I wyll turne them also, for I pytie them, and they shall be like as they were, when I had not cast them of. For I the Lorde am theyr God, and wyll heare them. Ephraim shall be as a gyaunt, and theyr hert shall be chearefull as thowowe wyne: yea, theyr chyl-dren shall se it, and be glad: and theyr herte shall reioyse in the Lorde. I wyll blowe for them and gather them togyther: for I wyll redeme them. They shall increase, as they increased afore. I wyll sowe them amonge the people, that they maye thynke vpon me in farre countreys: they shall lye with theyr chyl-dren, and turne agayne I wyll bynge them agayne also out of the lande of Egypt, and gather them out of Assyria. I will carry them into the lande of Silcad, and to Libanus, and they shall want nothyng. He shall go vpon the see of trouble, and smyte the see waues so that all the floudes shall be dryed vp. The proude boistynge of Assur shall be cast downe, and the sceptre of \* Egypte shall be taken awaye. I wyll comforte them in the Lorde, that they maye walke in his name: sayth the Lorde.

**The .xi. Chapter.**

**The destruction of the temple. The case of the synners is commpted to chyl-dren by the father. A greuous bysion agaynst Ierusalem and Juda.**

**W**hen thy doxys, O Libanus, & the fire shall make colume thy Cedretrees. Houle pe synners, for the cedre is falle: yea all the proude are wasted away. Houle O pe oketrees of Balan, for the myghty stog wood is cut downe. When maye heare the shepherdes mourne, for theyr gloze is destroyed. When maye heare the Lyons whelpes roze, for the pryde of Jordan is wasted awaye.

Thus sayeth the Lorde my God: flete the shepe of the slaughter, whiche shall be slayne of those that possesse them: yet they take it for no synne, but they that sell them, saye: The Lorde be thanked, I am ryche: yea, theyr owne shepherdes spare them not. Therefore wyll I nomore spare those that dwell in the lande, (sayeth the Lorde) but lo, I wyll delyuer the people, euerye man into his neyghbours hande, and in to the hande of his kynge: that they maye smyte the lande, and out of theyr handes I wyll not delyuer them.

I my selfe fedde the slaughter shepe (a poore flocke verely) and toke vnto me two stauys, the one is called lounge kynnele, the other is called destroyer, and so kepte the shepe. The shepherdes I put out of offyce in one moneth, for I myght not awaye with them, neyther had they anye delyste in me. Then sayde I: I wyll fede you nomore \* the thyng that dyeth, let it dye: and that that wyll perishe, let it perishe: and let the remnaunte eate, euerye one the fleshe of his neyghbour. I toke also my lounge meke staffe



# The Prophecye

and brake it, that I myght disannull the \* con-  
naunt whiche I made with all people. And so it  
was broken in that daye.

**E** Then the pooze symple shepe þ had a respecte  
vnto me, knewe thereby that it was the worde  
of the Lord. And I sayd vnto them: yf ye thinke  
it good, brynge hyther my price: yf no, then true.

**mat. xxviii. c** \* So then they weyed downe thretye syluer  
pens, the value that I was prysed at. And the  
Lorde sayde vnto me: cast it vnto the potter (a  
goodly price for me to be valued at of them) and  
I toke þ xxx. syluer pens and cast them to þ pot-  
ter in the house of the Lord. Then brake I myne  
other staffe also, (namelye destroyer:) that I  
myght loose the brotherherd betwixt Iuda and  
Israel. And the Lorde sayde vnto me: Take the  
also the staffe of a folyshe shepherde: for lo, I wyl  
rayse vp a shepherde in the lande, whiche shall  
not seke after the thynges that be loste, nor care  
for suche as go astray, he shall not heale the wou-  
ded, he shall not noy. b the thyng that is whole:  
but he shall cate the fleshe of suche as be fat, and  
teare theyr clawes in peces.

**D** rayse vp a shepherde in the lande, whiche shall  
not seke after the thynges that be loste, nor care  
for suche as go astray, he shall not heale the wou-  
ded, he shall not noy. b the thyng that is whole:  
but he shall cate the fleshe of suche as be fat, and  
teare theyr clawes in peces.

**O** ydols shepherde that leaue the flocke:  
The swerde shall come vpon his arme, and vpon  
his ryght eye. his arme shall be cleane dzyed vp,  
and his ryght eye shall be sore blynded.

## The xlii Chapter:

**O** f the destruction and baptyzme agayne  
of Ierusalem.

**I** He heuie burthen whiche the Lorde  
hath deuised for Israel. Thus sayth  
the Lorde \* which spred the heauens  
abrode, layed the foundacyon of the  
earth: and gyueth man the breath of  
lyfe. **Is. ho. b. c.** I wyl make Ierusalem a cuppe  
of surfette, vnto all the people that are round a-  
bout her. \* Yea Iuda hym selfe also shal be in the  
siege agaynst Ierusalem. At the same tyme  
wyl I make Ierusalem an heuy stone for al pro-  
ple, so that all suche as lyft vp. shall be tozned and  
rent: and all the people of the earth shall be ga-  
thered tog yther agaynst it.

**Is. ho. b. c.** \* In that daye, sayth the Lorde: I wyl make  
all howles a howl, and those that crye vnto them  
to be oute of theyr wyttes. I wyl open myne  
eyes vpon the house of Iuda, and smyte all the  
howles of the people with blyndnesse. And the  
princes of Iuda shall lye in theyr bettes: The  
lawyers of Ierusalem shall gyue me consolacyon  
in the Lorde of hostes theyr God. In that  
tyme wyl I make the princes of Iuda lyke an  
hote butyrage ouen with wood, and lyke a cres-  
set of fyre amonge the strawe, so that they shall  
consume all the people rounde about them, both  
vpon the ryght hande and the lefte. Ierusalem  
also shall be inhabited agayne: namelye in the  
same place where Ierusalem standeth.

**E** The Lorde shall preserue the tentes of Iu-  
da lyke as afore tyme, so that the glozpe of the  
house of Dauid, and the glozpe of the cytyzens  
of Ierusalem shall be but lytle regarded, in com-  
paryson of the glozpe of Iuda. In that daye shall  
the Lorde defende the cytyzens of Ierusalem, so

that the weakest amonge them shall be as \* Da-  
uid: and the house of Dauid shall be lyke as  
Gods house, and as the Kingell of the Lorde  
before them.

At the same tyme wyl I go about to destroy  
all suche people as come agaynst Ierusalem.

**Is. ho. b. c.** \* Moreover, vpon the house of Dauid, and vpon  
the cytyzens of Ierusalem \* wyl I poure out the  
spryte of grace and compassio, so that they shall  
loke vnto me, whom they haue pearced, and they  
shall bewepe hym as men mourne for theyr on-  
ly begotten sonne: yea, and be sorre for hym as  
men are sorre for theyr fyrst chyld.

**D** \* Then shall there be a greate mourninge at  
Ierusalem: lyke as the lamentation at Adem-  
non in the felde of Maggadon. And the lande  
shall bewaile euery kynned by them selues alone  
and theyr wyues by them selues. The kynned of  
the house of \* Nathan them selues. The kynned  
of the house of Dauid them selues alone, & their  
wyues by them selues. The kynned of the house  
of Lem them selues alone, and theyr wyues by  
them selues. The kynned of the house of Semei  
them selues alone, and theyr wyues by them sel-  
ues. In lyke maner all the other generacions,  
euery one by them selues alone, and theyr wyues  
by them selues.

## The xliii Chapter.

**O** f the well of grace and truche. O f the cleane ryd-  
dancer of phylis: and of false prophetes.

**I** At that tyme shall the house of Da-  
uid and the cytyzens of Ierusalem haue  
an open \* well, to wash of synne and  
vncleennesse. And then sayth þ Lorde  
of hostes. \* I wyl destroye the na-  
mes of the ydols out of the lande. so that they  
shall nomore be put in remembraunce.

**Is. ho. b. c.** \* As for the false prophetes also, and the vn-  
cleane spryte, I shall take them out of the land  
so that pf any of them prophete anye more,  
his owne father and mother that begat hym,  
shall saye vnto hym. Thou shalt dye, for thou  
speakest lyes vnder the name of the Lorde: yea,  
his owne father and mother that begat him shall  
wounde hym, when he propheceth. And then  
shall those prophetes be confounded, euery one  
of his vylion when he propheceth: neither shall  
they weare sackclothes any more, to disceyue me  
withall. But he shall be fayne to saye: \* I am  
no prophete: I am an husbnde man, for so am  
I taught by \* Adam fro my yowth vp. And yf  
it be sayde vnto hym: how came these woundes  
then in thyne handes: he shall answer. Thus am  
I wounded in the house of myne owne frendes.

**E** Asple, O thou swerde, vpon my shepherde,  
and vpon the prince of my people, sayth the Lorde  
of hostes. \* Smyte the shepherde, and the shepe  
shall be scatred abroad: and so I wyl tourne  
myne hande to the lytle ones. And it shall come  
to passe sayth the Lorde: that in all the lande  
two partes shall be rooted out, \* but the thyrde  
parte shall remayne therein. And the same thyrde  
parte wyl I brynge thowowe the fyre, and wyl  
clense them as the syluer is clenfed: yea, and try  
them lyke as golde is tryed.

Then shall



Gen. xli. 5  
Ex. x. 12 b  
Le. xxiv. 21. a

\* Then shall they call upon my name & I will heare them: I will saye: it is my people. And they shall saye: Lorde my God.

The. xiii. Chapter.

The makinge of the churche under the figure of Jerusalem. In the kingdom of the Lord.

**B**ehold, the daye of the Lord cometh that thou shalt be spoyled and robbed, for I will gather together all the heathen to fight agaynst Jerusalem, so that the cite shall be wone, the houses spoyled, & the women defyled. The halfe of the cite shall go a waye into captiuitie, and the residue of the people shall not be caried out of the cite. After that shall the Lord go forth to fight agaynst those heathen, as me vs to fight in the daye of batell.

**W**hen shall his feet stande vpon the mount Olivete, that lyeth vpon the east syde of Ierusalem. And the mount Olivete shall cleue in two, eastward and westward, so that there shall be a great valeye, and the halfe mount shall remoue toward the north, and the other toward the south. And ye shall lie vnto the valey of my hylles, for the valeye of the hylles shall reache vnto Asal. Yea, he shall be as a pfeled for the earthquake in the dayes of Dauid kynge of Iuda. And the Lord my God shall come, and all sayntes with hym.

Amos. i. a

mat. xxiv. c

zech. xlii. a  
Agg. i. xii. a

Abd. i. b

In that daye shall it not be light, other cleare or by myne. \* This shall be that special daye which is knowen vnto the Lord, neither daye nor nyght but aboute the eueninge tyme it shall be light. \* In that tyme shall there waters of lyfe runne out from Jerusalem: the halfe parte of them toward the east see, and the other halfe toward the uttermost see, and shall continue both sommer and wynter. \* And the Lord hym selfe shall be kynge ouer all the earth.

6. c. x. i. a  
Acte. xxi. i

**A**t that tyme shall there be one Lord only, & his name shall be but one. Men shall go aboute the whole earth, as vpon a felde from Gibeon to Kennoth, and from the south to Jerusalem. She shall be set vp, and inhabited in her place: fro the Iannus porte, vnto the place of the fyrst porte, and vnto the corner porte: and from the towre of Manasse, vnto the kynges wyne presses.

There shall men dwell, and there shall be no more cursynge, but Jerusalem shall be safely inhabited. This shall be the plage, where with the Lord will smyte all people, that haue fought agaynst Jerusalem. Namely, they shall consume a waye, though they stande vpon the fete, they eyes shall be corrupt in the holes, & they tongue shall consume in the mouth.

zech. xlii. a

In that daye shall the Lord make a greatesedicion amonge them, so that one man shall take another by the hande, and laye his handes vpon the handes of his neyghboure. \* Iuda shall fight also agaynst Jerusalem, and the goodes of all the heathen shall be gathered together rounde about: golde and syluer, and a very great multitude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the bestes that shall be in the host, lyke as ponder plage was. Euenry one shall remayne then of all the people, whych came agaynst Jerusalem, shall go vpearlye, to

worshyp the kynge (euen the Lord of hostes) \* and kepe the feast of tabernacles. And loke what generacyon vpon the earth goeth not to Jerusalem for to worshyp the kynge (euen the Lord of hostes) vpon the same shall come no rayne. If the kynned of Egypt go not vp, and come not, it shall not rayne vpon them nether.

Gen. xlii. 5  
Ex. x. 12 b  
Le. xxiv. 21. a

This shall be the plage where with the Lord will smyte all the heathen, that come not vnto kepe the feast of tabernacles. Yea, this shall be the synne plage of Egypte and the synne plage of all people that go not vnto kepe the feast of tabernacles.

At that tyme shall the cydynge gere of the house be holy vnto the Lord, & the kettels in the house shall be lyke the basens before the altar: yea, all the kettels in Jerusalem and Iuda, shall be holy vnto the Lord of hostes and all they that shal offer offrynges, shall come and take of them, & dryght them there in. And at that tyme there shall be no mo Cananites in the house of the Lord of hostes.

The ende of the prophesye of zachary.

## The booke of the prophete Malachy.

The fyrst Chapter.

A complaynt agaynst Israel and his prestes.



**M**ye deure burthen whyche the Lord sheweth agaynst Israel by Malachy. I haue loued you sayeth the Lord, & yet ye say: Wherein hast thou loued vs?

\* Was not Esau Jacobs brother, sayeth the Lord? & yet haue I found Jacob, and hated Esau. \* Yea, I haue made his hylles wast, and his heritage a wylderneesse for dragons. And though Edom sayd: well, we are destroyed, we will go buylde vpe agayne the places that be wasted, yet (sayeth the Lord of hostes) what they buylde, that brake I downe so that it was called a curled lade, and a people, whome the Lord hath euer ben angry withal.

Gen. xxi. 8  
Rom. ix. 13  
Job. xxx. 15

Abd. i. a

Your eyes haue sene it, & ye your selues must confesse, that the Lord hath brought the lande of Israel to great honoure. \* Shulde not a sone honoure his father, and a seruaunt his mayster? \* If I be no father, where is myne honour? If I be the Lord, where am I feared? sayeth the Lord of hostes.

Exo. xx. 2  
Deu. xxxii. 6

Now to you prestes, that despyse my name And if ye saye: wherein haue we despyled thy name? In this, that ye offer vncleane bread vpon myne altar. And if ye saye: wherein haue we offered any vncleane thinge vnto the? In this

that



# The Prophecie

that ye save the altar of the Lord is not to be regarded. If ye offer the blinde, is not that cruel? And if ye offer the lame and sycke, is not that cruel? \* Yea, offer it vnto the prince, shall he be contented wth the, or accept thy persone, sayth the Lord of hostes.

And now make your prayer before God, that he maye haue mercy vpon vs: for such thinges haue ye done. Shall he regarde your personnes, thynke ye, sayeth the Lord of hostes. Yea what is he amonge you, that wyl do so muche as to shut the doores: or to kindle the fyre vpon myne altar for nought: \* I haue no pleasure in you, sayeth the Lord of hostes: \* and as for the meatofferinge, I wyl not accept it at your hande. \* For from the rising vpon of the sunne vnto the goinge downe of the same, my name is great amonge the Gentyls yea in every place shall there sacrifice be done, and a cleane meatofferinge offered vpon my name: for my name is great amonge the heathen sayeth the Lord of hostes. But ye haue unhallowed it, in that ye save, & altar of the Lord is not to be regarded, and the thinge that is set there vpon not worthe to be eaten.

Now saye ye. It is but laboure and tranayle and thus haue I thought scoone of it, (sayth the Lord of hostes) offeringe robbery, yea, the lame and the sycke. Ye haue brought me in a meatofferinge, wuld I accepte it of your hande, sayth the Lord. Cursed be the dyssembler, whych hath in his flocke one that is a male, & when he maketh a vowe, offereth a spotted one vnto the Lord. For I am a greete kynge (sayeth the Lord of hostes), and my name is fearful amonge the heathen.

## The.ii. Chapter.

¶ I denounce agayn the prestes beinge seducers of the people.



And now (O ye prestes) thys commaundement toucheth you: if ye wyl not heare it, nor regarde it, to geue y glorie vnto my name, sayeth the Lord of hostes. \* I wyl sende a curse vpon you, and wyl curse your blessinges. yea, curse them wyl I, if ye do not take hede. Beholde, I will corrupte your seed, and cast donge in your faces, euen the donge of youre solempne feastes, and it shall cleave fast vpon you. And ye shal knowe, that I haue sente thys commaundemente vnto you that my couenaunt whych I made wth Leui, myght stande sayeth the Lord of hostes.

I made a couenaunt of lyfe and peace wth hym: thys I gaue hym, that he myght stande in awe of me: and so he dyd feare me, and hadde my name in reuerence. The law of truth was in his mouth, and there was no wyckednes founde in his lippes. He walked wth me in peace & equitie, and dyd turne many one a waye from theyr synnes. \* For in the prestes lippes wuld be sure knowledge, that men maye kepe the lawe at his mouth, for he is a messenger of the Lord of hostes. But as for you, ye are gone cleue out of the

waye, and haue caused the multitude to be offended at the lawe: \* ye haue broken the couenaunt of Leui, sayeth the Lord of hostes. Therefore wyl I also make you to be despyled, and to be of no reputacion amonge all the people: because ye haue not kepte my wayes, but haue bene parcial in the lawe.

\* Haue we not all one father: hath not one God made vs: \* whych doth every one of vs then despyse his owne brother, and so breake the couenaunt of our fathers? Nowe hath Iuda offended: yea, the abhominacion is done in Israel and in Ierusalem: \* for Iuda hath despyled the Sanctuary of the Lord, whych he loued, & hath kepte the daughter of a straunge God. But the Lord shall despoile the man that doth thys: (yea, both the master and the scoler) out of the tabernacle of Iacob, wth hym that offereth vpon meatofferinge vnto the Lord of hostes. Nowe haue ye brought it to thys poynthe agayne, that the altar of the Lord is couered wth teares, weeping and mournynge: so that I wyl nomore regarde the meatofferinge, neyther wyl I receaue or accepte any thinge at your handes. And yet ye say: wherfore? Euen because that where as the Lord made a couenaunt betwixte the and thy wyfe of thy yowth, thou hast despyled. \* Yet is she thyne owne companion and inayred wyfe.

So dyd not the one, and yet had he an excellent sperte. What dyd then the one: he sought the seed promysed of God. Therefore loke well to your sperte, and let no man despyse the wyfe of his yowth. If thou hatest her, \* put her away sayeth the Lord God of Israel, & geue her clothyng for the scoone, sayeth the Lord of hostes. Loke well then to your sperte, & despyse her not. Ye greue the Lord wth your wordes, and yet ye saye: where wyl we greue hym? In thys that ye saye. All that do euill are good in the syght of God, and suche please hym. Wher els where is the God that punyssheth.

## The.iii. Chapter.

¶ Of the messenger of the Lord John Baptyst of the dawe of the Lord, and of esay.



Beholde, \* I wyl sende my messenger, whych shall prepare the waye before me: and the Lord & whome ye wolde shall soone come to his temple. yea, euen the messenger of the couenaunt whome ye longe for.

Beholde, he cometh sayeth the Lord of hostes. But who maye abyde the dawe of his comynge? Who shalbe able to endure, when he appeareth? For he is lyke a goldsmithes fyre, and lyke walwers sope. He shall set hym downe to trye & to cleanse the syluer, he shal purge the chyldren of Leui, & purifye them lyke as golde & syluer: & they may bringe meatofferinges vnto the Lord in ryghteousnes. Then shal the offeringe of Iuda & Ierusalem be acceptable vnto the Lord lyke as from the begynnynge & in the yeaeres afore tyme, I wyl come and punyssh the you, and I my selfe wyl be a swyfte wytnesse agaynst the wycked: agaynst the aduouters, agaynst false swearers.



swearers: yea, and agaynst those that wronge-  
ously kepe backe the hyzelynges dewty: whych  
were the wyddowes & the fatherlesse, & oppresse  
the straunger, and feare not me sayeth the Lorde  
of hostes. For I am the Lorde that chaunge not  
and ye, (O chyliden of Jacob) wyll not leane of  
\* ye are gone awaye from myne ordynances,  
and sence the tyme of your fathers haue ye  
not kepte them.

Deu. xxi. b  
119. 22. 23. b

zach. i. a

Leu. xxi. b  
Agge. i. a. b

12. 1. 1. b

\* Turne ye now vnto me, and I wyll turne  
me vnto you, sayeth the Lorde of hostes, ye say:  
wherin shal we turne? Shulde a mā vse falshed  
and dysceit wpyth God as ye vse falshed & dys-  
ceite wpyth me: yet ye saye wherin vse we dys-  
ceite wpyth the? In Tythes and heaucofferyn-  
ges. \* Therefore are ye cursed wpyth penury, be-  
cause ye dyssemble wpyth me, al the sorte of you.

\* Wyngye euery Tyth into mynne, that  
there maye be meate in mynne house: and prout me  
wpyth al, sayeth the Lorde of hostes: yf I wyll  
not open the wyndowes of heauē vnto you, and  
poure you out a blesynge wpyth plenteousnesse.  
Yea, I shall repproue the cosumer for your sakes  
so yf he shal not cate vpyth the frute of your grounde  
neither shal the vyneyard be baren in the feld  
sayeth the Lorde of hostes: In so much that all  
people shal saye, that ye be blessed, for ye shal be  
a plesant lande sayeth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayeth  
the Lorde. And yet ye saye What haue we spo-  
ken agaynst the? Ye haue sayde:

Job. xxi. b  
119. 1. 2. b

Job. xxi. a  
119. 1. 2. a

It is but lost labour, to serue God: \* What  
proffyte haue we for keppynge hys commaunde-  
mentes, and for walkynge humblye before the  
Lorde of hostes: \* Therefore maye we say, that  
the proude are happye, & that they which deale  
wpyth vngodlynesse, are set vp: for they tempte  
God, and yet escape.

But they that feare God saye thus one to  
another. The Lorde consydereth and heareth it.  
Yea, it is before hym a memoriall booke wyrt-  
ten for such as feare the Lorde, and remembre hys  
name: And in the daye that I wyl make, sayeth

the Lorde of hostes) they shal be myne owne pos-  
session: and I wyll fauoure them, lyke as a man  
faouureth hys owne sonne, that doeth hym ser-  
uice. Turne you therfore, & consydre what dys-  
ference is betwixte the ryghteous and vngodly  
betwixte hym that serueth God, and hym that  
serueth hym not.

The. iiii. Chapter.



\* Marke, the daye cometh that  
that shal burne as an ouen: and all the proude, yea, and all suche  
as do wyckednes, shal be strawe  
and the daye that is for to come,  
shal burne them vp (sayeth the  
Lorde of hostes) so that it shal leaue them nei-  
ther roote nor bryanche:

But vnto you that feare my name, shal that  
Sunne of ryghteousnesse aryse, and healt shal  
be vnder hys wynges: ye shal go forth, and mul-  
tiplie as yf fat calves, ye shal treade downe the  
vngodly: \* for they shal be lyke the asches vnder  
the soles of your fete in yf daye that I shal make  
sayeth the Lorde of hostes.

12. 1. 1. b

Remember the lawe of Moses my seruant  
\* whych I commaunded vnto hym in Oreb for all  
Israel, wpyth the statutes and ordynances. Be-  
holde, I wyll sende you \* Elias the prophet:  
before the comynge of the daye of the  
great and fearful Lorde. \* He shal  
turne the hertes of the fathers

Deu. xxi. b

119. 1. 2. b

Leu. i. a

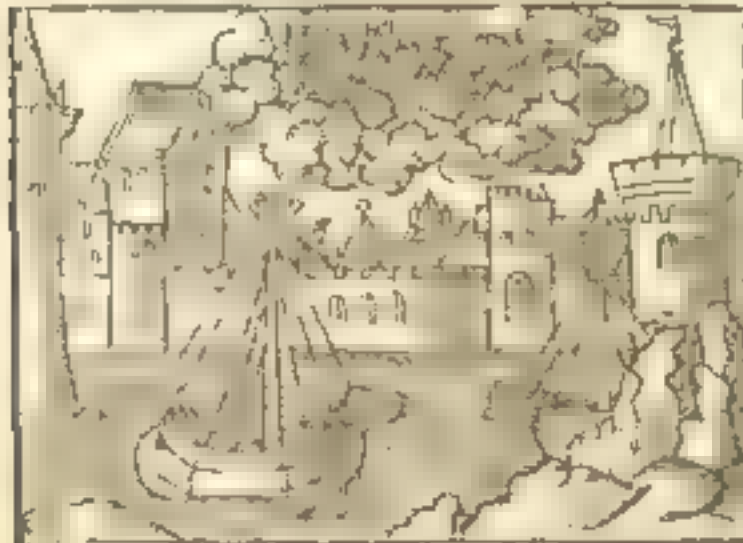
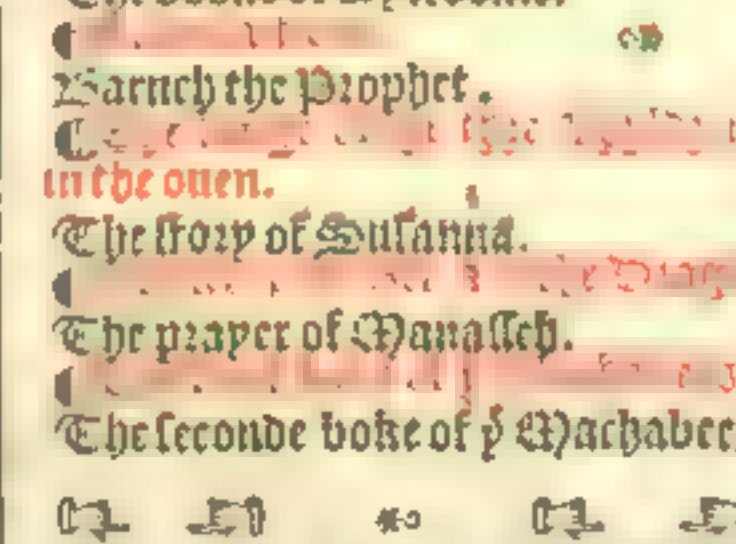
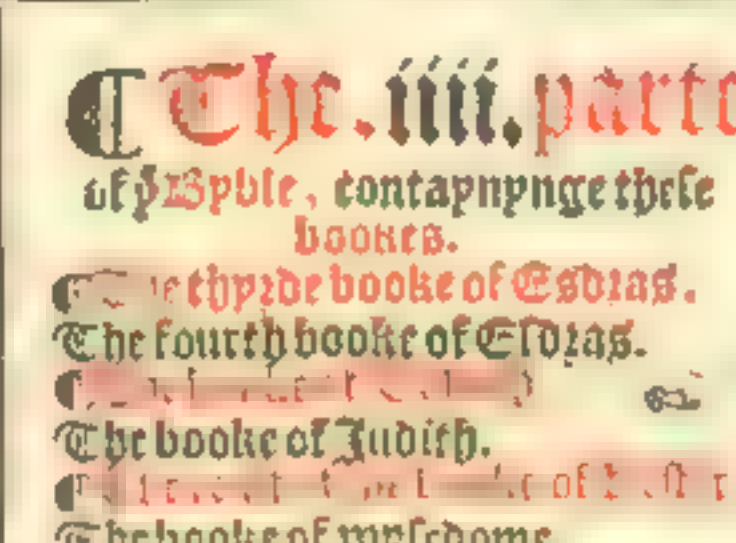
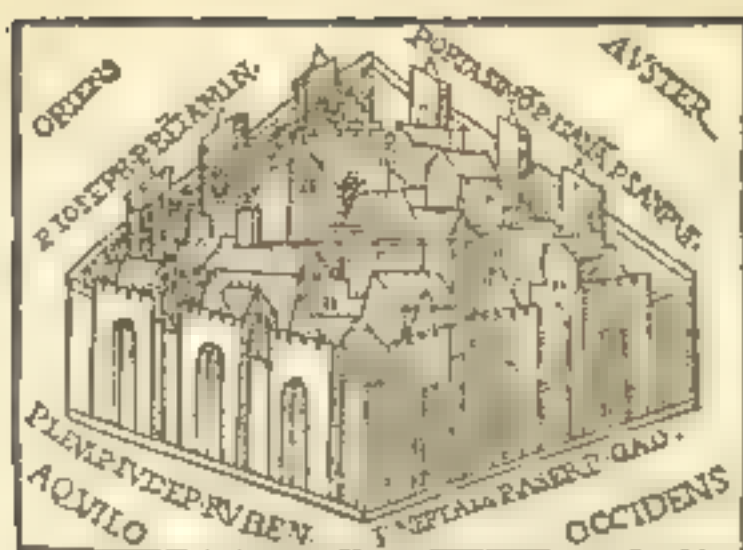
to the chyliden, &  
the hertes of  
the chyliden  
to the fa-  
thers, yf I come  
not & smyte the erth  
wpyth cursynge.

The ende of the prophete of Malachy,  
and consequently of all the  
prophetes.









**The .iiii. parte**  
of **the Bible**, contaynyng the  
bookes.

**The thyrde booke of Esdras.**

**The fourth booke of Esdras.**

**The booke of Iudith.**

**The booke of wyledome.**

**Baruch the Prophet.**

**The story of Susanna.**

**The prayer of Manasseh.**

**The seconde booke of the Machabees.**

**in the oven.**

**The story of Susanna.**

**The prayer of Manasseh.**

**The seconde booke of the Machabees.**

**The seconde booke of the Machabees.**

**The seconde booke of the Machabees.**

**The seconde booke of the Machabees.**



## The thyzde booke of

Eſdras.

## The fyrſte Chapter.

¶ Joſias holdeth Paſſeouer. After his death ſe ſecond ſonne made kynge in his ſteede. Whome the kynge of Egypte putteth out and ſetteth in his brother Joachin. Jeruſalem is deſtroyed and ſchekias taken.



in pa rti a  
no regum.  
fille

¶ And Joſias helde þe feaſt of Eaſter in Jeruſalem vnto þe Lorde. ¶ And ſawe the Paſſeouer the .xiii. day of þe fyrſte moneth he ſet þe preaſtes alſo in order accordig to theiſe dayly courſes beunge arayed in longe garmentes in the temple of the Lorde. And he

ſpake vnto þe Leuites the holy miniſtres of Iſrael, þe they ſhulde halowe them ſelues vnto þe Lorde. to ſet the holy Arke of the Lorde, in the houſe þe kynge Salomon the ſonne of Dauid had builded. and ſayde: Ye ſhall nomore beare the Arke vpon youre ſhoulders. Nowe ſerue your Lorde & take þe charge of his people of Iſrael. after your villages and your tribes accordynge as kynge Dauid the kynge of Iſrael hath ordeyned. and accordynge as Salomon his ſonne hath honourably prepared. ſee. loke þe ye all do ſcrupce in þe temple accordynge to theiſe ordynge & diſtribucion of the pryncypall men whiche are appointed out of the tribes. to do ſcrupce for the chyldren of Iſrael. ¶ And the Paſſeouer. ad prepare outtinges for your brethren. and do accordynge to the commaundement of the Lorde. whiche was geuen vnto Moſes. And vnto the people þe was founde. Joſias gaue xxx thouſande of ſhepe lamues. kyddes and goates. and thre thouſand oxen. Theſe the kynge of his kyngeſpe lbera-lyte gaue vnto the people. accordynge as he had promyſed: & to the preaſtes for the Paſſeouer. he gaue two thouſande ſhepe. and an hundred oxen. Moreover Jerhontas. and Semerias. and Athanaell his brethren. and Maſabias Jehiel. & Joſabab gaue them to the paſſeouer. fyue thouſande ſhepe. and fyue hundred bullockes.

¶ And when theſe thynges were brought to paſſe. the preaſtes and the Leuites ſtoode goodly in theiſe ordynge. & had the unleuened bread thowwe out the tribes. And after þe ordynge of þe pryncypall men in the tribes. they offered vnto the Lorde in the ſyghte of the people accordynge as it is wyrtten in the booke of Moſes. & ſoo they roſted the Eaſter lambe as accordynge was. As for the thanckeofferynges & the other. they dight in the kettelles & pottes. & ſet them before þe people wyth good wyll. & afterwarde before them ſelues & the preaſtes. For the preaſtes offerede the fat vntyll the tyme was expyred. but þe Leuites prepared for them ſelues & for theiſe brethren the chyldren of Aaron. The holy ſyngers alſo. the chyldren of Aſaph ſtoode in theiſe order. accordynge as Dauid deuſed. So dyd Aſaph. zachary. & Jothum. which were appointed by the kynge. Moreover the porters & doore keepers ſtoode by the doores and that dyligently. ſo that none went out of his ſtandynge ad ſcrupce for theiſe brethren the Leuites prepared for them.

¶ This were all thynges perſourmed. that belongeth to the offeringe of the Lorde. In that daye they helde the Paſſeouer and offered thanckeofferynges beſyde the ſacrifyce of the Lorde accordynge to the commaundement of kynge Joſias.

¶ So the chyldren of Iſrael which were the preſent helde an honourable Paſſeouer. and the feaſte of ſwete breade ſeuene dayes longe. ¶ Preſuche a Paſſeouer was not kept in Iſrael from the tyme of the prophete Samuel. And all the kyngeſ of Iſrael. helde not ſuche an Eaſter as theſe whiche kynge Joſias helde. and the preſtes the Leuites. the Jewes. and all Iſrael. of all them that were at Jeruſalem. And in the xxiij tene yere of the regne of Joſias was this Paſſeouer kepte. And w a perfecte herte dyd kynge Joſias order all his worches. before the Lorde and the thynges that were wyrtten of hym in tymes paſte. concernynge thoſe that ſinned and were vngodly agaynſt the Lorde before al people & that ſoughte not þe worde of þe Lorde vpon Iſrael. ¶ After all theſe actes of kynge Joſias. ¶ Pharaos kynge of Egypte went vp & came toward Carmis by Euphrates. & Joſias wente to meete hym. ¶ Then ſent þe kynge of Egypte to Joſias. ſaying what haue I to do with the. ¶ The king of Iuda. I am not ſent of þe Lorde to fight agaynſt the. for my warre is vpon Euphrates. go þe thy way home agayne in al þe haſt. And Joſias wolde not turne agayne vpon his chare. but undertoke to fighte agaynſt hi. & perkened not vnto þe worde of the prophete. which he told hym out of the mouth of God. but pytch d battayle agaynſt hym in the felde of Magaddo. And the prynces preaſed to kynge Joſias. ¶ Then ſayde þe kynge vnto his ſeruauntes. Carrye away out of the battayle. for I am ſore wounded. And immediately his ſeruauntes toke hym away out of the fronte of the battayle. ¶ Then lat he rye vpon the ſeconde chare. came to Jeruſalem dyed. & was buried in his fathers ſepulchre. And in a .i. Iure they mourned for Joſias. ſee. þe rulers alſo. w their wyues made lamentacyon for hym vnto this day. And this was done euer ſyde in Iſrael.

¶ Theſe thynges are wyrtten in the booke of the ſtorieſ of the kinges of Iuda. namely all the actes & worches of kynge Joſias. his kyngeſpe power & maieſty. his vnderſtandynge in þe lawe of God. & what he dyd. ſee. thynges whiche are not wyrtten in the booke of the kinges of Iſrael and Iuda. ¶ And the people toke Jerhontas the ſonne of Joſias. & made hym kynge in ſteade of Joſias his father. when he was xxxiij yere olde. And he reigned ouer Iſrael in monethes. And þe kynge of Egypte put hym downe. & he ſhulde not reigne in Jeruſalem. & rayſed vp a ſare of the people. namely. an hundred talentes of ſyluer. and one talent of golde. ¶ The kynge of Egypte alſo made Joachin his brother kynge of Iuda. and Jeruſalem. As for them of the kyngeſ counceill wyth the kynge hym ſelfe and zaccabes his brother. he toke them and carped them awaye prifoners into Egypte.

¶ Fyue and twenty yere olde was Joachin when he was made kynge in the lande of Ju-

da.



Then the pryncypall men out of the tribes  
 & vyllages of Iuda, and Ben Iamin stode vp:  
 so dyd the preastes also & the Leuites (whome  
 the Lord had moued) to go vp, & to buyld  
 the house of the Lorde at Ierusalem. And they  
 that were aboute them helped them with al  
 maner of golde, & syluer, and catel also,  
 & with many lyberal gyftes, and thys dyd  
 manye one, whose mynde was stered  
 vp thereto. \* Kyngc Cyrus also brought  
 forth the vessels, & orna mentes, that were  
 halowed vnto the Lorde (which Nabuchodonosor  
 kyng of Babylon had caried awaye from  
 Ierusalem, and consecrated them to hys  
 Idoll, and ymage) & deliuered them to  
 Methusadan, hys treasurer, and by hym  
 they were deliuered to Salamanasar  
 the debite in Jewry. And thys was  
 the nombre of the. ii. C. syluer bowles.  
 xxx. syluer basens. xxx. basens of gold.  
 ii. C. & iii. C. vessels of syluer, & a  
 C. vessels of gold & syluer were. v. C.  
 viii. C. and lx. These were nombred  
 vnto Salamanasar, and to them  
 they were come agayne w<sup>th</sup> hym to  
 Ierusalem out of the captiuite of Babilon.  
 \* Nowe in the time of kyng Artaxerxes  
 the kyng of Persia, these men: Salmes  
 & Mithridatus, Sabellius, Ratamus  
 & Balthemus, Semelius the scribe, &  
 other that dwelte in Samaria & in  
 other places vnder the dominion  
 therof, wrote a letter vnto kyng  
 Artaxerxes wherein they complained  
 vnto the kyng of them in Jewry &  
 Ierusalem. The letter was made  
 after this maner. **S**yr thy seruauntes  
 Ratamus, the story wypter, Sabellius  
 the scribe, & other iudges of the  
 courte in Celosiria, and Phenices  
 Be it knowen & manifest to our  
 lord the kyng, that the Jewes  
 whiche are come vp from you  
 vnto vs into the rebellyous &  
 wycked citie begynne to buyld  
 it agayne, and the walles about  
 it, and to set vp the temple a  
 newe. Nowe if this citie & the  
 walles therof be set vp agayne  
 they shall not onely refuse to  
 geue trybutes and taxes but  
 also rebell vnto the kyng. And  
 forsomuche as they take this  
 in hande now aboute the  
 temple, we thought it reason,  
 to shynke no scoorne of it but  
 to shewe it vnto our lord  
 the kyng, and to certifie hym  
 thereof: to the intente that if  
 it please the kyng, he maye  
 cause it to be soughte in the  
 Bookes of reorde



of olde & thou shalt fynde such warnynge wyrt  
ten, & shalt vnderstande þat this cytie hath alway  
bene rebellious and dysobediente, that it hath  
subdued kynge & cyties, & that þe Jewes which  
dwell therein, haue bene a rebellious, obstinate  
unfaythful, & fyghtinge people, for the whiche  
cause this citie is wasted. Wherefore now we  
certifye oure lord the kynge, that yf this citie  
be buylded and occupped agayne, and the wal-  
les thereof set vp a newe, thou canst haue no pa-  
ssage into Elosia and Phenices.

Then wrote the kynge to Rathimus, the  
scrybe, & to the other offycers & dwellers in Si-  
ria, and Phenices, after this maner: I haue red  
the epytyle whiche thou sentest vnto me, & haue  
commaunded to make dyligent searche, & haue  
found, þat the citie hath euer resisted kynge, that  
the same people are dysobediente, and haue cau-  
sed muche warre, & that myghty kynge haue  
caygned in Jerusalem, whiche also haue raysted  
vp taxes of Siria, and Phenices. Wherefore I  
haue commaunded those people, þat they shal not  
buyld the cytie, & they make nomore in it, and  
that they proceed no farther wth the buylding  
for so muche as it myghte be the cause of warre  
and dyspleasure vnto kynge.

Nowe when Rathimus & Sabellius the  
scrybe & the rulers in the lande had red the wryt-  
tyng of kynge Artaxerxes, they gat them to-  
gether, and came in all the haste to Jerusalem  
wth an hoste of horsemen, and wth muche  
people of foote, and forbade them to buyld.  
And so they left of from buyldynge of the tem-  
ple, vnto the seconde yere of kynge Darius.

### The iii. Chapter.

**D**arius maketh a feast. The thre sentences of the thre  
pange men, of the whiche the first is declared.

**K**ynge Darius made a great feast vnto  
his seruantes, vnto all his court, &  
to all the offycers of Media and Per-  
sia, yee to all the debtyes and rulers þe  
were vnder hym, from India vnto Ethiopia,  
an hundred & xxvii. countrees. So whē they had  
eaten & dronken being satisfied, and were gone  
home agayne. Darius þe king went into his cha-  
mber, layde hym downe to slepe, and so awaked.

Then þe thre pange men, þe kepte the luges per  
sone, & watched his body, comuned amonge  
thē selues, & spake one to another: let every one  
of vs say some thinge & loke whose sentence is  
wyser & more excellent then the other. vnto him  
shal kynge Darius geue great gyftes, & cloth hi  
w purple. He shal geue him vessels of gold, & to  
drinke, clothes of gold & coueriges: he shal make  
him a costly charret & bridle of gold, he shal geue  
him a bonet of white sylke, & a chapne of gold a-  
bout his necke: yee, he shal be þe seconde & prynci-  
pal nexte vnto kynge Darius, & that because of  
his wisdom, & shal be called the kinges kinsman.

So euery one wrote his meanynge, sealed it  
and layde it vnder the kynge's yelow, & sayde:  
when the kynge aryseth, we will geue hym one  
wryttinges, and loke whose worde the kynge &  
his chiefe lordes iudge to be the mooste wysely

spoken, the same shall haue the victorie. One  
wrote: Wyne is a stronge thyng. The seconde  
wrote: The kynge is stronger. The thre wrote  
Women haue yet more strenght, but aboue all  
thynges þat he beareth awaye the victorie.  
Nowe when the kynge was risen vp, they toke  
thē wryttinges & deliuered thē vnto hym, & so  
he red thē. Then sent he forth to call al his chiefe  
lordes & all the debtyes & rulers of þe countrees of  
Media & Persia. And whē they were set downe  
in the countre, the wryttinges was red before  
them. And he commaunded to call for the pange  
men & they myght declare thē meanings thē  
selues by mouth. So when they were sent for, &  
came in, the kynge sayde vnto them: We we vs &  
make vs vnderstande what the thynges are þe  
ye haue written. Then began the first which  
had spoken of the strenght of wyne, & sayde: O  
ye men - wine is meruelous stronge, & ouercom-  
meth them & dryncke it it deceaueth the mynde  
& byngeth bothe the poore man & the kynge to  
dotage & vanite. Thus doth it also wth the bond-  
man & wth the fre, wth the poore & ryche: it ta-  
keth away thē vnderstandyng, & maketh them  
carelesse ad mery, so that none of them remem-  
bereth any heuynesse, or det, or dutye. It causeth  
a mā to thynke also þe thyng that he doth is  
honest & good: and remembreth not that he is a  
kynge, nor that he is in auctorite, and that he  
oughte not to do such thynges. Adoucoue whē  
men are drynckynge, they forget all frendshipp  
all brotherly faythfulness & loue, but as sone as  
they are dronke, they drawe out þe sword & wyl  
fryghte. & when they are layde downe from the  
wyne, & forisen vp agayne, they cā not tel what  
they dyd: iudge ye nowe is not wyne þe strongest?  
For who wolde els take in hāde to do such thyn-  
ges? And whē he had spokē this he held his tog

### The iiij. Chapter.

**T**he declaracion of the thre laste sentences of the pange  
men: propounded in the Chapter before: of whiche the last  
is, that wyne beareth þe victorie in all thynges & a mooste  
comendred and a lothed. Darius wryteth letters to al the  
rulers vnder hym, that they shulde abyde 30 dayes, to the  
buyldynge of Jerusalem.



Then the seconde whiche had sayde: þat  
the kynge was stronger, began to  
speake, sayinge: O ye men, are not  
they the strongest & most excellent, þe  
conquere the land and the see, and all  
that is in the see & in the earth. Now is the king  
lorde of all these thynges and hath the domynyon  
of them all and loke what he commaundeth, it is  
done. Yf he sende his mā forth a warfare, they go  
and breake downe hylles, walles, and towers.  
They are slayne, and (slaye other men) them sel-  
ues, and ouer passe not þe kynge's worde. Yf they  
get þe victorie, they bynge the kynge al þe spoyle.  
Likewise the other þe medle not wth warres &  
fyghtyng, but yll the grounde: whē they reape  
they bring tribute vnto þe king. And yf þe kinge  
alone do but commaund to kil, they kil. Yf he cō-  
maunde to forgiue, they forgiue. Yf he cōmaū-  
de to finite, they finyte. Yf he byd dryue awaye,  
they dryue away: yf he cōmaund to buyld, they  
buyld: yf he cōmaūde to breake downe, they  
breake downe: yf he cōmaund to plant they plant.

Aaa iii The



dahell, the sonnes of Zaphen, the sonnes of Ag-  
gia, the sonnes of Sachar, the sonnes of Sa-  
bathem, the sonnes of Saroneth, the sonnes of  
Malit, the sonnes of Anta, the sonnes of Sa-  
lus, the sonnes of Addus, the sonnes of Suba,  
the sonnes of Enra, the sonnes of Rabotus, the  
sonnes of Phasphat, the sonnes of Malmon.  
All these mynystrred in the Sanctuarpe, & were  
seruauntes of Salomon: euen. lvi. lxxxii.

**D** These folowynge are they, that wente vp  
from Bethel at Bethel (whose prices were  
Carmelam and Careth) and myghte not shewe  
forth theyr cytycs & kyndredes, howe they were  
of Israel the sonnes of Salatus, y sonnes of Tu-  
ben, the sonnes of Archodanus. Of the preastes  
that executed y offyce of the preasthode, & were  
not founde. The sonnes of Obia, the sonnes of  
Achisog, the sonnes of Addin, whych maryed one  
of the daughters of Pharlegē, and were named  
after hym. The wytyng of the same kyndred  
was sought in the register of theyr generacyn  
but it was not founde: and therefore were they  
forbydden to execute the offyce of the preasthod  
Unto them sayd Nehemias, and Astharas that  
they shulde haue no porcyon in the Sanctuarpe,  
till there rose vp an hye preaste, that were well  
instructe in the plaine clearenesse and truth. Of  
all Israel, besyde seruauntes and maydes there  
were xlii. M. ii. C. & xl. Howe were there of ser-  
uauntes & maydes. vii. M. iii. C. & xxxvi. Of syn-  
gynge men and synngynge women there were ii  
hundred & lxxv. Four hundred & xxxv camels,  
Seuen thousande, and xxxvi horses. Two hun-  
dred M. xlv. Mules ffyne M. and xxv. asses.

**E** Theyr beades also and the rulers in the try-  
bes, when they came to Jerusalem, and wolde  
buyde and set vp the temple of God agayne in  
hys place, they gaue after theyr habylite vnto  
temple, to the treasure, and to the scrupce of the  
Sanctuarpe xii M. poudes of golde, ffyne thou-  
sande of syluer, and an hundred preastes garme-  
tes And so dwelte the preastes and the Leuytes  
& the people that wente oute to Jerusalem, and  
in the countrey there aboute, the syngers also &  
y porters, every one of Israel in hys owne lade.

**\* So when the seventh moneth came: and**  
when the chyldren of Israel were every man at  
hys busynesse, they came all wyth one assente in  
to the courte whych was before the Eastdoie.  
And there stode Iesua y sonne of Josede, & hys  
brethren the preastes, and zorobabel, the sonne  
of Salathiel, and hys brethren, settynge vp an  
autler, to offre burnt sacrifices vpon it, as it is  
wyrtten in the lawe of Moses.

There came people also of other coutries ad-  
the heathen out of all landes, to set vp y autler  
in his place, and offred sacrifices and burnt of-  
ferynge vnto the Lorde in the mornynge. And  
so they helde the feaste of tabernacles, \* as it is  
commaunded in the lawe. And daily offred they  
as accordynge was, and made the sacrifices ap-  
poynted, the offerynge also of the Sabothes,  
and of the newe moones, and all holpe feastes \*  
And all they that bowed offerynge vnto the  
Lorde, beganne at the newe moone of the tenth

moneth to offre vnto God, for the temple of the  
Lorde was not yet builded. And they gaue vnto  
y masons & carpenters, monpe, meate, & drynke  
with chearfulnesse. Unto them of Sidon, also &  
Tire, they gaue carres, y they shuld carry Cedre  
trees, from Libanus to be ioystes, and beames  
and that they shulde make wyppes in the haue-  
n of Joppe, accordynge as it was appoynted and  
ordeyned by Cyrus kynge of the Persians.

And in the seconde yere, they came into y  
temple of God, at Jerusalem \* In the seconde  
moneth began zorobabel the sonne of Salathiel,  
& Iesua the sonne of Josede, & their brethren  
the preastes and Leuytes and all they that were  
come vnto Jerusalem out of y captiuite of Ba-  
bylon, & layd y foundacyon of the temple, in y  
newe moone of the seconde moneth in the seconde  
yere, y they were come into Jewry & Jerusalem.  
And they apointed y Leuytes that were aboute,  
xx. yere old vnto the scrupce of the Lorde, so Je-  
sua and hys sonnes, and hys brethren, all the Le-  
uytes stode together, and perfonmed the lawe  
and ordynance in the house of the Lorde.

And the preastes stode, and had theyr gar-  
mentes and trompettes, and the Leuytes, the so-  
nes of Asaph, had cymbales, geuyng thankes  
and prayes vnto the Lorde, according \* as Da-  
uid the kynge of Israel had ordeyned.

And the songe that they dyd synge vnto the  
Lorde was after this maner \* O synge vnto y  
Lorde, for he is gracious, & hys goodnesse vpon  
Israel endureth for euer. And all y people blewe  
out wyth trompettes, & sauge wyth lowde voy-  
ce prayynge the Lorde together, in the rearing  
vp of the house of y Lorde. There came also fro-  
amonge the preastes & Leuytes the rulers and el-  
ders accordynge to the trybes & kyndredes (suche  
as had sene the house afore to the buydynge of  
this temple with great cry, & great mournyng  
many also wyth trompettes & great ioye: In so  
muche, that the trompettes myghte not well be  
herde for the wepyng & mournyng. For the co-  
mune people blewe goodly vpon y trompettes.

\* Then came the enemies of the trybes of  
Juda & Ben Jami, to knowe what that trompe-  
tyng & noyse of organes myght be. And they  
perceyued y it was they which were come agay-  
ne out of captiuite, & wolde buyd the temple vp  
a newe vnto the Lorde God of Israel. So they  
went to zorobabel, and Iesua, and the rulers of  
the byllages, & sayde vnto them. Shall we bu-  
ilde wyth you also: For we likewise haue heard  
your Lord, and we walke after the same maner  
from the dapes of Abasareth the kynge of As-  
syria, whych brought vs hither. Then zoro-  
bel & Iesua, and the rulers of the byllages of Is-  
rael, sayde vnto them: It is not mete, y ye shuld  
buyd y temple of our God w vs, we our selues  
alone wyl buyd vnto y Lorde, lke \* as Cyrus  
y kynge of the Persians hath commaunded vs.

But the heathen in the land layde them sel-  
ues agaynst those that were in Jewry, helde vp  
the buydynge from them, layd wayte vpon the  
pryncipe, stopped such as broughte any thyng  
to them, forbad them to buyde, & bynded those  
that

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that made them passage, & the buyldyng shulde not be spylled: and thys contynued so long as kynge Cyrus lyued: and so they put of the buyldyng, for the spale of two peres, vntyl þe raigne of kynge Darius.

**The vi. Chapter.**

**C** Aggeus and zacharye prophete. They buylded the temple without let of bynderes, by the commaundemente of Darius.

1. Eol. v. c.

Agge. i. c.



**M** At wythstandyng, in the seconde yere of the raigne of Darius \* Aggeus & zacharye the sonne of Addo, propheted vpo the in Jewry, & Jerusalem, in the name of the God of Israel: \* Then zozobabel, þe sonne Salathiel, & Iesua the sonne of Josede stood vp & beganne to buyld the house of þe Lorde at Jerusalem, when þe prophetes of the Lorde helped them. At þe same tyme came Sisennes þe vnder shene in Siria, & Phenices, with the landordes & þys companions, and sayde vnto them: Who hath bydden and commaunded you to buyld the house, to make the roofe and all other thynges agayne? And who are þe worke men, that buylded them? Neuerthelesse, the elders of þe Jewes had such grace of the Lorde, þe they wolde not be let (though they were prouoked therto, but buylded on styl, vntyl the tyme that kynge Darius were certyfyed therof, and an answer receiued from hym. The letter that these men sente vnto kynge Darius was after thys maner.

Sisennes the vnder shene in Siria, and Phenices, and the landordes wyth theyr companions, whych are hedulers in Siria, & Phenices, sende theyr salutacyon vnto Darius the kynge. We certyfy the loide the kynge, that we came into the lande of Jewry and went to Jerusalem: where we foude them buyldyng þe great house of God, and the temple, wyth great costly fre stone, and with goodly tymbre for þe walles yee, they make great hast wyth the worke, and helpe one another, and it goeth forth prosperously in theyr handes, and with great dylgēce & worship is it made. Then asked we the elders who had commaunded them, to make vp þe house and the buyldyng: and thys we dyd, to the intent that we myghte certyfy the perfectly, and wyte vnto the, the names of those that were þe rulers of the worke. So they gaue vs thys answer: we are the seruautes of þe Lorde, which made heauen and earth, & as for thys house, & yt hath bene buylded and set vp afore tyme by the great and myghty kynge of Israel. But when our fathers prouoked God vnto wrath, & sined agaynst the God of Israel, & he gaue them ouer into the powre of Nabuchodonozor king of Babilon the kynge of the Chaldees, whiche brake downe the house and bzēt it, and carped away the people prisoners vnto Babilō. \* Neuerthelesse, in the fyrste yere that kynge Cyrus raygned at Babilon, Cyrus the kynge wrote & commaunded, to buyld the house agayne and all the ornamentes that Nabuchodonozor caried awaye from Jerusalem vnto Babilō, and appropiated vnto þys owne temple: these broughte Cyrus forth agayne, and deliuered them to zo-

zobabel and to Salimanasar, the vnder shene, commaundyng them, that they shulde bryng those same ornamentes agayne to Jerusalem, in to the temple, and begyn from y tyme forth, to buyld the temple agayne, in þys cōwne pl. c.

Then Salimanasar layde the foundation of the Lorde house at Jerusalem & euer sens thys heue buylded, and yet is not ended. And therefore O kynge, yf thou thynkest it good, let it be sought in the Lybraries and rolles of kynge Cyrus yf it be founde then, that it is done wyth þe counsel and consent of kynge Cyrus, & yf our lord the kige be so minded, let him write vnto vs therof.

\* Then commaunded kynge Darius to seke **C** in the Lybraries and so at Egbathans in a lytle cytie in Medea there was founde such a wyrtunge. In the fyrst yere of the raygne of Cyrus the same king Cyrus commaunded that þe house of the Lorde at Jerusalem shulde be buylded agayne: and ordoures there to be made continually vnto þe Lorde whose hergh shalbe x cubites & the bredth thre score cubites, and foure square with thre hewen stones, with a losse of tyn bre of the same countre yea, with a new losse and the expences therof to be geuen of the house of þe kynge Cyrus and the ornamentes of golde & syluer that Nabuchodonozor toke out of the house of the Lorde at Jerusalem, shalbe set agayne in the temple at Jerusalem, wher they were afore. Sisennes also þe vnder shene in Siria, & Phenices, þe prynces and theyr companions, and the other þe head rulers in Siria & Phenices shal not medle nor haue any thyng to do wyth y place.

Cyrus haue commaunded also, þe they shal buyld the house of the Lorde hole vp and haue ordeyned them, to helpe those that be come oute of captiuyte tyll the house of the Lorde be finished and out of the trybute and taxunge that is yearly raysed vp in Siria & Phenices dyngently to geue them a certayne summe of the enterang of the Lorde: and the same to be deliuered vnto zozobabel the offycer, that he therewithal maye ordeyne oxen, rammes, lambes, and cozne, salt wyne, and oyle, and that contynually euer yee yere: after the expences whych the prestes þe be at Jerusalem. We to be made daylye, thys shalbe geuen vnto them wythoute delay & they may offer sacrifices dayly to highest God, for the kynge and for þys seruautes and to praye for theyr lyues. Let it be proclaimed also on euery syde, þe whosoever breakeyth or dyspryseth this commaundemente of the kynge, shalbe hanged vpon a galowes made of þys owne good and all his goodes shalbe seasoned vnto þe king. The Lord therefore whose name is there called vpo roote out, and destroy al the kynges, and people that undertake by violence to hūdre þe same, or to deale vncourtously wyth the house of þe Lord at Jerusalem. I Darius þe kynge haue ordeyned þe these thynges shalbe done wyth all dylgēce.

**The vii. Chapter.**

**C** The temple is spylled and dedicated: the feast of the buylded house is holden.



**T**hen Sisennes the vnder shene in Siria, & Phenices, & y other landordes & a a v wyth

1. Eol. vi. a.

1. Eol. vi. a.

1. Eol. vi. a.

1. Eol. vi. a.



wyth theyr companions, obeyed the thynges, that kynge Darius had ordeyned, and were diligent in the holy workes, and were fellowhelppers wyth the old rulers of the Jewes. And the worke of the Sanctuary went forth and prospered, when Aggeus, and zachary prophesied. And they performed all thynges thorow the commaundemente of the Lorde God of Israel, and after the deuyce of Cyrus, Darius, and Artaxerxes kynges of Persya.

**B** And thus was our house fynished vnto the thirti. dape of the moneth Adder in the vi. yere of kynge Darius. And the chyldren of Israel, the prestes and Leuytes, and the other that were come out of captiuitie: and such as were ioyned vnto them, byd accordynge as it is wyrtten in the booke of Moyses. And in the dedycacion of the temple: they offred an hundred oxen, two hundred rāmes, foure hundred lābes, and twelue goates, for the synnes of all the people of Israel, after the nombre of the trybe of Israel. The prestes also and the Leuytes stode araped in theyr priestly garmentes, after the trybes, ouer all the workes of the Lorde God of Israel: accordynge to the booke of Moyses, and the porters by all the doores.

**C** And the chyldren of Israel (with those that were come out of captiuitie) helde the passouer the fourteneth dape of the fyrste moneth, when the prestes and the Leuytes were sanctified. They that came out of captiuitie were not all sanctified together. But the Leuytes were sanctified together. And so all they that came out of captiuitie kyled the Easter lambe for their brethren, for the prestes and for them selues. And the chyldren of Israel, that came out of captiuitie and escaped from all the abhominacions of the heathen, sought the Lorde, and kepte the feast of the vnleuened breade seven dayes longe, eatynge and drynckynge and were met by before the Lorde. For the Lorde had turned the deuyce of the kynge of Assiria, and comforted theyr handes to the workes of the Lorde God of Israel.

The vii. Chapter.

**C** Edras causeth the people to assemble and come together, and then readeth them the lawe. He kept the feaste of the tabernacle.

1. Ed. vii. 1.



**A**fter hym when Artaxerxes the kynge of Persia raygned, there wente vnto hym Edras the sonne of Saraias, the sonne of Azarias, the sonne of helchiach, the sonne of Sallum, the sonne of Sadoch the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sonne of Boeris, the sonne of Abisui the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrste preste. This Edras wente by from Babylon (for he had good vnderstandynge in the lawe of Moyses, that was geuen of the Lorde God of Israel, to be taughte and done in dede) And the kynge fauored hym, and byd hym great worshippe and honoure, after all his dayes. There wente by wyth hym also certayne of the chyldren of Israel, of the prestes, of the Leuytes, of the syngers, porters, and mynisters of the temple at Jerusalem.

In the seventh yere of the raygne of king

Artaxerxes, in the v. moneth, that is in the seventh yere of the raygne, they wente from Babylon in the newe mone of the v. moneth, and came the hygh waye to Jerusalem after his commaundement, lyke as the Lorde hath prospered theyr journey. For in these Edras gat great instruction, that he shuld leaue none of the thynges behynde, whiche are in the lawe and commaundementes of God. And he taughte helle Israel all righteousnesse and iust gementes.

Then came the Secretaries of kynge Artaxerxes, and deliuered the wyrtynge (that were come from Artaxerxes the kynge) to Edras the preste and reader of the lawe of the Lord. And this is the coppe of the letter kynge Artaxerxes sendeth bys gretynge vnto Edras the preste and reader of the lawe of the Lorde. Of frende wyppes and good wyll I haue ordeyned and charged yf there be anye of the Jewes, of the prestes and Leuytes in my realme, whiche desyreth and is content to go wyth the vnto Jerusalem, that he may do it. Therefore, yf anye be myndid to beare the company, let them come together, and go wyth the (lyke as I am contente and my seven frendes, my counsellors) to se what they do at Jerusalem and in Jewry, and kepe the thynges accordynge as thou haste, in the lawe of the Lorde, and to byng the gyftes vnto God the Lorde of Israel, that I and my frendes haue promysed to Jerusalem, and all the syluer and golde that is in the countrey of Babylon, vnto the Lorde to Jerusalem with the thyng that is geuen for the people in the Lordes temple at Jerusalem: Yea, that the same syluer and golde maye be gathered, and oxen, rāmes, shepe, and goates, and other that belöge to these thynges: and that they may offre sacrifices vnto the Lorde, vpon the aulter of the Lorde whiche is at Jerusalem.

And whatsoeuer thou and thy brethren wyll do wyth the syluer and golde, that do after thy mynde, accordynge to the commaundemente of the Lorde thy God, and lyke wyse wyth the holpe vessels that are geuen the, for the seruice of the house of the Lorde thy God and other thynges whatsoeuer is necessary for the worke of the temple that shalbe geuen of the kynges treasure, and loke what thou wyth thy brethren wyll do wyth the golde and syluer, that do after the wil of the Lord. And I kynge Artaxerxes haue commaunded the keepers of the treasures in Syria and Phenices that whatsoeuer Edras the preste and reader of the lawe of the Lorde doth wyrtte, it shalbe geuen hym tyll an. C. talents of syluer, and of golde in lyke maner. Of come also an. C. measures and tyll an. C. vessels of wine, and other plenteous thynges without nōbre. Let all thynges be done after the lawe of the Lorde thy God, for the wrath of God arise not in the realme of the kynge and of his sonnes. I commaunde you also that ye requyre no taxe nor tribute of the prestes, Leuytes, syngers, and mynisters of the temple, nor of the wyrters, and that no man haue authorite to medle any thyng agaynst them. As for the Edras let thou iudges and arbiters in the hole lande of Syria and Phenices, after the wysdome of God, and learne all



al such as are ignorant in the lawe of God thy  
Lorde, ad let all them that offende agaynst the  
lawe, be punished whether yt be with death, w  
paine, to be cōdēpned in mony, or to be banished

1. cor. vii. a.

Then sayde Edras the wyrtter: \* Blessed  
be the God of oure fathers, that hath geuen so  
good a mynde and wyl into the hert of the king  
to magnify his house that is at Jerusalem, ad  
hath made me to be accepted in the syghte of  
his kyng, of his counsaile, of his frendes & of his no-  
bles. And so I was stedfast in my mynde, accor-  
dyng as the Lord my God helped me, & chose men  
out of Israel to go with me. \* And these are the  
heades, (after theyr kindes and houses of their  
fathers) that wente wth me from Babylō  
out of the kyngdome of Artahastēs. Of the sō-  
nes of Phares Serlonius. Of the sonnes of Si-  
emarith, Amenus. Of the sonnes of Dauid: Ac-  
cus, the sonne of Cecilya.

1. cor. vii. b.

Of the sōnes of Phares zachary: & wth  
hym there turned agayne an C. and l. men. Of  
the sonnes of the captayne of Moabylō zaraei,  
& wth hym two C. & fyfthe men. Of the sōnes  
of zachnes Jechonias, zecholi, & wth hym two  
hundred & fyfthe men. Of the sōnes of Salama  
alias, Getholye, lxx wth hym. Of the sonnes  
of zaphacia zarias, Wypheli & wth hym foure  
score. Of the sonnes of Job Abdias, Jephely, ad  
wth hym two hundred and twelue mē. Of the  
sonnes of Baania, Salymoth, the sōnes of Jo-  
saphia & wth hym an hundred & thre score men.  
Of the sonnes of Beer, zacharie, Weher, & wth  
hym two hundred & eyghte men. Of the sonnes  
of Efead Johannes Ezecham, & wth hym an  
C. & ten men. Of the sonnes of Adoniam, those  
that were the laste: & these are theyr names. Eli-  
phalam, the sōne of Gebel, & Semelias, & wth  
hym lxx men. Al these called I together by the  
roader Chua, where we pitched oure tente thre  
dayes: and there I mustred them.

D  
1. cor. vii. b.

\* As for the sonnes of the preastes & Leu-  
ites, I founde none there. Then sente I vnto E-  
leazar, & Ecceion, and Masiam, & Malobam,  
and Canaathan, and Samea, & Jorpbimathā,  
Eunaga zachary, Adololamun (these were the  
elders and men of experyence) and I sente them  
worde, that they shulde come vnto Loddis, which  
was by the place of the treasury, and commaun-  
ded them that they shulde speake vnto Loddis  
and to his brethren, & to those that were in the  
treasurye, to sende vs suche men, as myghte ex-  
ecute the preastes offyce in the house of the Lor-  
de oure God, & wth the myghte hande of our  
Lorde God, they broughte vnto vs mē of good  
experyence, from amonge the sonnes of Moosy-  
us, the sonne of Leui, the sonne of Israel Sebe-  
beiam, & the sonnes and his brethren Abin, ad  
Anin, of whome there were xviij. From amōg  
the chyldren of the sonnes of Cananens, & their  
sonnes were twenty mē. And of them I serued  
in the temple, whom Dauid had ordeyned, and  
the pryncypall men I mynystrid for the worke  
vnto the Leuites in the temple two C. & xx. mē

E  
1. cor. vii. a.

whose names are all tokened by in wyrtynge.  
\* Then commaunded I a fastynge vnto the

ponge men before the Lorde, that I myghte de-  
spyre of him a prosperous journey, & a good way  
for vs: yea, for vs: for oure chyldren and for the  
catell, by cause of the layenges awayte, and I  
durst not requyre of the kyngemen of horse and  
of foote, to conuey vs safely agaynst our enemy-  
es, for we had sayde vnto the kyng, that the po-  
wer of the Lorde our God shulde be wth them  
that seke hym with theyr whole herte. And ther-  
fore, we besoughte God oure Lorde earnestly  
because of these thynges, and he was mercifull  
vnto vs, and hearde oure prayer. And I sepa-  
ted from among the rulers of the people, & from  
the preastes of the temple. xii. men, and Sebeia  
and Asania, ad ten men of theyr brethren wth  
them. And I weped them the golde and the syl-  
uer & all the preastly ornaments of the house of  
oure God, whiche the kyng, & his counsaile, &  
his prynces, and whole Israel had geuen. And  
when I had weyed yt, I gaue them. a. hundred  
& fyfthe talentes in syluer vessel, an hundred ta-  
lentes of golde, & of golden vessel seven tymes  
twenty, & vessels of other metall: yea, of good  
metall twelue glystering as the golde, & sayde  
vnto them: ye are holpe vnto the Lorde, and the  
vessels are holy, & the gold & the syluer is promy-  
sed vnto the Lorde God of oure fathers.

We dyligente nowe, and kepe it, vntill  
tyme that ye deliuer it to the rulers of the peo-  
ple, to the preastes, to the Leuites, & to the prin-  
cipall men of the cyties of Israel in Jerusalem,  
and in the chambze of the house of oure God.

1. cor. vii. b.

\* So the preastes and the Leuites whiche  
receaued of me the golde, the syluer, and the ves-  
sell, broughte it vnto Jerusalem into the temple  
of the Lorde. And from the cyuer of Chua, we  
brake vp the twelue daye of the fyrste moneth,  
till we came to Jerusalem. And when the thyrde  
daye was past, the weyed golde and syluer was  
deliuered in the house of the Lorde the fourth  
daye, vnto Marimoth the sonne of Joz the pre-  
aste, & wth hym was Eleazar the sōne of Phi-  
neas, and wth them were Josabbus the sonne  
of Jafnet, Medias, & the sonne of Banus, & cer-  
taine of the Leuites to the nombre and to the  
weyghte: & the weyghte of them was wyrtten  
by the same tyme. As for those that were come  
out of captiuyte, they offred sacryfyce vnto  
the Lorde the God of Israel, even twelue oxen for  
all Israel. lxxvi. rammes lxxii. shepe xii. goa-  
tes for synne: twelue kyne for a thankeoffering  
all to the sacryfyce of the Lorde. And the kynges  
commysion deliuered they vnto the stewardes  
and deputies of the kyng: and to the vnderwy-  
ues in Celosyria, and Phenices.

1. cor. vii. a.

\* Nowe, when those thynges were done the  
rulers came vnto me, and sayde. The genera-  
cion of Israel, the prynces, the preastes, and Le-  
uites, the straunge people and indwellers of the  
lande, haue not put awaye theyr vncleynesse,  
from the Cananites Hethtites Pherecites, from  
the Moabites, Egyptians, and Edomites. For  
both they and theyr sonnes haue myngled them-  
selues wth the daughters of them, & the holpe  
serde is myxt wth the outlandish heathen

As a iii and,



a spyns the beginning of theyr raygne haue þe ru-  
 lers shewed bene partakers of their wickednes  
 \* As soone as I had herde these thinges, im-  
 medyatly I rente my holy garmentes, & pulled  
 out the herte of my heade and my bearde & late  
 me downe sorowfull and heuy. So al they that  
 were moued thowse the worde of þe God of Is-  
 rael, came vnto me, & I sat styll full of heuyness  
 vntyll the euenynge sacrifice. Then stode I vp  
 from fastynge, haaynge rente clothes & the ho-  
 ly garment, kneled downe vpon my knees, held  
 out my handes vnto the Lorde, & sayde. O Lor-  
 de, I am confounded & ashamed before thy face  
 for oure synnes are become manye vpon our be-  
 ades: and oure wyckedneses are exalted vnto  
 the heauen: for syns the tyme of our fathers, we  
 are in grete synne vnto thys daye. And for the  
 synnes of vs and oure fathers, we with our bre-  
 thren and wyth oure preastes haue bene deliue-  
 red vnto the kynges of the earth into the sword  
 and into captiuyte. & became a spople with co-  
 fusyon and shame vnto thys daye. And nowe  
 O Lorde God: howe grete is the merce that  
 we haue gotten of the: in that thou hast left vs  
 a name and a roote in the place of thy Sanctua-  
 ry, to dyscouer oure lyghte in the house of the  
 Lorde oure God, and haue geue vs meate at all  
 tymes of oure mynystracion. And when we  
 were in captiuyte we were not forsaken of the  
 Lorde our God, but he made the kynges of Per-  
 sia gracious and favorable vnto vs so that they  
 gaue vs vytales & meate pea, & leaue to build  
 vp the temple of oure Lorde God agayne, to re-  
 payre the wasted places of Syon and to dwell  
 in Jewrye and Jerusalem. And nowe O Lorde  
 what shall we saie: haaynge all these thinges  
 in possession: for we haue broken thy comma-  
 ndementes, whiche thou gauest vnto vs by þe  
 handes of thy seruantes the prophets saying  
 The lande that ye go vnto & that is geuen you  
 for an heritage to haue in possession, is defiled  
 wyth the uncleynesse and filthynesse of the hea-  
 then & wyth theyr abhominacion haue they po-  
 luted it altogether. Therefore, shall ye not ioyne  
 youre daughters vnto theyr sonnes, nor maye  
 youre sonnes vnto theyr daughters. Moreouer  
 ye shall not seeke to make peace with them, that  
 ye maye increse and eate the beste in the lande &  
 that ye maye deuyde the inheritaunce of the la-  
 de, vnto youre chyldren for ever more. As for þe  
 thinge that nowe happened vnto vs, it cometh  
 all for oure wycked workes and grete synnes,  
 yett hast thou geue vs suche a roote that we are  
 come agayne into oure lande, and we are so wy-  
 cked, that we haue broken thy statutes & com-  
 mandementes agayne: & myngled oure selues  
 wyth the uncleynesse of the outlandyshe heathē  
 O Lorde, arte thou angrie with vs: wylt thou  
 roote vs cleane out: that oure roote and name  
 remayne nomore? O Lorde God of Israel thou  
 arte true: for oure roote endureth yett vnto this  
 presēt day. And behold, nowe are we before þe in  
 our synes, nowe cā we not stāde before the in the  
 \* And when Esdras wyth his prayez had  
 knowleged the synne, wepyng and synge flat

vpon the ground before the temple, there gathe-  
 red vnto hym from Jerusalem a grete multi-  
 tude of men and women, of yong men, and may-  
 dens: for there was a very grete wepyng, and  
 mourninge in the congregacyon. So when Je-  
 chonias the sonne of Jehiel one of the chyldren  
 of Israel cryed, he sayde vnto Esdras we haue  
 synned agaynst the Lord, bycause we haue ma-  
 ried outlandyshe women of the heathen. Nowe  
 art thou ouer al Israel. We wyl sweare an othe  
 therfore vnto the Lord, that we shal put away  
 all cure wyues whiche we haue taken of þe hea-  
 then: wyth theyr chyldren: lyke as it is appoy-  
 ned the by oure fore elders. Stande vp then, opē  
 thou it and declare it playnely vnto vs, accord-  
 yng to the lawe of the Lorde: for the matter  
 belongeth vnto the, and we wyl helpe the, quyte  
 thy selfe manly. So Esdras arose, and toke in  
 othe of þe rulers, of the preastes, & of the Levites  
 & of Israel, to do after these thinges: & they swore

## The. ix. Chapter.

After Esdras had red the lawe, the people put away their  
 strange wyues, and then returned euery man into his owne dwelling.

Then Esdras stode vp from the court  
 of the temple wythout, and went in-  
 to the chambre of Jonathas the son-  
 ne of Alabus, and remayned there  
 and byd eate no meate, nor drynke  
 dryncke: for the multitude of the wyckednesse  
 of the people. And there was made a proclama-  
 cyon in all Jewry & at Jerusalem, for al such as  
 were gathered at Jerusalem out of captiuyte  
 that whosoener came not to Jerusalem wythin  
 two or thre dayes (accordyng to the iudgement  
 of the olde Lordes of the counsaile) shys goodes  
 shulde be taken from hym, and be excluded from  
 the congregacyon of the captiuyte. And in thre  
 dayes were all they of the trybe of Juda & Ben-  
 jamin gathered together at Jerusalem, the .ix.  
 daye of the nyth moneth. And the hole multi-  
 tude sat tremblyng in the courte of the temple  
 for it was wynter. So Esdras rose vp, & sayde  
 vnto them: ye haue done vncyghteously, in that  
 ye haue taken outlandyshe wyues to maryage,  
 & so to encrease the synnes of Israel. And nowe  
 knowlege the same, & geue prayse vnto the Lor-  
 de God of our fathers, and performe his wyll,  
 departyng from the heathen of the lande, and  
 from the outlandyshe wyues. The cryed þe hole  
 multitude wyth loude voyce, and sayd: lyke as  
 thou hast spoken, so wyl we do: but for so much  
 as the people are manye, and the wynter heere,  
 we may not stonde without the house: Agayne  
 thys worke is not a thyng that cā be synlyshed  
 in a daye or two: for we be manye, that haue  
 synned in these thynges. Ordeyne therfore that  
 the rulers of the multitude, and they that dwell  
 wyth vs, and as manye as haue outlandyshe  
 wyues, the preastes also & iudges of euery place  
 maye stande in the tyme appoynted, tyll they  
 swage the wrath of the Lord in thys busynesse.  
 Then Jonathas the sonne of Eliel, and Es-  
 dras & Thecam receaued the charge of this mat-  
 ter, and Bozoranus, and Leius, & Sabatheus  
 help, thym thereto. After thys, all they stode  
 vp



by that were come out of captiuitie. And E-  
dras the preste chose vnto hym the pryncypall  
men from amonge f fathers accordyng to theyr  
names, & in the newe moone of the .x. moneth they  
sat together, to examyne thys matter. And so þ  
matter was a deternynge ( concernyng the  
men that had outlandyshe wyues) vntyl the ne-  
we moone of the fyrst moneth. And of the prestes  
that had myrte them selues wth outlandyshe  
wyues there were founde. \* Of the sonnes of Je-  
su: the sonnes of Josedec, and hys brethren, Ma-  
zeas, Eleazar, Joubus, & Joadus, whych offe-  
red them selues to put awaye theyr wyues and  
to offre a ranme for theyr ignorance. And of  
the sonnes of Semmery, Massas, & Elles, & Jee-  
lech, Azarias. Of the sonnes of Josera, Limoli-  
as, Wismaen, Rathanea, Jusio, Jedbus & Cal-  
las. And of the Leuytes: Josabbus, Semels, &  
Colus, Caletas, Facteas, Colnas, & Elionas.  
Of the syngers of the Sanctuary Elharib, za-  
charus. Of the porters, Sallumus and Tolba-  
nes. And of Israel of the chyldren of Joio, Osi  
and Remias, & Geddias, and Melchias, Miche-  
lus, Eleazarus, Jemmebias, & Bonnas. And  
the chyldren of Jolamā. Chanias, zachary, Jcis-  
relus, Joddus, Erimoth, and Elias. And of þ  
sonnes of Jatholm, Eliadas, Liasamus, and Jo-  
chias, Larumoth, Sabbis, & Thebedias. And  
of the sonnes of zebes, Johannes, Amantias, zab-  
dias, and Emmeus. And of the sonnes of Van-  
nus, Olāmus, Maluchus, Jedbus, Jasub, Ala-  
bus, & Jerimoth. And of the sonnes of Addi, Ra-  
atus, & Woolias, & Caleus, & Raanas, Waali-  
us, Mathathias, Wesel Wānus, & Wanalles.

And of the sonnes of Naue: Rones, Afeas,  
Melchias, Sameas, Simo, Ben Jamin, Wal-  
chus and Marras. And of the sonnes of Asom:  
Caciancus, Mathathias, Wānus, Elipha-  
lach, Wanalles, Semel. Of the sonnes of Ka-  
nnus, Jeremy, Woodias, Abzamas, Johel, Ka-  
neus, Pelias, Jona, Marumoth, Eliasib, Ma-  
thaneus, Elialis, Oypas, Dielus, Semedius,  
zambrys, and Joseph. Of the sonnes of Robeus  
Jodelus, Mathathias, Sabadus, zeheda, Sed-  
mi, Jesseus, & Waneas. All these had taken out-  
landyshe women to mariage, & they put them a-  
waye wth theyr chyldren. The prestes & Le-  
uytes, and all they that were of Israell, dwelte  
at Jerusalem and thore wout all the lande, in þ  
newe moone of the seventh moneth, and the chil-  
dren of Israel were in theyr dwellynge: And  
the whole myltitude came together, vpon the  
floore at the Easteside of the holpe porte of the  
temple. And they spake vnto Edras þ hye pre-  
aste, & reader, that he wolde brynge the lawe of  
Moses, whych was gauen of the Lorde God of  
Israell. So Edras the hye preaste brought the  
lawe vnto the whole myltitude, to man & wo-  
man to all the prestes, that they myghte heare  
the lawe. \* in the newe moone of the vii moneth  
And he red in the floore that is before þ holpe port  
of the temple, from the moornynge earlye vnto þ  
euenynge, before men and women. And they ap-  
plyed theyr mynde all vnto the lawe.

¶ And Edras the preaste & reader of the lawe

stode vpon a pulpet of woode, whych was  
made therfore, & vpon hys ryghte hande there  
stode by hym Mathathias, Samus, Ananias,  
Azarias, Erias, Ozechias, & Balsamus, vpon  
hys lefte hand stode staldus, Misael, Malachi-  
as, Abulchag, Sabus, Sabadias, ad zachary.  
Then toke Edras the booke before the whole  
myltitude, for he was the pryncipal and had in  
mooste honoure of them all. And when he had  
red oute the lawe, they stode all straghte vpon  
theyr fete. So Edras praised the Lorde þ most  
hyest God, the almyghty God of hostes. And  
all þ people answered Amen and helde vp theyr  
handes, sei downe flat vpon the earthe, & pray-  
sed the Lorde. And Jesus, Weneas, Sarebias,  
Jaddimus, Accubus, Sabbathus, Calithes,  
Azarias, Jorabus, Ananias, and Whillas, the  
Leuytes lyfte their handes vwarde, ad bowed  
theyr faces to the grounde, and praysed þ Lord.  
Those were they whych taughte the lawe of þ  
Lorde, & red the lawe of the Lord, in the congre-  
gacyon: and euery man set them before that vnder-  
stode the lawe. Then spake Acharates vnto  
Edras the hye preaste and reader, & to the Le-  
uytes þ taughte the myltitude, sayinge: Thys  
dape is holpe vnto the Lorde, and all they that  
had herde the lawe, wypte. So Edras sayde. \* ¶  
Depart poure waye then, and eate the best, ad  
dryncke the swetest, and sende gyftes vnto the  
þ haue nothyng: for thys dape is holpe vnto the  
Lorde, & be ye not sorowful, for the Lorde wyl bring  
you to honoure. Then wente they theyr waye  
euerychone, and dyd eate and dryncke, and wer-  
merce, and sente rewardes vnto them that had  
nothyng, þ they also myghte eate wth gladnesse  
for they were excedyng reioysed thowowe the  
wordes that were red vnto them in the lawe.  
And so they were al gathered together at Jeru-  
salem to holde the feast, accordyng to the coue-  
nant of the Lorde God of Israell.

## The ende of the thyrde booke of Edras.

### The .iiii. booke of Edras.

#### The fyrste Chapter.

¶ The people is reproued for theyr synful-  
nes, & God wyl sende another people  
if these wyl not be reformed.



¶ The seconde booke of the prophet  
\* Edras the sonne of Saaras, the sonne of Azarias, the sonne of Melchias, the sonne of Sal-  
lum, the sonne of Sador, the sonne of Achitob, the sonne of A-  
chia, the sonne of Whinces, the sonne of Hely, Amerias, the sonne of Azarias, the sonne of Marumoth, the sonne of Saraias, the sonne of Eri, the sonne of Soc-  
cus, the sonne of Abisu, the sonne of Whineas, þ sonne of Eliazar, the sonne of Aaron (of þ tribe of Leui) whych was prisoner in the lāde of Me-  
des, in þ rapgne of Artaxerxes kyng of Persia  
\* ¶



era. 16. 11. a

\* And the worde of the Lord came vnto me sayinge: go thy way and shewe my people their synfull dedes, and theyr chyldren theyr wyckednes, whych they haue done agaynst me, that they maye see that theyr chyldren chyldren the same for the synnes of their fathers are increased in them. And why: they haue forgotten me, & haue offered vnto strange goddes. Am not I euen he that broughte them out of the lande of Egypte from the house of bondage? But they haue provoked me vnto wrath, & dyspysed my counsell. Pull thou oute than the heare of thy heade and eate all euill ouer them, for they haue not bene obedyente vnto my lawe.

en. 17. 11.  
Isa. 43. 11.  
Ex. 13. 16.

It is a people wythout learnyng and nouer tounge. How longe shall I forbear them, vnto whome I haue done so muche good? \* Manye kynnges haue I destroyed for theyr sakes. & Pharaos with his seruantes and al his powre haue I smyten downe & sleyn: Al the nacions haue I destroyed and rooted out before them, and in the Easte haue I broughte two landes and people to raught, euen Tyre and Sydon, and haue had all theyr enemies. Speake thou therfore vnto them sayinge. Thus sayeth the Lord: \* I led you thowt we the see, and haue geuen you shir stretes, sence the begynnyng. & I gaue you Moyses to be your captayne, and Aaron to be the preste. & I gaue you lychte in a pylle of fyre, and greates wonders haue I done amonge you yet haue ye forgotten me, sayeth the Lord.

Ex. 13. 16.  
Ex. 17. 11.  
Ex. 13. 16.

Thus sayeth the almyghtie Lord: I gaue you quayles to eate, & tentes for your succoure: yet thelesse ye murmured, and ascribed not the victorie of your enemies vnto my name: yee, the same day do ye yet murmur. Where are the benefites that I haue done for you? When ye were hongrye in the wyldernes, & dyd ye not cry vnto me. Why haste thou broughte vs into this wyldernes to kyl vs? It had bene better for vs to haue serued the Egypciens, then to dye in this wyldernes. Ther had I petie vpon your murmurings. And gaue you Manna to eate. & ye did eate angels foode. When ye were thurstie, dyd not I shewe the harde stone, and caused water to flowe therout? For the heate I couered you wyth the leaues of the trees. A good pleasaunt fat lande gaue I you: I cast out the Cananites the Phelities & Phelities before you. \* What shall I do more for you sayeth the Lord?

Ex. 16. 11.  
Ex. 17. 11.

Thy s sayeth the Almyghtie Lord: when ye were in the wyldernes, in the water of the Amozites, beinge a thyrste, and blasphemynge my name. I gaue you not fyre for your blasphemys but cast a tree into the water, and made it ryse swete. What shall I do vnto the? Jacob: Thou Iuda woldest not obey me. I will turne me to another people, & vnto those wyl I geue my name, that they may kepe my statutes. Seing ye haue forsaken me, I wyl forsake you. When ye desire me to be gracious vnto you, I shal haue no mercye vpon you. \* When ye call vpon me, I wyl not heare you. For ye haue despised my hardes wyth bloude, and your fetes are swyfte to comyt manslaughter. Ye haue

Deu. 32. 16.  
Ex. 17. 11.  
Ex. 17. 11.

not forsaken me (in a maner) but your owne selues, sayeth the Lord.

Thus sayeth the Almyghtie Lord: haue I not prayed you, as a father his sonnes, as a mother her daughters, & as a nurse her young babes that ye wold be my people, & I wold be your God, that ye wold be my chyldren, & I wold be your owne father? \* I gathered you together as an henne gathereth her chickens vnder her wynges. But now what shall I do vnto you? I shall cast you oute from my face. \* When you offre vnto me, I shall turne my face from you: for your solempne feaste dayes, your newe moones, & your exorcisiōs haue I forsake. I let vnto you my seruantes & prophetes, whome ye haue take & slaine, & torne their bedes in peeces wch bloud I wil require of your handes sayth the Lord.

Ex. 17. 11.  
Ex. 17. 11.  
Ex. 17. 11.

Thus sayeth the Almyghtie Lord: your house must be desolate. I wyl cast you out as I wyl doth the strawe, your chyldren shal not be fructfull, for they haue dyspysed my commaundement, and done the thyng that is euill before me. Your houses wyl I geue vnto a people that shall come, & they that neuer heard me shall beleue in me and they vnto whom I neuer shewed token, shall do the thyng that I commaundeth. They haue sene no prophetes, yet al they call theyr synnes to remembraunce, & knowledg the. I report me vnto the grace, & I wyl do for the people whiche is come, whose chyldren reioyse in gladnes & thoughte they haue not sene me wchodelpe eyes, yet in spyte they beleue the thyng I say. And nowe brother, behold what great worshippe, & se the people that cometh from the Easte, vnto whome I wyl geue the dukedome of Abraham, Isahar, and Jacob, of Oseas, Amos and Micheas, of Joel, Abdy, Jonas Naum, and Abacuc of Sophonye, Aggeus, zachary, and Malachi. whiche is called also an angell, or messenger of the Lord.

Ex. 17. 11.  
Ex. 17. 11.

Ex. 17. 11.  
Ex. 17. 11.

The iiij. Chapter.

The synners of the north haue moeth her owne chyldren, & the gentiles are called.

Thus sayeth the Lord: I brought this people out of bondage, I gaue them my commaundementes, by my seruantes & prophetes, whych they wold not heare, but dyspysed my counsell. The mother that bare them, sayth vnto them. Go your way ye chyldren, for I am a wyddowe and forsaken: I brought you vp wyth gladnesse, but with sorrowe and heynesse haue I lost you for ye haue synned before the Lord your God, & done the thyng that is euill before hym. But what shall I nowe do vnto you? I am a wyddowe and forsaken go your way & my chyldren, and aske mercye of the Lord. As for me, O father, I call vpon the for a witnes ouer the mother of these chyldren which wold not kepe my couenaunt, that thou byngest them to confusyon, and theyr mother to a spyle, that she bear nomore. Let theyr names be scatered abroad amonge the heathen. Let them be put out of the earth, for they haue thoughte scorn of my couenaunte.

Go vnto the Assur, thou that bydest vnto the



Gen. xlii.

unrighteousnes by the. Thou wycked people remembere what I dyd vnto Sodome, ad Gomorre, whose lande is turned to pytch & ashes. Euen so wyl I do vnto all them, that heare me not, sayeth the Almightye Lorde. Thus sayeth the Lorde vnto Esdras: tell my people, & I wyl geue them the kyngedome of Ierusalem, which I wolde haue geuen vnto Israel. Their glorie also wyl I take vnto me, & geue the & euerlastig tabernacles, whiche I had prepared for those.

The tree of lyfe shalbe vnto them a swete smellpunge opntemente: they shal nether laboure nor be weery. So ye poure waye, and ye shal receaue it. Praye for poure selus a fewe dayes, that they maye dwell therein.

Nowe is the kyngdome prepared for you therfore watche. Take heauen & earth to wptnes for I haue broken the euil in peccis, and created the good, for I lyue sayeth the Lorde. No other embrace thy chyldren, and brynge them vp with gladnesse make theyr fete as faste as a piller, for I haue chosen the sayeth the Lorde.

And those that be dead wyl I raple vp agrayne from theyr places, and brynge them oute of the graues, for I haue knowne my name in in Israel. Heare not thou mother of the children for I haue chosen the, sayeth the Lorde. And for thy helpe I shal sende the my seruantes Esay and Jeremy, after whose counsell I haue sanctified & prepared for & twelue trees with byuers frutes, & as many welles, flowinge with mylke and honye, and seuen mountaynes, where vpon there growe Roses and Lylies, wherein I wyl fyll my chyldren wth ioye. Execute iustice for the wyddowe, be iudge for the fatherles: geue to the poore, defend the cofortelisse: clothe the naked heale & wounded & sicke, laugh not a lame mā to scoone: defende the crepell, & let the bynd come into & lyghte of my clearenes: where so euer & findest the dead take the & bury them, & I shal geue & the firste place in my resurrection.

Job. i.

Holden thy selfe (O my people) and take thy rest, for thy quietnes is come. Feede thy chyldren O thou good nurse, stablyshe theyr fete. As for the seruantes whome I haue geuen the, there shal not one of them perishe, for I wyl seeke them from thy nombre, were not thy selfe.

For when the daue of trouble and heuyness cometh, other shal wepe & be sorowefull, but thou shalte be mery & plenteous. The heathen shalbe gelous, but they shalbe able to do nothing agaynst the, sayeth the Lorde. My handes shal couer the, so that thy chyldren shal not se the feare euerlastyng. Be ioyful, O thou mother with thy chyldren, for I wyl deliuer the sayth & Lorde. Remember thy deade chyldre for I shal brynge them out of the earth, & shewe mercy vnto them for I am mercifull, sayeth the Lorde Almighty.

Embrace thy chyldren, vntill I come and shewe mercy vnto them, for my welles runne ouer, and my grace shal not faile.

I Esdras receaued a charge of the Lorde vpon the mounte Oreb, that I shoulde go vnto Israel. But when I came vnto Israel they set me at naughte, and dyspyed the commande-

mente of the Lorde. And therfore I saue vnto you, O ye heathen that heare and vnderstande. Loke for poure shepharde, he shal geue you euer lastyng rest, for he is nye at hande, that shal come in the ende of the worlde: Heredy to the rewarde of the kyngdome, for the euerlastyng lyghte shal shyne vpon you for euermore. The shadowe of this worlde, receaue the ioyfullnes of poure glorie, I testifie my sayoure ouer to: receaue the gyfte that is geuen you, ad be glad, geuynge thanckes vnto hym, that hath called you to the heauenlye kyngdome.

Raple vp, and stande faste: beholde the nombre of those that be sealed in the feast of the Lorde, whiche are departed from the shadowe of the worlde, and haue receaued glorious garments of the Lorde. Take thy nombre O synon, & put vpon the purpyle, which haue fulfilled the lawe of the Lorde. The nombre of thy chyldren whom thou longest for, is fulfilled, beseeche the powre of & Lorde, & the people whiche haue bene called from the begynninge, maye be halowed.

\* I Esdras saue vpon the mounte Sion a great people, whome I coulde not nombre, and they al praised the Lorde with songes of shakys geuynge. And in the middell of them ther was a yonge mā of an hie stature, more excellent the all they, & vpon euery one of theyr heades he set a crowne, and was euer higher & hygher, which I merueled at greatly. So I asked the angell, and sayde Syr what are these? he answered & sayde vnto me These be they, that haue put of the meztal clothyng, & put on the immortall ad haue testified and knowleged the name of God. Nowe are they crowned, & receaue the rewarde.

Apoc. vii. 2

Then sayde I vnto the angel what ponge persone is it, that crowneth them, & geueth the the Palmes in theyr handes? So he answered, & sayde vnto me it is the sonne of God, whome they haue knowleged in the world. Then began I greatly to commend them, thit stode so styty for the name of the Lorde. And so the angel sayd vnto me Go thy way, and tell my people, what maner of thynges and howe greute wonders of the Lorde thy God, thou haste sene.

### The iiii Chapter.

The wonderfulles workes whiche God dyd for the people are related. Esdras maruelles & God suffereth the Babylonians to haue rule ouer his people, whych yet are synners also.

**I**n the thyrtye yere of the fall of the Egypte, I was at Babylō, & laye troubled vpon my bed, and my thoughtes came vpon my herte: for I sawe & desolaciō of Sion, and the plenteous wealth of them that dwelte at Babylon, & my sprete was sore moued, so that I beganne to speake fearful wordes to the most hiest, and sayde O Lorde Lorde, thou spakest at the begynning when thou plantedst the earth & that thy selfe alone and gaueste conuynement vnto the people and a body vnto Adam, whiche was a creature of thy hādes, and haste bryethed in him the bryeth of lyfe and so he lyued before the, and thou leddest hym into Paradise, which garden of pleasure thy ryghte hand had planted, or euer the earth was made: And vnto hym thou gaueste

commande-



comaunderment to loue thy waye which he tras-  
gressed, & immediatlye thou appoyntedst death  
in hym, and in hys generacions. Of hym came  
nacyons, trybes, people, and kynredes, oute of  
nombre. \* And euery people walked after theyr  
owne wyll, and byd nyce thynges before the. ad  
as for thy comaundementes they dyspysced the.

Gen. vi. b.

Gen. vi. b.

\* But in processe of tyme thou broughtest  
the water floude, vpon those that dwelte in the  
worlde, and destroyedst them. And lyke as the  
death was in Adam, so was the water floude  
also in these. Neuerthelesse one of the besteste  
namelye Noe, wyth his household, of whome ca-  
me al righteous men. And it happened when they  
dwelt vpon the earth, begonne to multiply, &  
had gotten many chyldren, & were a greate peo-  
ple, they bega to be more vngodly then Iustice.

Gen. vi. b.

Nowe when they all lyued so wyckedlye  
before the, & thou dydest chose the a man frome  
amonge them, whose name was Abraham.  
Hym thou louedest, and vnto hym onelye thou  
shewedst thy wyll, and madest an euercastyng  
couenaunte wyth hym, promysynge hym that  
thou wouldest neuer forsake hys seed. \* And vn-  
to hym thou gauest Isaac, & vnto Isaac also  
thou gauest Jacob, and Esau. As for Jacob,  
thou dydest chose hym, and putt backe Esau. \*  
And so Jacob became a greate multitude.

Gen. xxi. a.

Gen. xxi. b.

Gen. xxi. c.

Gen. xxi. d.

Gen. xxi. e.

And it heppened that when thou leddest  
hys seed out of Egypt: thou broughtest them  
vp to the mount Syon, lowynge downe the be-  
nens setting fast the earth, mouynge the ground  
makynge the depthes to shake, and troublynge  
the worlde. And thy glory wente thorow four  
portes of fyre, and earthquakes, and wyndes  
and colde: that thou myghtest geue the lawe  
vnto the seed of Jacob, and dyspynge vnto the  
generacyon of Israel. And yet toldest thou not a  
waye from them that wycked herte, & thy lawe  
myghte bypasse furth frute in them. For the  
synne Adam bare a wycked herte, transgressed:  
and was overcome, and so be all they that are  
borne of hym. \* Thus remayned weakenes &  
flawe in the hertes of the people, wyth & wyck-  
hednes of the roote so that the good departed &  
awaye and the euell a bode steyl. So the tymes  
passed awaye, and the peaces were broughte to  
an ende. \* Then dydest thou raise the vp a ser-  
uaunte called Dauid, & whome thou commaun-  
dest to buyde a cytye vnto thy name: and to  
offre vp incense and sacryfyce vnto the therein.  
Thys was done nowe many yeares. Then the  
inhabytors of the cytye forsoke the, & in all thyng  
ges byd euery as Adam and all hys generacions  
had done: for they also had a wycked herte.

Gen. xxi. f.

Gen. xxi. g.

Gen. xxi. h.

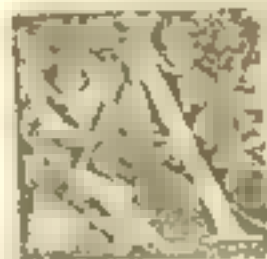
And so thou gauest thy cytye ouer into the  
handes of thynne enemyes. Are they of Babilon  
then better and more righteous then thy people  
that they shall therefore haue the domynyon of  
Syon? For when I came there and sawe theyr  
vngodlynesse, and so greate wyckednesse: that  
it coude not be nombred: yee, when my soule  
sawe so many euell doers (in the thyrty year)  
my herte sayled me, for I sawe, howe thou suf-  
feredst them in such vngodlynesse, and sparedst

the wicked doers: but thynne owne people hast  
roted out, & preserued thynne enemyes, and thys  
hast thou not shewed me.

I can not perceaue howe thys happeneth  
Do they of Babilon then better, then they of  
Syon? Or is there anye other people that kno-  
weth the, saynge that people of Israel? Or  
what generacyon hath so beleued thy couenaun-  
tes, as Jacob? And yet theyr rewarde appereth  
not, and theyr labour hath no frute. For I haue  
gone heare and there thorow the heathen, and  
I se that they be ryche and welthy, and thynke  
not vpon thy comaundementes. Wylet thou  
therefore our wyckednesse nowe in the balaunce  
and theyr also that dwel in the worlde, and so  
shall thy name be no where founde: but in Israel  
Or where is there a people vpon earth, & hath  
not synned before the? Or what people hath so  
kepte thy comaundementes? Thou wylte fur-  
de that Israel by name hath kepte thy precep-  
tes, but not the other people and heathen.

### The.iii. Chapter.

The Angel reprooueth Iudas, because he seemed to en-  
ter into the piteous iudgements of God.



And the Angel that was set vnto  
me (whose name was Urpel) gaue  
me an answer, and sayd: thy herte  
hath taken to muche pon it in this  
worlde and thou thynkest to com-  
prehende the waye of the byeste. Then sayde I:  
Pee my Lorde And he answered me, and sayd  
I am sente to shewe the thre wayes, and to set  
forth the synnytydes, before the wherof I  
canste declare me one, I wyll shewe the also the  
way, that thou desyrest to se: And I shal shewe  
the from whence the wycked herte cometh.  
And I sayde: Tell on my Lorde Then sayde he  
vnto me: So thy waye, weye me the weyght of  
the fyre, or measure me the blaske of the wynde,  
or call me agayne the daye that is paste. Then  
answered I and sayde: What man borne is a-  
ble to do that? why requyrest thou suche of me?  
And he sayd vnto me: If I shuld aske the howe  
depe dwellynge is in the see? Or howe great  
waterspynges are vpon the firmamente? Or  
howe greate waterspynges are in the begyn-  
nyng of the depe? Or whych are the out gorn-  
ges of Paradyse? Parauenture thou wouldest  
saye vnto me: I neuer went downe yet into the  
depe or hell, neyther byd I neuer clyme vp to hea-  
uen. Neuerthelesse nowe haue I asked the but  
onely of fyre, and wynde, and of the day, where  
thorow thou hast traupled, and frome the  
whych thou canst not be seperated: and yet canst  
thou geue me none answer of them.

He sayde moreover vnto me: Thynne owne  
thynges, and suche as are growen vp wyth the  
canst & not knowe howe shold thy vessel then be  
able to comprehend the waye of the byeste, and  
nowe outwardelye in the corrupte worlde, to  
vnderstande the corrupcyon that is cudyent in  
my syghte: Then sayde I vnto him: It were bet-  
ter that we were not at all, then that we shulde  
lyue in wickednes, and to suffre, & not to knowe  
wherfore. He answered me and sayde: I wente  
in a woode



**I**n a wood, and the trees toke such a deuptye, & sayd: Come let vs go, and fyghte agaynst the see, that it maye departe awaye before vs, & that we maye make vs yet moze wooddes.

The floudes of the see also in lyke maner toke thys deuptye, and sayd: Come let vs go vp, and fyghte agaynst the trees of the woode that we maye make oure lade the wyder. The thought and deuptye of the wood was but vayne and no thyng worth, for the fyre came & consumed the woode: The thoughte of the floudes of the see: camelyke wyse to noughte also, for the lande stode vp and stopped them.

If thou were iudge nowe betwixt these two, whom woldest thou iustifie, or whom woldest thou condemne? I answered & sayd: Merely it is a folys thought that they both haue deuptyed. For the grounde is geuen vnto the woode, & the see also hath hys place to beare hys floudes. Then answered he me, & sayde: Thou hast geuen a ryght iudgement, why iudgeth thou not thy selfe also? For lyke as the grounde is geuen vnto the wood, and the see to his floudes, even so they that dwell vpon earthe maye vnderstande not whyng, but that which is vpon earth: & he that dwilleth aboue the heuens, maye onely vnderstande the thynges that are aboue the heuens. Then answered I & sayd: I beseech the Lord let me haue vnderstanding: for it was not my mind to be curyous of thy hye thynges, but of such as we dayly medle wthal, namely wherfore that Israel is blasphemed of the heathen, & for what cause the people (whom thou hast euer loued) is geuen ouer, to be punished of vngodly naciōs: & why the lawe of oure fathers is broughte to nought and the wyrtten couenantes come to none effecte, and passe awaye out of the worlde as the grethoppers, & oure life is a very feare, & we are not worthy to optayne mercye. What wylle he do then vnto hys name, whiche is called vpon ouer vs? Of these thynges haue I asked questyon.

Then answered he me and sayde: The more thou searchest, the more thou shalt maruell, for the worlde hatheth fast to passe awaye, & cannot comprehend the thynges, that are promysed for the ryghteous in tyme to come for the tyme the worlde is ful of vnrightheousnes & weakenes.

But as concernynge the thynges whereof thou askest me, I wylle tell the. The euell is sowen, but the destruccyon thereof is not yet come. If the euell nowe that is sowen, be not turned vpsyde downe, and if the place where the euell is sowen, passe not awaye, then cannot the thyng come that is sowen wth good. For the corne of euell sēde hath bene sowen in the hert of man from the begynnyng, and howe muche vngodlynes hath be broughte vp vnto thys tyme: and howe much shall be yet byngge forth, vntill he come into the barne.

Wondre now by thy selfe, whē the corne of euell sēde is cut downe, howe grete a barne shall it fyll? I answered and sayde: Howe & when shall these thynges come to passe? Wherfore are our peres few & euell? And he answered me, sayung:

Haſte not thou to muche vpon the byest, for thy hastynes to be aboue him is but vayne, thou makest to moche ado. Wpd not the soules also of the ryghteous aske questyon of these thynges in their holynesse, sayung: How longe shall I hope of this fashion: When commeth the fauour of my barne and my rewarde? And vpon this Jeremiel the Archangell gaue them aunswere, & sayde: Euen when the nombze of the seedes is fylled in pou, for he hath weyed the world in the balance: in measure & nombze hath he measured the tyme and moueth it not vntill the same measure be fulfilled. Then aunswered I and sayde: O Lord, nowe are we ful of synne, & for oure sake peraduenture it is not, that the barne of the ryghteous shall not be fulfilled, because of the synne of them that dwell vpon earth.

So he aunswered me & sayd: So thy waye to a woman wth chylde, & aske of her, when she hath fulfilled her nyne monethes, if her chylde may kepe the byrth any longer wthyn her. Then sayde I: No Lord that can she not. And he sayde vnto me. In hell the secret places of soules are lyke the preuue chambre of a woman that trauplet, & maketh hast, whē the tyme & necessity of the byrth is at hand: Euen so doth she hast to deliuer it that is committed vnto her. Like what thou desyrest to se, it shall be shewed the from the begynnyng. Then aunswered I, & sayde: If I haue founde grace in thy syghte & if it be possible, & if I be mete therfore shewe me the whether there be mo to come then is past, or more past then is for to come. What is past, I knowe, but what is for to come, I knowe not.

And he sayde vnto me: Stand vp vpon the right syde, & I shall expounde the similitude vnto the. So I stode & beholde, an whote burnynge ouen went ouer before me & it happened that whē the flame was gone by, the smoke had the vpper hande. After thys there went ouer before me a watery cloud, & sent downe much raine vnto a storme & when the stormy raine was past the droppes remained styll. Then sayde he vnto me: lyke as the raine is more then the droppes, & as the smoke, euen so the measure of the thynges that are past hath the vpper hand. Then went the droppes and the smoke alone, and I prayde & sayde: maye I lyue (thynkest thou) vntill that tyme? Or what shall happen in those dayes? He aunswered me, and sayde: As for the tokens wherof thou askest me, I maye tell the a parte: but as touchynge thy lyfe, I maye not shewe the, for I am not sent therfore.

#### The v. Chapter.

Edras and the Angell comen together.

**E**uerthelesse, as concernynge the tokens, marke thys: Beholde, the dayes shall come, that they whiche dwell vpon earth, shall be taken in a grete nombze, and the waye of the truthe shall be hyd, and the lande shall be barren from fayth: but iniquitye shall haue the vpper hande, lyke as thou hast sene nowe, and as thou hast heard longe ago. And the lande that thou seest nowe to haue rule, shall thou shortly se waste

Exap. xlv. c.  
v. l. i. i. i.  
c. l. c. i. i. i.

Jobu v. c.

Apoca. vi. i.

mat. xlviii.



waste. But if God graunt þ to lyue, thou shalt see after the thynde trumpet þ the sunne shall suddenly shine agayne in the nyght, & the mone. iii. times in the daye, & bloude shall drop out of the wood, & the stone shall geue hys voyce, & the people shall be in quyet: & euē he shall rule, whō they hope not, þ dwell vpon earth, & the foules shall flyt: & Sodomytish see shall cast out his fishe, & make a noyse in þ nyght, whych many shall not knowe, but they shall all heare the voyce therof.

There shall be a confusyon also in many places, & the fyre shall be oft sent agayne, & the wild beastes shall go theyr way, and monstrous women shall bare monstres, and salte waters shall be founde in the swete: one frende shall fyght agaynst another then shall wpt & vnderstandyng be hyd and put asyde into theyr secret places, & shall be sought of many, & yet not be found: then shall vnrpyghteousnes & voluptuousnes haue the vpper hande vpon earth. One lande also shall aske another, and saye: Is rpyghteousnes gone thorow the? And it shall saye: Noo. At the same time shall men hope, but nothyng optayne: they shall labour, but theyr wayes shall not prospere.

To shewe the such tokens I haue lene and if thou wylt praye agayne, & wepe as now, and faste seuen dayes, thou shalt heare yet greater thynges. Then I awaked, & a fearfulness went thorow all my bodye, & my mynde was feble & carefull, so that I almost scoured wythall. So þ Angel that was come to talke wyth me, helde me, comforted me, and set me vp vpon my fete.

And in the seconde nyght it happened, that Salathiel the captayne of the people came vnto me, sayinge: Where hast thou bene? and why is thy countynance so heuy? knowest thou not that Israel is comytted vnto the in the lande of theyr captiuitie? Eyt then and eate, & forsake vs not, as the shepheard that leaueth hys flocke in the handes of the wicked wolues. Then sayde I vnto hym: So thy wayes from me and come not nye me: & he herde it, and as I sayde, so went he his waye from me. And I fasted seuen dayes, mourninge and wepyng, lyke as Uryell the Angel commaunded me. And after seuen dayes it happened that the thoughtes of my heart were very greuous vnto me agayne, and my soule receaued the sprete of vnderstandyng, and I beganne to talke wyth the moost hygh est agayne & sayde: O Lorde Lorde, of euery woode of the earth & of all the trees therof, thou hast chosen the one onely vyneparde: and of all landes of the whole worlde, thou hast chosen the one pit, & of floures of þ groude, þ hast chose þ one lilye: and of all the depthes of the see thou hast fylled the one cyner: and of all buylded cytyes thou hast halowed Spon vnto thy selfe: & of al the foules þ are created, thou hast named the one done, & of all the cattel that are made thou hast prouyded the one shepe: & amonge all the multitude of folkes thou hast gotten the one people, and vnto this people whome thou louedest, thou gauest a lawe, that is proued of all.

And now, O Lorde, why hast thou genen this one people ouer into many? And vpon the

one roote thou hast prepared other, and why hast thou scattered the one onely people amonge many? whyche treade them downe yee, which haue euer wythstaude thy promyses, and neuer beleued thy couenauntes.

And thoughe thou were enemye vnto thy people, yet shouldest þ punish them wyth thyne owne handes. Nowe when I had spoken these wordes, the Angel that came to me the nyght afore, was sente vnto me, and sayde vnto me: Heare me, and herken to the thyng that I saye and I shall tell the more. And I sayde: Speake on my Lorde. Then sayde he vnto me: Thou arte sore vexed and troubled for Israels sake. Louest thou that people better then hym that made them? And I sayde: No Lorde but of very grete and compassion haue I spoken. For my reynes payne me euery houre, because I wolde haue experyence of the ware of the moost hygh est, and to seeke out parte of hys Iudgemente. And he sayde vnto me that thou mayest not. And I sayde: wherfore Lorde? Where vnto was I borne then? Or why was not my mothers chyldbed then my graue? So had I not sene the myserye and trouble of Jacob, and the trauaile of my people of Israel.

And he sayde vnto me: Amonge the thynges þ are not yet come gather me together the droppes that are scattered abroad, make me the floures grene agayne, that are wythered, open me the thyng that is closed and byng me forth the windes, that are shut up shewe me þ ymage of a voyce, and then shall I declare the thyng, that thou labourst to knowe. And I sayde: O Lorde Lorde, who maye knowe these thynges, but he that hath not lvs dwellinge wyth them? As for me, I am vnwylle he we maye I then speake of these thynges wherof thou askest me.

Then sayde he vnto me: lyke as thou canst do none of these thynges that I haue sayen of: euen so cast thou not synde out my Iudgement or in the ende, the loue that I haue promysed vnto my people. And I sayde: Scholde, O Lorde, yet arte thou nye vnto them that haue no ende: and what shall they doo, that haue bene before me, or we that be now, or they that shall come after vs? And he sayde vnto me: I wylt loken my Iudgemente vnto a tynge. Lyke as there is no slackenelle of the laste, euen so is there no wyftenesse of the friste. So I answered and sayde: couldest thou not make those (that haue bene made, and be now, and that are for to come) in one, that thou myghtest shewe thy Iudgemente the sooner? Then answered he me, and sayde: The creature maye not haue a boue the maker, neyther maye the worlde holde them at once, that shall be created.

And I sayde: Nowe hast thou sayd then vnto thy seruaunt, þ thou liuing maker, last made the creature lyuyng at once, & the creature bare it: euen so myghte it now also beare them þ be present, at once. And he sayd vnto me: Aske the chyldbede of a womā, & say vnto her: If þ bringest forth the chyldren, why dost thou it not together, but one after another? Praye her therfore to byrge



to bypunge forth. x. chyldren at once. And I sayde  
he can not, but must do it one after another.

Then sayde he vnto me: Euen so haue I ge-  
uen a chyldred vnto the earth: for those that be  
sowen vpo it by processe of tyme. For lyke as a  
ponge chyldre maye not bypunge forth the thyng-  
ges that belonge to the aged euen so haue I or-  
deyned the worlde whych I made.

And I asked and sayde: Seynge thou hast  
nowe geuen me away, I wyl speake before the  
for our mother of whom thou haste tolde me, is  
yet ponge, and nowe she draweth nye vnto age  
he answered me and sayde: Aske a woman &  
beareth chyldren, & she shall tell the. Saye vnto  
her: wherefore are not they (whome thou haste  
nowe brought forth lyke those & were before &  
but lesse of stature? And she shall aunswere the:  
They that be borne in the youth of strength, are  
of one fashyon, & they & are borne in the tyme of  
age, (when the chyldred fayleth) are otherwyle  
Consyder nowe thy selfe, howe that ye are lesse  
of stature, then those that were before you, and  
so are they that come after you, lesse then ye: as  
the creatures whych nowe begyn to be olde, ad  
haue passed ouer the strengthe of youthe. Then  
sayde I: Lorde I beseeche the, yf I haue founde  
sauoure in thy spght, shewe thy seruante, by  
whome doest thou vylet thy creature?

The. vi. Chapter.

The Angel instructed Elias, and graunted hym  
aunswere to his questions.

**I**N the begyn-  
nyng when & grounde was made  
before the worlde stode, or euer the  
wyndes blew, before it thondred,  
& lpghtened or euer the foundacions  
of paradiſe were layd, before the fayre floures  
were sene, or euer & moueable powers were sta-  
blyshed, before the innumerable multitude of  
Angels were gathered together, or euer & hygh-  
nesses of the ayre were lyfted vp, afore the mea-  
sures of the firmant were named, or euer & chym-  
neys in Sion were hote, & or the present peaces  
were sought out, & or euer the muencions of the  
& nowe sunne, were put asyde, before they were  
sealed & now gather sayth for a treasure: the did  
I consyder & ponder al these thynges, & all they  
were made thowowe me, & thowowe none other:  
by me also they be ended, & by none other. Then  
aunswered I & sayde: whych shall be the parting  
asunder of the tymes? Or when shall be the ende  
of the fyrste, & the begynnynge of it & foloweth  
And he sayde vnto me: From Abraham vnto  
Isaac, when Jacob & Esau, were borne of him  
Jacobs hande helde fyrste the bele of Esau: for  
Esau is the ende of thys worlde, and Jacob is  
the begynnynge of it that foloweth. The hande  
of man betwxt the bele and the hande. Other  
questyon (Elias) aske thou not.

I aunswered then & sayd: O Lorde Lorde,  
yf I haue founde sauoure in thy spght, I beseech  
the shewe thy seruante the ende of thy tokens,  
wherof thou thewedst me parte the last nyght  
So he aunswered and sayde vnto me: Stande  
vp vpon thy fete, and heare the perfect voyce &

sounde. There shall come a greates moeyon, but  
the place wher thou standest shall not be moued  
And therfore when thou hearest the wordes be  
not astrayed, for of the ende shall the worde and  
foundacyon of the earth be vnderstande. And  
why: the worde therof trembleth and quaketh  
for it knoweth, & it must be chaunged at the end  
And it happened, & when I had herd it, I stode  
vp vpon my fete: and hekened, & beholde, there  
was a voyce, that spake, & the sounde of it was  
lyke the sounde of many waters, and it sayde:

Beholde, the dayes come, that I wyl begynne  
to drawe nye; & to vylet them that dwell vpon  
earth, & wyl begynne to make inquspicyon of  
the, what they be that haue burnt equyte wth  
vntygtheousnes, & when & lowe estate of Spō  
shall be fulfilled, & whē the world, & shall vanysh a  
way: shall be ouersealed, the wil I do these tokes

The booke shall be opened before the fyrma-  
ment, & they shall se all together, & the chyldren  
of a yere olde shall speake wth theyr vyces:  
the women wth chyldre shall bypunge forth vnto  
mely chyldren of thre or four monethes olde, &  
they shall lyue: & be rapsed vp and sodenly shall  
the lowen places appere as & vnsowne, the full  
store houses shall sodenly be founde emptye, ad  
the trompeter shall geue a sounde, whych when  
euerye mā heareth, they shall be hastily afrayde  
\* At that tyme shall frendes spghte one against  
another lyke enemyes, and the earth shall stan-  
de in feare wth them.

acth 111 a  
byth 1.6

The springes of the wells shall stand dry, &  
in. lii. houres they shall not renne. Whosouer re-  
mayneth from all these thynges & I haue tolde  
& shall escape, and se my saluacyon, & the ende of  
poure worlde. And the men that haue receaved  
shall se it they & haue not tasted death from their  
byrth: & the bert of the indwellers shall be chaun-  
ged, & turned to another meanyng, for euerye shall  
be put out, & dysceate shall be quenched. And for  
sayth, it shall flourish, corrupcio shall be ouer come  
& the truth, whych hath bene so long wont frut,  
shall be declared And it happened whē he talked  
w me, & I loked demurely vpo him before whō  
I stode, & these wordes sayde he vnto me: I am  
come to shewe & the time of & night so to come.

Yf thou wylte praye yet moare, and faste  
seuen dayes agayne, I shall tell the moare thyng-  
ges, and greater then before: for thy voyce is  
heard before the hyghest for why: the nyght-  
tyr hath sene thy ryghteous dealyng, he hathe  
sene also thy chastite, which thou hast had euer  
sence thy youthe: & therfore hathe he sente me to  
shewe the all these thynges & to saye vnto the.

Be of good comforte, and feare not, & haste not  
wth the tymes that are past to thinke vaine  
thynges, & make not haste of the latter tymes.

And yt happened after thys, that I wepte  
agayne, & fasted seuen dayes in lyke maner, that  
I myght fulfyl the thre wokes whych he tolde  
me. In the viii. nyght was my hert vered wth  
in me agayne. And I began to speake before &  
lypest, for my sperte was greatly set on fyre, ad  
my soule was in distresse, & I sayde: O Lorde, &  
spake vnto thy creature from the begynnynge

Shb ii. (euen



Gen. i. a.

(euen the first daye) and sayd: \* Let heauen and earth be made, and thy word was a perfect worke. And then was there light, and the darcknesse were yet on euery side, and silence: there was no mans voyce as yet from y. Then commaundest thou a fayre light to come forth out of thy treasures, that thy worke myghte appere and be sene.

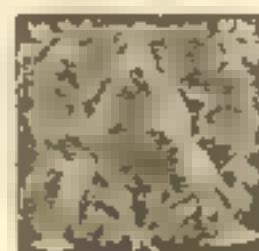
Upon the second day thou madest the spere of the firmamente, and commaundest it to part a sunder, & to make a dyuysyon betwixt y waters, & the one parte myghte remayne aboue, and the other beneth. Upon y iii. day thou broughtest to passe, & the waters were gathered in the vii. part of y earth. vi. partes hast thou dried up and kepte them, to the pntente that men myghte sow & occupy husbandry therein. As sone as thy word went forth, the worke was made. For immediatly there was great innumerable fruit and many dyuerse pleasures and despises of temptation, floures of changeable colour and smell, and thys was done the.iii. daye.

Gen. i. b.

\* Upon y.iii. daye thou commaundest that the sunne shulde geue hys shyne and the moone her light: y. starrs dydst thou set in ordre: and gauest the a charge, to do scrupce euen vnto this y was so: to be made. Upon y. v. day y saydst vnto the vii. parte \* (where y waters were gathered) y they shulde brynge forth dyuers beastes, fowles & fyres. And so it came to passe, that the domie waters and without soule brought forth liuyng beastes, at the commaundement of God that all people myghte prayse the wonderouse workes. Then dydst thou pcelerue two soules the one thou caldest Enoch and y other Lulathan, and dydst separte the one from the other for the vii. parte (namelye where y water was gathered together) myghte not holde them both. Vnto Enoch thou gauest one part, which was dyed vpp y iii. daye y he shuld dwell in the same parte, wherin are y. iii. hylls. Vnto Lulathan thou gauest the vii. parte, namelye y moyst and hast kept hym to denoure what thou wilt and when. Upon the vi. day thou gauest commaundement vnto y earth, & before the, it shuld bryng forth bestes, catell, and all y. crepe, and (besydes thys) Adam also, whome y. madst lord of all thy creatures. Of hym come we all, and y people also, whome thou hast chosen specpally vnto thy selfe. All thys haue I sayde nowe and spoken before the, that I myghte shewe howe y the worlde is made for oure sakes. As for the other people whiche also come of Adam y. hast sayde & they are nothyng, but be lyke a spytte, and hast likened y. a bundance of them vnto a drop y. falleth from the rose of the house.

And nowe, O Lorde, the heathen whiche haue euer bene reputed as nothing, haue be gon to be Lordes ouer vs and to deuour vs but we thy people (whome thou hast called the sp. the borne, thy only begotten, and thy seruēt lower) are geuen into their handes and power. If the world nowe be made for oure sakes, why haue we not the inherptaunce in possession wpth the worlde. Howe longe shall thys endure?

The Angel. Beware of thys many thynges to come.



And it happened after that I had spokē oute these wordes there was sent vnto me an Angell whiche had bene by me also the nyghtes afore and he sayde vnto me. Cap. Elias, and heare y. wordes y. I am come to tel the. And I sayde speake on Lorde my God. Then sayde he vnto me. The see is set in a world place that it myghte be deape and greate, but the entraunce is narrowe and small lyke a ruer. For who wolde go into the see, to looke vpon it, and to rule it? If he went not thorow y. narrowe, howe myghte he come into the brode?

Item another: A cypre is buylded and set vpon a broad felde, and is full of all goodnesse the entraunce is narrowe and sodapne, lyke as yf there were a spire at the ryghte hande, and a depe water at the left, and as it were onely one strait pathe betwixte them both so small, that there coulde but one man go there.

If thys cypre nowe were geuen vnto an heyre and he neuer wente thorow the parlous waye, howe wold he receaue hys inherptaunce? And I sayde. It is so Lorde. Then sayde he: Euen so is Israel also a porcyon. And wpp: for they. sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thyng Judged that was done. Then were the entraunces of the worlde made narrowe, full of sorowe and traunple. They are but fewe and euell, full of perilles and labour. For the entraunces of the fore world were wyde and sure, and broughte immortall fruite.

If they nowe whiche are entred into thys worlde, maye not comprehend these strait and vayne thynges, much lesse may they comprehend and vnderstand y. secret thynges. Why dyfquire test thou thy selfe then seing thou arte but a corruptible man? And what woldst thou knowe where as thou art but mortall? And why hast thou not receaued into thyne herte the thyng y. is for to come, but that is present?

Then sayde I. O Lorde Lorde, \* thou hast ordeyned in thy lawe, that the ryghteous shulde inherete these thynges, but that the vnfaythfull and vngodly shulde peryshe. Neuerthelesse, the ryghteous shall suffer strapte thynges, and hope for wyde: for they that haue lyued vngodly and suffered strapte thynges, shall not se the wyde.

And he sayde vnto me: There is no iudge about God, and none that hath vnderstanding aboue y. hyghest. For there be many y. peryshe, because they dyspyle the lawe of God y. is set before them. For God hath geuen strait commaundement to such as come, that they knowe what they do, and be wether they shulde lyue: and if they kepte thys, they shulde not be punyshed.

Neuerthelesse, they were not obedyent vnto hym, but spake agaynst hym, y. imagined vayne thynges, and purposed to synne, and sayde in our ouer. y. there was no God, and y. God regarded it not. hys wayes haue they not knowe, hys

lawe

Gen. vii. a.



lawe haue they dyspylled, and denyed hys promyses: in hys statutes and ordynances haue they not bene fapthfull and steadfast, and haue not perfourmed hys worckes.

And therfore Eldras: vnto the full, plenty and to the emty, emptynesse. Beholde, the tyme shall come, that these tokens whych I haue told the, shall come to passe, and the byrde shall apere and the earth that nowe passeth awaye, shall be shewed: and whosoever is deliuered from y<sup>e</sup> euell, shall see my wonders. For my sonne Iesus shall be openly declared, with those that be with hym and they that remayne: shall be mery in foure hundred yeares.

After these same yeares shall my sonne Christ dye, and all men that haue lyfe, and the worlde shall be turned into the oldesplence seuen dayes, lyke as in the fore Judgements so that noman shall remayne. And after seuen dayes, y<sup>e</sup> worlde that yet awaked not, shall be rapted vp, and shall dye corrupt. And the earth, shall restooze those that haue slept in her: and so shall the dust those that dwell in splence, and the secret places shall deliuer those that be commytted vnto them.

And the moost hyghest shall be openly declared vpon the seate of Judgemente, and all myserye shall vanysh awaye and longe sufferynge shall be gathered together. But the Judgement shall contynue, y<sup>e</sup> truth shall remayne, and fapth shall wake strong. y<sup>e</sup> worke shall folowe, & y<sup>e</sup> reward shall be shewed y<sup>e</sup> ryghteousnes shall watch, and the vnryghteousnes shall beare no rule.

Then sayde I: Abraham prayed fyrst for the Sodomites, and Moses for y<sup>e</sup> fathers that sinned in y<sup>e</sup> wyldernesse, and he that came after hym for Israel, in y<sup>e</sup> tyme of Ahas, and Samu-  
 el and David for y<sup>e</sup> destruccyon, and Salomo for them that came into the sanctuary, & heli-  
 as for those that receaued rayne, and for y<sup>e</sup> dead y<sup>e</sup> hemyghte lyue, and Ezechias, for the people in the tyme of Sennacherib and dyuerse other in lyke maner, whych haue prayed for many.

Euensow, seying the corrupt is growe vp, and wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfore shall it not be so nowe also?

He answered me, and sayd: Thys present worlde is not the ende, there remaineth muche honoure in it, therfore haue they prayed for the weake. But the daye of dome shall be y<sup>e</sup> ende of thys tyme, and y<sup>e</sup> begynnyng of the immortalte for to come, wherin al corrupcyō is vanyshed all voluptuousnes is lowled al myselue taken away, righteousnes growen, & the verite spōg vp. Then shall no man be able to saue hym that is destroyed, nor oppresse him y<sup>e</sup> hath gotten the victoꝝ. I answered then, & sayde: This is my first and last saying: y<sup>e</sup> it had bene better, not to haue geuen the earth vnto Adam: or els when it was geuen hym, to kepe hym that he shoulde not synne. For what profyt is it for men nowe in thys presente tyme to lyue in heynesse, and after death to loke for punyshement? O thou Adam, what haste thou done? For though it was thou that sinned, thou art not fallen alone

but we all that come of the. For what profyt is it vnto vs, yf there be promysed an immortal tyme: where as we meddle wyth deadly worckes? And yf there is promysed vs an everlasting hope, where as our selues are euell and wayne and that there are layde vp for vs dwellynge of helthe and fredome, where as we haue lyued euell, and that the worthyppe of the hyghest is kepte to defende them whych haue led a pacyente lyfe, where as we haue walched in the moost wycked wayes of all: And that there shall be shewed a Paradyse, whose fruyte indureth for euer, wherein is fredome and meryte, where as we shall not goo in: for we haue walched in vnpleasaunte places: And that the faces of them whych haue abstayned, shall shyne aboue the starres, where as our faces shall be blacke and darcke: For whyle we lyued and dyd vnryghteously, we consydred not, that we shoulde suffre death.

Then answered he me, and sayde: This is the consyderacyon and thoughte of the bat-  
 tle, whych man hath vpon carthe. that yf he be our come, he shall suffre as thou haste sayde. But yf he get the victoꝝ, he shall receaue the thyng that I saye. For thys is the lyfe, whereof Moses spake vnto the people, whyle he lyued, sayinge. \* Chuse the lyfe that thou mayeste lyue: neuerthelesse, they beleued hym not, neyther the prophetes after hym.

So, now me whych haue spoken vnto them, that heynesse shoulde not reache vnto them, to theyr destruccyon, lyke as iore is for to come ouer those that haue suffered them selues to be infourmed in saluacyon.

I answered then and sayde: I knowe Lorde, that the hyghest is mercyfull, in that he hath merce vpon them, whych are not yet in the worlde, and vpon those also that walke in hys lawe and that \* he is pacpente and longe sufferynge towarde those that haue sinned in theyr worckes, and that he is lyberall to geue where as it requyrez: and that he is of grate merce, for he multiplyed hys lounge kyndnesse towarde those that are presente, and that are past, and to them whych are for to come.

For yf he multiply not hys mercyes, the worlde shall not be made lounge, with those that dwell therein. He geueth also, for yf he gaue not of hys goodnes that they whych haue done euell, myghte be eased, from theyr wyckednes, the ten thousand part of men shoulde not be made lounge. And yf y<sup>e</sup> Judge forgave not those that be healed with hys worde, & yf he wold destroy the multytud that cryueth, there shoulde be very fewe left in an vnnumerable multytud.

#### The vii Chapter.

Eldras prayeth God rather to loke vpon hys owne merces, then vpon the synnes of the people.



And he answered me, sayinge: The mooste hyghest made thys worlde for many, but the worlde to come for fewe. I wyll tell the a synplytude, Eldras: As when thou askeste the earth, it

Shall be



math. xx. b  
an. 1. 1. b

Shall saye vnto the, that it groweth much moulde wger of earthen vessels are made, but lytle of it that gold cometh of. Euen so is it wth the worke of thyngs worlde. \* There be many created, but fewe shalbe preserved. Then answered I & sayde: When swalowe vp the wytte, thou soule) and deuoure the vnderstandng. for thou arte agreed to hearken & to geue eare, & wplyng to prophesy: for thou haste no longer space geuen the, but onely to lyue. O Lorde, wilt thou not geue thy seruante leaue, that he may pray before the, and that thou mayest geue scd vnto oure herte, and buyde oure vnderstandng that there maye come fructe of it: and that euery one whiche is corrupte, & beareth the state and place of a man, maye lyue?

For thou art alone, & we al are one worke m&shipp of thy handes lyke as thou hast sayde, & lyke as the body is fashioned nowe in the mothers wombe, & guest the members & thy creature is preserved in fyre & water & nyne moones: thes doth thy worke suffer thy creature whiche is fashioned in her: but the tyngge that preferueth, and it that is preserved shal bothe be kept together and when tyme is, the wombe deliuereth the thyng that is kepte and growen in her.

For thou haste commaunded the bestes to geue milke vnto the frute, that the thyng which is created and fashioned, maye be nourshe for a tyme: & when thou dysposest & ordrest it wth thy merce, byngest it vp wth thy ryghteousnesse nuturest it in thy lawe, and refourmest it wth thy vnderstandng, mortifiest it as thy creature, & makest it lyving as thy worke. Seing then & thou destroyest him, which with so great labours is created & fashioned thorow thy commaundement, & couldest lyghtly ordayne also & the thyng whiche is made myght be preserved.

And thus I spake nowe of all men in generall, as I knoweste but of thy people, for whose sake I am sorowful & of thyne inheritaunce for whose cause I mourne. & of Israel, for whom I am wofull: & for Jacob for whose sake I am greued therfore begyn I to pray before the, for my selfe and for the, for I se the fal of vs euen of vs. & dwelle vpon erth. But I haue heerd & swiftnes of & iudge which is to come therfore heare my voyce, & vnderstande my wordes & I shall speake before the.

Thys is the begynnyng of the wordes of Elias, before he was receaued. O Lorde thou that dwellest in euerlastyngenesse, whose eyes are lyfte vp in the ayre, whose stooke is exceeding hye, whose glorie and mayesty may not be comprehended, before whome the hostes of heauen stande wth tremblng, whose keeping is turned in wyne and fyre, whose word is true whose talkyng is steadfast, whose commaundement is stronge, whose ordynance is fearful, whose lookes dyeth vp the depthes, whose wrath maketh the mountaynes to melte away and whose truth beareth wptnesse: O heare the prayer of thy seruant, and marcke wth thyne eares the petycon of thy creature.

For whyle I lyue I will speake, & so longe as I haue vnderstandng, I will aunswere &

looke not vpon the synnes of thy people whiche serue in the truth. Haue no respecte vnto the wycked studeys of the heathen, but to the dyspyze of those that kepte thy testymonyes wth sorowes. Thyncke not vpon those that haue walked fapnedly before the, but vpon them, whiche wth wyl haue knowne thy feare.

Let it not be thy wyl to destroy them, which haue had beastly maners, but to looke vpon the that haue clearly taught thy lawe. Take thou no indignacion at them, whiche are whorise the bestes but loue them, & alway put theyr trust in thy ryghteousnes and glorie. for we and oure fathers haue all the same synnes & disease, but because of our synnes & shalt be called merciful.

For if thou hast mercy vpon vs, thou shalt be called merciful, where as we haue no workes of ryghteousnes. for the ryghteous whiche haue sayde vpon manye good workes together, shall out of theyr dedes receaue rewarde. For what is man, & thou couldest take dyspleasure at hym? Or what is & corruptible mortal generation, & thou couldest be so rough toward him?

\* For of a truth there is no man among the that be borne, but he hath dealt wyckedly, and among the saythfull there is none whiche hath not done amysse. For in this O Lorde thy ryghteousnesse and thy goodnesse shalbe praysed and declared, yf thou be merciful vnto them, whiche are not ryght in good workes.

Then aunswere he me, and sayd Some thynges hast thou spokē a ryght, and according vnto thy wordes it shalbe. For I will not verily cōsider the workes of them, whiche haue synned before the death, before & iudgement, before destruction: but \* I will reioyse ouer the worke & thought of the ryghteous. I will remembre also & pilgrimage & holy making and & reward. Lyke as I haue spoken nowe, so shal it come to passe. For as the husband m&shipp soweth much seed vpon the ground, and planteth many trees and yet alway the thyngge that is sowne or planted is not all kept safe, neyther doth it all take roote. Euen so is it of them that are sowne in the world, they shal not all be preserved.

I aunswere then and sayde: Yf I haue founde grace, then let me speake. Lyke as & husbandmanes seeke perysheth, yf it receaue not rayne in due season, or yf there cometh too much rayne vpon it: Euen so perysheth man also whiche is created wth thy handes, and is lyke vnto thyne owne Image, and to thy selfe, for whose sake thou hast made all thynges, and lykened hym vnto the husbandmans seede. Be not wroth at vs, O Lorde: but spare the people and haue mercy vpon thyne owne inheritaunce. O be merciful vnto thy creature.

Then aunswere he me, and sayde: Thynges present are for & present, & thynges to come for such as be to com. For thou lackest yet moche seing thou mayest loue my creature aboue me. I haue oft tymes drawen ny vnto the, but neuer to & vnyghteous. In this also & art maruelous before the best in that thou haste humbled thy selfe, as it be cometh the, & haste not regarded thyne

11. par. 61. f  
1. 3. 6. 1. b

11. par. 111. f



thyne owne selfe, that thou arte had in suche honoure amonge the ryghteous. Therefore shall greate wretchednesse and myserie come vpon them y<sup>e</sup> in the latter tyme shall dwell in y<sup>e</sup> world, because they haue walked in great pryde.

But vnderstande thou for thy selfe, & seke oute glory for such as be lyke the for vnto pou is paradysc opened the tree of lyfe is planted y<sup>e</sup> tyme to come is prepared, plenteousnesse made readye, a cytie is builded for you, and rest is prepared yee, perfecte goodnesse and wpledom. The rote of euil is marched from you, the weakehensse and mothy is hys from you, & into hel flye et y<sup>e</sup> corrupcion in forgetfulnesse. Sorowes are banished away & i<sup>n</sup> the ende is shewed the treasure of immortallite. And therefore aske y<sup>e</sup> nomore questios concerning y<sup>e</sup> multitude of the that perishe. For they haue take libertie, despyed y<sup>e</sup> h<sup>e</sup>ll thought scorne of his law, & forsake his wayes.

And soouer, they haue troden downe hys ryghteous, & \* sayde in they<sup>r</sup> herte, that there is no God yea, and that wyttigly: for they dy. For lyke as the thyng that I haue spoken of, is made readye for you: Euen so is thyriste and payne prepared for the. For it was not hys wyl that men shuld come to naughte but they which be created, haue despyed the name of hym that made them, and are vnthanckfull vnto hym, whyche prepared lyfe for them. And therefore is my iudgemente now at hande. These thynges haue I not shewed vnto al men, but vnto fewe namelpe vnto the and suche as be lyke the.

Then answered I & sayde. Behold, O Lord nowe hast y<sup>e</sup> shewed me the multitude of the to kens, which thou wylt begyn to do at the laste: but at what tyme & when y<sup>e</sup> hast not shewed me

The ix Chapter.

¶ And so haue hys wayes shewed vnto hym.

**A**nswered me then, and sayde: Measure thou the tyme dyligently in it selfe, when thou seest that one parte of the tokens come to passe, whyche I haue tolde the before, so shalt thou vnderstande, that it is the very same tyme wherein the byeste wyl begynne to byset y<sup>e</sup> world, whych he made. And whē there shall be sene an erthquake & vprore of the people in the world, then shalt y<sup>e</sup> wel vnderstand that the most byeste spake of those thynges, from the dayes that were before the euen from the begynnyng.

For lyke as all that is made in the worlde hath a begynnyng and ende, and the ende is manifest. Euen so the tymes also of the byest haue playne begynnynges in wonders, and spgnes, and the ende in worckynge and in tokens. And euerpe one that shall be saued, and shall be able to escape by his workes & by fapth: when y<sup>e</sup> haue beleued, shall be preserved from the sayde perils and shall se my sauoure in my lande, and with in my borders, for I haue halowed me from the worlde. Then shall they be in carefulnesse, whyche now haue abused my wayes, and they that haue caste them oute dyspptefullpe, shall dwell in paynes.

For suche as in they<sup>r</sup> lyfe haue receaued be

neftes, ad haue not knowne me, and they that haue alhorred my lawe, while they had yet fre dom, and when they had yet open leysure of amendeunte & conuersyon, and vnderstode not but dyspyled it: the same muste knowe it after death in payne. And therefore be thou nomore carefull, how the vngodly shall be punished, ad how the ryghteous shall be saued, and whose the worlde is and when it is. Then answered I ad sayde \* I haue talked before, & now: I speake & wyl speake also hereafter, that there be many mo of them whych perishe, then shall be saued, lyke as the floude is greater then the droppes.

And he answered me, sayinge: lyke as the felde is, so is also the seede: as the floures be, so are the coloures also: suche as the workeman is, suche is the worke and as the husbandman is hym selfe, so is hys husbandry also, for it was the tyme of the worlde.

And when I prepared for them that are now, or euer the worlde was made, wherent they shulde dwell, then was there noman that wythstode me. Nowe when euerpe one was, ad the maker also in the worlde which is now prepared and the moneth that crafeth not, and the lawe whyche is vnsurcheable. they<sup>r</sup> maners were corrupte. So I consydered the worlde, & beholde, there was peryl, because of the thoughtes, that were come into it. And I saue, and spared them greatlye, and haue kepte me a wyneberpe of the grapes, & plante from amonge manye generacions. Let the multitude pryshe then, whych are growen vp in vayne: ad let my grape and wyneberpe be kepte euen my plante for wyth great labour haue I made it vp.

Neuerthelesse, yf thou wylte take vpon the yet seuen daies mo but y<sup>e</sup> shalt not fast in them) go thy way then into y<sup>e</sup> feld of floures where no house is builded and eate only of the floures of the felde, tast no flesh, drinke no wyne, but eate praye vnto the byeste contynualpe so wyl I come, and talke wyth the.

So I wente my waye and came into the felde whyche is called Ardath (lyke as he commaunded me and there I sat amonge the floures, & dyd eate of the herbes of the felde, and the meate of the same satisfied me. After seuen dayes I sat vpon the grasse, & my herte was vexed w<sup>th</sup> in me lyke as afore: & I opened my mouth and began to talke before the byeste, and sayde. O Lord, thou that shewest thy selfe vnto vs, & thou haste declared & opened, thy selfe vnto our fathers, in the wyldernes, in a place where no mā dwelleth, in a barren place, when they came oute of Egypte, and thou spakest sayng heare me O Israel, and marke my wordes thou seede of Jacob. Beholde, I saue my lawe in you, & it shall bring frute in you, & ye shall be honoured in it for euer. For oure fathers whych receaued the lawe kepte it not, & obserued not thy ordynances & statutes, and the frute of thy law was not declared for it might not for whyt it was thine. \* For they y<sup>e</sup> receaued it, perished because they kepte not the thyng that was sown in them.

It is a custome when y<sup>e</sup> ground receaueth seed  
Abb iii of the

¶ And so haue hys wayes shewed vnto hym.

Deu. xxxii. 1



or the see a thyp, or a vessell meate & drynke, that  
when it perysheth or is broken wherin a thing  
is sowed, or wherin any thyng is put & thyn-  
ges also peryshe and are broken. which are sow-  
en or put therein. But unto vs it hath not hap-  
ned so, for we & haue receaued the lawe, peryshe  
in spure and oure herte whyche also receaued  
the lawe notwithstandpnge, & the lawe pery-  
sheth not but remayneth in hys labour.

And when I considered these thynges in my herte after thys maner, I looked aboute me woth myne eyes, and vpon the ryghte syde, \* I sawe a woman, whiche mourned soore, made greate lamentacyon, and wepte woth lowde voyce her clothes were rente in peaces, and she had ashes vpon her heade.

Then let I my thoughtes go, that I was  
in, and turned me vnto her, and sayde wherfore  
wepest thou? Why arte thou so sorow and discom-  
forted? And she sayde vnto me *Spr.* let me be-  
wyle my selfe, and take yet more sorowe for  
I am sore vered in my mynde, and broughte ve-  
rye lowe And I sayde vnto her: What ayleth  
the? Or who hath done any thyng to the? tell  
me She sayde: I haue bene vnfructful and ba-  
ren and haue had an husbande thyrtye yeares.  
And these thyrtye yeares I doo nothyng elles  
daye and nyghte, and all houres, but make my  
prayer to the hyst. After thyrtye yeares God  
herde me thy handmayden, and looked vpon my  
myserye, consydered my trouble, and gaue me a  
sonne, and I was glad of hym, so was my hus-  
band also and all my neyghbours, and we gaue  
greate honoure vnto the myghthe. And I nou-  
ryshed him wpth greate traunple So when he  
grew vnder and came to the tyme, that he shoulde  
haue a wyfe, I made a feast.

The r. Chapter.

¶ And the woman that appeared unto him, sheweth together

**A**nd it happened, that when my sonne wente into hys chambere, he fell downe, and dyed then ouer threwe we all the yghtes, & all my neyghbours rose vp to comforte me.

Then toke I my reſte vntyll the ſeconde day at  
nyght. & when they had al reſted. & they myght  
comforte me. I reſted & alſo roſe vp by nyghte,  
& fled, & am come hether into this felde as y<sup>e</sup> ſeeſt  
& am purpoſed not to come in the citty, but to re  
maigne here & nether to eate nor drynke, but con  
tynualye to mourne and faſte, vntyll I dye.

Then let I my medytacions and thoughtes fall that I was in, and spake to her in discipline. Thou folow the woman: seest thou not our heynesse and mourninge, and what happeneth vnto vs: howe vpon oure mother is all wofull and sorowfull: and how she is cleane brought downe and in misery: seing we be al now in heynesse and make oure mone: for we be all sorowfull. ) As for the hemines that y takest it is but for one soune Demaunde the earth and she shal tell thee that it is she whyche oughte by reason to mourne, for the fall of so many that growe vpon her.

For from the beginning all men are  
borne of her, and other shall come: and beholde

they walke almoste all into destruction, and many of them shalbe rooted out.

Who shulde then by reason make moare  
mourninge then she. that hath loste so greate a  
multytude: and not thou wyche arte sorow. but  
for one. But yf thou woldest saye vnto me My  
mourninge is not lyke the mourninge of the  
earthe: for I haue loste the fruite of my bodye,  
whiche I bare wryth heuynesse but the earthe is  
according to the maner of the earth, and the pre  
sente multytude goeth agayne into her as it is  
come to passe. Then saye I vnto the lyke as þ  
haste borne wryth trauayle and sorowe, euen so  
the earth also from the begynnynge geueth her  
fruite vnto man, for hym that made her. And  
therfore wythholde thy sorowe and heuynesse  
by thy self, and loke what happeneth vnto the  
beare it strongly. For if thou iudgeth the marke  
and ende of God, to be righteous and good, and  
receaueste hys counsaile in tyme thou shalt be  
conunended therein. Go thy waye then into  
the cyrpe to thy husbnde.

And she sayde vnto me that wpll I not do:  
I wpll not go into the eptie but here wpl I dye **23**  
So I communed more wyth her, and sayde do  
not so, but be counsayled, & folowe me, for howe  
manye failles hath Syon. Be of good comforte  
because of the sorowe of Ierusalem. For thou  
seest that oure Sanctuarie is layed wast, oure  
aulter broken, oure temple destroyed, our pla-  
cinge of instrumentes and singyng layd downe  
the thanckesgeuyng put to silence, oure myrrh  
is vanysht a waye, the lyghte of oure candel-  
sticke is quenched, the Arcke of the coneuante  
is taken from vs, all oure holie thynges are de-  
fyled, and the name that is called vpon ouer vs,  
is dishonoured oure chyldren are put to shame  
oure prestes are bruite oure Leuites are carry-  
ed awaye into captiuitie oure vyrgins are de-  
fyled, and oure wyues ransyshed oure ryghteo-  
us men spoyled and oure chyldren destroyed oure  
yonge men are broughte in bondage, and oure  
stronge worthyes are become weak: and Sy-  
on whiche seale is the greatest of all ) is loosed  
vp from her walschyppe for she is deliuered in  
to the handes of them that hate vs.

And therefore shake of thy greate heauynesse and put awaye the multitude of sorowes: that the myghtye maye be mercyfull vnto the: and that the hyest maye geue the rest from thy labour and trauayle. And it happened, that when I was talkynge wyth her, her face dyd shyne and glyster, so that I was afrayed of her and mused what it myghte be. And immediatly she cast out a great voyce, very fearfull so þ the earthe spake at the noyse of the woman. & I looked, and beholde, the woman appered vnto me nomore but there was a cytie builded, & a place was shewed from the grounde and foundation.

Then was I afraied and cryed, with loude  
voyce, and sayde: Where is Uel the Angell \* <sup>101. 202.</sup>  
whych came to me at the first. For he hath cau- <sup>111. 2</sup>  
sed me to come in many consideracions & bygd  
thoughtes, and mine ende is turned into corrup-  
cyon and my prayer to rebuke. And as I was  
speakyng

Debt: Nil.

\* 100 000.00  
1 111.00



speakinge these wordes, he came vnto me, and looked vpon me: and I laye as one that had bene dead, and myne vnderstandynge was altered, and he toke me by the ryghte hande, and comforted me, and set me vpon my fete, and sayde vnto me: what ayleth thee, and why is thine vnderstandynge vered? and the vnderstandynge of thy herte, and wherefore arte thou sorpe? And I sayde: Because thou haste forsaken me: and I haue done \* accordynge vnto thy wordes. I wente into the felde, and there haue I sene thynges that I am not able to expresse. He sayde vnto me: Stande vp, and be manlye, and I shall geue thee exhortacyon.

Then sayde I: speake vnto me my Lorde: forsake me not, lest I dye in vayne: for I haue sene that I knewe not, and heard that I do not knowe. Or shall my vnderstandynge be dysceayned, and my mynde? But nowe I beseeche the, that thou wylte shewe thy seruante of thy wondre. He answered me then, and sayd heare me, and I shall enforme the, and tell the wherefore thou arte afrayed, for the best hath opened manie secret thynges vnto the.

He hath sene that thy wapes are ryghte, and that thou takeste sorowe contynualle for thy people: and makest greete lamentacyon for Syon: and therefore vnderstande the vpsyon, wherby thou sawest a litle whyle ago after this maner. Thou sawest a woman mournyng, and thou haste comforted her: neuerthelesse nowe seest thou the lykenesse of that woman no moare, but thou thoughtest there was a cype buylded: and lyke as she tolde the of the fall of her sonne: so thys is the answer. The woman whome thou sawest is Syon: and where as she tolde the, that she hath bene thyrtie yeres vnfertyle and barren, those are the thyrtie yeres wherin there was no offeringe made in her.

But after thyrtie yeres Salomon buylded her and offred, & then bare the barren a sone. And where as she tolde the: that she noysshed hym wyth labour, that was the dwellynge of Jerusalem. But where as she tolde that her sonne died when she came into her chambze, that is the fall of Jerusalem. And I sawest her lykenesse howe she mourned for her sone: & what els happened vnto her, I haue shewed the. And nowe God seeth, that thou art sorpe in thy mynde, and suffrest fro thy herte for her, & so hath he shewed the her clearenesse, & the fayrenesse of her beauty.

And therefore I bad the remayne in the felde where no house is buylded. For I knewe that the best wolde shewe thys vnto the: therefore I commaunded the to goo into the felde, where no foundacion nor buylding is. For in the place where the best wyl shewe his mynde, there shal be no mans buyldynge. And therefore feare not, and let not thyn herte be afrayed, but goo thy waye in, and let the glorious fayre buyldynge and howe greate it is and howe great thou thinkest it, after the measure of thyn eyes, & then shalte thou heare as muche as thyn eares may comprehend. For thou arte blessed aboue many other and art called wyth the best as the fewe

But to morowe at nyghte thou shalt remayne here. and so shall the best shewe the vlyons of hygh thynges wherby he wyl do vnto them that dwell vpon earth, in the laste dayes. So I slept the same nyght, lyke as he comaunded me.

### The xi Chapter.

**I**n this chapter ar d in the two nexte ensawynge be intreateth of certayne vylions, and of the interpretacions thereof.



Then sawe I a dreame, and beholde there came vp from the see an Eagle wherof had twelue wynges, and thre heades: And I sawe and beholde he spredde his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne.

And I behelde, and oute of his fethers there grewe out other lytle contrarie fethers, & he desrested, the heades in the myddeste was greater then the other, yet rested it wyth the respyre.

Moreover I sawe, that the Eagle flew wyth his wynges, and raygned vpon earth, and ouer all them that dwelte vpon the earth: And I sawe that all thynges vnder heauē were subiecte vnto hym, and no man spake agaynst hym: no not one creature vpon earth. I sawe also so that the Eagle stode vpon his clawes, and gaue a sounde wyth his fethers, and a voyce sayinge after this maner: watche not ad to gether, slepe euery man in his owne place, & watch for a tyme, but let the heades be preserued at the laste. Neuerthelesse, I sawe, that the lower wyl not oute of his heades, but from the myddeste of his bodye. And I nombred his contrarie fethers, and beholde, there were viii. of them. And I looked and beholde vpon the ryghte syde there arose one fether: and raygned ouer all the earth. And it happened, that when it raygned the end of it came, and the place therof appered nomore. So the nexte folowynge stode vp, and raygned and had a greete tyme: and it happened, that when it raygned, the ende of yt came also lyke as the fyrste, so that it appered nomore.

Then there came a voyce vnto it, and sayde heare thou that haste kepte in the earth so long thys I saye vnto the, before thou begynnest to appeare nomore. There shall none after the attayne vnto thy tyme. Then arose the thyrde and raygned as the other afore, & appeared nomore also. So wente it wyth al the respyre one after another, so that euery one raygned, and then appered nomore. Then I looked, and beholde in processe of tyme the fethers that folowed were set vp vpon the ryghte syde, that they myghte rule also: and some of them ruled, but wythyn a whyle they appered nomore: for some of them were set vp, but ruled not. After thys I looked and beholde, the twelue fethers appered nomore and the two wynges, and there was nemoare vpon the Eagles body, but two heades that rested, and fyre fethers. Then saw I also that the fyre fethers were parted in two and remayned vnder the heade, that was vpon the righte syde for the foure contynued in theyr place. So I looked, and beholde, they that were vnder the wynges, thoughte to set vp them selues, and to haue

the rule.



the rule. Then was there one set vp, but shortly it appered nomore, and the seconde was soner a waye then the fyrste. And I beheld, and loo, the two thoughte also by them selues to raigne, & whē they so thought, behold, there awaked one of the heades that were at rest namelye, it that was in the myddest, for that was the greater of the two heades. And then I sawe, that the two heades were fylled wyth hym, & the heade was turned wyth them, & were by him, & did eate vp the two vnder winges that wold haue raigned

But thys heade put the hōle earth in feare and bare rule in yt, ouer all those that dwelt vpon earth wyth muche labour, and he had the gouernance of the worlde, ouer all the foules that haue bene. After thys I looked, and beholde the head þ was in the myddest, sodapnely appered nomore, lyke as the wynges then came the two heades, whych ruled vpon earth, and ouer those that dwelte therein. And I behelde, and lo, the heade vpon the ryghte syde deuoured that was vpon the lefte syde. And I hearde a voyce whych sayde vnto me: loke before the, and consydre the thyng that thou seest. Then I sawe and beholde, as it were a Lion that roareth, rennyng hastelye oute of the woode, and he sente oute a maris voyce vnto the Aegle, and sayde: Heare thou: I wyl talke wyth the, and the byest shall saye vnto the: Is it not thou that haste the vyctory of the foure bestes, whom I made to raigne vpon earth & in my worlde, & that the ende of theyr tymes myght come thorow them?

And the fourth came, and ouer ranne al the bestes that were past, and had powre ouer the worlde wyth great fearfulnesse, & ouer the hōle compasse of the earth wyth the mooste wycked labour, and so longe tyme dwelte he vpon the earth wyth dysceate, and the earthe haste thou iudged not wyth truth. For thou hast troubled the meke: thou hast hurte the peacable and quiet: thou haste loured lypers, & destroyed the dwellinges of them that broughte forth fruyte, and haste cast downe the walles of such as dyd the no harme. Therefore is thy wrongfull dealinge and blasphemye cum vp vnto the byest: and thy pryde vnto the myghtie. The byest also hath looked vpon the proude tymes: & beholde they are ended and theyr abhominacyons are fulfilled. And therfore appere nomore thou Aegle, and thy horrible winges, & thy wicked fethers, & thy vngacious heades, & thy synful clawes, and al thy vayne body, þ the earth may be refreshed, & come agayne to her selfe: when she is deliuered from thy vyolence: & that she maye hope for the iudgemente and mercie of hym that made her.

#### The. xii. Chapter.

**A**Nd it happened when the Lyon spake these wordes vnto the Aegle, I sawe, and beholde the heade that afore had the vpper hande, appered nomore, rather dyd the foure winges appeare any more, that came to hym & were set vp to raigne: & theyr kyngdome was small and full of vyronne. And I sawe & beholde they appered nomore, and the whole bodye of þ

Aegle was byente, and the earth was in greate feare. Then I awaked oute of the traunce of my mynde, & from greate feare, and sayde vnto my spirite: Loo, this hast thou geuen me in that thou searcheste oute the wapes of the byest: loo, yet am I wery in my mynde, and verie weakie in my spyrte, and lytle strengthis there in me, for the greate feare that I receyued thys nyght. Therefore now I wyl beseeche the byest, that he wyl comforte me vnto the ende: & I sayde Lorde Lorde, þ I haue founde grace before thy spyrte, and þ I am iustified wyth the before anye other, and þ my prayer become vp before thy face, comforte me then, and shewe me thy seruante the interpretacyon and playne dyfference of thys horrible spghte, that thou mayeste perfectly comforte my soule: for thou haste iudged me worthy, to shewe me the last of tymes.

And he sayde vnto me: thys is the interpretacyon of thys spghte. The Aegle whome thou sawest come vp from the see, is the kyngdome Daniel, but it was not expounded vnto him, for now I declare it vnto the. Beholde, the dayes come, that there shall ryle vp a kyngdome vpon earth, and it shall be feared aboue all kyngdomes that were before it. In the same kyngdome shall twelue kynges raigne one after another. For the seconde shall begynne to raigne & shall haue moare tyme then the other twelue: & thys do the twelue wynges sygnifye, whych thou sawest. As for the voyce that spake, & that thou sawest goo oute from the heades, but not from the body: it betokeneth, that after the tyme of the kyngdome there shall arysse greates trybunnges, and it shall stande in payll of fallinge neuer thelesse, it shall not yet fall, but shall be set into hys begynnyng. And the eyght vnder wynges whych thou sawest hange vnto the wynges of hym, betoken, that in hym there shall arysse eyght kynges, whose tyme shall be but small, and theyr peares swyft, and two of them shall beare. But when the myddeste tyme cometh, there shall be foure kepte in the tyme, wherbyr tyme begynneth to come, that it maye be ended, but two shall be kepte vnto the ende.

And where as thou sawest the heades restrynge: thys is the interpretacyon. In hys laste shall the byest ryle vp the kyngdomes, & call many agayne into them, and they shall haue the domynyon of the earth, and of those that dwell therein, wyth moche labour aboue all those that were before them. Therefore are they called the heades of the Aegle: for it is they that shall byynge forth the hys wyckednesse agayne, & that shall perfourme & synne the hys laste. And where as thou sawest, that the greate heade appered nomore, it sygnifyeth, that one of them shall dye vpon hys head, and yet wyth payne, for the two þ remaine shall be slaine w the sword. For þ swerde of the one shall deuour þ other but at the last, shall he fall thorow the swerde hym selfe.

And where as thou sawest two vnder winges vpon the heade that is they, whome the byest hath kepte vnto the ende: thys is a small kyngdome,

Daniel. vii. c.



kyngdome & full of trouble. The Lyon whome thou sawest rysinge vp, oute of the woode, & roarynge and speakyng vnto the Eagle, & rebukynge hym for his vnrpghetousnesse, is the wynde whiche the hyghest hath kepte for them & for theyr wyckednesse vnto the ende: he shall reprove them, & rente them asunder before them. For he shall set them lyynge before the Judge mente, & shall rebuke them: for the respyue of my people shall he deliuer wyth trouble, these that be preserued ouer myne endes: and he shall make them ioyfull, vntyl the comynge of the day of iudgement: wherof I haue spoken vnto þe from þe beginning. This is the dreame þe thou sawest: & this is the interpretacyon. Thou only hast bene mete to knowe the secret of the hyest.

Therefore wyte all these thynges that thou hast sene in a booke, and hyde them, and teache them the wyle in the people, whose heretes thou knowest maye comprehend and kepe these secrettes. But wyte thou heare thy selfe yet seven dayes mo, that it maye be shewed the whatsoeuer yt pleaseþ the hyghest to declare vnto the: & wyth that he wente his waye.

And when al the people perceaued, that the seven dayes were past, & I not come agane into the cyyte, they gathered them al together, from the leest vnto the mooste, & came vnto me, and sayde: what haue we offended the? & what euell haue we done agaynst the, that thou forsakest vs, and syttest here in this place? For of all the people, thou onely arte lefte vs, as a grape of the vyne, & as a candle in a darcke place, & as an hauen: whiche preserued from the tempest. Haue we not elles aduersityte ynough, but thou must forsake vs? Were it not better for vs, that we had bene brynte wyth Sylon? For we are not better then they that dyed there: & they wepte wyth loud voyce. Then answered I them, and sayde: Be of good comforte, O Israel, & be not dreuyn thou house of Jacob: for the hyghest hath pou in remembraunce, & the myghty hath not forgotten you in temptation. As for me, I haue not forsaken you, neyther am I departed from you: but am come into this place to praye, because of the myserye of Israel, that I myghte seeke mercy for the lowe estate of youre Sanctuary. And now go youre waye home every man & after these dayes wyll I come vnto you. So the people went theyr waye into the cyyte, lyke as I commaunded them: but I remayned still in the felde seven dayes, as the Angel bad me, and dyd eate onely of the floures of the felde, & had my meate of the herbes in those dayes.

#### The xiii. Chapter.

**A**d it happened after the seven dayes, þe I dreamed a dreame by nyghte. And behold, there arose a wynde from the see, that it moued all the floudes therof. And I looked & beholde, the mā was strong, & increased wyth the cloudes of heauen: & when he turned his countynance to consyder, all the thynges trembled that were sene vnder hym: and when the voyce went out of his mouth, all they brynt þe heard

hym, lyke as the earth when it feleth the fyre.

After these I sawe, and beholde, there was gathered together a multitude of men oute of nombze, from the foure wyndes of the heauen, to fyghte agaynst the man that came out from the see. And I looked and beholde, he graued him selfe a great mountayne, and stowe vp vpon it. But I wold haue sene the border or place, wher oute the hyll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyghte agaynst hym were sore afrayed & yet they durste fyghte. Neuerthelesse, when he sawe the scarcenesse & vyolence of the peole he nethe lyfte vp his hande nor helde a swerde nor any weapon: but onely (as I sawe) he sente oute of his mouth as it had bene a blast of fyre & oute of his lippes the wynde of the flame: & oute of his tong he caste out sparkes & stormes, & they were all myxt together: the blast of fyre, the wynde of the flames, & the greates storme, and fell wyth a rushe vpon the people, whiche was prepared to fyght, & brynt them vp every chone so that of the innumerable multytud there was nothyng sene, but onelyr duste and smooke. When I sawe this, I was afrayed.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym another peaceable peole, & there came muche people vnto hym: some were glad some were sorre, some of the were bonde, so that they were carped and broughte forthe.

Then was I syke thowowe grente feare, & I awaked, and sayde: thou hast shewed thy lervauante al thy wonders, from the begynnyng and hast counted me worthy, that thou myghte teste receaue my prayer: shewe me nowe yet the interpretacyon of this dreame. For thus I consyde in my vnderstandynge wo vnto them that shalbe lefte in those dayes, and much more wo vnto them þe are not lefte behynde, for they that were not lefte were in penyng.

Nowe vnderstande I the thynges that are layed vp in the latter dayes whiche shal lappen vnto them, and to those that are not lefte behynde. Therefore are they come into grete paylles and many necessytyes lyke as these dreames declare. Yet is it easyer, that he whiche suffereth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and nowe to see the thynges that shal happen in the laste.

Then answered he me, and sayde: The interpretacyon of the fyghte shal I shewe the, & I wyll open to the, the thyng that thou hast requyred. For thou hast spoken of them that are lefte behynde, & this is the interpretacyon. He that taketh aWare the payell in that tyme, hath kepte hym selfe. They that be fallen into harme are such as haue workes and saythe vnto the mooste myghty. I knowe this therefore, that they whiche be lefte behynde are moare blessed then they that be deade. This is the meanynge of the vylon. Where as thou sawest a man comynge vp from the depe of the see, the same is he whome God the hyghest hath kepte a great season, whiche by his owne selfe shal deliuer his creature



creature and he shall orde them that are left be hynde. And where as thou sawest, that oute of hys mouth there came a blast of wynd, fyre and storme: and howe that he lyft vp neyther swerd nor weapon, but that the rushynge in of hym destroyed the hole multitude, that came to fyghte agaynst hym: it signifeth, that the dayes come when God wyl deliuer them y are vpon earth e in a traunce of mynde shal he come vpon them that dwel in the earth. And one shal undertake to fyght agaynst another, one crite agaynst another, one place agaynst another, \* & one people agaynst another one realme agaynst another. When this cometh to passe, then shal y tokens co y I shewed y before & then shal my sonne be declared, whome thou sawest clyme vp as a man. And when all the people heare hys voyce, euery man shal in theyr owne land leaue the battayle that they haue, one agaynst another, and an innumerable multitude shalbe gathered together as they that be wyllyng to come, & to ouercome hym by fyghtynge. But he shal stande vpon the toppe of the mount Syon. Heuerebelles, Syon shal come, and shalbe shewed, beyng prepared and buyled for al men, lyke as thou sawest the byl grauen forth wpythout any handes. But my sonne shal rebuke the people, that are come for theyr wyckednesse, wpyth the tempeste: and for theyr euell ymagynacions: and theyr paynes wherwpyth they shalbe punished, are lykened vnto the flamme: and wpythout any labour shal be destroyed them, euen by the lawe, whych is compared vnto the fyre.

And where as thou sawest, that he gathered another peacypable people vnto hym: those are the ten trybes which were carped away prisoners oute of theyr owne land, \* in the tyme of Oseas the king, whom Salimanasar the kynge of Assyria toke prisoner, and carped them ouer the water, and so came they into another lade.

But they gaue them thys counsaile, that they shulde leaue the multitude of the heathen and to goo forth into a farther countrey, where neuer mankynde dwelte: that they myght there kepe theyr statutes, whych they neuer kepte in theyr owne lande. And so they entred in at the narrow passages of the water of Euphrates, and so God shewed tokens for them, \* and held styll the flood tyll they were passed ouer, for thowme the countrey, there was a great way: namely of a yere, and a halfe iourney for the same region is called Aareth. The dwelt they there vntyll the latter tyme. & when they come forth agayne, the heyghest shal hold styll the springs of the streame agayne, that they may go thoro we, therefore sawest thou the multitude wpyth peace. And they that be leste behynd of thy people, are those that be founde wpythin my border. Nowe whē he destroyeth the multitude y is gathered together, he shal defende hys people y remaine, & then shal he shewe great wonders.

Then sayde I: O Lorde Lorde, shewe me thys, wherfore haue I sene the man commynge vp from the deape of the see: And he sayde vnto me: Lyke as thou cannest neyther see out nor

knowe these thynges that are in the depe of the see, euen so mayst thou not se my sonne, or those that be wpyth hym, but in the tyme of the daye. Thys is the interpretacyō of the dreame which thou sawest, therefore thou onely arte lightened for thou hast forsaken thyne owne lawe, and applyed thy dyspygence vnto myne, and sought it.

\* Thy lyfe halte thou ordred in wysedome, and halte called vnderstandynge thy mother, and therefore haue I shewed the, the treasure of the hyghest. After thre dayes, I wyl shewe y more and talke wpyth y more at large: pea, heuy and wonderous thynges wyl I declare vnto the.

Then wente I forth vnto the feld, geupng praise and thanckes greatly vnto God, because of thys wonders whych he dyd in tyme, and because he gouerneth the same, and suche as is in tyme, and there I sat thre dayes.

### The.iiii. Chapter.

God appereth to Moyses in y bush, & sheweth vt what he shal do

**V**pon the thyrde day I sat vnder an Oke tree, then came there a voyce vnto me out of the bush and sayd: O Moyses O Moyses: And I sayde heare am I Lorde, and rode vp vpon my feete. Then spake he vnto me: \* in the bush dyd I appere vnto Moyses, and talked wpyth hym when my people serued in Egypte. And I sent hym, and led my people out of Egypt, and brought hym vpon the mount Syon, where I held hym by me a longe season, and tolde hym my wonderous woorkes, and shewed hym the secrettes of the tymes and the ende, and commaunded him saying These wordes shalt thou declare, and not hyde them: And nowe I saye vnto the: that thou laye vp in thyne herte the dreames y thou hast sene, and the interpretacions whych I haue shewed the, for thou shalt be receaued of all, thou shalt be turned, and remaine wpyth my counsaile, ad wpyth such as be lyke the, vntyll the tymes be ended. For the worlde hath losse hys yowth, and y tymes begynne to wane olde. For the tyme is deuised into twelue partes, and ten partes of it are gone all redy, and halfe of the tenth parte yet remaineth there y whych is after the halfe of the tenth parte.

Therefore, prepare and orde thy house, ad reforme thy people: comfort suche of them as be in trouble: and tell nowe of the destruccyon: let go frome the, mortall thoughtes cast away y burthens of man: put of the weake nature: laye vp in some places the thoughtes y are moost heuy vnto the, and halte the to fflye from these tymes. for such euil and wyckednesse as thou hast sene nowe happen, shal they do muche worse. \* For the weaker y the worlde and the tyme is the more shal synne and wickednesse increase in them y dwell vpon earth. For y truthe is fled farre away, & lesyng is harde at hand. For now hasteth the dyspon to come, y thou hast sene.

Then answered I before the, and sayde: Schoide Lorde, I wyl goo as thou halte commaunded me, and reforme y people whych are present. But they y shal be bozne afterwade, who

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11.1. xxiij.

11.1. xxiij.



who wyl erhoite or rebuke them? This the worlde is set in darchenes. and they þ dwell there in are wythout lpghte, for thy lawe is kyndled because noman knoweth the thynges that are done of the, or þ shalbe done. If I haue founde grace before the, sende the holy ghooste into me and I shall wyte all that hath bene done in the worlde syns the begynnynge whych was wyrt ten in thy lawe, þ men maye fynde the path, & þ they whych wyl lyue in þ later daies, may lyue.

And he answered me saying. So thy way gather the people together, and say vnto them that thy þ seeke the not for fourtye dayes, but loke thou gather many bore trees, and take w the Sarea, Dabita, Selemia, Ecanus, and A. liell, these fyue, whych are redy to wyte swpft ly, and come hether, and I shal lpght a candle of vnderstandynge in thyne hert, whych shall not be put out epli þ thynges be perfourmed whych thou shalt begin to wyte. And then shalt thou declare some thynges openly vnto þ perfect, ad some twygis shalt þ shewe secretly vnto þ wyse. To morowe this houre shalt þ begyn to wyte.

**E** Then wente I forth (as he commaunded me) and gathered all the people together & sayd heare these wordes, O Isack: Our fathers at the begynnynge were straungers in Egypt from whence they were deliuered, and receaued the lawe of lye & wach they kepte not, whych pe also haue trasgessed after them. Then was thyss lande, and the land of Syon parted among you by lot to possesse. But poure fathers and pe poure selues also haue done vngodly troufnesse, and haue not kept the wayes whych the hygh- est commaunded you. And for somoch as he is a tyghteous Judge, he take from you in tyme the tpynges that he had geuen you. And nowe are pe here and your brethren amonge you. There- fore ys so be that ye wyl subdue pour owne vnderstandynge, and reforme poure hert pe shall be kept alpye, and after deatb shall pe optayne mercy. For after deatb shal þ iudgement come, when we shal lyue agayne: & then shal þ names of the tyghteous be maifest, and the woorkes of þ vngodly shalbe declared. Let no man there- fore come nowe vnto me, noz aske any question of me these fortye dayes.

**D** So I toke the spuen (as he commaunded me) and we wente into the felde, and remayned there. The nexte daye a voyce called me saying: Eldras open thy mouth, and dryncke þ I geue the. Then opened I my mouth, and beholde he reached me a full cuppe whych was full as it were wyth water, but the colour of it was lyke fyre. And I toke it and dryncke. And when I had dryncke it, my hert had vnderstandynge and wysdome grewe in my breaþ for my sperte was kept in remembraunce, and my mouth was open- ed and shut nomore. The hyghest gaue vnder- standynge vnto the fyue men, þ they wrote the hye thynges of the nyghte, whiche they vnder- stode not. But in þ nyghte they dvede ite bread as for me I spake in the daye and helde not my tounge by nyghte. In fourtye dayes, they wrote two hundred and foure bookes.

And it happened when the fourtye dayes were fulfille, the hyghest spake, sayinge: The sperte þ thou haue wyrtten spake openly þ the worthþ and vnworthþ maye reade it. But kepe the lre last, þ thou mayest shewe it on elpe to such as be wise among thy people. For in the is þ spyrng of vnderstandynge the fourtye of wysdome, & þ streame of knowleg. And I did so.

The xv. Chapter.

The penithen & schat eucl pey & shat hauch hych God commaunded & it was to sh. we hure them.

**S**holde, speake thou in the eares of my people the wordes of prophete, whych I wyl put in thy mouth, say eth the Lorde: and cause them to be written in a letter, for it is the truth. Feare not the pmagynacions agaynst the, I re not the vnfaithfulnesse of them trouble the, þ spake agaynst the. For all the vnfaithful shall dye in theyr vnfaithfulnesse. Behold, sayth the Lorde I wyl brynge plagis vpon the worlde, the swearde, hunger, deatb, and destruction, for wyckednesse hath the vpperhande in al þ earth, and theyr shamefull woorkes are fulfyl ed.

Therefore sayeth the Lorde: I wyl hold my tounge nomore vnto theyr wyckednesse, whiche they do so vngodly: neyther wyl I suffre th. m in the thynges, that they deale wythall so wyckedly. Beholde, the innocent bloud of þ ry gh- teous complayne continually: & therefore (sayth the Lorde) I wyl suerly auenge and receaue vnto me all the innocent bloud from amonge them.

\* Beholde, my people is led as a flocce of shepe to be slayne. I wyl not suffre them nowe to dwell in Egypte but wyl brynge them oute wyth a myghty hand and a stretched out arme and synre it wyth plagis as afore and wyl de- stroye all þ lande of it. Egypt shall mourne and þ foundations of it shalbe smitten w th, þ plage and punyment of God shall brynge vpon it.

They that tyll the grounde shall mourne for theyr seedes shalbe destroyed thowre þ bla sting and hayle, & an horryble statre. No worth þ worlde and them þ dwell therein, for þ swerd & theyr destruccio draueth nye, & one people shall stand vnto fyght agaynst an other & sweardes in theyr handes. For men shalbe vntendefaste & some shall do vyolence vnto other: they shall not regard theyr kyng and princes, the wayes of theyr doniges and handlynges in their pow- er. A man shall desyre to go in the cytle and shal not be able. For because of theyr pyrd the cities shalbe brought in feare the houses shall quake, & men shalbe afrayde. A man shall haue no pyrie vpon his neyghboure, but one shal prouoke an other vnto battayle to spoyle theyr goodes, be- cause of the hunger of breade, and because of the greate trouble.

Beholde, I gather and call together all the kynges of the earth, whiche are from the vprey- songe, from the South, from the East, and Ly- banus to turne vnto them, and restore the thyng- es þ they haue geuen them. Like as they do yet this daye vnto my chosen, so wyl I do also, ad recompense them in their bolome. Thus sayeth the Lord God. My ryghte hand shall not spare

Gen. 1. 3  
and, 1. 3. a

psa 118. 28  
rom. 11. 13  
1. 2. 1. 1. 1. 1.

Gen. 1. 3  
Spoca. 1. 3.



the synners, and my sword shall not cease ouer them that shed innocent blood vpon earth. The spere is gone out from hys wrathe, & hath consumed the foundacions, of the earth, & the sinners lyke the strawe that is kyndled. Who wylt thou spare, and kepe not my commaundementes, sayth the Lord: I wyl not spare them. So your waie ye chyldren from violence, defyle not my Sanctuarie for the Lord knoweth all them & spurne agaynst hym, and therefore deliuereth he them vnto death and destruction: For nowe are the plagues come vpon the world, and ye shall remayne in them. For God shal not deliuer you because ye haue sinned agaynst hym.

**E** Behold, an horrible visyon cometh from the East, where generacions of Dragons shal come out, & the people of & Arabics wylt many charettes, and the multitude of them shalbe as the wynde vpon the earth that all they whiche beare them ragge in theyr wraht, make feare and be afrayde, and as the wynde boores oute of the woode, so shal they goo oute, and wylt great power shal they come, and stande syght tynge wylt them: and shal waste the porcyon of the lande of the Assyrians.

And then shal the Dragons haue the vpper hand, and not remembre theyr byrth & shal turne about swearing together in great power to persecute them. But these shalbe afrayed, & kepe silence at theyr power, & shal flee. And one out of the lande of the Assyrians shalbe sege the & consume one of them, & in theyr hooke shalbe feare and drede, & crye amonge theyr kynges.

**I** Beholde, cloudes from the East, and from the North, vnto the South, and they are verie horrible to loke vpon, full of wraht and storme. They shal synke one vpon another & they shal synke at the great starre vpon earth and theyr starre, & the blood shalbe from the sword vnto the helpe and the smoke of man vnto the Heauens lytter. And there shalbe great fearfulness & trembling vpon earth, & theyr le the wraht, shal be afrayed, & a trembling shal come vpon the.

And the there shal come great raynes from the South, & from the North, & parte from the Weste, and from the North wynde from the East, and shal shut them vp agayne, & the cloud wherby he rapted vp in wraht, and the starre to cause feare towarde the East and West wynde shalbe destroyed. and the greates cloudes shalbe lyfte vp, and the myghtye cloudes full of wraht and the starre & they maye make all the earth afrayed, and them & dwel therein, and & they may poure out ouer all places an horrible starre, spere and bayle, and syngre swerdes, and many waters, that all felde maye be full, and all cyuers, and they shal breake downe the cyties & wallles, mountaynes & hylles, all trees, woode, and the grasse of the medowes, & al theyr frute. And they shal go stedfast vnto Babylon, & make her afrayed, they shal come to her & besege her: & starre & al wraht shal they poure out vpon her.

**E** Then shal the dust & smooke go vp vnto the Heauen, & all they that be aboute her: shal bewaile her: and they & remaine vnder her shal

do scrupce vnto them that haue put her in feare. And thou Asya, that comfortest thy selfe also vpon hope of Babylon, & arte a worshyppe of her personne. Who be vnto the & wretch, because thou haste made thy selfe lyke vnto her, & haste dect thy daughters in whordome, & they myght triumph & please thy louers, which haue alway despised to comynge to whordome wylt the: thou haste folowed the abhominable cypre in al her workes and inuencions.

Therefore sayth God: I wyl sende plagues vpon the, widowhod, pouerte, hunger warres and pestilence, to wast thy houses wylt destruction & death, and the glorie of thy power shalbe dreyed vp as a floure, when the beate rps the that is sente ouer the. Thou shalte be spcke as a poore wyfe that is plaged & beaten of women: so that the myghtye & loner shal not be able to receaue the. Who the I hate the sayth the Lord: If thou haddeste not alwaye slayne my chosen, etaltynge the stroke of thy handes, & sayde ouer theyr death, when thou wast droncken. set forth the bewetpe of thy countynance.

The rewarde of thy whordome shalbe recompensed the in thy bolome, therefore shalte thou receaue rewarde.

Lyke as thou hast done vnto my chosen, sayth the Lord: euen so shal God do vnto the, & shal deliuer the into the plage. Thy chyldren shal dye of hunger, and thou shalt fall thorowe the swerde. Thy cyties shalbe broken downe & all thyng shal perishe wylt the swerde in the felde. They that be in the mountaynes shal dye of hunger, & eat theyr owne flesh, & dryncke theyr owne blode for verie hunger of breade & thrust of water. Thou unhappy shalt come thorowe the see, and receaue plagues agayne.

In the passage they shal caste downe the slayne cypre, and shal roote out one part of thy lande, and consume the porcyon of thy glorie. They shal treade the downe lyke stubble, and theyr & a be the fyre, and shal consume the thy cyty & id the lande, thy woode and thy fruteful trees shal they burne wylt fyre. Thy chyldren shal they carpe awaye captiue, and looke what thou haste, they shal spoyle it, and marre the bewetpe of thy face.

### The.xvi.Chapter.

The Heathen shalbe punished.

**W**ho be vnto the Babylon and Asia, & who be vnto the Egypte and Siria gyde poure selues wylt clothes of lacke and heare, and mourne poure chyldren, besorpe for poure destruction is at hande. A swerde is set vpon you, & who wyl turne it backe? A fyre is kyndled amonge you, & who wyl quench it? Plagues are sente vnto you, & what is he that wyl dryue the awaye? Can any man dryue awaye an hongry Lyon in the woode? Can any man quench & fyre in stubble when it hath begonne to burne? Can one turne agayne the arrowe, & is that of a stronge archer: The myghtye Lord sende the the plagues, and what is he that wyl dryue them awaye? The fyre is kyndled and gone forth in

hys



hys wraethe, and what is he that wyl queneche  
it: he shal cast yf gatenynges, & who shal not  
feare: he shal thonder, and who shal not be a-  
fraid. The Lorde shal threaten, and who shal  
not utterly be beaten to powder at hys presence  
The earth quaketh, and the foundacions ther-  
of the see aryseth vp with waues from the depe  
& the floudes of it are vnquyet & the spyes ther-  
of also befoze the Lorde, and befoze the glory of  
hys power. For stronge is hys ryghte hande  
that holdeth the bowe, hys arrowes that he sho-  
teth are sharpe, and shal not mysse, when they  
begynne to be shot into the endes of y<sup>e</sup> worlde.

**23** Beholde, the plagis are sent, and shal not  
turne agayne, tyll they come vpon earth. The  
fyre is kyndled and shal not be put out, tyll it co-  
sume the foundacions of the earth. Lyke as an  
arowe whiche is shotte of a myghty archer, re-  
turneth not backward euen so the plagis that  
shal be sente vpon earth, shal not turne agayne  
Alas is me, wo is me, who wyl deliuer me in  
those dayes: The begynnyng of sorowes and  
greate mournyng: the begynnyng of death &  
greate death, the begynnyng of warres, & the  
powers shal stande in feare, the begynnyng of  
euyl, & they shal tremble every one. What shal  
I do in these thynges when the plagis come:  
Beholde, hunger, & plage, trouble, & anguythe,  
are set, as scourges for a medement. Sur for all  
these thynges they shal not turne fro their wy-  
lednes, nor be alway myndfull of the scourges.

**E** Behold vnto the good cheape vpon  
earth, that they shal thinke them selues to  
be in good case, & euen then shal muche growe  
vpon earth, warres, death & greate dysquyet-  
nes. For many of them that dwell vpon earth  
shal preyse of hunger, and the other y<sup>e</sup> escape  
the hunger, shal the swerde destroye: and the  
deade shal be cast out as donge & there shal be no  
man to conforthe them. For the earth shal be wa-  
sted, and the cities shal be cald downe there shal  
be no man left to tyll the earth and to sowe it.  
The trees shal geue frute, and who shal plucke  
them of and gather them: The grapes shal be  
rype, & who shal treade them: For all places  
shal be desolate of men, so that one man shal de-  
spyre to se another, or to heare hys voyce. For of  
one whole cypre there shal be ten left, and two  
in the felde, whiche shal hyde them selues in the  
thynke bushes, & in the clyffes of stones lyke as  
when there remaine thre or foure olyues vpon  
the olyue tree, or as when a vyneyarde is ga-  
thered, there are left some grapes of them that  
dyligently soughte thorow the vyneyarde.

**D** Euen so in those dayes there shal be thre or  
foure left for them y<sup>e</sup> searche they<sup>e</sup> houses wth  
the swerde. And the earth shal be left waste, &  
the feldes thereof shal wate olde and her way-  
es y<sup>e</sup> all her pathes shal growe full of thornes,  
because no man shal trauple there thorowe.  
The daughters shal mourne, haupnge no byd-  
gromes, the women shal make lamentacion,  
haupnge no husbandes, they<sup>e</sup> daughters shal  
mourne haupnge no helpe of they<sup>e</sup> bydegrome  
In the warres shal they be destroyed, and they<sup>e</sup>

husbandes shal perishe of hunger: O y<sup>e</sup> ser-  
uautes of the Lorde yeare to yeare tynges, and  
marke them. Beholde, the worde of the Lorde  
O receaue it behold the plagis drawe nye, & d,  
are not slacke in taryng. Lyke as a trauelinge  
woman whiche after the nyne moneth bringeth  
forth a sone, when the hour of the byrth is come  
an houre two or thre afore the paynes come vpon  
her bodye, and when the chyld cometh to  
the byrth, they tary not the twyncklyng of an  
eye. Euen so shal not the plagis be slacke to  
come vpon earth, and the worlde shal mourne  
and sorowes shal come vpon it, on euery syde.

**E** O my people, heare my worde, make you  
ready to the battayle and in all euyl be euen as  
pygmes vpon earth. He that selleth, let him  
be as he that flyeth his wape, and he that buyeth  
as one that wyl lease.

**E** Ubo so occupyeth marchaundise, as he y<sup>e</sup>  
wynneth not & he that buildeth, as he y<sup>e</sup> shal not  
dwell therin, he y<sup>e</sup> soweth, as one y<sup>e</sup> shal not reape:  
he y<sup>e</sup> wynteth the vineyarde, as he y<sup>e</sup> shal not ga-  
ther the grapes, they y<sup>e</sup> mary, as they y<sup>e</sup> shal not  
no childe: & they y<sup>e</sup> mary not as y<sup>e</sup> wyddowes &  
therefore & they that laboure, laboure in vaine.  
For straungers shal reape they<sup>e</sup> frutes, & spoyle  
they<sup>e</sup> goodes, ouerthorowe they<sup>e</sup> houses, take  
they<sup>e</sup> chyldren captiue for incaptiue & hunger  
shal they get chyldren. And they y<sup>e</sup> occupy they<sup>e</sup>  
marchaundise w robbery, howe long decke they  
they<sup>e</sup> cypres, they<sup>e</sup> houses, they<sup>e</sup> possessions, &  
persons: the more wyl I punyssh them for these  
spynnes, sayeth the Lorde. Lyke as an whore en-  
ueryth an honeste woman, so shal ryghteousnes  
hate iniquite, when she decketh her selfe, & shal  
accuse her to her face when she cometh that de-  
fendeth, whiche shal make inquisicion for all  
spynne vpon earth. And therefore be ye not lyke  
ther vnto, nor to the workes therof for or euer  
it belonge, iniquite shal be taken awaye out of  
the earth & righteousnes shal raigne among you.

**E** Let not the sinner sape, that he hath not sin-  
ned for coles of fyre shal burne vpon hys heade  
whiche sapeth befoze the Lorde God and hys  
glory. I haue not spynned. Beholde, the Lorde  
knoweth all the workes of men, they<sup>e</sup> ymagi-  
nacions, they<sup>e</sup> thoughtes and they<sup>e</sup> hertes.  
\* For I spake but the worde let the earth be made, & it was made, let the heauen be made, &  
it was made. In hys worde were starres made  
& he knoweth the nombre of them. He searcheth  
the grounde of the deepe, and the treasures ther-  
of he hath mesured the see, & what it containeth  
he hath thut the see, in the myddeste of the wa-  
ters, and wth hys worde hath he hangd the  
earth vpon the waters. He spredeth out y<sup>e</sup> beaute  
lyke a vawte, vpon the waters hath he found it.  
In the deserte & drye wylde nesse hath he made  
sprynges of water, and poles vpon the toppe of  
the mountaynes that the floudes myght poure  
downe from the stony rockes to water the earth.  
He made man, & put hys herte in the myddest of  
the bodye, and gaue hym breath lyfe, and vnder-  
standyng, pre, and the sprete of the Almyghty  
God, whiche made all thynges, and hath car-  
ched



ched the grounde of all the secretes of the earth.

¶ He knoweth poure ymagynacions and inuencion, & what ye thynke when ye synne and wolde hyde poure selues. Therfore hath y<sup>e</sup> Lord searched and soughte oute all poure workes, & he shall bewrape you all. And when poure synnes are broughte forth, ye shall be a shamed before men, and poure owne synnes shall be poure accusers in that daye. What wyll ye do? Or howe wyll ye hyde poure synnes before God, & his Angelles? Beholde, God hym selfe is the Judge, leaue hym, leaue of from poure synnes, and forget poure vnrightheousnes, & medle no more wyth them: so shall God leade you forth, and delouer you from all trouble. For beholde, the heate of a greete multytude is kyndled ouer you: & they shall take a way captayne of you, and fede the ydle wyth Idols, and they that consent vnto them, shall be had in dyspyson, laughed to scozne, and troden vnder foote.

¶ For vnto the places there shall be a place, & in the nettes ctyres a greete insurreccion, vpon those that feare the Lorde. They shall be lyke mad men, they shall spare no man: they shall spoyle & wast such as feare the Lorde, their goodes shall they take from them, and shunt them out of their houses. Then shall it be knowen who are my chosen, & they shall be tryed as the golde in the fyre. Heare, O ye my beloued, saith the Lorde, behold the dayes of trouble are at hande, but I wyll delouer you from the same. Be not ye afrayed, dismaye not, for God is poure captayne.

¶ Also so kepe th<sup>e</sup> my commaundementes & preceptes (saith the Lorde God) let not poure synnes waue you downe, and let not poure vnrightheousnesse be lyfte vp. Also be vnto them that are subdued vnto they<sup>r</sup> synnes, & tangled in they<sup>r</sup> wyckedenesse: lyke as a felde is hedged in wyth bushes, & the path therof couered wyth thornes, and that no man make traunple thowte: & so is he taken, & cast in the fyre & brante.

The ende of the fourth booke of Ecdias.

## The booke of Tobyas,

The fyrste Chapter.

¶ Tobias being taken prisoner for lacke of the lawe of truth, the mercy and chastite of Tobas, and the maner of how he was p<sup>er</sup>u<sup>er</sup>sed by the synners, & how he was rescued by the grace of God, & how he was restored to his house.

¶ Tobias was of the trybe and ctyte of Nephtali, which lyeth in the hie countreyes of Galyle about Nazaron, the waye toward the West hauynge the ctyte of Sephet vpon the left syde. Though he was taken prisoner in the dayes of Salmana- sar kynge of the Assyrians, neuertheles beynge in captiuite, he forsoke not the ware of truthe: In so much that what soeuer he myghte get, he parted it daylye wyth his felowe prisoners ad

mythyen, that were of his kynred. And though he were p<sup>er</sup>u<sup>er</sup>sed then all in the trybe of Nephtali, yet dyd not he behaue hym selfe chyldeshe in his workes. And when all the other wente to the golden calves, whych Jeroboam kynge of Israel had made, he hym selfe alone fled all they<sup>r</sup> companyes, and gat hym to Jerusalem vnto the temple of the Lorde, and there worshipped the Lorde God of Israel, saythfuly offering of all his fyrste frutes and tythes, so that in the thyrde yere he mynystred all the tythes vnto y<sup>e</sup> straungers and conuerteres. These and such lyke thynges dyd he obserue accordynge to the lawe of God, when he was yet but yonge.

¶ But when he was a man, he toke oute of his owne trybe a wyfe called Anna, & of her he begat a sonne, whome he called after his owne name, and taughte hym from his yowthe vp, to feare God, and to refrayne from all synne.

¶ Nowe when he wyth his wyfe, his sonne and wyth all his kynred was come into captiuite vnto the cite of Ninus, what time as they al dyedate of the meates of the heathen, he kept his soule, and was neuer despyled in they<sup>r</sup> meates. And for so muche as he was myndefull of y<sup>e</sup> Lorde in all his herte, God gaue hym fauoure in the syghte of Salmana- sar the kynge, whych gaue hym power to go where he wolde, and so had he lyberte to do what soeuer hym lyst.

¶ So went Tobias vnto all them that were in dyspyson, and comforted them, and gaue them wholsome exhortacions. And when he came to to Ragas, a ctyte of the Medes, hauynge ten talentes of syluer (of thynges wherwith the kynge had honoured hym) & sawe among a greete companye of people of his kynred, one Sabelus (whych was of his owne trybe) beynge in necessitye, he gaue hym the sayde weyghte of syluer vnder an handewrytynge.

¶ After a longe season when Salmana- sar kynge was deade, and Sennacherib his sonne reigned in his steade, whych hated the chyldre of Israel. Tobias wente daylye thowout all his kynred, and comforted them, and gaue his goodes to euerie one of them, as muche as he myghte he fed the hungry, clothed the naked, & buryed the deade and sayne & that dyligentlye.

¶ And when Sennacherib the kynge came agayne & fled out of Jewry (what tyme as God punished hym for his blasphemye) and in his wrath slewe many of the chyldren of Israel. Tobias buryed they<sup>r</sup> bodies. But when it was told y<sup>e</sup> kynge, he commaunded to slaye hym, & toke awaye all his goodes. Neuerthelesse, Tobias wyth his sonne & wyth his wyfe fled his waye and was byd naked, for there were manpe that loued him. But after fyue and fourtie dayes the kynge was slayne of his owne sonnes. Then came Tobias agayne to his house, and all his goodes were restored vnto hym.

The.ii. Chapter.

¶ Tobias b<sup>er</sup>th such of his frendes as feare God to a banquet of feast. He is rep<sup>er</sup>ted of his frendes. He feareth God more than the kynge, & is commended vnto the p<sup>er</sup>son and suffraunce of God. His kinfolkes mocke him.

After



**A**fter these thynges vpon a solem-  
pne daye of the Lord, Tobyas ma-  
de a good feaste in hys house, and  
sayde vnto his sonne: So thy way  
is byng hether some of oure tyebe,  
suche as feare God, that they maye make mery  
wyth vs. And whē he was gone, he came agay-  
ne, and tolde hys father, that one of the chyldren  
of Israel lay slayne vpon the strete. And imme-  
diately he leapte from hys table lest the feaste  
came fastig to þe dead carse, toke hym & bare hi  
prieuely into hys house, & when þe sunne was do-  
wne, he myghte safely bury hym. And when he  
had hys the carse, he dyd eate hys meate wyth  
mouening & feare, remembryng þe wordes, þe  
Lorde sayde by the prophete Amos: poure hys  
feastes shalbe turned to sorow and heynesse.

But when the sunne was downe, he went  
hys waye and buried hym. Then all hys neygh-  
bours rejoyced hym, sayinge: It is not longe  
sence it was commaunded to slay the because  
of thys matter, and haste scarce escaped the day  
of death, & buryest thou the deade agayne? Ne-  
uerthelesse, Tobyas fearynge God moare then  
the kyng, tooke the bodyes of the slayne, & byd  
them in hys house, & buried them at mydnyght.

It happened vpon a daye, that he had bu-  
ried the deade, & was wepyng, came home, & lay-  
de hym downe by the wall and slepte. And why-  
le he was a slepe, there fell downe vpon hys ey-  
es warme dung oute of the swalowes neste, so  
that he was blynde. Thys temptacyō dyd God  
suffer to happen vnto hym, that they whiche ca-  
me after myghte haue an example of hys pacy-  
ence lyke as of holpe Job. For in so muche as he  
euer feared God from hys yowth by, & kept hys  
commaundementes, he grudged not agaynst  
God, that the plage of blyndenes chaunced vn-  
to hym, but remayned steadfaste in the feare of  
God and thanked God at the dayes of hys lyfe.

For lyke as blessed Job was had in dysp-  
sion of kynges, euen so was he laughed to scoo-  
ne of hys selders and kynfolkes, whiche sayde:  
vnto hym. where is thy hope, for þe whiche thou  
hast done almes, and buried the deade? But  
Tobyas rebuked them, and spake: Say not so  
for we are the chyldren of holpe men, and looke  
for the lyfe, whiche God shall geue vnto them  
that neuer turne they beleue from hym. Anna  
hys wyfe wente dayly to the weauynge wor-  
ke: and looke what luyng she coulde get wyth  
the labour of her handes, she broughte it. And  
it happened þe she toke a kyd & brought it home.

And when her husbnde hearde it crye, he  
sayde: looke that it be not stolen: for it is agay-  
ne to the owners for it is not lawfull for vs to  
eate or to touche any thyng of theste. Then  
was hys wyfe angrie and sayde: Howe is thy  
hoope become vayne openly, and thy almes-  
dedes are manifeste. Wyth these and suchely-  
ke wordes dyd she caste hym in the tette.

The. iij. Chapter.

The place of Tobys & Sara the daughter of Raguel  
is shewyd of her fathers seruante. The place and  
fasting of Sara. And also the innocency and chastite  
of her. The prayers of Tobias and Sara are hearde.



**T**hen Tobyas toke yt heuily, & wyth a  
teares: beganne to make hys prayer  
sayinge. O Lorde, thou arte ryghte-  
ous, & all thy iudgementes are true  
pce, all thy wayes are merce, sayth  
fulnesse & iudgemente. And nowe O Lorde be  
mynde full of me, & take no vengeance of my  
synnes: nether remember my misdoings, nether  
the mysdoings of my elders. For we haue not  
bene obedyente vnto thy commaundementes,  
therefore are we spoyled, broughte into captiui-  
tie, into death, into derision, & shame vnto al na-  
cions, amonge whome thou haste scattered vs.  
And nowe O Lorde, thy iudgementes are great  
for we haue not done accordynge to thy comma-  
ndementes, nether haue we walked innocent-  
ly before the. And nowe O Lorde deale wyth  
me accordynge to thy wyll, and commaunde my  
spyre to be receaued in peace, for moze expedy-  
ente were it for me to dye, then to lyue.

At the same tyme it happened that Sara the  
daughter of Raguel at Ragas a cite of the Me-  
des was sclaundered of one of her fathers hand-  
maydens namelpe, that she shulde haue had se-  
uen husbndes, whiche as sone as they were go-  
ne in vnto her, were slayne of the deuill called  
Asmodens. Therefore, when she reproued  
the maiden for her faulte, she answered her say-  
inge. God let vs neuer se sonne nor daughter of  
the more vpon earth, thou kyller of thy peobar-  
des. Wylt thou slay me also, as thou hast slaine  
seuen men? At thys voyce wente Sara into an  
hys chamber of her house, and thre dayes & thre  
nyghtes she neyther ate nor dranke, but con-  
tinued in prayer & besoughte God wyth teares  
that he wolde deliuer her from thys rebuke.

Upon the thyrde daye it chaunced, þe when  
she had made an ende of prayer, she prayd the  
Lorde sayinge. Blessed be thy name, O God of  
oure fathers, whiche when thou arte wroth the  
west mercy, & in tyme of trouble thou forguest  
the synnes of them, þe call vpon the. Into the O  
Lorde turne my face, vnto the lyfte I vp my  
ne eyes. I beseeche the O Lorde, lose me oute of þe  
bondes of this rebuke, or elles take me vnterly  
aware from of the earth. Thou knowest Lorde  
that I neuer had desire vnto man, & that I haue  
kepte my soule cleane from all vncleyn luste,  
I haue not kepte companye wyth those þe passe  
thyr tyme in sport, nether haue I made my selfe  
partaker wyth them þe walke in light behauiour.  
Neuerthelesse an husbnde haue I consented to  
take, not for my pleasure, but in thy feare.

Howe perauenture ether haue I bene vn-  
worthy of them, or elles were they vnnere for  
me, for thou happily hast kept me to another hus-  
bnde. For why thy counsell is not in the pow-  
er of mā. But whosoeuer loueth the and seructh  
the ryghte, is sure of thys, that yf hys lyfe be  
tempted and proued, it standeth in the tryng  
and yf he endure in pacience, he shall haue a re-  
warde and be hyghly crowned: and yf he be in  
trouble, that God (no doubte) shall deliuer him  
and yf hys lyfe be in chastenynge, that he shall  
haue leaue to come vnto thy merce.

Ecc For thou



# The booke

For thou hast no pleasure in oure dampnation: & why: after a storme thou makest the weather fayer & still: after wepinge & heynnes thou geuest great ioye. Thy name O God of Israell be praised for ever. At þe same tyme were bothe they: prayers herde in the syght of the maiestye of the best God. And Raphael the holy Angel of the Lord was sent to helpe them both, whose prayers came at one tyme together before God

## The iiii. Chapter.

**T**obias thinkinge to dye, geueth a goodly exhortation and praye for his sonne.

**W**hen Tobias thought his prayer to be hearde, þe he might dye, he called vnto hym his sonne Tobias and sayde vnto hym: My sonne, heare the wordes of my mouth, & laye them in thine herte as a foundacyon. When

God taketh awaye my soule, bury thou my bodye and holde thy mother in honoure al the dayes of her lyfe. For thou oughtest to remember what & howe great payres she suffred for the in her wombe. And whē she hath also fulfilled the tyme of her lyfe, bury her besyde me. Haue God in thy thought all þe dayes of thy lyfe, & beware lest at any tyme þe consent vnto synne, & lest thou let slip the commaundementes of þe Lord our God

Geue almes of thy goodes, & turne neuer thy face from the poore: & so shall it come to passe þat the face of the Lord shal not be turned away from þe. Be merciful after thy power. If þe haue much geue plentifully: if thou haue lytle, do thy dyligence, gladly to geue of þe lytle. For so gatherest thou thy selfe a good rewarde in the day of necessity: for mercy deliuereth fro all synne & from death, & suffereth not the soule to come in darcynes. A greate comforte is mercy before þe hygge God, vnto all them that shewe it.

My sonne, kepe the wel from al whordome and (besyde thy wyfe) se that no faute be known of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde beganne all descepcion. Whosoever worketh anye thyng for the, immediatly geue hym his hyre, & loke that thy hyred seruantes wages remayne not by the ouer nyghte. Looke that thou neuer do vnto another man, the thyng that thou woldest not another man shulde do vnto the. Eate thy brede, or wyth the hongrye and poore, and couer the naked wyth thy clothes. Set thy bread and wyne vpon the buryall of the ryghteous: & do not thou eate and dryncke thereof wyth the synners. Alke euer counsell at the wyse.

Be alwaye thanckfull vnto God, and beseeche hym that he wyll order thy wayes, & that whosoever thou deuysest or takest in hande, it maye remayne in hym. I certyfye the also my sonne that (when thou wast yet but a babe) I deliuered triu talentes of syluer vnto Gabelus, at Rages a cytye of the Medes, and hys hand wyrtynge haue I by me. And therefore seeke I come me ues: howe thou mayest come by hym, and receaue of hym the sayde weyght of syluer and geue hym hys handewyrtynge agayne.

My sonne, be not afrayde: truthe it is, we leade here a poore lyfe: but greate good shall we haue, if we feare God, and departe from all synne: and do well.

## The v. Chapter.

**T**he obedience of ponge Tobias to his father, which is since into Rages. An Angell accompanieth wyth hym in his iourney.



Then answered Tobias hys father and sayde: father: all that thou hast commaunded me, wyll I do & that dyligently. But howe I shall requyre this money I can not tell. Neither doth he knowe me, nor I hym. What tokē shall I geue hym? And as for the waye whether I neuer knewe it. Then hys father answered hym, & sayde: I haue hys handewyrtynge by me whych when thou shewest hym immediatly he shal paye the. But go thy waye now, & get the some saythfull man to go wyth the for an hyre, that thou mayest receaue the monye, whyle I am yet lyuyng. Then went Tobias out, & vpon the strete he founde a fayne ponge man standing, gyrded vp, & as it were one ready to take hys iourney. And he knewe not that it was an Angell of God, but saluted hym and sayde: From whence arte thou, thou good ponge man? He answered: Of the chyldren of Israel.

And Tobias sayde vnto hym: knowest thou the waye þe leadeth vnto the countre of þe Medes? He answered: I knowe it well, & all those stretes haue I gone oft tymes, and haue lodged with our brother Gabelus, þe dwelleth i Rages a cite of the Medes, whych lyeth vpo þe mount Egbathanis. Tobias sayde vnto hym: I pray the: say for me, tell I haue told my father these thynges. Then wente Tobias in and told his father all. At the whiche hys father meruayled & prayde, that he wolde come in vnto hym.

Nowe when the Angell came in, he saluted hym, & sayde: Ioye be wyth the for ever moore. And olde Tobias sayde: what ioye can I haue that lyt here in darcynesse, & se not the lyght of heauen? The ponge man sayde vnto him: Be of good chere. God shall helpe the shortly. And Tobias sayde vnto hym: Canst thou bypasse my sonne to Gabelus, vnto the cytye of Rages in Medea? And when thou comest agayne, I shall paye the thy hyre. And the Angell sayde vnto hym: I shall leade thy sonne & bypasse him to the agayne. Then Tobias answered hym: tell me I pray the, of what house or of what trybe art thou? The Angell Raphael sayde vnto hym: I keest þe after þe huntred of an hyrelyng, or schest þe a guyde for thy sonne to go wyth hym. But þe I make þe not careful, I am Azarias the sone of gret Hananias. And Tobias answered þe arte come of a great kyndred: but I pray the be not displeased, þe I desyre to knowe thy kyndred. The Angel sayd vnto him: thy sonne shal I leade forth safely, & bypasse hym hole to the agayne.

Then answered Tobias & sayde: wel go on your waye, and God be in your iourney, & hys Angel beat you company. So when they had prepared al thinges, þe they wolde take wyth them in the iourney, Tobias bad hys father and his mother



hys mother farewell, and they wente on theyr waye both together. Nowe when they were gone, hys mother beganne to wepe, and sayde: The state of oure age haste thou taken awaye, & sente hym from vs. Wolde God that mony had neuer bene, for the whiche thou haste sente hym awaye. If we had bene contente wpth our pouertie, thys had bene greute ryche vnto vs, yf we sawe oure sonne here. Then saide Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyn eyes shall se hym. For I truste, that the good Angel of God shall beare hym compayne, and order well all the thynges that be doth so that he shall come to vs agayne with ioye. At these wordes hys mother leste of from weppynge, & holde her tounge.

### The vi. Chapter.

*¶* Yonge Tobias is deliuered from the fythe by the Angel, The Angel exhorte Tobias to take Sara to hys wyfe.



**S** Tobias wente on hys waye, and a dogge folowed hym, and the fyfthe nyght they abode by the water of Tygrys. Then wente he oute to washe hys feete, and beholde there came forth an horrible fythe to deuoure hym. Of whom Tobias was afrayde, and cryed wth a lowde voyce, sayinge: Lord, he commeth vpon me. And the Angel sayde vnto hym: Take hym by the gyll, and drawe hym to the. And he dyd so, and drew hym vpon the lande. And the fythe beganne to leape at hys feete.

**T**hen sayde the Angel vnto hym: take oute þe bowels of thys fythe, & as for the herte, þe gaul and the luer, kepe them by the. For these thynges are necessary & good for medecyne. Tobias dyd so, & rosted the fythe, & they toke hym wth them in theyr iourney. þe resydue they salted, as much as was suffyciente for them, tyll they came to Rages a cite of þe Medes. The Tobias asked þe Angel, & sayde vnto hym: I pray þe brother Asarya tell me whereto are these thynges good of the fythe yf thou haste bydden me kepe.

The Angel answered hym, & sayde: If thou layest a peece of the herte vpon the coales, þe smoke therof dyueth awaye all maner of euill sprytes, whether it be from man or from woman, so that from thenceforth the same shall come no more vnto them. The gaul is good to annoint or to streake the eyes wthall, where as there is any blemish in them, so that they shall be whole.

**A**nd Tobias sayde vnto hym, where wylt thou yf we remayne? The Angel answered & sayde: Here is a nye kynsman of thone, one Raguel by name, which hath a daughter callid Sara, & hath nether sone nor daughter but her. All thys good belongeth vnto the, & thou muste mary her, & therfore desyre her of her father, & he shall geue her the to wyfe. The answered Tobias & sayde: As I vnderstand, he hath bene maryed vnto, wth husbandes, & they all are dead, and I haue herde say yf the deuyl slewe the. I am afrayd therfore lest suche thynges happen vnto me also: wiche yf it came to passe, seing I am þe only sonne of my father and my mother, I shoulde bringe them in their age with sorowes to their graues.

Then sayde the Angel Raguel vnto hym: D Heare me & I wyl tell the what they be, & wher the deuyl hath power. I can tpe, they that receaue maryage of suche a fathyr, yf they quyte God out fro them, & from theyr be, & geue the leuys to theyr owne lust, enen as it were an horse and mule, whiche haue no vnderstandynge. vpon suche hath the deuyl power. But when thou takest her, & arte come into the chamber, wylt polde thy selfe from her thre dayes, and geue thy dylygence vnto nothyng but vnto prayer wth her, And in the fyfthe nyght, rost the luer of þe fythe, & the deuyl shall be dryuen awaye. The thre conde nyghtes shalt thou be receaynd into the compayn of the holy patryarkes. The thre nyghtes shalt thou optayne the blessing of God to that whole chylidren shall be borne of you. After the thre nyghtes take the mayden in the feare of God, and more for the desyre of chylidren, the for any fleschly luste that in the seed of Abraham yf mayst optayne the blessing in chylidren.

### The vii. Chapter.

*¶* Yonge Tobias and the Angel come to the house of Raguel, where he receiue Sara to wyfe, and obtaineth her.

**T**hen went they into Raguel, wher they receiued them ioyfully. And wher Raguel asked vnto Tobias he sayd vnto Anna his wyfe: Howe like is this yonge man vnto my sones sone? And when he had spokē this he sayd: Whence be ye good bretheren? They sayde: We are of the tribe of Nephtaly, oute of the captivity of Assyrie. Then sayd Raguel vnto them: knowe ye my brother Tobias? They sayd yee. We knowe hym wel. And when they had spokē much good of him, the Angel sayde vnto Raguel: Tobias of whome thou askest is thys yonge mans father.

Then Raguel bowed hym selfe downe and wepte, toke hym aboute þe necke, & kyled hym, & sayde: Gods blessing haue þe my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe, & Sara his daughter wepte also. Nowe when they had talked together, Raguel had kyll a wether, & to make a feast. And when he prayed them to sit downe to dynner, Tobias sayde: I wyl nether eate nor drinke here tynge but except þe spyst graunt me my petition, & promysse me to geue me thy daughter Sara. Wher Raguel herde this, he was astonyed for he knewe, what had happened vnto the other. But when þe went in vnto her, & he began to feare, yf it shoulde chaunce vnto hym also in lyke maner.

And whyle he stode so in doubt, & gaue the yonge man no answer, the Angel sayde vnto hym: Feare not to geue hym thy daughter, for vnto thy sone yf feareth God, belongeth thy daughter to wyfe, therfore nought none other haue her.

Then sayde Raguel: I doubt not but God hath accepted my prayers and teares in hys sight, and I truste he causid you to come vnto me for the same intente, that thys daughter of myne, myghte be maryed in her owne kynred, accordynge to the lawe of Moses.

And nowe doubt thou not, but I wyl geue her vnto the. So he toke the yonge man de of his daughter, and gaue her into the yonge hande of Tobias, and sayde:

Ecceit The God of



# The booke

God of Abraham, the God of Isaac, & the God Jacob, be w<sup>th</sup> you, iopne you together, and fulfyll hys blessing in you. And they toke a letter and made a w<sup>rytynge</sup> of the marpage. And then made they merce, and prayled God.

And Raguel, called Anna hys wyfe vnto hym, and had her prepare another chamb<sup>re</sup>, ad whether he broughte Sara hys daughter, & wepte. Then sayde he vnto her: Be of good cheere my daughter, the Lorde of heauen geue the lope, for the heauynesse that thou haste suffered.

## The viii. Chapter.

*The Angell boundeth the demyll. Tobias exhorteth his wyfe to praye: and they praye thre dayes betwixt theyr wyfe together.*

**W**e, after that they had supped, they broughte the yonge man into her. Then thoughte Tobias vpon the wordes of the Angell & tooke oute of hys bagg, a peece of the leure of the fywe, and layd it vpon the hote coles. So the Angell Raphael toke holde of the demyll, & sente hym awaye, & bounde hym in the wyldernes of the hyer Egypte. Then spake Tobias vnto the vyrgyn, & sayde: Elp Sara, let vs make oure prayer vnto God to daye, tomozowe, & ouermozowe: for these thre nyghtes wyl we reconstyle oure selues w<sup>th</sup> God, and when the thyrde holpe nyghte is passe, we shall iopne together in the dutye of marpage. For we are the chyldren of holpe men, and we may not come together as the heathen, that knowe not God.

Gene. ii. a.

Then stode they vp bothe together, and besoughte God earnestly, that he wolde preferre them. And Tobias sayde: O Lorde God of oure fathers, prayled be thou of heauen & earth of the see, welcs & floudes, and of all thy creature that be therein. Thou madest Adam of the \*moulde of the earth, & gauest hym Eua for an helper. And nowe Lord thou knowest that it is not because of voluptuousnesse that I take thys syster of myne to wyfe but oneye for the loue of chyldren, in whome thy name be blessed for euer. And Sara sayde haue merce vpon vs (O Lorde, haue merce vpon vs: and let vs bothe come hole and sounde together to a good aage.

And aboute the cocke crowng it happened, that Raguel called hys seruauntes, & they wente w<sup>th</sup> hym to make a graue. For he sayde it is chaunced nowe vnto hym paradytture, as it did vnto the other seven men, that went in vnto her. Nowe when they had made the graue,

Raguel came agayne to hys wyfe, and sayd vnto her: sende one of thy maidens, to loke yf he be deade, that I maye burye hym afore the yghte daye: So she sente a mayden to se: whych when she came into the chamb<sup>re</sup>, founde them hole ad sounde, sleppynge together. And so she came agayne, and broughte good tidynge. Then Raguel and Anna hys wyfe prayled the Lord, and sayde: Praised be thou, O Lorde God of Israel for it is not happened vnto vs, as we thoughte. For thou haste dealt mercifully w<sup>th</sup> vs, and put awaye from vs the enemye that persecuted vs, & haste shewed merce vnto yonder two beloued. O Lorde cause them to magnifye y more

perfectlye, and offer the sacrifice of thy prayse, and of theyr health: that al people maye knowe that thou oneye arte God in all the earth.

And immediatlye, Raguel commaunded his seruauntes to fyll the graue y they had made w<sup>th</sup> earth afore it was yghte, & had his wyfe prepare a feaste, and to make ready all thynges that were necessarye for meate, to such as went by the waye. He caused two fat kyne also, and foure wethers to be slayne and meates to be prepared for all hys neyghbours and frendes. And Raguel charged Tobias to remayne with him two wekes. As for al the good y he had, he gaue Tobias the halfe of it, & made thys w<sup>rytynge</sup>, that the halfe whych remayned, shulde fall vnto Tobias after theyr deathe.

## The ix. Chapter.

*The Angell goeth to Gabelus at the desyre of Tobias: which deliuereth the letter, and receaueth the monye.*

**W**hen Tobias called vnto hym the Angell whome he thoughte to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the hearken vnto my wordes. Yf I shulde geue my selfe to be thy seruaunte, I shall not deserue thy prouydence neuerthelesse. I beseeche the that thou wylte take the beastes and the seruauntes, & go vnto Gabelus in Rages the cite of Medes, & deliuer hym hys hande w<sup>rytynge</sup>, & receaue the monye of hym, & praye hym to come to my marpage. For thou knowest thy selfe, y my father doth nombre the dayes: & yf I tarpe one daye to longe, he wyl be sorow in hys mynde. Nowe seyst thou howe earnestlye Raguel hath requyred me, so that I cannot save hym naye.

Then toke Raphael foure of Raguels seruauntes, and two camels, and wente vnto Rages the cite of the Medes: & when he had founde Gabelus, he gaue hym hys hande w<sup>rytynge</sup>, & receaued all the monye. He tolde hym also of Tobias the sonne of Toby, howe all thynges had happened, & caused hym to come w<sup>th</sup> hym to the marpage. Nowe when he came into the house of Raguel, he founde Tobias sytting at the table: & he leaped vp, & they kyssed one another, and Gabelus wepte, & prayled God, and sayde: the blessing of the God of Israel, haue thou for thou arte the sonne of a ryghte vertuous and iuste man, & of one that feareth God, ad geueth greute almes. And blessing haue thy wyfe & youre elders, that ye maye se youre chyldren & youre chylders chyldren, vnto the thyrde and fourth generacion, & youre seed be blessed of the God of Israel, whych raygneth worlde with oute ende. And when they all had sayde Amen: they wente to the feaste, but w<sup>th</sup> the feare of the Lorde helde they the feaste of the marpage.

## The x. Chapter.

*Tobias and his wyfe are sad for the taryng of theyr letter: Raguel sendeth agayne Tobias w<sup>th</sup> his wyfe.*

**W**e whyle yonge Tobias made longe taryng by reason of the marpage, hys father was full of care and heauynesse, and thoughte what shuld be the cause, that my sonne taryeth so longe?

O why



Or why shulde he be kepte so longe there: Par-  
adventure Sabelus is dead, and no man wyll  
geue hym the monye. Thus beganne he to be ve-  
ry sorrowful, he and Anna his wyf wpyth him,  
and beganne to wepe bothe together, because  
theyr sonne was not come agayne vnto them at  
the daye appoynted. As for his mother, she we-  
pte wyth dyscomfortable teares and sayd: Wo  
is me my sonne: Oh what ayled vs to sende the  
awaye into a straunge countrey, thou lyghte of  
oure eyes, thou staffe of oure age, thou comfort  
of oure lyfe thou hope of oure generacon: Se-  
inge all the thynges that we haue are onely in þ  
we shulde not haue sente the awaye from vs.

Then Tobias comforted her, and sayde:  
holde thy tounge, and be not dyscomforted, oure  
sonne is hole and sounde: the man that we sente  
hym wythall is fapthfull ynoughe. Neuerthe-  
lesse, he might in no wyse be comforted but day  
lye wente oute, looked aboute, and went aboute  
all the stretes, wherby he thoughte he shulde  
come agayne that, yf it were possyble, he my-  
ghte se hym comynge as farre of. But Raguel  
sayde vnto his sonne in lawe: Dary beare, & I  
shal sende a messenger vnto thy father Tobias  
to tell hym þ thou arte in good health. Tobias  
sayd vnto him: I am sure, þ my father, & my mo-  
ther counte euery day, & þ theyr hertes are sorpe.

So when Raguel prayed Tobias wyth  
manye wordes, and wold in no wyse heare him  
he deliuered Sara vnto hym, & the halfe parte  
of all his good, in seruauntes, and hande may-  
dens, in sheepe, in Camels, and in kine, & muche  
mony, & so sente hym awaye from hym wyth pe-  
ner & ioye, and sayde: The holpe Angell of the  
Lorde be wyth you in poure iournepe, & brynge  
you forth safe and sounde, that ye maye finde al  
thynges in good case wyth poure elders, & that  
myne eyes maye se poure chyldren afore I dye.  
So the elders embraced theyr daughter, kyssed  
her, and let her goo, exhortynge her to honoure  
her father and mother in lawe, to loue her hus-  
bnde, to rule wel her household, to kepe her house  
in good order, and to shewe her selfe fawtlesse.

#### The. xi. Chapter.

¶ Yonge Tobias reuered his wyfe and household in the  
moway, cometh befoze with the Angel. He dreame of  
his mother taking after her sonne. He is fapthly receiued  
of his father & mother. Sara cometh seuen dayes after.

**A**s they were now goynge home  
warde agayne, vpon the. xi. daye,  
they came to Charra, whych lyeth  
in the halfe waye towarde Ninne.  
And the Angell sayde: Brother  
Tobias, thou knowest howe thou hast left thy  
father therfore yf it please the, we two wyl go  
before, & let the household wyth thy wyfe and þ  
cattell come softe & fayer after vs. And when  
Tobias was contente þ they shulde go before,  
Raphael sayde vnto him: Take of the gaulle of  
the fyre wyth the, for it shal be necessarie. So  
Tobias toke of þ gaulle, & they went theyr way.  
But Anna the mother of Tobias sat dayly by  
the waye syde vpon the toppe of an hyll, from  
whence she might se farre about her. And while  
he was waytynge there, for his comynge,

he looked a farre of and anon he perceaued her  
sonne comynge, and ranne & told her husband  
sayynge: Beholde thy sonne cometh. And Ra-  
phael sayd vnto Tobias: As soone as thou com-  
meste into the house, immediatly worshype the  
Lorde thy God, and geue thankes vnto hym:  
then go to thy father, and kisse him, and streche  
his eyes ouer wyth the gall of the fyre. þ thou  
hast brought wyth the. For be sure, that his eyes  
shall streyghte waye be opened, & thy father  
shall se the lyghte of heauen, and shal reioyce at  
the lyghte of the. Then the dog þ had bene with  
them in theyr iourney, came before, & came as a  
messenger, & wagged his tale for gladnesse.

So the blynde father arose, and beganne to  
runne and stambled wyth his feete, and gaue a  
seruaunte his hande, ranne to mete his sonne,  
receaued hym, and kyssed hym. he and his wyfe  
and they beganne to wepe for ioye.

Nowe when they had worshipped & than-  
ked God, they sat downe. Then toke Tobias of  
the fishes gal, & annointed his fathers eyes & ta-  
ped halfe an houre, & then began þ blemyshe to  
go out of his eyes, lyke as it had bene the whyte  
farn of an egge whiche Tobias toke, & drew  
fro his eyes & immediatly he receaued his syght.

Then they praysed God, he and his wyfe  
and all they that knewe hym. And Tobias  
sayde: Lorde God of Israell, I geue the pray-  
se and thankes, for thou hast chastened me, and  
made me hole. And loo nowe I do se my sonne  
Tobias. After seuen dayes came Sara his wo-  
nes wyfe also hole & sounde wyth all the house-  
holde & cattell, wyth Camels & muche monye of  
his wyues & wyth the monye that he had recea-  
ued of Sabelus, & he tolde his father & his mo-  
ther all the benefytes, whych God had done for  
hym by the man that led hym. Achpor also and  
Rabath, Tobias syster sonnes came, and were  
glad, and reioysed wyth hym, by reason of all  
the good that God had shewed vnto hym. And  
so for the space of seuen dayes they made merpe,  
and were ryghte ioyfull euerychone.

#### The. xii. Chapter.

¶ Yonge Tobias reuered his wyfe and household in the  
pleas that the Angell dyd hym. He offred vnto the Angell  
halfe the goodes that he brought wyth hym.

**W**hen Tobias called his sonne vnto  
hym and sayde: What maye we ge-  
ue this holpe man, that went wyth  
the. Tobias answered his father  
and sayde: Father, what rewarde  
wyl we geue hym? Or what thyng can deser-  
ue his benefytes: he hath bene my guyde, and  
broughte me safe agayne he receaued the monye  
from Sabelus, he caused me to get my wyfe, he  
droue þ cruel spyrte from her, he hath bene an oc-  
casion of gladnesse to her father & mother he de-  
liuered me, that I was not deuoured of the fyre  
he hath made the to se the lyght of heauen, pea,  
we al haue receaued great good of hym. Howe  
shulde we wortheily deserue these thynges vnto  
hym? But I praye the my father, þ thou wylte  
be sure hym, yf haplye he wyl vouchsafe, to take  
wyth him the halfe of all that we haue brought.

So the father and the sonne called hym,  
Eet hit toke



toke hym aspre, and beganne to pray hym, that he wolde be contente to take in good worth the halfe parte of all that they had broughte.

Then sayde he secretly vnto them. Praise ye the God of heauen, and geue thanks vnto him before all men lypunge, for he hath shewed hys mercye vnto vs. It is good to hyde the kynges secretes, but to shewe and prayse the workes of God, it is an honourable thyng. Prayer is good with fastyng, and mercye is better then to hoarde vnto treasures of golde. For mercye deliuereth from death, clenseth synne, & causeth to fynde euerylastyng lyfe. But they y do synne & vniyghe-teousnesse, are the enemyes of theyr owne soule.

Wherefore I tell you the truthe, and wyl hyde nothyng from you. When thou prayedest wyth teares and buryedest the dead, and liftest thy dyner, and hyddest the dead in thy house vpon the dape tyne, that thou mightest bury the in the nyght: I offered thy prayer before the Lorde. And because thou wast accepte and beloued of God, it was necessarye, that temptaciō shuld tepe the. And nowe hath the Lorde sente me to heale & to deliuer Sara thy sones wyfe fro the euell spiete. For I am Raphael an Angel, one of the seuen that stande before God.

When they hearde thys, they were sore a-fraied, and trembled, and fel downe vpon their faces vnto the ground. Then sayde the Angel. Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of God: geue prayse and thanckes vnto hym.

**De thi. 2. 3. 4. 5. 6. 7.** You thought that I dyd eate and dryncke wyth you, but I vsc meate that is myspryde, & dryncke that cannot be sene of men. Nowe therfore is the tyme that I muste turne agayne vnto hym, that sent me: but be ye thanckefull vnto God, and tell oute all hys wonderous workes.

And when he had spoken those wordes, he was taken awaye oute of theyr syghte, so that they sawe hym no more. Then fell they downe flat vpon theyr faces, by the space of thre houres, & praysed God, when they arose vp they tolde all hys wonderous workes.

## The xiii. Chapter.

**¶** Tobias the elber geueth thanckes vnto God.

**T**hen olde Tobias opened his mouth and: praysed the Lorde and sayde: Create arte thou O Lorde for euermore, and thy kyngedome worlde wythout ende: for thou scourgest ad healest, thou ledest vnto hell, & bringest oute agayne: and there is none that may escape thyne hande. O geue thanckes vnto the Lord, ye chyldren of Israell, & prayse hym in the syghte of the heathen. For among y heathen whych knowe hym not hath he scatered you, to the intente y ye shoulde shewe furthe hys meruelous workes, and cause them for to knowe, that there is none other God Almygdete but he. He that chasteneth vs for oure mysdedes, & for hys owne mercye sake shall he saue vs.

**¶** Consider then, howe he hath dealte wyth you, and prayse hym wyth feare and drede, and magnifye the euerylastyng kyngedome in your wo-

kes. I wyl prayse hym euen in the lande of my captiuyte, for he hath shewed hys maicesty vnto a synfull people. Turne you therfore O ye sinners, & do righteousnesse before God, & be sure, y he wyl shewe hys mercy vpon you. As for me, & my soule, we wil reioyce in God. O praise the Lorde all ye hys chosen, holde the dayes of gladnesse, & be thynkefull vnto hym, O Ierusalem y cite of God, the Lorde hath punyshed the for the workes of thyne owne handes. O praise the Lord in thy good thynges, & geue thanckes to the euerylastyng God, y he maye buyde vpon his tabernacle agayne in the, y he maye cal a gayne vnto the, all such as be in captiuyte, and y thou mayest haue ioye for euermore. With a fayer lycht shalt thou shyne, and at the endes of the world shall honour y. The people that come vnto the from farre, they shall bringe gyftes, and worshyppe the Lorde in the, and thy lande shall they haue for a Sanctuarie, for they shall call vpon the greates name in the.

**¶** Cursed shall they be that dyspyse the, and all that blasfeme the, shall be condemned: but blessed shall they be that buyde the vp. As for the thou shalt reioyce in thy chyldren, for they all shall be blessed, and gathered together vnto the Lorde. Blessed are they all that lone the and that be glad of thy peace. Praise thou the Lorde, O my soule, for the Lorde oure God hath deliuered hys cytye Ierusalem from all her troubles. I wyl counte my selfe happye, yf my seed remayne to see the clearnesse of Ierusalem. The gates of Ierusalem shall be buyded wyth Saphyre, & Smaragde, and all the compasse of her walles w precious stones. Al her stretes shall be paved w whyte marble stene, and in al y stretes shall Alleluya be songe. Praise be the lorde, whych hath exalted her, y hys kyngedome maye be vpon her for euermore. Amen. And so Tobas made an ende of hys talkyng.

## The xiiii. Chapter.

**¶** Tobias prayeth for the destruction of Ninus. His soule returneth to him: queth after the decess of his father & mother.

**T**obias had gotten his sight agayne, he liued xlii. yeres, & sawe hys chylders chyldren. Nowe when he was, C. & li. yere olde, he dyed: & was buried honourably in Ninus. For whē he was. lvi. yeres of age he lost the syght of hys eyes, & whē he was. lx. yere olde, he gat hys syghte agayne. The respydue of hys lyfe led he in ioye, & increased well in the feare of God, & departed in peace. But in the houre of hys death he called vnto hym hys sone Tobias, & vit poynte spryngaldes hys sonnes chyldren, & sayde vnto them: The destruccyon of Ninus is at hande for the worde of the Lorde cannot fayle: & our brethre y are scatered out of the land of Israell shall come thether agayne. And y hole lade of it y hath ben wast, shall be fylled & the house of God y was brent in it, shall be buyded agayne. & all such as feare God, shall reuene thether: y heathen also shall forsake theyr ydolles, and come to Ierusalem, & dwel there, & all the kynges of the earthe shall be glad of her, and worshyppe the Lorde God of Israell.

And therfore



And therefore my chyldren, heare poure father: serue the Lorde in the truth, seke after hys well, and do the thyng that pleaseth hym. Commaunde poure chyldren that they do right geue almes. be myndeful of God, and euer to be thanckefull vnto hym in truth, & wyth al theyr power: Heare me now therefore my chyldren, and abyde not heare: but in what daye soeuer ye haue buryed poure mother besyd me, get you from hence. For I fe that the wyckednesse of it shall brynge it to destruccyon and ende.

After the death of hys mother, Tobys departed awaye from Ninue, wyth hys wyfe and chyldren, & wyth hys chylders chyldren, & came agayne to hys father & mother in lawe, & found them hole & in good age, & toke the care of them. And he closed theyr eyes, & was helye vnto Ragules goodes, & saue the fyfte generacyon, and hys chylders chyldren. And when he was xcix. yere of age, he dyed in the feare of the Lorde, & hys kynskfolkes buryed hym. And all hys posterite continued in a good lyfe, & holy conuersacion so þ they were loued & accepted both of God and man: and of all the people of the lande.

The ende of the booke of Tobys.

## The booke of Iudith.

The fyfte Chapter.

The buyldinge of Egbatanis. The bycotepe of Nabuchodonosor agaynst Arphaxat. The messengers of Nabuchodonosor to Subdue all the world, The preparacion and persute of Holofernes.



Arphaxat the kynge of the Medes subdued manye people vnto hys dominion, and buylded a noble stronge ctyte, whiche he called Egbatanis: The walles of it made he of fre stone, foure squared, seuentye cubytes hyghe, and thyrtye cubytes brode. He made towers therevpon an hundred cubytes hye. But vpon the foure corners euery syde was twente fote broad. He made the portes in the heygth, lyke as the towers. The kynge trusted in hys myghtie host, and in hys glourious charettes.

So in the tweluth yere of hys raygne, it happened that Nabuchodonosor the kynge of the Assyrians whiche raygned in the great ctyte of Ninue foughte agaynst Arphaxat, and overcame hym in the great felde called Ragau, besyde Euphrates & Tigris, and Iadaban in the felde of Erpeth the kynge of the Elkes.

Then was the kyngedome of Nabuchodonosor exalted, and hys bert was li te by and he sente vnto all them þ dwelte in Celycia, in Damascus, in Libanus, and vnto the heathen that dwelte in Carmel & Cedar, & to such as dwelte in Galile in the greates felde of Esdrielon, to all them that dwelte in Samarya, and beyond the water of Iordane vnto Jerusalem and the hole lande of Iesse, vnto the mountaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assyrians sende messengers. But they all wyth one consent excolde not agre vnto

hym, and sente the messengers agayne emptye and put them awaye wythout honoure. Then Nabuchodonosor the kynge toke indygnacion at all those landes, and swore by his trone, and by hys kyngdome, that he wolde be auenged of all those countreys.

The ii. Chapter.

Holofernes is sente of Nabuchodonosor to subdue all the world, The preparacion and persute of Holofernes.



At the thyrtyeneth yere of kynge Nabuchodonosor, vpon the twelue day of the fyfte moneth, it was deuysed in the court of Nabuchodonosor the kynge of the Assyrians, that he wolde defende hym selfe. So he called vnto hym all the elders, all hys captaynes, and men of warre and shewed them hys secrete counsaile, & tolde them that hys purpose was, to brynge the hole earth vnder hys domynyon. Nowe when they were all contente wyth this sayinge Nabuchodonosor the kynge called Holofernes, the chiefe captayne of hys warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the Weste, and specially agaynst those that haue dyspyssed my commaundemente. Thou shalt spare no realme, all stronge ctytes shalt thou brynge in subsecyon vnto me.

Then Holofernes called together all the captaynes, and rulers of all the power in Assyria, and mustred the souldyers vnto the hooft (lyke as the kynge commaunded hym) namely an hundred and twente thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke. All hys ordynance sente he afore wyth an innumerable multitude of camels so that the hooft was well prouyded for wyth oren, and small cattell, and that wythout number. He caused corne to be prepared oute of all Syria for hys hooft. Muche golde and syluer also toke he oute of the kynges house. So he toke hys iourney, he and all hys host with charettes, horsemen, & archers, of whome there were so many, that they couered the grounde of the lande, lyke the grethoppers.

And when he was gone past the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the lefte syde of Celycia and so he wente vp into all their castels, and wanne euery stronge holde. As for the welthe ctyte of Melodius, he brake it downe, and spoyled all the chyldren of Charis, & the Ismaelytes, whiche laye towarde the wilderness, and vpon the South syde of the lande of Chelon he wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the hyghe ctytes that were there, from the brooke of Danbre tyl a man coure to the see: and he toke the borders in from Celycia, vnto the coastes of Iaphet towarde the South he carped awaye all the Madpantes, and spoyled all theyr goodes, and whosoever wythstode hym he slewe them wyth the swearde.

After this he wet downe in to þ felde of Damascus in the tyme of haruest, and brente vp all the corne and all the trees, and caused the vynes to

Ecc liii be cut



And therefore my chyldren, heare your father: serue the Lorde in the truth, seke after hym well, and do the thyng that pleaseth hym. Commaunde your chyldren that they do right geue almes. be myndeful of God, and euer to be thanckefull vnto hym in truth, & wyth al theyr power: Heare me now therefore my chyldren, and abyde not heare: but in what daye soeuer ye haue buryed your mother besyd me, get you from hence. For I feare that the wyckednesse of it shall brynge it to destruction and ende.

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## The booke of Iudith.

The fyfte Chapter.

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Holofernes is sente of Nabuchodonosor to subdue all the world, The preparation and persute of Holofernes.

In the thyrtyeneth yere of kynge Nabuchodonosor, vpon the twelue day of the fyfte moneth, it was deuysed in the court of Nabuchodonosor the kynge of the Assyrians, that he wolde defende hym selfe. So he called vnto hym all the elders, all hys captaynes, and men of warre and shewed them hys secrete counsaile, & tolde them that hys purpose was, to brynge the hole earth vnder hys domynyon. Nowe when they were all contente wyth this sayinge Nabuchodonosor the kynge called Holofernes, the chiefe captayne of hys warres, and sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the Weste, and specially agaynst those that haue dyspyssed my commaundemente. Thou shalt spare no realme, all stronge ctytes shalt thou brynge in subsecyon vnto me.

Then Holofernes called together all the captaynes, and rulers of all the power in Assyria, and mustred the souldyers vnto the hoooste (lyke as the kynge commaunded hym) namely an hundred and twente thousande fighting men vpon foote, and twelue thousande archers vpon horsebacke. All hys ordynaunce sente he afore wyth an innumerable multitude of camels so that the hoooste was well prouyded for wyth oren, and small cattell, and that wythout number. He caused corne to be prepared oute of all Syria for hys hoooste. Muche golde and syluer also toke he oute of the kynges house. So he toke hys iourney, he and all hys host with charettes, horsemen, & archers, of whome there were so many, that they couered the grounde of the lande, lyke the greschepers.

And when he was gone paste the borders of the Assyrians, he came towarde the great mountaynes of Ange, whiche lye vpon the lefte syde of Celycia and so he wente vp into al their castels, and wanne euery stronge holde. As for the welthe ctyte of Melosus, he brake it downe, and spoyled all the chyldren of Charis, & the Ismaelytes, whiche laye towarde the wilderness, and vpon the South syde of the lande of Chelon. He wente ouer Euphrates also, and came into Mesopotamia, and brake downe all the hyghe ctytes that were there, from the brooke of Danbre tyl a man come to the see: and he toke the borders in from Celycia, vnto the coastes of Iaphet towarde the South. He carped awaye all the Madpantes, and spoyled all theyr goodes, and whosoever wythstode hym he slewe them wyth the swearde.

After this he wet downe in to þ felde of Damascus in the tyme of haruest, and brente vp all the corne and all the trees, and caused the vynes to be cut.



be cut downe And the feare of hym fell vpon al  
them that dwelt vpon the earth.

## The.iii. Chapter.

*¶* Kyngea become willingly subiecte to Holofernes.  
*¶* The prayre and crueltie of hym.

3



**A**nd the kyngea and prynces of all cy-  
tyes and landes sente theyr Emba-  
sadours namelpe they of Syria, &  
Mesopotamia, Syria, Soball ad  
Libea, and Cecilia, whych came to  
Holofernes, and sayde Let thy wrath cease to-  
warde vs It is better for vs to serue the greate  
kynge Nabuchodonosor wyth our lyues, and  
to be subiecte vnto the, then that we shulde dye  
& be slayne: and receaue greate hurte. All our  
cytyes and possessyons, al mountaynes and hyl-  
les, felde, great and small catell, shepe, goates  
horses, and camels, all our goodes, and house-  
holdes, be in thy power, vnder thy subiection be  
it altogether We our selues also, & our chyl-  
dren wyl be thyne owne, come vnto vs a pcea-  
ble lord, and vse our seruycce at thy pleasure.

**T**hen came Holofernes, downe from the  
mountaynes wyth horsemen, and greate pow-  
er, and conquered all stronge defended cytyes &  
all that dwelte in the land and out of al cytyes  
he tooke stronge men, and soche as were mete  
for the warre to helpe hym. There came suche  
a feare also vpon those countries that y<sup>e</sup> iudwel-  
lers of all the cytyes, the prynces and rulers, ad  
the people together wente forth to mete hym as  
he came, & receaued hym honourably wyth gar-  
landes & torches, w<sup>th</sup> daunces, tabrettes & pypes.

**N**euerthelesse, though they dyd thys, yet  
myght they not swage hys rigorous stomacke:  
but he destroyed theyr cytyes, & hewed downe  
theyr woodes For Nabuchodonosor the kynge  
had commaunded hym that he shulde roote out  
all the goddes of the land. to the intente that he  
onlye myght be called and taken for the god of  
synayons which Holofernes wyth hys power  
broughte vnder hym. So went he thorowe Sy-  
ria, Soball, and thorowe all Appania, and al  
Mesopotamia, and came to the Iouneans, in  
the lande of Gabaa, and Septopolpe, and toke  
theyr cytyes and remayned there thyrtye dayes  
wherein he caused all the hole multitude of hys  
hooste to be gathered together.

## The.iiii. Chapter.

*¶* Israel receiveth helpe of God, agaynst Holofernes.  
*¶* They faste and praye.

3



**A**nd when the chyl dren of Israel y<sup>e</sup> dwell  
in Jewry herd thys, they were sore  
afrayde of hym. There came suche  
tremblynge also & feare vpon them  
that thy sorowed he shulde do vn-  
to the cytye of Jerusalem, and the temple of the  
Lorde, as he had done to other cytyes and theyr  
temples So they sent into all Samaria round  
aboute vnto Jericho, toke in and occupped all  
the toppes of the mountaynes, and made faste  
the townes wyth walles, and prepared corne,  
for them agaynst the battayle.

Eliahym also the preaste, wrote vnto all  
them that dwelte towarde Edrelon whych ly-  
eth ouer agaynst the great felde by Dotbaum

and vnto all those by whome men myght haue  
passage vnto them, that they shulde take in the  
wayes of y<sup>e</sup> mountaynes, wher by there myght  
be any waye and passage to Jerusalem, ad that  
they shulde holde dyligent watche where anye  
strayte was betwixt the mountaynes. And the  
chyl dren of Israel dyd as Eliahym the preaste  
of the Lorde had commaunded them. And al the  
people cryed earnestly, and humbled theyr son-  
les wyth fastynge and prayers, they and theyr  
wyues. The preastes put on heere clothes, and  
layde the yonge babes before the temple of the  
Lorde, and couered the aulter of the Lorde wyth  
an heere cloth And wyth one accorde they cry-  
ed vnto the Lorde God of Israel, that theyr chyl-  
dren shulde not be geuen into a praye, and their  
wyues into a spoyle, that theyr cytyes shulde  
not be layed waste, and that theyr Sanctuarie  
shulde not be vnhallowed, and so they to be a  
shame and rebuke vnto the heathen.

Then Eliahym the hie preast of the Lorde  
wente rounde aboute al Israel and spake vnto  
the saying Be ye sure, that the Lorde wyl beare  
pouce petceyons, yf ye contynue stedfaste in fa-  
stynge and prayers in the syghte of the Lorde  
Remember Moses the seruaunte of the Lorde,  
whych overthrew the Amalechites (that tru-  
sted in theyr myghte and power, in theyr hooste  
in theyr shylde, in theyr charrettes and horseme-  
n not wyth weapons, but wyth holy prayers.  
Euen so shall all the enemyes of Israel be, yf ye  
contynue in thys worcke that ye haue begon-  
ne So vpon thys exhortacyon, they contynued in  
prayer before the Lorde: In so much that they  
whych offered beante sacryfices vnto the Lorde  
offred the offerynge vnto the Lorde, beynge a-  
rayed in heere clothes, & had albes vpon theyr  
heades. And they al besoughte God from theyr  
holc herte, yf he wolde viset hys people of Israel

## The.v. Chapter.

*¶* Holofernes is discontente wyth the Jherusachians  
whych Holofernes the merula of God haue vnto the  
Jherusachians the which thynge the rulers vnder Holofernes  
were very angry wyth hym.



**A**nd worde came to Holofernes the  
pryncer of the warre of the Assyngs  
that the chyl dren of Israel prepared  
them selues to make resystaunce, &  
showe they had stopped the wayes  
betwixt the mountaynes. Then was he excea-  
dyng wroth, and called all the prynces of Mo-  
ab, and the captaynes of Ammon, and sayde vn-  
to them: Tell me, what people is thys, that ke-  
peth in the mountaynes Or what maner of cy-  
tyes are they? What is theyr power? Or what  
maner of hooste haue they? Who is theyr cap-  
tayne? And why do they dyspse vs (more then  
all those that dwell in the Gasse) and come not  
forth to meete vs, that they myghte receaue vs  
wyth peace: Then Achior the captaine of al the  
Ammonytes answered, and sayde: Syr, yf ye  
please the to heare, I wyl tel the truth before y<sup>e</sup>  
confering thys people y<sup>e</sup> dwell in the mountay-  
nes, and there shall no ye go out of my mouth.

Thys people is of the generacyō of y<sup>e</sup> Chal-  
dees, they dwell first in Mesopotamia, for they  
wolde

3



Gene. xvi. c  
Gen. xvi. c  
1. Job. xii. f  
Dan. ix. a.

wolde not folowe the goddes of theyr fathers & were in the lande of the Caldees, and so for soke they the custome of theyr fore fathers, whiche had manye goddes and worshipped one God, that made heauen & earth whiche also commaunded them that they shulde goo from thence, and dwell at Harā. Nowe, when ther came a dearth into the hole land, they wente downe to Egypt and there they dwelte \* four hundred yeres, in the which they multiplied greatly, that their hooste myghte not be nombred. And when the kynge of Egypte oppressed them, and subdued them in buydyng of hys ctytes wpth making of clape and bycke, they cryed vnto God theyr Lorde, whiche punished the hole lande of Egypte wpth dyuers plages.

Nowe when the kynge of Egypte let them go theyr waye, and the plage ceased, and then folowed after them, to take them ad to byngne them agayne into hys seruyce, while they were syngge away, the God of heauen opened the see so that the waters stode faste vpon bothe the sydes as a wall, and these wente thorowe the bottom of the see drye shod. In the whiche place when an innumerable people of the Egyptians, folowed vpo them, they were so ouerwhelmed wpth the waters that there remayned not one to tell them that came after, howe it happened. So when thys people was passed thorowe the red see, they came into the wilderness of mount Synay, where neuer man myghte dwell afore, and where the sonne of man neuer rested. There were the bytter waters made swete for them, that they myghte drynke, and fortie yeres had they meat from heauen. After soeuer they went (wpythout bowe and arrowe, wpythout buckler or swerde) theyr God foughte for them, & caused them to haue the vyctory. Yea, no man was hable to hurte thys people, excepte it were, that they departed vnfaithfully from the worshyping of the Lord their God. But as oft as they worshipped anye other besyde theyr God, he gaue them ouer to be speyled, to be slayne, and to be put to confusyon. Neuerthelesse as oft as they were sorpe for theyr departynge from the worshyp of theyr God, the same God of heauen gaue them power and strengthe to wythstande theyr enemies.

Moreover, they slue the kyng of the Cananites, Jebusytes, Pherezites, Bethrites, Curytes, and Amorites, & all the myghtie in Iherosolome and toke theyr landes and ctytes in possession: and so longe as they synned not in the syghte of theyr God, it wente well wpyth them, for theyr God hateth vnyghteousnesse. For in tymes past when they wente oute of the waye which God had geuen them, that they shulde walke in it, they were destroyed in diuers battayles of many nacjons and many of them were carryed awaye prysoners vnto a strange countrey. But nowe lately they haue turned them selues, agayne vnto the Lorde theyr God, & are come together agayne out of the countreies wher they were scatered abroad: and thus haue they conquered these mountaynes, and dwell therein &

as for Ierusalem wher the Sanctuary is, they haue it agayne in possession.

And therefore my Lorde, make dyligent inquiry, yf thys people haue done wykednesse in the syghte of theyr God, then let vs goo vp agaynst them, for doubtlesse theyr God shal deliuer them into thy handes, & subdue them vnto thy power: But yf thys people haue not displeased theyr God, we shal not be hable to wythstande them, for theyr God shal defende them: and so shal we be a shame to all the worlde.

Nowe when Achior had spoken oute these wordes, all the grete men of Holofernes were wroth, and thought to slaye hym, and saide one to a nother: What is he tvis that dare say, that the chyldren of Israell are hable to wythstande Nabuchodonosor the kynge, & his hoost: where as they are an vnweapened people, wpythoute strengthe, or vnderstandynge of the feates of warre: That Achior therfore may knowe that he hath dysceined vs, we wpyll go vp to the mountaynes: when the myghty men of them are taken, he also shalbe styckte wpyth the swerd, that all people maye knowe, that Nabuchodonosor is the god of the earth, and that there is none other wpythoute hym.

### The vi Chapter.

Achior is committed into the handes of the Jewes by Holofernes. He is tryed to a tree but is rescued by Judith. He is brought to the people. Achior is comforted by the Jewes.

**W**hen they had leste of speakynge Holofernes toke sore indignacion, and sayde vnto Achior: For so much as thou hast prophesied vnto vs sayynge that the people of Israell shal be defended of theyr God, I wpyll quere the, that there is no God but Nabuchodonosor. Yea, when we slaye them all as one man, thou also shalt perishe wpyth them thorowe the swerde of the Assyrans, & all Israell shalbe destroyed wpyth the, and then thou shalt fele, that Nabuchodonosor is the lord of the whole earth. The swerd of my knyghthode go thorowe thy sydes, and thou shalt fall downe styckte amonge the wounded of Israell, & shalt not come to thy selfe agayne but be utterly destroyed wpyth them. But yf thou thynkest thy prophecy to be trewe, why doste thou then change thy coloure wher arte thou asrayde? Thynkest thou that my wordes are not able to be perfourmed: But yf thou mayst knowe that thou shalt fele these thynges wpyth them, behold, from thys houre forth wpyll I sende the to vnder people, & when the punishment of my swerde, whiche they haue worthily deserved, falleth vpo them, thou mayest be punished wpyth them.

So Holofernes commaunded hys seruantes to take Achior, & carpe hym to Bethulya, & to deliuer hym into the handes of the chyldren of Israell. Then Holofernes seruantes toke hym, and wente thorowe the playne felde. But when they drew nigh vnto the mountaynes, the synge casters came out agaynst them. Neuerthelesse, they gat them awaye by the syde of the mountayne, and bounde Achior hande and foote to a tree, and so left hym bounde wpyth wpyth  
Ecc. vi. thes,



thes, and turned agayne vnto thei lord.

Nowe when Achior stode in the myddest of the Sennatours, & before them all, he tolde them, what aunswere he gaue Holofernes to þe thing that he asked hym and howe Holofernes people wolde haue slayne hym for so sayinge & howe Holofernes hym selfe was wrothe, & commaunded hym for the same cause to be deliuered vnto the Israelites. that when he overcame the chyldren of Israel, he myghte commaunde Achior also to be put to deathe wyth dyuers tormentes, because he sayde the God of heauen is thei defender. And when Achior had playnely tolde oute all these thynges, all the people fell downe vpon thei faces, prayyng the Lord, and poured oute thei prayes together vnto the Lord, wyth a generall complaynte, and weappnge, and sayde: O Lord God of heauen and of earth, beholde thei pryde: & looke vpon oure lowlynesse, & consyder howe it standeth wth thy saintes, & make it to be knowne, þe thou for sakest not those, whych holde them faste by the and howe that thou byngest them lowe þe presume of them selues, & make thei boist in thei owne strength. So when the weppnge & prayer of the people whiche they had made the hole daye longe, was ended, they comforted Achior sayinge: The God of oure fathers, whose power and strength thou haste prayled, shall sorwarde the, that thou shalte rather se thei destruction. When the Lord oure God then shal geue his seruantes this lyberte: God be also wyth the amonge vs: so that yf it please the, thou wyth all thyne mayest dwell wyth vs.

Nowe when Olias had ended the counsayle he toke hym into his house, and made a great supper, called the elders to it: & so they refreshed them selues after the fastyng. And afterwarde was al the people called together whiche made thei prayers al the nyght longe in þe congregacion, and besoughte the God of Israel for helpe

## The vii. Chapter.

¶ Bethulia is beleged of Holofernes. The people requyret helpe of God. Achior of Bethulia wolde geue ouer the cite for want of water. The prayer of þe people to cease a lamtaris.

¶ He nexte day Holofernes commaunded his host to go vp agaynst Bethulia. There was an. C. and. xx. Byghtyngemen on foote & xii. horse men, besyde the preparyng of them þe were wonne: & came to them on euery syde out of the countreyes & ctytes which he had taken. All these prepared them selues vnto the battayle agaynst the Israelites, and came on by þe hyls, vnto the toppe þe loketh ouer agaynst Bethulim, from þe place which is called Bel

ma, vnto Chelmon þe lyeth towarde Edozelon.

Nowe, when the chyldren of Israel sawe so great a myltitude of the Asserians, they fell downe flat vpon the ground, strowed ashes vpon thei heades, & prayed wyth one accorde, þe the God of Israel wolde shewe his merce vpon his people. And so they toke thei weapens ad sat betwene the mountaynes in the narowe place, & kepte the waye, daye and nyght. But whyle Holofernes was going about, he founde the water spryng, whych from the South syde was conueyed into the ctyte by a condyte: this commaunded he to directe an other waye, and to cut thei codyte in sonder. There were welles also not far from þe walles, whych they used secretlye, moze for pleasure then for necessitye.

Then wente the Amorytes, and the Moabites vnto Holofernes, & sayde: The chyldren of Israel truste nether in speare nor arrowe, but haue taken in, and kepte the mountaynes & hylles. That thou mayst overcome them, therfore wythout the stryckyng of any battaile, let men to kepe the welles, þe they drawe no water oute of them so shalte thou destroye them wythoute swarde, or at the leest they shal be so feble, that they must be sayne to geue ouer the cite, which they thinke not hable to be wonne: for so much as it lyeth in the mountaynes. These wordes pleased Holofernes well and al his men of war & he set an hundredth at euery well rounde about

And when this watch had endured twentye dayes, the cysterns and al þe had water, sayled them þe dwelte in the ctyte of Bethulia, so þe in the hole ctyte they had not dryncke ynoughe for one daye for the people had water geuen the daylye in a measure. Then came the men and women, yonge persones, & chyldren al vnto Olias, & sayde all wyth one voyce: God be indge betwixt vs and the, for thou hast delte euell wth vs. thou woldest not speake peceably wyth the kynge of þe Asserians, therfore hath God solde vs in thei handes, & there is no man to helpe vs where as we are broughte downe before thei eyes in this ste and greate destruction. Therfore gather nowe tegether all the people þe be in the ctyte, þe we maye all yelde oure selues wyllyngely vnto the people of Holofernes, for better it is that we be captiue and prayse the Lord wyth oure lyues, then to be slayne and perishe, and to be laughed to scoone ad shamed of euery man, when we se oure wyues & chyldren dye before oure eyes. We take heauen and earth this day to recorde: & the God of our fathers (which punyssheth vs accordyng to the descripyng of oure synnes) and geue you warnyng, that ye geue vp the ctyte nowe into the power of Holofernes hoste, that oure ende maye be shorte wth the swarde, which shall endure longe, for want of water and for this ste.

When they had spokē out these wordes, there was a great weppng & howlyng in the whole congregacion, and that of euery man: and they cryed an whole houre longe vnto god with one voyce, sayng we haue sinned wth our fathers



we haue done amysse, we haue delte wyckedly. Thou þ arte gracypus, haue merce vpon vs, punyshe our vnrpghtousnesse, wpyth thyne owne scourge and geue not those ouer þ knowlege the vnto a people wpych knowe þ not, lest they scape amonge the heathen: where is they? God.

And when they were so werpe wpyth thys cryng and wepyng, that they helde they? toges, Olias, stode vp wpyth watry eyes, & sayde Take good hertes vnto you, (deare brethern) and be of good cheare, & let vs wayt yet these fyue dayes for merce of the Lorde paradventure he shall put awaye hys indygnacyon, and geue gloze vnto hys name. But yf he helpe vs not when these fyue dayes are paste, we shall do as ye haue sayde.

### The viii. Chapter.

**O**f the vertuous woman Iudith wherby reposed the  
mercyentes because they tempted the Lorde. She also mo-  
ueth them to encourage and helpe the people, and sheweth  
her counsell agaynst the enemyes of the Jewes.

**I**t happened when these wordes came to the eares of Iudith a wyddowe, whych was the daughter of Merari, the sonne of Idor, the sonne of Joseph, the sonne of Asya, the sonne of Elay, the sonne of Jammoz, the sonne of Jedcon, þ sonne of Raphaim, þ sonne of Achitob, þ sonne of Delchis, þ sonne of Ead, the sonne of Nathanias, þ sonne of Salathiel, the sonne of Simco, the sonne of Ruben. And her husband was called Manasses, whych dyed in the dayes of þ barly hartest. For whyle he was byndyng the shewes together in the felde the heate came vpon hys heade, and he dyed at Bethulsa, hys cytyte, & there was he buried besyde hys fathers.

Nowe was Iudith hys desolate wyddowe thie peares and spere monethes. And in the hyer partes of her house, she made her selfe a preue chamber, where she dwelte, beyng closed in w her maydens. She ware a smocke of beate and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe mones: and the solempne dayes that the people of Israel kepte. She was a very fayre & bewtyful person. Her husband also had lefte her greate ryches, a plentous housholde, greate vnmoneable posselions and many catel. Thys Iudith was a woman of a very good reporte wpyth euery one, for she feared the Lorde greatlye, and there was no bodie that spake an euell worde of her.

When thys Iudith hearde, howe Olyas, had promysed the people, þ after the fyfte daye he wolde geue vp the cytie vnto the Asserians, she sente for the elders Chamby, and Chariny, & when they came to her, she sayde what thynge is thys, wherein Olyas hath consented, that yf God helpe not wpythin fyue dayes, he wyll geue ouer the cytyte to the Asserians: What are ye þ ye tempt the Lorde? This deuyse optayneth no mercy of God, but prouoketh hym to wrath & dispicature. Wyl ye let the merce of the Lorde a tyme, & appoynte hym a daye after your wyl?

Reuert ye lesse, for so muche as the Lorde is pacyente, let vs rather repente, pouryng oute teares, and besechyng hym of grace. For God

threatareth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of men. And therfore let vs hertely fall downe before hym, & sette hym wpyth a make spete, and wpyth weapyng eyes say vnto the Lorde þ he deale wpyth vs accordyng to hys owne wyll and merce þ lyke as oure herte is nowe vaxed, and broughte lowe thorowe the pyde of them, it maye be so comforted thorowe hys grace in so muche as we folowe not the synnes of oure fathers, wherhe forsake they? God, and worshipped other goddes for the whych synne they perished with the swerde, were speyled and broughte to shame, of all they? enemyes. As for vs we knowe none other God but onelye hym, for whose comforte let vs tary wpyth mekenesse. He shall requyre and make inqysyryon for oure bloude, from þ veracions of oure enemyes þe shall byng downe all the heathen, that ryse & payagayle vs, & put them to bythoune, euen þ Lorde our God.

Therfore deare brethern, sayng ye are the honourable and elders in the people of God, vnto whom all the people haue respect, and vpon whome the lyfe of the people standeth, lyfte vp they? hertes wpyth poure exhortacyon that they maye call to remembraunce, howe oure fathers also in tymes past were tempted, & they myghte be proued, yf they worshipped they? God a ryghte. They oughte to remembre, howe oure father Abraham beyng tempted, and tryed thorowe manye tribulacions, was founde a loue and frende of God. So was Isahac, so was Jacob so was Moses, & al they that pleased God beyng tryed thorowe manye troubles, were founde steadfaste in fayth. Agayne, they that receaued not they? temptacions wpyth the feare of God but put them selues forth wpyth vnpacyence and murmurage agaynst God, perished of the destroyer, & were slayne of serpentes. And therfore shulde not we undertake to be auenged for the thynge þ is done vnto vs, but consider, that al these punysmentes are farre lesse then oure synnes and mysdedes. Welayng also that thys correccyon cometh vnto vs as to the seruantes of God for amendemente, and not for cure destruction.

Then sayde Olyas, and the elders vnto Iudith. All that thou spakest, is true, and noman can reue thy wordes. Pray þ for vs nowe therefore vnto God, for thou arte an holy woman, & fearest God. And Iudith sayde vnto them. See ye knowe þ my wordes are of God, the proue my counsell and deuyse, yf ye be of God: & be sech God he wyll bring my counsell to good end.

Thus haue I deuysed: Ye shall stande this nyght before the porte, and I wyll goo forth wpyth Abram my mayden. Praye ye therefore vnto God that he wyll graciously remember hys people of Israel wher in fyue dayes, as ye haue sayde. As for the thynge that I go in hande wpyth all aske ye no questyons of yt, tyll I open it vnto you my selfe. Dope not, yngelless but praye vnto the Lorde poure God for me. Then Olyas, the Prynce of the people of Iuda, sayd vnto her. Goo thy waye in peace, the Lorde be with the, that



The booke

that we maye be auenged of our enemyes. And  
so they wente frome her agayne.

Chr. ix. Chapter.

of the power of Truth for the hypocrite.

**W**he when they were gone they  
waue, Iudith wente into her clo-  
set, put on an hearie smocke, straw-  
ed ashes vpon her heade, fel downe  
before the Lorde, & cryed vnto him  
saying. O Lord God of my father

\* Simeon, whiche gaue the hym a swearde for a  
defence agaynst the enemyes that vsed vyolen  
ce and wylfulnesse, and that rauyned the vyrg  
yne and put her to dyshoneste. Thou that ga  
uest theyr wyues into a praye, and theyr daugh  
ters into captiuyte, and all theyr praye for a  
spyle vnto thy seruauntes, whyche bare a cyle  
vnto the helpe me wyddowe, O Lord my God  
I beseeche the. For thou hast done all thynges  
from the begynnyng and loke what thou hast  
taken in hande & deuysed, it came euer to passe.  
For all thy wayes are prepared, & thy iudgeme  
tes are done in thy euyl lastyng & reknowlege.  
O loke nowe vpon the armyes of the Assyrys  
lyke as it was thy pleasure sometime to loke v  
pon the booste of the Egypcyans, when they be  
punge weapened persecuted thy seruauntes, and  
put theyr truste in theyr charrettes, horsemen, &  
in the myltitude of theyr men of warre. But  
thou lokest vpon theyr boost, casting a thyke  
darkenesse before them: & when they came in  
to the depe, the waters overwhelmed them.

**E**uen so Lorde let it go wpth these, & truste  
in the power & multitude of thep: men of warre  
in thep: charettes, arrows, and speares, & knowe  
not y thou onliue arte oure God, whypche de-  
stroyest warres from the begynnynge, & that y  
arte the Lorde. Olyste by thyne arme nowe, ly-  
ke as euer from the begynnynge, & in thy pow-  
er bynge thep: power to naughte: cause thep:  
myghte to fail in thy wrath. They make thep:  
boost, that they wyll ynhalowe and defyle thy  
Sanctuarpe, & to wast the tabernacle of thy na-  
me, & to caste downe the hozne of thyne alter,  
wth thep: swearde. Bynge to passe (O Lorde  
that the pryde of the enemye be cutte downe  
wth hys owne swearde, that he map be taken  
wth the snares of hys eyes in me, & that thou  
mapeste smyte hym wth the lppes of my loue  
& geue me a stedfast mynde, & I maye dyspyse  
hym & hys strength, & that I maye destroy hym


Thys shall bringe thy name an everlast-  
tyng remembraunce. of the hande of a woman  
ouer throwe hym. For thy power (O Lorde)  
standeth not in the power of men, neyther haste  
thou anye pleasure in the strengthe of horses.  
There was neuer proude parson that pleased  
the, but in the prayer of the humble and meeke,  
hathe thy pleasure bene euermore.

¶ Thou God of the heauens, thou maker  
of the waters, and Lorde of all creatures, heare  
me poore woman, callunge vpon the, and put-  
tynge my traste in thy mercye. Remembre thy  
couenaunte. O Lorde, and mynister wordes in  
my mouth, & stablyshe thys deuyce in my herte

that thy house maye continue still in holynesse  
and that al the heathen maye knowe that thou  
arte God, and that there is none other but thou

## The .x. Chapter.

¶ Judith beareth her selfe to go to Holofernes, the chief  
spage that the chere gaue Judyth. Holofernes is in loue  
with Judyth.

 And when she had leste of cryinge vnto the lord, she rose vp from the place where she had lyue flat besoz the Lorde, and called her mayden, wente downe into her house, layde the hearpe cloth from her, put of the garmentes of her wyddowhode, washed her bodie, anoynted her selfe wpth precyous thinges, of swete saunoure, broyded & platted her heare, set an houle vpo her head & put on such apparel as belögeth vnto gladnesse, slippers vpon her feete, armetes, spanges, earpynges, spngerynges, and decked her selfe wpth all her beste arape.

The Lord gaue her also a specyall bewtye  
 & fauynesse ( for all thys decayng of her selfe,  
 was not done for anye voluptuousnesse, & plea-  
 sure of the fleshe, but of a ryghte dyscrecion and  
 vertue, therefore dyd the Lorde increase her beu-  
 tye, so that she was excedyng amiable, and  
 wel fauoured in all mens eyes. She gaue her  
 maybe also a bottell of wyne, a pot wyth oyle,  
 pottage, cake & cheese, & went her way

Nowe when she came to the porte of the cy-  
tye, she founde Olyas, and the elders of the cy-  
tye waytyng there. Whych when they sawe  
her they were astonysed & maruelled greatly at  
her bewtye. Nevertheless, they asked no questy-  
on at her, but let her go, sayinge: The God of  
oure fathers geue the hys grace, and wyth hys  
power performe all the deuice of thy heart, that  
Ierusalem maye receyue euer the, and that thy  
name maye be in the nombre of the holy and ry-  
ghteous. And all they that were there, sayde  
wyth one voyce: so be it, so be it. Iudith made  
her praye vnto the Lorde, and wente oute at  
the porte, she and her mayde.

And as she was goinge downe the moun-  
tayne. it happened that aboute the spyng of þ  
daye, the spyres of the Asserpany met wyth her,  
and tooke her, sayinge: whence comest thou?  
Or whether goest thou? She answered: I am  
a daughter of the hebrues, & am fled from them  
for I knowe that they shalbe geuen vnto you to  
be spoiled because they thought scozne to yelde  
them selues vnto you, that they myghte fynde  
mercy in youre syghte. Therefore, haue I deu-  
ised by my seife after thys maner. I wyll go be-  
fore the Prynce Holofernes, & tell hym all theyr  
secretes, and wyll shewe hym, he we he maye  
come by them and wynde them, so that not one  
man of hys hoste shall perishe.

And when these men had hearde her woordes, & consydered her fayre face they were astounded (for they wondred at her excellent beuty) & sayde vnto her. Thou haste saued thy lyfe by fyndynge out this deuyce, that thou wouldeste come downe to oure Lorde: & be thou sure, that when thou comest vnto hym, he shall intreate the well, and thou shalt please hym at the hert  
So they



So they broughte her into Holofernes pauply on, and tolde hym of her. Nowe when he came in before hym, inmedyately he was overcome, and taken wpyth her bewte. Then sayd hys seruauntes: who wold dyspyse the people of the Jewes, that haue so fayre women? Shuld we not by reason fyghte agaynst them for these? So when Iudith sawe Holofernes, sytynge in a canapye, that was wroughte of purple, sylke, gold, Sinaragde, & precious stones, he looked faste vpon hym and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne at theyr lordes commaundemente.

The xi Chapter.

Holofernes requyred of Iudith the cause of her comynge, wherby he was gened hym a lutele inuolunt.



Then sayde Holofernes vnto her: Be of good chere, and feare not in thyne herte, for I neuer hurte man that wold serue Nabuchodonosor kyng. As for thy people, yf they had not dyspyssed me, I shulde not haue lyfte vp my speare agaynst the. But tell me nowe, what is the cause y thou art departed from them, & wherefore art thou come vnto vs.

And Iudith sayde vnto hym: Syr, vnderstande the wordes of thy handmayden, for yf thou wilt do after the wordes of thy handmayden, the Lorde shall bringe thy matter to a prosperous effecte. As truly as Nabuchodonosor a lorde of the lande lyueth, & as truly as hys power lyueth, which is in the to y punysshemente of all men that go wronge, all men shall not onely be subdued vnto hym the more the, but all y beastes also of the feld. For all the people spake of thy prudente actiuitie: and it hath euer bene reported, howe thou enlye art good and myghty in all hys kyngedome, and thy dyscrecyon is commended in all landes.

The charge is manifest also, that Achyoz spake, and it is wel known, what thou commaundest to do vnto hym. For this is playne and of a suretye, that our God is so wyathe wpyth vs (by the reason of oure synnes) that he hath thewed by hys prophetes vnto the people, howe y for theyr synnes he wylly deliuer them ouer vnto the enemye. And for so muche as the chyldren of Israel, knowe that they haue so dyspleased theyr God, they are sore afrayed of the.

They suffer great hunger also, & for want of water, they are dead nowe in a maner. More ouer, they are appoynted to slaye all theyr catel that they maye dyspycke the bloude of them, and are purposed to spende all the holy ornamente of theyr God (which he hath forbydden them to touch) for corne, wyne, and oyle. Seynge nowe that they do these thynges, it is a playne case, y they muste nedes be destroyed. Wherby when I thy handmayden perceaued, I fled from them and the Lorde hath sente me vnto the, to shewe the these thynges. For I thy handmayden worshipped God euen now here besyde the, and thy handmayden shall go forth, and I wylly make my prayer vnto God, & he shall tell me when he wylly reward them theyr synne then shall I co-

me and the we the and byng y thowowe the myd de. For Jerusalem, so that thou walte haue all y people of Israel, as the shepe wpythout a shepheard there shall not so muche as one dogge batte agaynst the, for these thynges are shewed me, by dyscrecyon of God & for so muche as God is displeased w the, he hath sente me to tel y the same.

These wordes pleased Holofernes and all his seruauntes, which merueled at the wisdom of her, & sayde one to another: there is not such a woman vpon earth, in bewtie & dyscrecyon of wordes. And Holofernes sayde vnto her: God hath doer well, that he hath sente the hether he fore thy people that thou mayest geue them in to oure handes. And for so muche as thy promysse is good, yf God performe it vnto me, he shall beny God also, and thou shalt be excellent & greate in the courte of Nabuchodonosor, & thy name shall be spoken of in all the lande.

The xii Chapter.

Holofernes commaunded that Iudith shoulde be well intreated. He desired to goe out in the nyghte season to praye, and wylly synne it. He was so sent vnto her, to moue her to come into Holofernes to a banquet, and she commaunded Holofernes to be done. Ken.



Then commaunded he her to goe in where hys treasure laye, & charged that she shoulde haue her dwellinge there, and appoynted what shoulde be geuen her from hys table. Iudith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as nowe lest I displease my God, but well eate of such as I haue broughte wpyth me. Then sayde Holofernes vnto her: Yf these thynges y thou hast brought wpyth the fayle, what shall we do vnto the? And Iudith sayde: As truly as thou lyuest my Lorde thy handmayden shall not spend all this, tyll God haue broughte to passe in my hande, the thynges y I haue deuiled.

So hys seruauntes broughte her vnto the tent, wher as he had appoynted. And as she was goynge in, she desired that she myghte haue leaue to go forth by nyghte, and before daye to her prayer and to make intercession vnto the Lorde. Then commaunded Holofernes hys chamberlaynes, that she shoulde goe out and in at her pleasure, to praye vnto God thowethre dayes.

And so in the nyghte season she wente forth into the valleye of Bethulya and washed her selfe in the well water. Then wente she vp and soughte the Lord God of Israel. That he wold prosper her waye for the dyspuraunce of hys people. And so she wente in, & remained cleane in her tente, tyll she toke her meate in the evening.

Upon the fourth daye it happened, that Holofernes made a supper vnto hys seruauntes, & sayde vnto Agao his chamberlayne: Go thou way, and counsell this Hebrewesse, that she may be wyllyng to consente to kepe company wpyth me. For it were ashamme vnto all the Assyrians that a woman shoulde so laughe a man to scorne y she were come from hym vnyndled wpythall.

Then wente Agao vnto Iudith, & sayde: Let not the good daughter be afrayed, to come vnto my Lord, that she may be honoured before hym, that



hym, that she mape eate and dryncke wine, and be merie wth hym. Unto whome Judith answered. Who am I, that I shulde save my Lordes name: whatsoeuer is good before hyss eyes, I shall do it: and looke what is hyss pleasure, that shall I thynke well done, as longe as I lyue.

So she stode vp, and deckte her selfe wth her apparell, and wente in, and stode before hym. And Holofernes herte was whole moued, so þe be bzente in desyre towarde her. And Holofernes sayde vnto her: dryncke now and lye downe, and be merie, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyl dryncke, for my mynde is merie to day, then euer it was in all my lyfe. And she toke, and dyd eate and drinke before hym, the thynges that her mayden had prepared for her. And Holofernes was merie wth her, and dranke more wyne, then euer he dyd af ore in all hyss lyfe.

## The xiiij. Chapter.

Holofernes slepeth for verye dronkennes, and Judith cutteth off his heade: and goryth therewith in her owne people of whom she is called wth. Or: I ben grete thanks vnto God for this deliuerance. Judith speaketh vnto Achyroz. Achyroz be meruayleth at her feate done to Holofernes.

**I**n the night whan yt was late, the night hyss seruantes made hast euery mā to hyss lodgynge. And Elagab shute the chamber doores, and wente hyss waye, for they were all ouerladen w wyne. So was Judith alone in the chamber.

As for Holofernes he laye vpon the bed all dronken, and of verie dronkennes fell a slepe.

Then commaunded Judith her mayden to stande wthoute before the dore, and to wapte. And Judith stode before the bed, makynge her prayer with teares, and moued her lippes secrete lyfe, and sayde. Strengthen me, O Lord God of Israel, and haue a respecte vnto the workes of my handes in this oure, that thou mapest set vp the ctyte of Ierusalem, like as thou hast promysed: O graunte that by the I maye perfourme the thyng, whiche I haue deuysed thowowe the beleue, that I haue in the.

**13** And when she had spoken this, she wente to the bedsteade, and lowsed the swerde that hanged vpon it, and drew it oute. Then toke she the holde of the heape lockes of hyss heade, and sayd strengthen me, O Lord God in this houre, and wth that she gaue hym two strokes vpon the necke, and smote off hyss head. Then toke she the canapye awaye, and rolled the deade bodye aspyde. Immedpatelye she got her forth, and deliuered the head of Holofernes vnto her mayden, and had her put it in her wallet.

And so these two wente forth together after theyr custome, as though they wolde praye, and so passed by the host, and came thowowe the valley vnto the porte of the ctyte. And Judith cryed a farre vnto the watchmen vpon the walles: Open the gates (sayde she) for God is wth vs, whiche hath the wedd hyss power vpon Israel. And when they hearde her voyce, they called the elders of the ctyte together. And toep came all to mete her: lytle and grete, yonge & olde, for they thoughte not that she shulde haue come

so lone. So they lyghted candels, and gathered about her euerychone, but she wente vp into an hye place, & caused sylence to be proclaymed.

Then euerye man nowe helde hyss tonge, & Judith sayde: O prayse the Lord our God, for he hath not dyspyled, nor forsaken them, that put theyr truste in hym, and in me his handmaiden he hath performed hyss mercy, whiche he promysed vnto þe house of Israel: yee, in my hād this same night hath he slaine þe enemy of his people.

And wth þe she toke forth the heade of Holofernes out of the wallet, & shewed it them sayinge: Beholde the heade of Holofernes the captaine of the Assiriās, & this is the canapye, wher in he laye in his dronkennesse: where the Lord our God hath slayne hym by þe hand of a womā.

But as trulpy as the Lord lyueth, hyss Angell hath kepte me goynge thether, remaynyng there, & commynge hether agayne from thence. And the Lord hath not suffered me hyss handemayden to be despyled, but wthoute any fylthynges of synne hath he broughte me agayne vnto you: and that wth grete vycrope, soo that I am escaped, and deliuered. O geue thanks vnto hym euerychone, for he is gracious and his mercy endureth for euer.

So they prayled the Lord all together, & gaue thankes vnto him. And to her they sayde. The Lord hath blessed the in his power, for thowowe the he hath brought oure enemyes to nought. And Alsas the chiefe ruler of þe people of Israel, sayde vnto her: Blessed art thou of the Lord, the hye God, aboue all women vpon earth.

Blessed be the Lord, the maker of heauen & earth, whiche hath gydded the a ryghte to wounde and smyte of the heade of the captaine of oure enemyes. For this day he hath made thy name so honourable, that thy prayse shall neuer come oute of the mouthe of men, whiche shall alwaye remember the power of the Lord. Sepnge thou haste not spared thyne owe selfe, but put the in scoperdye consyderynge the anguysh and trouble of thy people, and so haste helped theyr fall before God oure Lord. And all the people sayd: Amen, Amen.

Achyroz also was called, and he came. Then sayde Judith vnto hym. The God of Israel vnto whome thou gaueste wytnes, that he wolde be aduenged of hyss enemyes, euen he hath this nyght thowowe my hande smytten of the head of all the vnsapthfull. And that thou mapest see that it is so, beholde, this is the heade of Holofernes, whiche in hyss presumptuous pryde, dyspyled the God of the people of Israel, & threatened the wth destruction, sayinge: when the people of Israel is taken, I shall cause the also to be spyckte wth the swerde. When Achyroz sawe Holofernes heade, he fell downe vpon his face to the grounde for verie anguysh and feare, so that he souned wth hall.

But after that he was come agayne to hym selfe, he fell downe before her, and prayled her, sayinge: Blessed arte þe of thy God, in al the tabernacles of Jacob: for all the people þe heare of thy name, shall praise þe god of Israel, because of þe



## The xliii Chapter.

The countrey of Iudith. And howe a heathen man turneth to God. The Assyrians are escaped of the Hebrews.

**I**udith sayde vnto all the people: brethren, heare me. Streke vp thyss heade vpon oure walles, and when the sunne ariseth, take euery man hys weapon, and fall out vpon olentye: not as though ye wolde go to synne them, but to runne vpon them wth vpolence. When the spyres in the tentes se this, they shall of necessitie be compelled to flye back ward, & to rase vp theyr captaynes to the battayle. So when theyr captaynes come into Holofernes pauplion, & fynde the dead body wrapped in the bloude, fearfulnesse shall fall vpon them, & when ye perceaue y they flye, folow them wthout al care, for God shall deliuer them vnto you to be destroyed.

Then Achyoz seing y power of God, which he had shewed vnto the people of Israel, fell of from hys heathenrye belefe, and put hys trust in God, and let hym selfe be circumcysed, and so was he nombred amonge the people of Israel, he and all hys posterite vnto thys daye.

**N**owe as soone as it was daye, they stichte vpon Holofernes heade vpon the walles and euery man took hys weapen, and so they wente oute wth an horrible crye. When the spyres sawe that, they ranne vnto Holofernes tente. And they that were wthyn the tente, came before hys chamber, and made a greate rushynge to wake hym vp, because they thought wth y howse to haue raysed hym. For there durste not one of the Assyrians knocke, go in, or open.

But when the captaynes and princes and all the chiefe in the kyngdome of the Assyrians booke came together, they sayde vnto the chamberlaynes: Go poure wake in, and wake hym vp for the myse are crepte oute of theyr hoyses, and dare prouoke vs vnto battayle.

**T**he went Magao into his chamber, stode before the bed, & clapped wth hys handes, for he thought he had bene sleppynge wth Iudith.

But when he had hearkened perfectly wth hys eares, and coude perceaue no stryngge he wente nigher to the bedde, and lyfte it vp and then sawe he the deade bodye of Holofernes lyynge there without a head, welterd in his bloud vpon the earth. Then cryed he wth lowde voyce, & wth weppynge rente hys clothes, & wente into Iudiths tente, and founde her not. And so he lepte oute vnto the people & sayde: one womā of the Jewes, hath broughte all Nabuchodonosors people vnto hym. For loo, Holofernes lyeth vpon the ground: and hath no heade.

When the chiefe of the Assyrians booke heard, they rente theyr clothes, and there fell an intollerable feare and trembling vpon them, so y theyr myndes were sore afrayde. And there was an exceadynge great crye in the whole host.

## The xlv Chapter.

The stryngge of the Assyrians. The pursute of Israel after them. Israel becommeth ryche by the spoyle of the Assyrians. Iudith is prayd of Joachim: and of the people.

**N**owe when all the hooste heard that Holofernes was headed, theyr mynde & coucel fel from them, and suche a feare came

vpon them that they undertoke to defend them selues by flyng away. one spake not to another but haged downe theyr heades, lest al behynd them and made haste to escape from the Hebrewes for they hearde, that they were hastynge to come after wth theyr weapens, and so they fled by the wayes of the felde, and hozowe all the foote pathes of the dales.

And when the chyldren of Israel sawe that they fled, they folowed vpon them, and wente downe wth trompetes blowynge, and makinge a greate crye after them. As for the Assyrians, they had no order, and kepte not them selues togetther, but fled theyr waye. Next belasse, the chyldren of Israel fell vpon them wth one compaigne and order, & dyscomfited as many as they myghte get. And Elias sent messengers vnto all the cytyes & countreys of Israel.

**S**o all the regyons & euery cytie sent oute theyr best men after them in harness, & smot the wth the swearde, tyll they came to the vtmost parte of theyr borders. And the other y were in Bethulia came into the tentes of the Assyrians, & toke al, that they whych fled had leste behynd them, & so they founde great good. And they y came agayne to Bethulia from the battayle, tooke w them suche thynges as had bene theyrs there was no nombre of the catell, and of the coyle Jewelles, so that from the lowest vnto the hygheste, they were all made ryche of the spoyle of them. And Joachym the hygh prelatte of Jerusalem, came to Bethulia wth al y elders that they myghte se Iudith.

**N**owe when she came out vnto them, they beganne all to prayse her wth one voyce, sayynge y worthynesse of the cytye of Jerusalem, y tope of Israel, y honoure of oure people, y haste done maly, & thy vertue is coforted, because thou hast loned cleynnesse & chastyte, & hast knowen no mā but thyn owne husband. Therefore hath y hand of y Lord comforted the, & blessed shalt y be for euer. And all people sayde so be it, so be it.

In thys tyme dayes coude the people of Israel scarce gather vp the spoyle of the Assyrians. But all that belonged vnto Holofernes, & had ben hys specially (whether it were of gold, of silver, precyous stones, clothynge, and all ornaments) they gaue it vnto Iudith. And all the people reioysed, bothe women, maydens, & younge people wth pypes and hearpes.

## The xvi Chapter.

The songe of Iudith for the victory. After the victorye obtained: the people cometh to Jerusalem: to worshyppe and praise God.



**W**hen songe Iudith thys songe vnto the Lorde: Begynne vnto the Lorde vpon y taborettes, syng vnto the Lorde vpon the cymbales, & syng vnto hym a newe songe of thankesgeyunge, be loyefull & call vpon hys name. It is the Lord y destroyed warres euen the Lord is his name. Which hath pytched his tentes in the myddest of his people, y he myght deliuer vs from the hande of al oure enemyes. Assur came out of the mountaynes of y noyth in the myltitud of his strength. his people stopped



ple stopped the water brokes, and they: horses covered f walles. he purposed to haue brent vp my lade, & slaye my ponge men w the swearde.

he wolde haue carped awaye my children & byrgens into captiuitie, but the Almighty Lorde byndred hym, & delyuered hym into the handes of a woman, whiche brought hym to cōfelyon. For they: myghte was not destroyed of the ponge men. It was not the sonnes of Eptan f slue hym, nether haue the greates Spau-tes set them selues agaynste hym: but Iudith the daughter of Merary wyth her sayre bewt bath dylcōfited hym, & brought hym to naught. For she layde awape her wyddowes garmente & put on the parell of gladenesse to the reioysynge of the childe of Israel. She annoynted her face, & bounde vp her heare in an houe to begyle hym. Her sylppers rauished his eyes, her bewetie captiuated hys mynde, wyth the swearde smote she of hys necke. The Percians were astounded at her stedfastnes, & the chierdes at her boldenes. Then howled the armys of the Assyrians when my symple appered, dyde of thys. The sonnes of the daughters haue pearled them thorowe & slayne them as fygtyne childe: they perished in the battayle, for the verpe feare of the Lorde my God. Let vs syng a song of thāf geuynge vnto the Lorde, a newe song of prayse wpll we syng vnto oure God: Lorde Lorde, farte a great God, myghtie in power, whom no man maye ouercome. All thy creatures shulde serue the: for thou spakest but the worde, & they were made: thou sentest thy sprete, & they were created, & no man can wythstande thy voyce. The mountaynes shall moue from the foundacyons wyth the waters, the stonpe rockes shall melte before the lpe ware. But they that feare the shalbe great wyth the in all thynges. Alloo vnto the people f ryle vp agaynste my generacyon, for the Almighty Lorde wpll aduenge hym selfe of them, and in the dape of Judgemente wpll he vylet them. For he shall geue fyer and wormes into they: felche, that they maye burne and sele it for euer moare.

After thys it happened, that after the vyc-  
torpe, all the people came to Jerusalem, to geue praisc and thanckes vnto the Lorde. And when they were purtyed, they offred all they: burnt sacryfices, & they: promysedofferynges. And Iudith offred all Holofernes weapons, and all the Jewels that the people had geuen her, and f canappe that she toke from his bed, and hanged them vnto the Lord. The people was loyful, as the vlc is. & thys loye by reason of the vyc-  
torpe, wyth Iudith, endured thre monethes.

So after these dapes, enery man wente home agayne, & Iudith was in greates reputacyō at Bethulia, & ryghte honourably taken in all the lande of Israel. Vnto her vertue also was chastytie ioynd, so that after her husbāde Hannass, she neuer knewe man al the dapes of her lyfe. Vpon the hpe solempne dapes she went out wyth greates worshyppe. She dwelte in her husbādes houle an hundred and fyue yeare, &

lefte her handmayden fre, and dyed: and was buryed besyde her husbāde in Bethulia. And all the people mourned for her. vii. dapes. So long as she liued, there was none that troubled Israell, and many yeares also after her deathe.

The dape wherein thys vyc-  
torpe was gotten, was solemplye holden, and rekened of the Jewes in the nombre of the holpe dapes, and it is yet greatelye holden of the Jewes euer sence vnto thys dape.

The ende of the booke of Iudith.

## The reast of the Chap

ters of the booke of Esther whiche are nether founde in the hebreue, nor in the Chaldee.

The. xi. Chapter, after the Latyn.

The dreame of Mardocheus



Mardocheus f sone of Jair, the sonne of Seimei, the sonne of Elsci of the tribe of Ben Jamin, a Jewe: whiche had hys dwellinge in the ctyte of Shiloh, a man of greates reputacyō and excellent amonge al them that were in the kynges court. (Nethertheles, he was one of p. p. cioners, who Nabuchodonosor the kyng of Babillon had carped awaye from Jerusalem vnto Babylon w Jechonias the kyng of Juda.) In the. ii. yere of the raygne of great Artaxerxes in the fyrst day of the moneth. Aisan had this Mardocheus such a dreame: he thoughte he hearde a greates tempeste, horryble thonderclappes, earthquakes, & a great vyroure in the lande, & f he sawe. ii. great dragons redy to fight one agaynst another.

They: crye was greates. At the whiche rorynge & crye all the heathen were vp to fyghte agaynste the ryghteous people. And the same dape was full of darkenes, and verpe vncleare full of trouble and anguythe, pec. a greates fearfulness was there in all the lande. The ryghteous were amaled for they feared the plage ad euell that was deuyled ouer them, and were at apoynte wyth them selues to dye. So they cryed vnto God: and whyle they were cryinge: the lytle wel grewe into a greates ryuer and into many waters. And wyth that it was dape and the sonne rose vp agayne. And the lowlye were exalted, and deuoured the glozyous and proude.

Howe when Mardocheus had sene thys dreame, he awoke, and mused stedfastlye in hys herte, what God wolde do, and so he despyred to knowe all the matter, & hys mynde was there vpon vntyll the nyghte.

The. xii. Chapter.

Mardocheus detesteth the treason deuyled agaynste the kyng: and is therfore rewarded of hym.



The same tyme dwelte Mardocheus wyth Bagatha and Tares, the kynges chamberlaynes and porters of the palace. But when he hearde they: deuyce, ad had dplygently conspyred they: p. magynacyous,



graciōs, he perceaued þ they wēt about to lare  
theyꝝ cruel hādys vpo the kyng Artharces. &  
so he certified þ kyng therof. Then caused the  
king to examen the ii. gelded w̄s comētes. And  
whē they had graūted it they wer put to death.  
This þ kyng caused to be put in þ Cronicles for  
an enerlastyng remembꝛaūce, & Mardocheus  
wrote vpo þ same matter. So þ kyng commaun-  
ded þ Mardocheus shulde remayne in þ court, &  
for this fapthfulnes of his, he gaue hi a reward.  
But Aman þ sonne of Amadathu the Agagite,  
which was holden in great honour & reputaciō  
in þ kynges court vnder toke to hurt Mardoche-  
us & his people because of þ ii. chamberlaynes þ  
were put to death. ¶ The. xiii. Chapter.

The coppe of the letters of Artarces agaynst the Je-  
wes. The prayre of Mardocheus.

**T**he great kyng Artarces whych rayg-  
neth from India vnto Ethiopia, ouer an  
C. xlvii. landes, sendeth his frendly sa-  
lutacion vnto al þ pꝛinces & debites of þ coun-  
tres which be subiect vnto his dominiō. Althē  
I was made lord ouer many people, & had subdu-  
ed þ whole earth vnto my domyniō, my mynde  
was not w̄ cruelty & wrong to exhalte my selfe  
by þ reason of my power but purposed w̄ equy-  
te alway & gentelnes, to gouerne those þ be vnder  
my iurisdiction, & wholle to let the in a pecea-  
ble lyfe, & therby to bring my kyngdome vnto tra-  
quillite, þ men myght safely go thorowe on eu-  
ery syde, & to renew peace agayne, which al men  
desire. Nowe when I asked my counsellers howe  
these thynges myghte be broughte to a good en-  
de, there was one by vs, excellent in wysdome  
whiche good wil, truth & fapthfulnes hath oft be-  
ne shewed & proued (whych was also þ pꝛincipal  
& nexte to the kyng) Aman by name: whych cer-  
tified vs howe þ in all landes there was scater-  
ed abroade a rebellious folke, that made statu-  
tes & lawes agaynst all other people & haue al-  
waye dyspyled þ proclaymed commaundement  
tes of kynges: & how that for thys cause it were  
not to be suffered that suche rule shulde conty-  
nue by you and not to be put downe.

**S**einge nowe we perceane the same, þ thys  
people alone at contrary vnto euery mā, vying  
straung & other maner of lawes, & wythstande  
our statutes & doynges, & go aboute to stablysh  
shrewed matters, þ our kyngdome shulde neuer  
come to good estate & stedfastnesse: Therefore  
haue we commaunded, þ all they þ are appoin-  
ted in wytyng & shewed vnto you by Aman,  
(whiche is ordeyned & set ouer all our landes) &  
the most pꝛincipal next vnto the kyng, & in ma-  
ner as a father, shall w̄ theyꝝ wyues & chyldren  
be destroyed & rooted oute wyth the swerde of  
theyꝝ enemyes & aduersaries, and þ there shal-  
be no mercy shewed, & no man spared. And this  
shalbe done the. xiii. daye of the moneth (called  
Adar) of thys yere. that they wyche of olde (&  
nowe also) haue ener bene rebellious maye in  
one daye wyth violence be thꝛuste downe into  
the hell, to thintente that after thys maner oure  
empyre maye haue peace and tranquillite.

**B**ut Mardocheus thoughte vpon all the  
workes and noble actes of the Lorde, & made  
hys prayer vnto hym, sayinge: O Lorde Lorde,

thou valeaunte and Almyghty kyng (for all  
thynges are in thy power) & if thou wylt helpe  
& deliuer Israel, there is no man that can wyth-  
stande or let the: for thou hast made heauen and  
earth, & what wonderous thynges so euer is vnder  
the heauen: thou arte Lorde of all thynges,  
& there is no man that can resyste thy maiestie  
(O Lorde.) Thou knowest all thynges, then wot-  
test Lorde that it was nether of malice, nor pie-  
sumpcion, nor for any desyre of glorie, that I  
wolde not bowe downe my selfe, nor worshyp  
pouder proude presumptuous Aman (for I wol-  
de haue bene contente, & that wyth good wyll,  
if it myght haue done Israel any good to haue  
kytten euen hys foote steppes) but that I dyd it,  
because I wolde not let the honour of a man in  
the stede of the glorie of God: & because I wolde  
worshyp none but only the my Lord, And thys  
haue I done in no pryde nor presumption.

**A**nd therefore O Lorde thou God & kyng  
haue mercye vpon thy people, for they pꝛimagyn  
howe they may byng vs to naught yea, they  
mynde & desyre is to destroye, & to ouerthrowe  
thy people. þ hath bene euer thyne enherytance  
of olde. O dyspyle not the porcyon, whych thou  
hast deliuered & broughte oute of E gypte for  
thyne owne selfe. Heare my prayer, & be mercy-  
full vnto thy people whom thou hast chosen for  
an heritage vnto thy selfe. Turne our compla-  
inte & sorowe into loye, & we maye lꝛue, O Lor-  
de, and praise thy name O Lorde, suffer not the  
mouthes of them þ prayle the to be destroyed.

**A**l the people of Israel in lyke maner, cryed  
as earnestlye as they coude vnto the Lord: for  
theyꝝ death & destruccyō stode before theyꝝ eyes  
¶ The. xiiii. Chapter.

The prayre of Esther for the deliuerance of her & her people.

**C**lene Esther also being in þ battayle of  
death, resorted vnto þ Lord, layde away  
her glorious apparel, & put on þ garmen-  
tes þ serued for syghing & mourning. In þ stede  
of pꝛecious opyntment, she scatered ashes & donge  
vpo her head: & as for her bodye, she humbled it w̄  
fasting, & brought it verp low. Al þ places wher  
she was wont to haue loye afore those filled she  
w̄ the heere & she plucke of her selfe. She prayed  
also vnto þ Lord God of Israel w̄ these wordes.  
O my Lord, þ only acte our bing, helpe me deso-  
late womā, which haue no helper but þ, for my  
misery & destruccyō is hard at my hand. Fro my  
pouthyp I haue hard out of þ kynred of my fa-  
ther, þ thou tokest Israel fro among al people (&  
so haue our fathers of their forefathers) that they  
quid be thy perpetual enherytance & loke what  
þ didest promise them, þ hast made it good vnto  
the. Nowe lord, we haue sinned before þ, therefore  
hast þ geuen vs into þ handes of oure enemyes  
bec cause we worshipped their gods. Lord þ art  
righteous. Neuertheles, it satisfied them not, þ  
we are in bitter & beny captiuite & oppressed &  
moge them, but þ hast layde their hādys vpon þ  
handes of their gods: so þ they begyn to take a-  
way þ thyng þ thou w̄ thy mouth hast ordeined  
& appoynted, to destroy thyne enherytance, to  
shut it and stop the mouthes of them þ praise þ, to  
quench þ glorie and worshyppe of thy house, and  
thyne alter, & to open the mouthes of þ heathē.  
W d d that they



that they maye praple the power and vertue of the gods, & to magnify the deithly kyng for euer

**O** Lorde geue not thy scepter vnto them, & be not hynged lest they laugh vs to scorne in our mysete and fall: but turne theyr deuyls vpon them selues, and punyssh the hym, & hath begonne the same ouer vs, and set hym to an example.

**T**hyneke vpon vs O Lorde, & shewe thy selfe vnto vs in the tyme of oure destresse, and of oure trouble. Strengthen me O thou kyng of gods, & Lorde of all power, geue me an eloquent and a pleasaunte speech in my mouth before the Lion. Turne hys heet in the hate of oure enemyes, to destroy hym, & al such as consent vnto him. But deliuer vs wpyth thyne hande, and helpe me thy handmayde, which haue no defence nor helper but onely the Lorde, & knowest all thynges, & wotest & I loue not the glayze and worshyp of the vnyghteous, and & I hate and abhorre the bed of the vncircumcised, and of all heathen.

**T**hou knowest my necessitye, that I hate the token of preheminence and worshyp which I beate vpon my heade, what tyme as I must shewe my selfe and be sene, and that I abhorre it as an vncleane cloth, and & I were it not when I am quyet and alone by my selfe. Thou knowest also, that I thy handmayden haue not eaten at Arians table, and that I haue had no pleasure nor delite in the kynges feaste, & I haue not dyroncke the wyne of the dyyncheofferings, and that I thy handmayden haue no ioye sence the daye that I was brought hether, vntyl this daye, but onely in the Lorde. O thou God of Abraham, O thou myghty God aboue all, be are the voyce of them that haue none other hope, and deliuer vs oute of the hande of the wycked, and deliuer me oute of my feare.

## The xv Chapter.

Ardocheus meuech wether to go into the kynges ar to make intercession for her people, and he perfourmeth bys requeste.



**A**rdocheus also had Esther goo in: vnto the kyng, & praye for her people, and for her countrey. Remember sayth he the dayes of thy lowe estate, how thou wast nourished vnder my hande. For Arian whych is nexte vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therefore vpon the Lord, & speake for vs vnto the kyng, & deliuer vs from death. And vpon the thyrde day it happened, that Esther layde awaye the mourninge garments, and put on her glorious apparel, and deckt her selfe goodly, after & she had called vpon God, which is the beholder and sauyour of al thynges. Toke two handmaydes wpyth her: vpon the one she leant her selfe, as one & was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her bewtye made her face rose coloured. The sympletyde of her face was chearfull and amiable, but her herte was sorowfull for greate feare. She wente in thorowe all the doores, and stode before the kyng. The kyng sat vpon the throne of hys kyngedome, & was clothed in hys goodlye araye, al of gold, and set wpyth peryous stones, and he was verie terri-

ble. He lyfte by hys face, that shone in the clearnesse, and looked grymly vpon her. Then fell & Quene downe, was pale and faynte & leant her self vpon the head of the mayd, & went to her.

**A**cuertheles, God turned the kynges mynde & he was gentyle, & he leaped oute of hys seate for feare, and gat her in hys armes, and helde her vntyl she came to her selfe agayne.

He gaue her louinge wordes also, and sayde vnto her. Esther, what is the matter? I am thy brother, be of good cheare, thou shalt not dye: for oure commaundemente toucheth the comons & not the Comenre. And wpyth & he helde vpon hys golden rod, and layd it vpon her necke, and embraised her frendelye, and sayde talke wpyth me. Then sayde she. I sawe the O Lorde as an Angell of God, & my herte was troubled, for feare of thy mayesty and clearnesse. For excellent & wonderfull arte thou O Lorde, and thy face is full of Ampte. But as she was thus speakyng vnto hym, she fell downe agayne for faptnesse for the whych cause the kyng was afrayde, and all hys seruantes comforted her.

## The xvi Chapter.

The report of the letters of Artharleses, wherby he reuoluth chon, which he bypse sente forth.



**T**he greate king Artharleses, which I rapyneth from India vnto Ethiopia, ouer an hundred and seven & twety landes, sendeth vnto the Dyners and rulers of the same landes, such as, our hym, hys frendly salutation. Ther be manye that for the sondyre frendshippes & benyfytes whiche are dyuclly done vnto them for theyr worshyp: be euer the more proude & hye mynded, and undertake not onely to butte theyr subiectes (for plentrous benyfytes maye they not suffer, & begynne to imagine some thyng agaynst those that do them good, and take not onely all vntychankfulness awaye from men but in pryde and presumyren (as they & be vnynded and vntychankfull for the good deades they go about to escape the iudgemente of God that seyth all thynges, whiche iudgemente hateth and punyssheth the all wyckednesse: It happeneth ofte also that they whiche be set in offyce by the hyer power, and vnto wgom the busynesse and causes of the subiectes are commyted to be handled, were proude, and despyle them selues wpyth sheadynge of innocent bloude whych byngeth them to intollerable hurt. Whych also wpyth false and deceptefull wordes and wpyth lymge tales, dyscreane and betray the innocent goodnesse of Dyners.

**N**owe is it profytable & good, & we take hede, make search ther after, & consider, not only what hath happened vnto vs of old but & what full, vnhonest, & noysome thynges, that the debytyes haue nowe taken in hande before our eyes, and thereby to beware in tyme to come, & we maye make the kyngdome quyet and peaceable for all men, and & we myghte sometyme drawe it to a chaunge, and as for the thyng that nowe is presente before oure eyes, to wpythstande it, & to put it downe, after the moost frendly maner.

What



# The booke of wysedome

## The fyrste Chapter.

Howe we oughte to seatch and enquire after God, and  
who be those that synne hym. Of the holy ghost we ought  
to flye from bawdryng and murmurynge. &c.



**D**et poure affection vpon ry-  
ghteousnesse, ye shal be Judges,  
of the earth. haue a good oppo-  
nyon of the Lorde, & seke hym  
in the spynghenesse of hert. For  
he wyll be found of them that

tempte him not, and appereth  
vnto such as put theyr trust in him. As for frow-  
ard thoughtes, they seperat from God: but ver-  
tue (if it be allowed) reformeth the vnwysle.

And whyr wysedome shall not enter into afro-  
warde soule, nor dwell in the body that is subdued  
vnto synne. For the holy Ghost abhorreth fap-  
ned nuryour, and wythdraweth hym selfe from  
the thoughtes that are wythout vnderstandynge. &  
where wyckednesse hath the vpper hande, he fly-  
eth from thence, for the spere of wysedome is lo-  
uynge, gentle & gracious, & wyll haue no plea-  
sure in hym that speaketh euell wyth hys lippes.

For God is a wytnes of hys raynes, a true sear-  
cher out of hys hert, & an hearer of his tong. For  
the spere of the Lorde fylleth the round compasse  
of the worlde and the same that vpholdeth all thyng-  
ges, hath knowlege also of the voyce.

Therefore, he that speaketh vnryghteous  
thynges, cannot be hyd neyther maye he escape  
the iudgement of reproofe. And whyr inquisycy-  
on shalbe made for the thoughtes of the vngod-  
lye, and the reporte of hys wordes shal come vnto  
God, so that thys wyckednesse shalbe puny-  
shed. For the eare of gelousye heareth all thyng-  
ges, and the noyse of the grudgynge shall not  
be hyd. Therefore beware of murmurynge,  
whych is nothyngge weyth and refrayne poure  
tunge from slaunder. For there is no worke so  
barke and secrete, that it shall go for noughte,  
& the mouth that speaketh lyes, slapeth his soale.

Seke not your owne death in the errour  
of poure lyfe: destroye not your selues thowme  
the workes of your owne handes. For God  
hath not made death neyther hath he pleasure  
in the destruccyon of the lyuynge. For he created  
all thynges, & they myghte haue theyr beyng:  
yea, all the people of the earth hath he made that  
they shulde haue healt, & there shulde be no de-  
struccyon in them, and that the kyngedome of  
hell shulde not be vpon earth, for ryghteousnes  
is euerlastynge and immortal. but vnryghteo-  
usnesse byngeth death. Nevertheless, the vn-  
godlye call her vnto them both wyth wordes  
and workes: and whyle they thynke to haue a  
frende of her they come to noughte: for the vn-  
godlye that are confederate wyth her and take  
her parte, are worthy of death.

The ii. Chapter.

Wdd is the pynnyng.

What tyme nowe as Aman, the sonne of  
Amadathu the Macedonian, a straunger vere-  
lye of the Persians blonde, and farre from our  
goodnesse) was come in among vs as an aleant  
and had optayned the frendshyppe that we be  
are towarde all the people, so that he was cal-  
led oure father, and had in hygh honoure of e-  
uerp man, as the nexte and pryncypall vnto the  
kyng, he could not forbear hym selfe from his  
pyde, hath vnderaken, not onely to robbe vs  
of the kyngedome, but of oure lyfe.

Althowmanysfolded ysceate also hath he de-  
spred to destroye Harbocheus oure helper and  
preseruer, whych hath done vs good in all thyng-  
ges and innocente Esther the lyke partaker of  
oure kyngedome, wyth all her people. For hys  
mynde was when he had taken them oute of the  
wape, and robbed vs of them, by thys meanes  
to translate the kyngedome of the Persians vnto  
them of Macedonia, but we fynde that the  
Jewes, whiche were accused of the wycked, &  
they myghte be destroyed) are no euell doers,  
but vlye resonable and ryght lawes, and that they  
be the chyldren of the mooste hygh lyuynge God  
by whome the kyngedome of vs and our poge-  
nyptours haue bene well ordred hether to.

Wherefore, as for the letters and commande-  
mentes that were put forth by Aman the son-  
ne of Amadathu, ye shall do well, yf ye holde  
them of none effecte: for he that set them vp and  
inuented them, hangeth at Sulis before the  
porte, wyth all hys kynred and God, (whiche  
hath all thynges in hys power) hath rewarded  
hym after hys deservynge.

And vpon thys ye shall publyshe and set  
vp the coppe of thys letter in all places, that the  
Jewes maye frelye and wythoute hyndraunce  
hold them selues after theyr owne statutes, and  
that they maye be helped, and that vpon the thre &  
twentye daye of the twelue moneth Adar, they  
maye be aduenged of them, whiche in the tyme  
of theyr angur and trouble, wolde haue op-  
pressed them. For the God that governeth all  
thynges, hath turned to ioye the daye, wherein  
the chosen people shulde haue perished.

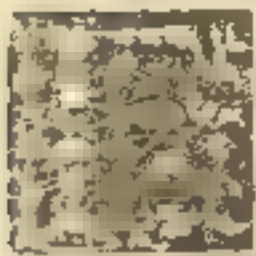
Moreover, amonge the hygh solempne  
dayes that ye shal haue, ye shall holde thys also  
wyth all gladnesse, that nowe and in tyme to co-  
me, this daye maye be a remembraunce to good  
for all suche as loue the prosperyppe of the Per-  
sians: but a remembraunce of destruccyon to  
those that be sedycious vnto vs.

All cyties and landes that do not this, shal bo-  
rylye peryshe and be destroyed wyth  
the swearde and fyre, and shall  
not onely be nomore inha-  
byted of men, but be ab-  
horred also of the  
wyld beasts  
and foules.

The ende of the reast of  
the booke of Esther,



¶ The pynnyng and despayre of the wicked, and  
the pynnyng agaynste the saythfull.



¶ As the vngodlye talke and pma-  
gyn thus amonge themselves (but  
not ryght:) The tyme of oure lyfe  
is but shorte & tedpous: and when  
a mā is once gone, he hath nomore  
ioye nor pleasure, neither knowe we any man  
turneth agayne from death. for we are bozne of  
nought, & we shalbe herafter as though we had  
neuer bene. For our breath is as smoke in oure  
nostrils, & the wordes as a sparke to moue oure  
bert. As for our body, it shalbe verp ashes & are  
quenched, & oure soule shal vanyshe as the soft  
apre. Oure lyfe shal passe away as the trace of a  
cloude & come to naught as the myst & is dymen  
awaye with the beames of the Sunne, and put  
downe wpyth the heate thereof. Oure name also  
shalbe forgotten by lytle and lytle, and no man  
shal haue oure woorkes in remembraunce.

¶ For oure tyme is a verpe shadowe & pas-  
seth awaye: and after oure ende there is no retu-  
nyng for it is fa. I sealed so & no man cometh  
agayne. Come on therfore, let vs enioye the ple-  
asures & there are, and let vs sone vse the crea-  
ture lyke as in youth. Let vs fylle oure selues w  
good wyne and opntmente, & let there no floure  
of the tyme go by vs. Let vs crowne our selues  
wpyth roses afore they be withered. Let there be  
no fayre medowe, but oure luste go thowwe it.  
Let euery one of you be partaker of oure volup-  
teousnesse. Let vs leue some token of our plea-  
sure in euery place, for & is oure porcyon, els get  
we nothyng. Let vs oppresse the poore ryghte  
us, let vs not spare the wyddowe nor olde man  
let vs not regarde the beades & are gras for age.  
Let & lawe of vnyghteousnesse be oure auctho-  
ryte, for the thyng & is feble is nothyng worth.  
¶ Therefore let vs defraude the ryghteous: and  
why he is not for oure profyte yea, he is cleane  
contrarye to oure doynges. He checketh vs for  
offendynge agaynste the lawe, and flaundreth  
vs as transgressours of all nourtoure. He ma-  
keth hys booke to haue the knowlege of God:  
yea he calleth hym selfe gods sonne. He is the be-  
wayer of our thoughtes: It greucth vs also to  
looke vpon hym, for hys lyfe is not lyke other  
mens. hys wayes are of another fashyon. He co-  
unteth vs but vayne persons, he wythdraweth  
hym selfe from oure wayes as from spithynge.  
He commendeth greatlye the latter ende of the  
lust, and maketh hys booke & God is hys father.  
Let vs se then yf hys wordes be true, let vs pro-  
ue what ende he shal haue. For yf he be the true  
sonne of God, he wyll receaue hym and deliuer  
hym from the handes of hys enemyes. Let vs  
exampn hym wpyth dyspytefull rebuke and tor-  
mentynge, that we maye knowe hys dygnyte  
and proue his pacyence. Let vs condemne him  
wpyth moost shamfull death for lyke as he hath  
spoken, so shal he be rewarded.

¶ Suche thynges do the vngodlye pmagin  
and goo astraye, for theyr owne wyckednesse  
hath bynded them. As for & mysteries of God  
they vnderstande them not they neyther hope

for the reward of ryghteousnesse, nor regarde &  
woorkyng & holy soules shal haue. For God cre-  
ated man to be vnderstoyed yea, after & pma-  
ge of hys owne lykenesse made he hym. Neuer-  
thelesse, thowwe enuy of the deuell, came death  
into the worlde. and they that holde of hys lyde  
do as he doth.

## The.iii. Chapter.

¶ The contrarytyon and assurance of the ryghteous,  
The reward of the saythfull.



¶ At the soules of the ryghteous  
are in the hand of God, and the  
payne of death shal not touche  
them. In the syghte of the vn-  
wysse they appeared to dye, and  
theyr ende is taken for very de-  
struccyon. The waye of the ry-  
ghteous is iudged to be vetter destruccyon, but  
they are in reste. And though they suffer payne  
before men, yet is theyr hope ful of immortal  
tye. They are punished but in fewe thynges,  
neuerthelesse, in manye thynges shal they be  
well rewarded. For God proueth them, and fin-  
deth them mete for hym selfe: yea, as the golde  
in the forname, doth he tpe them and receaueth  
them as a burnt offeringe, and, when the tyme  
cometh they shalbe looked vpon.

¶ The ryghteous shal wyne as the sparkes  
that runne thowwe the red bushe. They shal  
Judge the nacyns, and hie domynyon ouer  
the people, and theyr Lorde shal raygne for ever.  
They that put theyr truste in hym, shal vnder-  
stande the truthe, and suche as be saythfull, wyll  
agre vnto hym in loue: for hys chosen shal haue  
gyftes and peace. But the vngodlye shalbe pu-  
nyshed accordyng to theyr pynnyngs, for  
they haue dyspyed & righteous: & forsake & lord.

¶ Whoso dyspyseth wysedome and nourtoure  
he is vnhappye: and as for the hope of suche, it  
is but vayne: theyr laboures vnfrutefull, and  
theyr woorkes vnprofytable. Theyr wyues are  
vnpicrete, and theyr chyldren mooste vngod-  
lye. Theyr creature is curled. Blessed is rather  
the barren and vnderfyled, whych hath not kno-  
wne the synfull bed: she shal haue fructe in the  
reward of the holy soules. And blessed is the  
gelded, whych be wpyth hys handes hache wrou-  
ghte no vnyghteousnesse, nor imagyned wy-  
cked thynges agaynste God. For vnto hym shal  
be geuen the specpall gyfte of sayth, & the mooste  
acceptable porcyon in the temple of God. For  
gloryous is the fructe of good laboure, and the  
roote of wysedome shal neuer fade awaye.

¶ As for the chyldren of aduouterers, they  
shal come to an ende, and the seed of an vnygh-  
tous bedd shalbe rooted out. And though they  
lyue long, yet shal they be nothyng regarded,  
& theyr laste age shalbe wpythoute honoure. Yf  
they dye hastely, they haue no hope, neither shal  
they be spoken to in the daye of knowlege. For  
horrible is the death & ende of the vnyghteous.

## The.iiii. Chapter.

¶ Of the shalle generacyon of the saythfull, and of  
theyr helper. Of the death of the ryghteous, and of  
the conseruation of the saythfull.

¶ Howe



**H**ow sayre is a chaste gnetacy on wyth vertue: The memory all thereof is immortal, for it is known wyth God & with men. When it is presente, mentake example therat, and pfit go away pet they desyre it. It is alway crowned and holden in honoure, and winneth the rewarde of the vnderpledd battayle. But the multitude of vngodly chyldren is vnprofitable: & the thynges þat are planted w̄ whoredome shall take no depe rote, nor laye any fast foundation. Though they be greene in þe braunches for a tyme, pet they shall be shaken w̄ the wynd for they stand not fast, & thow they be vbermēcy of þe wynde they shall be rooted out. For þe vnperfect braunches shall be broke thei frute shall be vnprofyttable & sower to eat: pee, mete for nothyng. And why? al the chyldren þe are borne of þe wycked, must beare recorde of þe wyckednesse agaynst thei faders & mothers when they be asked. But though they ryghteous be ouertaken w̄ death, pet shall be in rest.

**A**ge is an honourable thyng: neuertheles it standyth not onely in the length of tyme, nor in the multiplynde of yeaers. but a mans wyldeome is the graye heare, and an vnderpledd lyfe is the olde age, he pleased God, and was beloued of hym: so that where as he lyued amonge synners, he translated hym. \* Pea, sodenlye was he taken awaye, to the intente that wyckednesse shulde not alter hys vnderstandyng and that hypocryse shulde not begyle hys soule. For the crafty bewytchyng of lyes make good thynges darke, the vnderstandynesse also and wyckednesse of voluptuous desyre, turne asyde the vnderstandyng of the symple. Though he was soone dead, pet fulfilled he much tyme. For his soule pleased God: therefore hastid he to take hym away from amonge þe wicked. Thys þe people se, & vnderstande it not: they lay not vp such thynges in theyr hertes howe that the louynge fauoure and merce of God is vpon hys sapntes, and that he hath respecte vnto hys chosen.

**T**hus the ryghteous that is deade, condemneth the vngodly whiche are lyuynge: and the pouth that is soone broughte to an ende the long lyfe of the vntyghteous. For they se the ende of þe wyle, but they vnderstande not what God hath deuyld for hym, and wherefore the Lorde hath taken hym awaye. And why? they se hym and dyspise hym, therfore shall God also laugh them to scoorne. So that they them selues shall dye heereafter (but wythoute honoure) pea, in shame amonge the deade for euermoore. For wythoute any hope shall be hurte those that be putte vp, and remoue them from the foundations, so that they shall be layde waste vnto the hygher. They shall mourne, and theyr memory all shall perishe. So they beynge astrayde, shall remember theyr synnes: and theyr owne wyckednesse shall bewraie them.

The. v. Chapter.

*The constancie of the ryghteous before theyr persecucion. The hope of the vnsapntull is vntowarlike and harnye. The blisshewe of the sapntes and godlye.*

**W**hen shall the ryghteous stand in god? at steadfasteneste agaynst such as haue dealt extreamely w̄ them, & taken awaye theyr laboures. When they se it, they shall be vbered with horrible feare, and shall wondre at the hastynesse of the sodayne healt. growynge for very distresse of mynde, and shall saye wythin them selues, haupynge inwarde sorowe, & mourynge for very anguythe of mynde. These are they, whom we somtyme had in dyscussio, & tested vpo. We fooles thought their life very madnes & theyr ende to be about honoure. But lo, howe they are coulted amonge þe chyldren of God, & theyr porcion is amonge þe sapntes. Therfore we haue erred from the way of truth, þe lyght of righteounesse hath not shyned vnto vs, & þe sunne of vnderstandyng rose not vpon vs. We haue werped oure selues in the waye of wyckednesse and destruction. Ederous wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

**W**hat good hath oure pryde done vnto vs? Or what profyte hath the pompe of riches broughte vs? All those thynges are passed a waye lyke a shadowe, & as a messenger runnyng before as a shyppe that passeth ouer the waues of the water, whych when it is gone by, the trace therof cannot be founde, ne the path of it in the floudes. Or as a byrde that flyeth thowre in the ayre, & no man can se any token where she is flowne, but onely heare the noyse of her wynges, beatynge þe lyght wynde partynge the ayre thowre the vehemency of her goynge, & flyeth on makynge her wynges, where as after ward no token of her waye can be founde. Or lyke as whē an arrowe is shot at a marke it parteth þe ayre, whych immediatly cometh together agayne, so þe a man can not knowe where it went thowre. Euen so nowe in lyke maner as soone as we were borne, beganne immediatly to drawe to oure ende, and haue shewed no token of vertue, but are consumed in oure owne wyckednesse.

**S**uche wordes shall they that haue synned speake in the hell: for the scoope of the vngodlye is lyke a dyke. Thysle floure (or duste) that is blowne awaye wyth the wynde lyke a thyne scoime that is scatered abroad wyth the storme, lyke as the smooke whych is disperfed heere and there wyth the wynde, and as the remembraunce of a straunger, that tarreth for a daye and then departeth. But the ryghteous shall lyue for euermoore: theyr rewarde also is with the Lorde and theyr remembraunce with the hygheste. Therfore shall they receaue a glorious kyngedome, and a bewyffull crowne of the Lordes hande: for wyth hys ryghte hande shall he coner them and wyth hys owne holpe arme, shall he defende them hys gelousye also shall take awaye the harnesse, and he shall weapen the cretant to be aduenged of þe enemyes. He shall put on ryghteounesse for a brest plate and take sure Judgemente in steade of an helmete. The inuincible shilde of equitye shall he take, hys cruell wraathe shall he sharpen for a spere, and the whole compasse of the worlde, shall be his.



shall fyghte wth hym agaynst the vnwyse.

Then shall the thonderboltes go oute of þe lyghtnynges, and come out of the raygne bowe of þe cloudes to the place appoynted: out of þe harde stony indygnacyon, there shall fall thynke hayles, & the water of the see shall be wroth agaynst them, & the floudes shall runne roughely together. Yea, a myghty wynde shall stande up agaynst them, & a storme shall scatter them a broode. Thus þe vnrighteous dealing of them shall bringe all þe land to a wyldernesse, and wyckednesse shall ouerthrowe the dwellynge of þe myghty.

The. vi. Chapter.

The collinge of Kynges, Bynners and Judges: which are also exhorted to searce wysdome.

**W**ysdome is better then strength, ad a man of vnderstandynge is more worth then one þe is stronge. heare the fore: O ye kynges and vnderstande. O learne ye that be Judges of the endes of the earth. Seue eate ye that rule the myltitudes, and delyte in much people. For if power is geue you of the Lord, & the strength from the hyghest: whych shall trye your workes, and searce oute your ymagynacions: howe that ye beyng officers of this kyngdome haue not executed true Iudgemente, haue not kepte the lawe of righteounesse, nor walked after the wyll of God. Horryble, and that righte sone shall be appere vnto you for an hard iudgemente shall they haue that beate rule. Merce is graunted vnto the synnyle, but they that be in auctorite shall be soe punysshed. For God which is Lord ouer all, shall receyue no mans person, neyther shall he stande in awe of anye mans greatnesse. For he hath made the small & grete, and careth for al alyke. But the myghty shall haue the sozer punysshement.

Unto you therfore (O ye kynges) do I speake that ye maye learne wysdome, & not go amysse. For they that kepe this righteounesse, shall be righteously Iudged, and they that are learned in righteous thynges, shall fynde to make answer. Wherefore, let your luste vpon my wordes, and loue them, so shall ye come by nourtoure.

Wysdome is a noble thyng and neuer fadeth awaye: yea, she is easelye sene of them þe loue her, and forude of such as seke her. she puenteth them þe desyre her. & she maye fynde we her selfe vnto them. Whoso awaketh vnto her by tymes, shall haue no grete trouayle, for he shall fynde her spetynge readye at his doores. To thynke vpon her, is perfect vnderstandynge: and who so watcheth for her, shall be safe: ad that sone. For she goeth about, sekynge such as are mete for her, sheweth her selfe cherfully vnto them in theyr goynge, & meteth them wth all dyligence. For the vnspayed desyre of refoz macyon is her begynnyng: to care for nourtoure is lone, & lone is the keepynge of her lawes. Now the keepynge of þe lawe is perfectio, & an vncozrupt lyf: & an vncozrupt lyf maketh a man samplere w God. And so þe desyre of wysdome leadeh to the kyngedome euerlastyng. If your delyte be then in royall seates and septers (O ye kynges

of the people) let your luste vpon wysdome, that ye maye raygne for euermore. O loue the lyghte of wysdome, all ye that be rulers of the people. As for wysdome, what she is, and howe she came vp, I wyll tell you: and wyll not hyde the mysteries of God from you: but wyll seeke her oute from the begynnyng of the natyuite and bynne the knowlege of her into lyghte, ad wyll not kepe backe the truthe: Neither wyll I haue to do wth consumynge enue, for suche a man shall not be partaker of wysdome. But the myltitude of the wyse, is the welfare of the worlde, and a wyse kyng is the vpholdynge of the people. O receaue nourtoure then, thowse my wordes, and it shall do you good.

The. vii. Chapter.

Wysdome oughte to be preferred aboue all thynges.

**I**f I am also a mortall man, lyke as al other, & am come of the earthye generacyon of hym that was fyrste made, & in my mothers wombe was I fashioned to be flesch: In the tyme of ten monethes was I broughte together in bloude thowse the frede of man, and the comodious appetyte of slepe. When I was borne I receaued lyke apze as other men, and fel vpon the earth (which is my nature) cryng and wepyng at the fyrst as al other do. I was wrapped in swadlyng clothes, & brought by w grete cares. For there is no kyng þe had any other begynnyng of byrth. Al men then haue one entaunce vnto lyfe, and one goynge oute in lyke maner.

Wherefore I desired, & vnderstanding was geuen me: I called and the spyrte of wysdome came vnto me. I let more by her then by kyngedomes & royall seates, and counted rychehe no thyng in comparyson of her. As for pzepones floone, I compared it not vnto her: for all golde is but grauell vnto her, & syluer shall be counted but clay before her sight. I loued her & boue welfare & bewtye, & purposed to take her for my lyght, for her lyght can not be quenched. All good thynges come to me wth her, and innumerable rychehe thowse her handes. I was glad in the all, for this wysdome wente before me, and I knew not þe she is the mother of al good thynges. Howe as I my selfe learned vnspayedlye, so do I make other men partakers of her, & byde her rychehe from noman: for she is an infynite treasure vnto men, whych who so vse, become partakers of the lone ad frendshyppe of God, and are accepted vnto hym for þe gyftes of wysdome.

God hath graunted me to talke myselfe, & conueniently to handle the thynges þe he hath graciouslye lente me. For it is he, þe leadeh vnto wysdome, and teacheth to vse wysdome arpyghte. In his hande are both we & oure wordes: yea, al our wysdome, our vnderstanding & knowlege of al our workes. For he hath geuen me the true science of these thynges, so þe I knowe, howe the worlde was made, and the powers of the elementes: the begynnyng, endynge, and myddeste of the tymes, howe the tymes aulter, howe one goeth after another, and howe they are fulfilled, þe course of the yeare: the ordinaunces of the



ces of the starrs: the nature and kyndes of bea-  
 stes: the furpousnesse of beastes: the power of þ  
 wyndes: þ pmygnyacyōs of men: þ dyuerstites  
 of yong plantts: the vertues of rootes, and all  
 suche thynges as are secrete and not loked for,  
 haue I learned for þ workemaster of all thyng-  
 ges hath taught me wysdome. In her is the spre-  
 te of understandyng whych is holpe, manyfol-  
 de, one onely, subtyl, curteous, discrete, quicke,  
 vnderfyled, playne, swete, loupng that is good,  
 sharpe, whych forbiddeth not to do well, gen-  
 tyle, kynde, stedfast, sure, fre, haupng all vertu-  
 es, cyrcumspete in all thynges: receaupng all  
 spyrytes of understandyng, beinge cleare and  
 sharpe. For wysdome is nymler then all nym-  
 ble thynges: she goeth thorowe and attayneth  
 to all thynges, because of her cleannesse. For she  
 is the bryth of the power of God, and a pure cle-  
 are expressyng of the cleannesse of Almyghty  
 God, Therefore can no vnderfyled thyng come  
 vnto her for she is þ bryghthenesse of the euerla-  
 styng lychte, þ vnderfyled myrroure of the ma-  
 jestye of God and þ ymage of hys goodnesse.  
 And for so muche as she is one, she maye do all  
 thynges, & beynge stedfast her selfe, she renueth  
 all and among þ people conuapeth her selfe, in-  
 to þ holpe soules. She maketh Gods frendes &  
 prophetes: for God loueth noman, but hym in  
 whome wysdome dwelleth. For she is moare  
 bewtyfull then the Sunne, and geueth more ly-  
 ghte then the starrs, and the daye is not to be  
 compared vnto her for vpon the daye commeth  
 nyght. But wyckednesse cannot overcome wys-  
 dome: and folshenesse maye not be wyth her.

The viii. Chapter.

The effectes of wysdome.

**W**ysdome reacheth frome one ende  
 to another myghtely, and loupnge  
 ly doth she order all thynges. I ha-  
 ue loued her, and laboured for her,  
 euen from my yowth vp: I dyd my  
 dylygence to marie my selfe wyth her, suche lo-  
 ue had I vnto her bewtye. Who so hath the com-  
 panye of God, commendeth her nobyltye yea,  
 the Lorde of all thynges hym selfe loueth her.  
 For she is the scolemastresse of the nourture  
 of God, and the choser onte of hys workes. If  
 a man wolde desyre rycheesse in this lyfe, what  
 is rycher then wysdome, that worketh all thin-  
 ges? Thou wylte saye: understandynge wor-  
 keth. What is it amonge all thynges, that wor-  
 keth moare then wysdome? If a man loue ver-  
 tue and righteousnesse, let hym labour for wys-  
 dome, for she hath greate vertues. And why?  
 she teacheth sobernesse and prudence, ryghteou-  
 nesse and strength, whych are such thynges as  
 men can haue nothyng more profitable in their  
 lyfe. If a man desyre muche knowlege, he can  
 tell the thynges þ are passe, and dyscerne thyng-  
 ges for to come: she knoweth the subtyltes of  
 wordes, and can expounde darcke sentences.

She can tell of tokens, & wonderous thynges  
 or euer they come to passe, and the endes of all  
 times & ages. So I purposed after this maner

I will take her vnto my company, and conuue  
 loupngely wyth her no doubte she shal geue me  
 good counsaile, & speake comfortably vnto me  
 in my carefulnesse & greefe. For her sake shal I  
 be well & honestly taken amonge the conmyng  
 & lordes of þ counsaile. Though I be yong yet  
 shal I haue sharpe vnderstandyng, so þ I shal  
 be meruelous in þ syghte of great men, & the fa-  
 ces of prynces shal woder at me, when I holde  
 my tonge, they shal abyde my leysure: when I  
 speake, they shal loke vpo me. & if I talke much  
 they shal lape theyr handes vpo theyr mouth.

Moreouer, by the meanes of her I shal  
 obtayne immortalyte, and leaue behynd me an  
 euerlastyng memorie all amonge them that co-  
 me after me. I shal set the people in order, and  
 the nacpous shal be subdued vnto me. Horryble  
 tprauntes shal be asfayde when they do but be-  
 are of me, amonge the multytude I shal be coun-  
 ted good, and myghty in battayle. When I co-  
 me home, I shal fynde rest wyth her: for her  
 companye hath no bytternesse, and her felowe-  
 shyppe hath no tedypousnesse, but mythe & ioye.

Nowe when I considered these thynges by  
 my selfe, and pondred them in my herte, howe þ  
 to be ioyued vnto wysdome is immortalyte,  
 and greate pleasure to haue her frendeshyppe,  
 howe þ in the workes of her handes are inlyny-  
 tie rycheesse howe that, who so kepeth company  
 wyth her shal be wyse, and that he whych tal-  
 keth wyth her, shal come to honour: I went a-  
 bout sekynge, to gather her vnto me. For I was  
 alad of arype wyte, & had a good vnderstanding  
 but when I grew to more vnderstandyng,  
 I came to an vnderfyled bodye. Nevertheless,  
 when I perceaued þ I coulde not kepe my selfe  
 chaste, excepte God gaue it me, (ad þ was a po-  
 int of wysdome also, to knowe whole grfte it  
 was) I stepped vnto the Lord & besought hym  
 & wyth my whole hert I sayd after this maner.

The ix. Chapter.

A prayer of Salomon to a prync wysdome.

**G**od of my fathers, & Lorde of mercie. I  
 praye (thou that haste made all thyng-  
 zes wyth thy worde, and ordyned  
 man thorow thy wysdome: that he  
 shuld haue domynyon ouer the creature which  
 thou haste made: that he shulde order the worlde  
 accordyng to equyte and ryghteousnesse, and  
 execute iudgemente wyth a true herte) geue me  
 wysdome, whych is cuer aboute thy seate, ad  
 put me not oute from amonge thy chyldren. for  
 I thy seruante and sonne of thy handemayden  
 am a feble person, of a shorte tyme, and to yong  
 to the vnderstandyng of iudgemente and the  
 lawes. And though a man be neuer so perfecte a-  
 mong þ chyldren of men, yet if thy wysdome be  
 not with him, he shal be nothing regarded. But  
 thou hast chosen me to be a kynge vnto thy pro-  
 ple, & the iudge of thy sonnes and daughters.

Thou hast commaunded me to buyd a te-  
 ple vpon thy holy mount, & an alter in the ctyte  
 wherin thou dwellest a likenesse of thy holy ta-  
 bernacle whych thou hast prepared from the be-  
 gynnynge, and thy wysdome wyth the, whych

Wdd liii knoweth



knoweth thy workes which also was with the  
when thou madest the world, and knewe what  
was acceptable in thy spghte, and righte in thy  
commaundementes. I sende her oute of thy ho-  
ly heueng, and from the throne of thy maieste  
that she may be wyth me, & labour wyth me. &  
I maye knowe what is acceptable in thy spghte  
for she knoweth and understandeth al thinges:  
and she shal leade me soberlye in my workes, &  
preserue me in her power. So shall my workes  
be acceptable, & then shall I gouerne thy peo-  
ple ryghteouslye, & be worthy to sit in my fa-  
thers seate. For what man is he that maye kno-  
we the counsaile of God? Or who can thynke  
what the wyll of God is? For the thoughtes of  
mortall men are mesurable, & our recalles are  
but vncertayne. And why? a mortall & corrup-  
tyble bodye is heuie vnto the soule, & the earth-  
lye mansion kepeth downe that vnderstanding  
that museth vpon many thinges. Clepe hard-  
lye canne we decerne the thinges that are vpon  
earth, & greate labour haue we, or we can syn-  
de the thinges whiche are before our eyes: who  
wyll then seke oute the grounde of the thinges  
that are done in heauen? O Lord who can haue  
knowledge of thy vnderstandynge & meanyng  
excepte thou geue hym wysdome, & sende thy ho-  
lye ghoost from aboue: that the wayes of them  
whiche are vpon earth, maye be reformed: that  
men maye learne the thinges that are pleasaunte  
vnto the, and be preserued thowowe wysdome.

The x. Chapter.

The helptraunce of the ryghteous cometh thowowe wysdome

**W**ysdome preserued the fyrste man,  
whome God made a father of the  
worlde, when he was created alo-  
ne, brought hym out of his offence  
toke him out of the mould of the  
earth, & gaue hym power to rule all thinges.  
When the vnrightheous wente awaye in hys  
wrauth from the wysdome, the brothered per-  
shed thowowe the wrauth of murther. Agayne,  
when the wat'r destroyed the whole worlde,  
wysdome preserued the ryghteous thowowe a  
pore tree, where of he was gouernour her selfe  
& thowouer, whē wickednesse had gotten the vp-  
perhande so that the nacyns were putte vp wyth  
pynne he knewe the ryghteous, preserued hym  
fautelisse vnto God, and layde vp sure mercey  
of hys chyldren. She preserued the ryghteous,  
when he fled from the vngodlye that perished  
what tyme as the fyr fel downe vpon the fyre  
cypres: Lyke as yet this day the vnfructefull  
waste, and smokyng lande geueth testymonye  
of theyr wyckednes: yee, the vntype and vnty-  
melye frutes that growe vpon the trees.

And for a token of a remembraunce of the  
vnfaithful soule, there standeth a pillar of salte  
for all such as regarded not wysdome gat not  
onelye thys hurte, that they knewe not the thyn-  
ges whych were good, but also lest behynde  
them vnto men, a memoypall of theyr foolhe-  
nes: so that in the thinges wherein they sinned, they  
coude not be hid. But as for suche as take hede  
vnto wysdome, she shal deliuer them frō sorowe

When the ryghteous fled because of hys  
brothers wrauth, wylde dome led hym the ryghte  
waye, shewed hym the kingdome of God, gaue  
hym knowledge of holpe thinges, made hym ry-  
che in hys laboures, & brought to passe the thyn-  
ges that he wente aboute. In disceatfulnesse of  
suche as defrauded hym, she stood by hym and  
made hym ryche. She saued hym from the ene-  
myes, & defended hym from the deccayers. She  
made hym stronge in battayle, & gaue hym the  
victorie, that he myght knowe howe that wis-  
dome is stronger then all thinges. When the  
ryghteous was solde, she forsoke hym not, but  
deliuered hym from synners. She went downe  
wyth hym into the dongeon, & sayled hym not  
in the bandes, & till she had broughte hym the  
scepter of the realme, and powre agaynst those  
that oppressed hym. As for them that had accu-  
sed hym, she declared them to be lyers, and bro-  
ughte hym to perpetuall worshyppe.

She deliuered the ryghteous people ad-  
fantlesed e, from the nacyns that oppressed them.  
She entred into the soule of her seruant of God  
& stode by hym in wonders & tokens agaynst the  
horrible kynge. She gaue the righteous the re-  
warde of theyr laboures, & led them forth a mer-  
uelous way. on the day tyme she was a shadow  
vnto them, & a lyght of starres in the nyght sea-  
son. She brought them thowowe the red see, & car-  
ried them thowowe the greate water. She drew-  
ned theyr enemyes in the see, & brought them out  
of the depe. So the ryghteous toke the spoyle of the  
vngodly, & praised thy holpe name, O Lord  
& magnified thy victorious hand wch one accord.  
For wysdome openeth the mouth of the doli-  
me, maketh the tonges of babes to speake.

The xi. Chapter.

The mercies done for Israel the chengement of his  
name. The grete power and mercey of God.



He ordred theyr workes in the han-  
des of thy holpe prophete: & so that  
thy wente thowowe the wyldeynes  
that was not inhabited, & pyched  
theyr tentes in the waste deserte.  
They stode agaynst theyr enemyes, and were  
aduenged of theyr aduersaries. When they  
were thyrstye, they called vnto the, & water was  
geuen them oute of the moost hye rocke, & theyr  
thyrst was quenched oute of the harde stoon.  
For by the thinges were thowowe theyr enemyes  
were punyshed, were the chyldren of Israel hel-  
ped in theyr nede, to theyr comforte. For vnto the  
enemyes thou gaueste mans bloude in steade of  
of dryngge water. And where as they had scar-  
nesse in the rebuke, when the chyldren were slay-  
ne, thou gaueste vnto thyne owne a plenteous  
water vnloked for: declarynge by the thyrstye  
was at the tyme howe thou woldest byng thyne  
owne vnto honoure, & slaye theyr aduersaries.

For when they were tryed and norturned  
wyth fatherlye mercey, they knowledged how  
the vngodly were iudged, & punyshed thowowe  
the wrauth of God. These hast thou exported as a  
father, & proued them: but vnto the other thou  
hast bene a boytous kynge, layde harde to  
theyr charge, & condemned the. Whether they  
were absent



were absente or presente, they punyshement  
was alpe. For they grete was double name-  
ly, mournynge, & the remembrance of thynges  
past. But when they perceaued that they pun-  
yshementes dyd them good, they thoughte by  
pon the Lorde, & wondered at the ende. For at  
last they helde much of hym, of whome in y out-  
castyng they thought scorn, as of an abiect. Ne-  
uerthelesse, the ryghteous dyd not so when they  
were thyrst. but euen lyke as the thoughtes of  
the folke were, so was also they wyckednes.

2 Cor. xii. c.  
Roma. i. c.

2 Cor. xii. c.  
Roma. i. c.

\* Where as certayne men nowe (thorowe ec-  
cours) dyd worship dome serpentes & vayne be-  
astes thou sendest a multitude of dome beastes  
vpon them for a vengeance, that they myghte  
knowe, that loke where whithal a man synneth  
by the same also shall he be punyshed. For vn-  
to thy Almyghty hande, that made the worlde  
of nought, it was not vnpossible, to send amog  
them an heape of beeres or wood lours, or cru-  
ell beastes of a straunge kynde, such as are vn-  
knownen, or spoute fyre, or caste out a smoking  
bryth, or shote horrible sparkes oute of theyr ey-  
es, whych myghte not onely destroy them with  
bartyng, but also to kyll them with theyr ho-  
rrible sight. Pee, whithout these beastes myght  
they haue bene slayne with one wynde, beinge  
persecuted of theyr owne workes, and scattered  
abroade thorowe the brythe of thy power.

Neuerthelesse thou hast ordred al thynges  
in measure, nombze & wygth. For thou haste  
euer had great strength & myghte, & whomaye  
withstand the power of thyne armer. And why?  
lyke as the small thyng that the balauce wey-  
eth, so is the worlde before the pee, as a droppe  
of the moynynge dewe, that falleth downe vpon  
the earth. Thou hast mercy vpon all, for  
thou haste power of all thynges & makest the  
as though thou sawest not the synnes of men,  
because they shulde amende. For thou louest all  
the thynges that are, & hatest none of them who  
thou hast made. neyther dydest thou ordeyne or  
make any thyng, of euell wyll. Howe myght  
any thyng endure yf it were not thy wyll? Or  
howe coude any thyng be preserued, excepte  
it were called of the? But thou sparest all, for  
all are thyne. O Lorde thou louer of soules.

Roma. ii. a

### The xii. Chapter.

The mercy of God toward synners, the workes of God  
are vnrerprauable. God geueth leasure to repente vs.



Lorde, howe gracious & swete  
is thy sprete in al thynges. Ther-  
fore chastnest thou the measura-  
ble that go wronge, & warneste  
them concernynge the thynges  
wherein they offende: thou spea-  
kest vnto them. O Lord & exhortest them to lea-  
ue theyr wickednesse, & to put theyr trust in the  
\* As for those olde inhabyters of the holpe land  
thou myghtest not awaye with them, for they  
commytted abhominable workes agaynst the  
as wythcraft, sorcerie, & idolatrye, they slawe  
theyr owne chyldren wythoute mercy: they did  
eate vp mens bowels, & deuoured the blouds:  
yea, because of such abhomyacions, myftele-

Deut. ix. a  
Exod. x. c.

ues, & offringes, thou slewest the fathers of the  
desolare soules by the handes of our fathers y  
the lande whiche thou louest aboue all other,  
myght be a dwellinge for the chyldren of God.

Neuerthelesse thou sparedest them also as  
men & sendedest the forerunners of thyne hoost  
euen hornettes to destroye them out by lytle ad  
lytle. Not that thou wast vnable to subdue the  
vngodly vnto y ryghteous in battaile or with  
cruell beastes, or with one rough worde to de-  
stroye them together. But thy mynde was to  
dye them oute by lytle & lytle, geuyng the  
tyme & place to amende. knowinge well, that it  
was an vrichteous nacton, & wycked of nature  
& that they thoughte myghte neuer be altered.  
For it was a curled seide from the begynnyng  
& feared noman. Yet hast thou pardoned theyr  
synnes. For who wyl scape vnto the whych haste  
thou done that? Or who wyl stande agaynst  
thy iudgemente? Or who wyl come before thy  
face, an aduenger of vnyghteousnes? Or who  
wyl blame the yf the people peryshe, whome y  
haste made. For there is none other God but  
thou: y carest for all thynges. y thou mayest de-  
clare howe that thy iudgement is not vrichte.

Gen. xi. a  
Deut. vii. a

1. Cor. v. a

There dare nether king, nor traute in thy sight  
require accomtes of the whom y hast destroyed.  
For so muche then as thou arte ryghteous  
thy selfe, thou ordrest all thynges ryghteouslye  
& and punyshed euen hym that hath not deser-  
ued to be punyshed, & takest him for a stranger  
and an aleaunte in the lande of thy power.  
For thy power is the begynnyng of ryghteo-  
usnesse: and because thou arte Lorde of all thy-  
nges, therfore arte thou gracious vnto all.

Job. ix. a

When men thyncke the not to be of a full  
strengthe thou declarest thy power: and boldly  
delyuerest thou them ouer that knowe the not.  
But thou Lorde of power iudgest quietlye, and  
ordrest vs with greute worshippe, for thou  
mayest do as thou wylte.

By such workes nowe haste thou taughte  
thy people, that a man also shulde be iust and  
louyng: and haste made thy chyldren to be of  
a good hope, for euen when thou iudgest, thou  
geuest rowme to amende from synnes.

For in so much as thou hast punyshed, and  
with such dyligence delyuered the enemyes of  
thy seruautes, whych were worthy to dye,  
(where thorowe thou gauest them tyme & place  
of a mendment y they myght turne from theyr  
wyckednes) with howe greute dyligence then  
punyshest thou thyne owne chyldre vnto whose  
fathers thou haste sworne and made couenaun-  
tes of good promyses: So where as thou doest  
but chasten vs, thou punyshest oure enemyes by  
urle waies, to the intent that when we punysh  
we shuld remember thy goodnes & whē we oure  
selues are punyshed to put our trust in thy mercy.

Wherefore, where as men haue lyued igno-  
rauntly & vnyghteously thou hast punyshed the  
sore, euen thorowe the same thynges that they  
worshipped. For they went astraye very lon-  
ge in the waye of erreure, and helde the beastes  
(whych euen theyr enemyes dyspyed) for godd  
wdd v lyuynge

Sept. xi. c  
Roma. i. c.



lypnyng as chyldre of no vnderstandyng. Therefore hast thou sent a scornfull punysshement amonge the chyldren of ignorance. As for such as wold not be reformed by those scornes and rebukes, they felt the worthy punysshement of God. For the thynges that they suffered they bare them vnpaciently, beinge not contente in them but vnpayng. And whē they perished by þe same thynges y they toke for goddes, they knowleged then, y there was, but one true God whome afore they wolde not knowe: therefore came the ende of theyr dampnacion vpon them.

## The xlii. Chapter.

All thynges be hapnyng, excepte the knowlege of God. A dolatre and Idole are mocked.

1stoma .i. d.



Vpne are all men, whyche haue not knowlege of God: as were they that out of the good thynges whych are sene, knewe not hym, that of hym selfe is euerything. Nether toke they so much regarde of the workes that are made, as to knowe, who was the craftesman of them, but some toke the spere, some the wynd or aye, some the course of the starres, some the water, some the Sunne and Moone, or y lychtes of heauen whyche enle the earth, for gods. But though they had such pleasure in theyr bewtye, that they thoughte them to haue bene goddes: yet shulde they haue knownen, howe muche more saynter he is that made them.

For the maker of bewty hath ordeyned al these thynges. Or yf they meruayled at the power & workes of them, they shuld haue perceaued ther by, y he whych made these thynges, is myghtyer then they. For by y greatnesse and bewte of the creature, the maker thereof maye playnely be knownen. Not wythstandyng they are the lesse to be blamed, that seke God, & wolde fynd hym and get mylke. And why for so much as they go aboute in hys workes and seeke after them, it is a token, y they regarde and holde muche of hys workes y are sene, howebeit they are not wholly to be excused. For yf they vnderstandyng & knowlege be so greates: y they can descerne the worlde & the creatures, why do they not rather fynde oute the Lorde thereof?

But unhappe are they, & amonge the dead is theyr hope, that cal them gods which are but the workes of mens handes: golde, syluer, and the thyng that is founde out by conyng, the sympletyde of beastes, or any wayne stone that hath bene made by the hande of olde. \* Or as when a carpenter cutteth downe a tre out of the woode, and pareth of the barkke of it conyngly: and so wyth the one parte maketh a vessel to be vled, and directeth meat wyth the resydue. As for the other parte y is lefte, whych is profyttable for nothyng (for it is a croked pece of wod and full of knobbes) he carneth it dilygentlye thorowe hys banke, and accordyng to y knowlege of hys conyng, he geueth it some propozycion, fashoneth it after y sympletyde of a man, or maketh it lyke some beast straketh it ouer wyth red, and paynteth it, and loke what soule spotte is in it he casteth some coloure vpon it.

Then maketh he a conuenient tabernacle for it, setteth it in wall, & maketh it fast wyth yron, prouiding so for it, lest it happe to fall. for it is wel knownen, y it can not helpe it selfe. And why: it is but an Image, & must of necessity be helped. Then goeth he & offereth of hys goodes vnto it, for hys chyldren, and for hys wyfe he seket helpe at it, he asketh counsell at it: he is not ashamed to speake vnto it, y hathe no soule: for health, he maketh hys petycyon vnto hym that is speke: for lyfe, he prayeth vnto hym y is dead he calleth vnto hym for helpe y is not able to helpe hym selfe: and to sende hym a good iournepe, he prayeth hym that maye not goo. And in all the thynges that he taketh in hande (whether it be to optayne any thyng or to worke) he prayeth vnto hym, that can do no maner of good.

## The xliii. Chapter.

The detestacion and abhominacion of ymages. A curse of them, and of hym that maketh them. The cruellies that cometh of ydolatre.



Nayne, another man purposyng to sayle and begynnyng to take hys iournepe thorowe the ragynge see, calleth for helpe vnto a stocke that is farre weaker then the tre that beareth hym. For as for it, couetousnes of monye hath founde it oute, and the craftesman made it wyth hys conyng.

But thy prouidence, O father gouerneth all thynges from the begynnyng: \* For thou haste made awaye in the see, and a sure path in the myddest of the waues: declarynge thereby that thou hast power to helpe in al thynges, prae though a man wente to the see wythout shyppe. Nevertheless, that the workes of thy wysdom shuld not be vayne, y hast caused an Ark to be made: and therfore do men comyt theyr synes to a smale pece of woode, passyng over the see in a shyppe, and are saued.

\* For in the old tyme also when the proud gyautes perished, he (in whome the hope was lefte to increase the worlde) wente into the ship whych was gouerned thorowe thy hande, and so lefte seede behynde hym vnto the worlde. For happye is the tre where thorowe ryghteousnes cometh: but cursed is the ydole that is made with handes, yea both it & he that made it. He because he made it & it because it was called god, where as it is but a fayne thyng. \* For y vngodly & hys vngodlynes are bothe lyke abhominable vnto God. Eue so y worke and he y made it also, shalbe punyshed together. Therefore shall there a plage come vpon the ydolles of the heathen: for out of the creatures of God they are become abhominacion, a temptacion vnto the soules of men, and a snare for y fete of y vnwyle. And why: y sekynge out of ydoles is the begynnyng of whoredome, and the begynnyng vpon of them is the destruccyon of lyfe. For they were not from the begynnyng, nether shal they contynue for euer. The welthy ydelnes of men hath founde them out vpon earth, therfore shall they come shortly to an ende. When a father mentred for hys sonne y was taken a waye from hym, he made hym an ymage (in al y hath) of hys dead

Exo. xlii. d.

1stoma .i. d.

Gen. vii. d.

1stoma .i. d.

1stoma .i. d.

1stoma .i. d.

1stoma .i. d.



of hys dead sonne and so beganne to worshype hym as a god, whych was but a dead man, and ordeyned hys seruantes to offer vnto hym.

Thus by proces of tyme and thow an vngreuous custome, thys error was kept as a lawe & tyrauntes compelled men by violence to honoure ymages. As for those that were so farre of that men myghte not worshype them presently, they picture was brought from farre, lyke the ymage of a kynge whome they wolde honoure to the intent that wth grete diligence they myghte worshype hym whych was farre of, as though he had bene presente.

Agayne the synfuler connyng ofecraftesman gaue the ignorant also a grete occasyon to worshype ymages. For the workman wyllynge to do hym a pleasure y set hym a worke, laboured wth all hys connyng to make the ymage of the best fashyon. And, so thow the bewte of the worke the comen people was deceaued, in so much they toke hym now for a God, whych a lytle afore was but honored as a ma. And thys was the error of mas life, wher men (ether for to serue theyr owne affectyon, or to do some pleasure vnto the kynges) ascribed vnto stones & stukes the name of God, whych oughte to be geuen vnto no man.

Deu. xxi. d.  
Mee. vii. d.  
Ead. xii. a.

Moreover, thys was not ynough for them y they erred in the knowlege of God, but where as they lyued in grete warres of ignorance, those many and grete plages called they peace for ether they due theyr owne chyldren, & ofsered them, or dyd sacryfice in the nyght season or eysheide vnto unreasonable waches so that they kepte nether lyfe nor marpage cleane but ether one due another to death malprouyse, or elles greued hys neyghboure wth aduoutre. And thus were all thynges mytte together, bloude, man slaughter, thefte, dyspnylacyon, corrupcyon, vnfaithfulnesse, sedycyon, perjury, dyquetyng of good men, vnthanchfulnesse, despyng of soules, chaungynge of byrthe, vnstedfastnesse of marpage, mylord of aduoutre & vncleynesse. And why the honouringe of abhominable ymages is the cause the begynnyng and ende of all euell. For they that worshype Idoles: ether they be mad wher they be merc, or prophete lyer, or lyue vngodlye, or elles lyghthe for sweare them selues. For in so much as they truste in the ydoles whych haue nether soule nor vnderstandynge though they sweare falselye yet they thynke it shall not hurte them.

Therefore cometh a grete plage vpo them and y worthe, for they haue an euell openyon of God, geuynge hede vnto ydoles swearyng vnjustlye to deceaue, and dyspnyng ryghteousnes. For theyr swaryng is no vertue, but a plage of them that spone, and goeth euer wth the offence of the vngodlye.

#### The. xv. Chapter.

The hope of the fard fall, prapryng the merce of God for whose graces sake they serue the ydoles.

**A**lt thou (O once God) arte swete longe sufferynge, and true, & in merce ordynest thou all thynges. Though we synne, yet

are we thine, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe the, is perfect ryghteousnes. Yea, to knowe thy ryghteousnes and power is the rote of immortalte. As for the thyng that men haue founde out thow theyr euell science, it hath not dysceaued vs as the payntynge of the picture an vnprofitable labour, and caryed ymage, wth dyuers coloures, whose sight entyseth y ignorant so y be honoured & loued the picture of a brade ymage y hath no soule.

Neuerthelesse, they loue such euell thynges, are worthe of the death. they that trust in them, they y make them, they y loue them, and they y honoure them. The potter also taketh & tempereth softe earth, labourer it, and geueth it the fashyon of a vessel, whatsoeuer serueth for oure vse: and so of one peece of claye he maketh some cleane vessel for serupce, and some contrary. But where to euery vessel serueth, y knoweth the potter hym selfe. So wth hys vayne labour he maketh a God of the same claye: thys doth euen he, whych a lytle afore was made of earth hym selfe, and wthyn a lytle whyle after (when he dyeth) turneth to the earth agayne.

For wthstandynge, he careth not y more because he shall labour, nor because hys lyfe is shorte but stryuethe to excell golde synthes, the syluer synthes and copersynthes, and taketh it for an honoure to make vayne thynges. For his herte is ashes, hys hope is but vayne earth, and hys lyfe is more vyle then claye, for so much as he knoweth not hys owne maker, y gaue hym hys soule to worke, and brethid in hym y breth of lyfe. They counte oure lyfe but a pastyme, and oure conuetylacyon to be but a markete and that men shoulde euer be gettynge, and that by cruel meanes. I owe he that of earth maketh fraile vesselles and ymages, knoweth hym selfe to offende aboue al other.

All the enemyes of the people, and y holde them in subieccyon are vnwyse, unhappye, and receayvynge proude vnto theyr owne soules for they iudge all the ydoles of the heathen to be goddes, whych nether haue eyesyghte to se, nor noses to smell, nor eares to heare, nor synners or hādes for to grope and as for theyr fete, they are to slowe to go. For man made them, and he y hath but a borrowed spere, fashyoned them. But no man can make a God lyke vnto hym: for seynge he is but mostall hym selfe, it is but mortal y he maketh wth vnyghteous handes he hym selfe is better then they whome he worshypeth, for he lyued though he was mostall so dyd neuer they. Yea, they worshypped beastes also, whych are mooste myserable for compare thynges, that can not sele vnto them, and they are worse then those.

Yet is there not one of these beastes, that wth hys syghte can beholde any good thyng neyther haue they geuen prayse nor thanckes vnto God.

#### The. xvi. Chapter.

The punishment of Idolaters, and the benyfytes done vnto the fard fall.

For these



3



Or these and such other thyng-  
ges haue they suffered wothpe  
punyement and thoroowe the  
multytude of beastes are they  
coted out. In stead of the which  
punyementes thou hast gracp  
ouly ordred thine owne people

and geuen them theyr desyre that they louged  
for: a newe and straunge tast, \* preparing them  
quaples to be theyr meat: to the intent that (by  
the thynges whych were shewed and sente vnto  
them) they shoulde be so greedy of meat, myght  
be wythdrawen euen from the desyre that was  
necessarp. But these wythin shorte tyme were  
broughte vnto pouerte, and tasted a newe mea-  
te. For it was requysite that (without excuse)  
destruccyon shoulde come vpon those which used  
tyrauntye, and to shewe onlye vnto the other,  
howe theyr enemyes were destroyed.

\* For when the cruell woodnesse of the bea-  
stes came vpon them, they perished thoroowe  
theyr synnes of cruell serpentis. Notwithstandyng  
theyr wyathe endured not perpetuallye, but they  
were put in feare for a litle season, & they myght  
be reformed, haupnge a token of saluacyon, to  
remember the commaundemente of thy lawe.

For he shoulde conuerted, was not healed by the thyng  
ge shewyd, but by the, & saluoure of all. So  
in this thou shewdest thyne enemyes, that it is  
thou, whych deliuerest from all euil. As for the

\* when they were bytten woth grethopers and  
flies, they dyed, for they were worthy to perishe  
by such. But neyther the teth of dragons nor of  
venomous wormes ouer came thyr chyldren, for  
thy mercede was euer by them, and helped them

Therefore were they punished to remember thy  
wordes, but hastelpe were they healed agayne,  
lest they shoulde fall into so depe forgetfulnesse,  
& they myght not vse thy helpe. It was nether  
herbe nor plaster that restored them to health, but  
thy worde (O Lorde) whych healeth all thyng-  
ges, It is thou (O Lorde) that haue power of lyfe  
and death: \* thou ledest vnto deathes doze, ad  
bryngest vnto agayne. But man thoroowe we-  
kednes slayth his owne soule & when he shoulde  
goeth forth, it turneth not agayne, nether may  
he call agayn the soule that is taken away. It is  
not possible to escape thy hande. For the

ungodlye shoulde not knowe the, were puny-  
shed by the strength of thyne arme: with straun-  
ge waters, haples and raynes were they perse-  
cuted, & thoroowe fyre were they consumed. For  
it was a wonderous thyng & fyre myght do  
more then water whych quenched all thynges  
but the worlde is the aduenger of the righteous.  
Some tyme was the fyre so tame, & the beastes  
whych were sent to punysh the ungodly, bren-  
not: and & because they shoulde se and knowe, &  
they were persecuted woth the punymente of

God. And sometyme brente the fyre in the wa-  
ter on euery syde, & it myght destroye the vnrp-  
ghteous nacyon of the earth. \* Agayne thou  
hast fed thyne owne people woth Angels fo-  
de, and sente them breaðe eedy from heauen (w-  
oute theyr labour) beyng very pleasaunt and

agood of taste. And to shewe thy ryches & swet-  
nesse vnto thy chyldren, thou gauest euer y one  
theyr desyre, so & euery man myghte take what  
lyked hym best. But the snowe and yse abode &  
violence of the fyre and melted not: & they my-  
ghte knowe, & the fyre burnyng in the hable &  
rayne, destroyed the frute of the enemyes, the fy-  
re also forgot bys strength agayne & the rygh-  
teous myghte be rejoyced. For the creature shoulde  
serue the, whych arte the maker (is feare in  
punyshyng the vnrpghteous, but it is calpe &  
gentle to do good, vnto such as put theyr trust  
in the. Therefore byd all thynges alter at the same  
tyme, & were al obedyent vnto thy grace, which  
is the nurse of all thynges, accordyng to the de-  
syre of them & had neade thereof & thy chyldren  
(O Lorde) whom thou louest, myghte knowe,  
\* that it is not the nature and the growyng of  
frutes that seadeth men, but that it is thy wor-  
de, whych preserueth them that put theyr trust  
in the. For loke what might not be destroyed w-  
the fyre, as soone as it was warmed woth a ly-  
tle sunne beame, it melted: & all men myghte  
knowe & thankes ought to be geuen vnto the be-  
fore the sunne yse, & & thou oughtest to be wor-  
shipped before & day spring. For & hope of the  
vntankfull shal melte awaye as the wynter  
yse and peryshe as water, that is not necessary.

### The xvii Chapter.

The iudgements of God vpon the Egyptians,



Rate are thy iudgements (O Lorde)  
and thy counseils can not be expessed  
therefore men do erre, that wyl not  
be reformed woth thy wysdome. \*

For when the vnrpghteous thoughte  
to haue thy holy people in subieccion, they were  
bounde woth the bandes of darchenes, & longe  
nyghte, but vnder the rose, thyngunge to esca-  
pe the enclastynge wysdome. And while they  
thoughte to be byd in the darchenes of theyr sin-  
nes, they were scatered abroad in the very myd-  
dyt of the darche coueryng of forgetfulnesse,  
put to horryble feare and wonderoulye vexed:  
for the corner where they myght not kepe them  
from feare (because the sound came downe and  
vexed them) yea, many terriblye and straunge  
byssons made them afrayed.

No power of the fyre myghte geue them  
lyghte, nether myght the clere flammes of the  
starres lyghten & horryble nyght. For there ap-  
peared vnto them a sodayne fyre, verpe dyedful  
At the whych (when they sawe nothyng) they  
were so afrayed, & they thought & thyng which  
they sawe, to be the more fearefull. \* As for the  
sorcery and enchaunement & they vled, it came  
to derysyon, & the proude wysdome was brou-  
ghte to shame. For they shoulde be prynced to by-  
ue awaye the fearefulness and dyede from the we-  
ake soules were sicke for feare them selues, and  
& woth scozne. And thoughte none of the won-  
ders feared them, yet were they afrayed at the  
beastes whych came vpon them, & at the byssyn-  
ge of the serpentis. In so much that woth trem-  
blyng they sowned, and sayde they sawe not &  
ayn which no man yet maye escape.

For it is

sum. xi. g.

sum. xxi. b.

exod. x. b.

De. xxxi. f.  
2. regu. ii. b.

exod. xxi. a.

Deu. xlii. a  
Deu. xlii. a

Exod. x. b

Exod. x. c

Exod. x. b

Exod. x. b



**E** For it is an heuie thyng, when a mans owne conscience beareth recorde of hys wyckednes & condemneth hym. And wher a vered and wounded conscience, taketh euer cruell thynges in hande. Fearfulnesse is no thyng els, but a declaration that a man seeketh helpe and defence, to answer for hym selfe. And looke howe much lesse the hope is wythin, the moare is the vncertaintye of the matter, for the whych he is punished. But they that came in the myghtye nyghte, slepte the slepe that fel vpon them from vnder and from aboue. Sometime were they afearde thoro we that feare of þe wonders, & sometime they were so weake that they sowned wythall: for an hastye and sodayne fearfulnesse came vpon them.

**D** Afterwarde, þe anpe of them had fallen, he was kepte and shut in prison, but wythout charyte. But þe any dwelte in a byllage, þe he had ben an hearde or husbandeman, he suffered in tollerable necessyte for they were all bounde wyth one chayne of darckenesse.

Whether it were a blasfyme wynde, or a swete songe of the byrdes amonge þe thicke branches of the trees, or þe vehemence of hasty runninge water, or greates noyse of the fallinge downe of stones, or the playinge & runninge of beastes whom they sawe not, or þe myghtie noyse of roarynge beastes, or the sounde that aunswereth agayne in þe hye mountaynes. It made them sorrowe for verp feare. For all the earth shyned wth cleare lychte, and no man was hindered in hys labour. Whelpe vpon them there fell an heuie nyght, an ymage of darckenesse that was to come vpon them. Yea, they were vnto them selues þe mooste heuie and hoerrible darckenesse.

#### The xviii. Chapter.

The first lychte that the Jewes had in Egypte. The persecution of the church. The Jewes smyte all the first borne of Egypte. The spone of the people in the wilderness. And God breymeth the iure & the dead, with his censures.

**I**n everthelesse, the sayntes had a verp great lychte (and the enemyes hearde theyr voyce but they sawe not the fygure of them.) And because they suffered not the same thynges they magnified the and they that were vered afore (because they were not hurte nowe) thanked the, and besought the. **D** God that there myghte be a difference. Therefore had they a burning pyller of fyre to leade them in the vnkowen waye, & thou gauest them the Sunne for a free gyfte wythout any hurte. Reason it was that they shoulde wante lychte, and be put in þe prison of darckenesse, whych kepte the chyldren in captivite, by whome the vncorrupt lychte of the lawe of the worlde was for to be geuen. **W**hen they thought to slaye the babes of the ryghteous (one beyng layde out, and prescribed to be leader vnto the other,) & thou broughtest oute the whole multitude of the chyldren and destroyedest these in the myghtie water. Of that nyghte were oure fathers certyfyed afore, that they knowyng vnto what othes they had geuen credence, myghte be of good cheare. Thus the people receaved the healt of the ryghteous, but the vngodly were destroyed. For

lyke as thou haste hurte oure enemyes, so haste thou promoted vs whom thou caldest afore. For the righteous chyldren of the good men offered secretly, and obeyed the lawe of righteousnes vnto vyte þe iuste shoulde receave good and euell in lyke maner, spryngyng prayles vnto þe father of al men. Agayne, there was heard an unconueniente voyce of the enemyes, and a piteous crye for the chyldren that were bewayled. The master and the seruaunte were punished in lyke maner. For they altogether had innumerable that dyed one death.

**N**eyther were the lychte suffyciente to hurte the dead, for in the twynnyng of an eye the noblest nacyon of them was destroyed. As ofte as God helped them afore, yet wolde it not make them beleue. But in the destruction of the fyrste borne they knowleged, that it was the people of God. For whyle all thynges were stil and when the nyghte was in the myddest of her course, the Almyghtye worde. **L**orde, leape downe from heauen oute of thy roiall thronne, as a rougheman of warre, in the myddest of the lande that was destroyed. And the Warpe swarde perfortuned theyr strypte commaundement standyng and fellyng all thynges wyth deathe yea. It stode vpon the earthe and reached vnto the heauen. Then the syghte of the euell dreames vered them sodenlye, and fearfulnesse came vpon them vnawares.

Then laye there one here, another there, halfe dead, halfe quicke, and shewed the cause of hys death. For the vspions that vered them shewed them these thynges afore. So that they were not ignoraunte, wherfore they perished.

**T**hen temptacyon of deathe touched the ryghteous also, and amonge the multitude in the wilderness there was murtheryng, but the wrath endured not longe. For the blamelesse wente in all the hast and took the battayle vpon hym, brought forth the weapons of hys mystryng. euen prayer and the censures of the conspyng. set hym selfe agaynst the wrath. & so broughte the myserye to an ende. declaringe thereby that he was the seruaunte. For he ouer came not the multitude wyth bodelye power, nor wyth weapons of myghte but wth the word he subdued hym that vered hym, puttinge them in remembrance of þe othe & couenaunt made vnto the fathers. For when the deade were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, & parted the waye vnto þe lychte. **A**nd wher in hys longe garment was all the bewte & in þe foure rowes of the stones was the glorie of the fathers gracen, and the mayesty was wyrtten in the crowne of hys heade. Vnto these the destroyer gaue place and was afraied of them for it was one lyke a temptacyon worthy of wrath.

#### The xix. Chapter.

The death of the Egyptians, and the greatesone of the church. The Jewes that was geuen at the besyng of the people. The elements serue not onely to the wyl of God but also to the wyl of man.

**S**o for the vngodlye, the wrath came vpon them wythoute mercy vnto the ende for he knewe



For he knewe before what shoulde happen vnto them, how that (when they had consented to let them go, and had sente oute w<sup>th</sup> greates dyligence) they wolde repente and folowe vpon the  
 \* For when they were yet mournynge and makinge lamentacion by the graues of the deed, they deuyled another folowenelle: so that they persecuted them in theyr synging, whome they had caste oute afore w<sup>th</sup> prayer. Mothe necessity also broughte them vnto this ende, for they had cleane forgotten the thynges that hapened vnto them afore. But the thyng that was wantynge of theyr punysshement, was requyte so to be fulfilled vpon them w<sup>th</sup> tormentes, that thy people myghte haue a marvellous passage thorowe, and that these myghte fynde a straunge deathe.

Then was every creature fastyned agayne of newe, accordynge to the wyll of theyr maker, obeyinge thy commaundementes that thy chyldren myghte be kepte w<sup>th</sup>oute hurte. For the cloude ouer shadowed theyr tentes, and the drye earthe appered, where afore was water: so that in the red see, there was a waye w<sup>th</sup>oute impedymente: and the greates depe became a greane felde: where thorowe all the people wente that were defended w<sup>th</sup> thy harde synging thy wonderous and metuelous woordes.

For as the hoxes so were they fed, and leaped lyke lamberes, prayng the (O Lord which haddest deliuered them: ) And why? they were yet mynde full of thy thynges that hapened whyle they dwelte in the lande: howe the grounde broughte forth the sypes in steade of catell: and howe the ryuer scauled w<sup>th</sup> the multitude of frogges in steade of fowles.

\* But at the laste they sawe a newe creature of byrdes, what tyme as they were deca-

ued w<sup>th</sup> luste, and despyred delycate meates.

For when they were speakynge of theyr appetite, the quayles came vpon them from the see, and punysshementes came vpon the spynners not w<sup>th</sup>oute the tokens whiche came to passe afore by the vehemence of the streames, for they suffered w<sup>th</sup>outhely accordynge to theyr wickednesses, they dealt so abhominably and churlyshely w<sup>th</sup> straungers. Some receaued no vnknown gesses, some broughte y<sup>e</sup> straungers into bondage y<sup>e</sup> dyd them good. Whylde all these thynges there were some, y<sup>e</sup> not onely receaued no straungers w<sup>th</sup> theyr wylls, but persecuted those also, \* and dyd them muche euell, that receaued them gladly. Therefore were they punyshed w<sup>th</sup> \* blyndenesse, lyke as they that were couered w<sup>th</sup> todayne darchenesse at the doores of the ryghteous, so that euerye one soughte the entraunce of his doore.

Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrumente of musyke, and yett all the residue kepe theyr melodye, whiche maye easely be perceaued, by the syghte of the thynges that are come to passe.

The drye lande was turned into a watery and the thyng that afore swamme in the water, wente nowe vpon drye grounde. The fyre had power in the water (contrary vnto his owne vertue) and the water forgot his owne kynde to quenche. Agayne, the flames of nopsome beastes hurte not the fleshe of them that wente w<sup>th</sup> them, neyther melted they the fyre, whiche elles melteth lyghtly. In all thynges hast thou promoted thy people (O Lord) and broughte the to honour. thou haste not dyspyssed them but alwaye, and in all places hast y<sup>e</sup> stande by them.

The ende of the booke of wysdome.

## The booke of Jesus, the sonne of Sirach/which

is called in Latin Ecclesiasticus.

The prologue of Jesus the sonne of Sirach vnto his booke.



Any and greates men haue declared wysdome vnto vs oute of the lawe, oute of the Prophetes and oute of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctryne and wysdome: Therefore, they that haue it: and reade it, shoulde not onelye them selues be wylle there thorowe, but serue other also w<sup>th</sup> teachynge and wyrtynge.

After that my graundefather Jesus had geuen dyligence laboure to reade the lawe, the Prophetes, and other bookes that were lefte vs of oure fathers, & had well excercysed him selfe therein he purposed also to wyrtie some thyng of

wysdome and good maners, to the intent that they which were wyllynge to learne & to be wylle myght haue the more vnderstandynge, and be the more apte to leade a good conuersacion.

Wherefore, I exhorte you to receaue it louyngly, to read it w<sup>th</sup> diligence, & to take it in good w<sup>th</sup> though oute wordes be not so eloquent as the famous oratours. For the thyng y<sup>e</sup> is wyrtten in y<sup>e</sup> hebreue toung, soundeth not so wel when it is translated into another spech. Not only this booke of myne, but also y<sup>e</sup> lawe, the Prophetes, & other bookes sounde far other wylle, then they do, when they are spoken in theyr owne language. Nowe in y<sup>e</sup> xxviii. yere when I came into Egypt in y<sup>e</sup> tyme of Ptolomey Euergetes: & contynued there al my lyfe, I gat liberte to rede & wyrtie many good thynges. Wherefore I thought it good & necessary, to bestowe my diligēce & traunple to interpret this booke. And consyderinge that I had tyme, I laboured and dyd my best to perfourme this booke, & to byrge it vnto lyghte y<sup>e</sup> the straungers also whiche are disposed to learne, myghte apply them selues vnto good maners & lyue accordynge to y<sup>e</sup> lawe of the Lorde.

Ecclesi-



# Of Iesus the sonne of Syrach, Ecol. xxxii.

## Ecclesiasticus.

### The xviijth chapter.

Wisdom is the fear of God, and the beginning of knowledge: for the fear of God is the beginning of wisdom.

all xx. li. d.  
and. li. d.  
Job. i. li. d.  
Job. i. li. d.



**A**l wisdom \* commeth of God the Lorde, and hath bene euer wyth him, and is before al tyme. Who hath comprehended the lande of the see, the dropes of the raigne, & the dayes of tyme: Who hath mesured the heygth of heauen, the bredth of the earth, and the depnes of the see: who hath soughte out the grounde of Soddes wyf.

MOR. xi. f.

domes wyche hath bene afore al thynges: \* Wisdome hath bene before all thynges, and the vnderstandynge of prudence from euerylastynge. (Soddes worde in the heygthe is the well of wisdom, and the euerylastynge commaundementes are the entraunce of her.)

**I**nto whom hath the roote of wisdom bene declared: Or who hath knowne her wyf: Into whom hath the doctrine of wisdom bene discovered and shewed: and who hath vnderstande the manyfolde entraunce of her.

There is one: euen the hygheste, the maker of all thynges, the Almyghty, the kyng of power (of whom men oughte to stande greatly in awe) wyche sitteth vpon his throne beyng a God of domynyon. He hath created her thorow the holy ghoost he hath sene her, nombred her, and mesured her, he hath poued her out vpon all hys workes, and vpon all fleshe, accordynge to hys gyfte he geueth her rychely vnto them þe loue hym. The feare of the Lorde is worshippe and triumph, gladnesse and a topfull crowne: The feare of the Lorde maketh a merie herte, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the laste. þe in þe day of his deeth he shalbe blessed.

psal. cxi. b.  
psal. cxi. b.

**T**he loue of God is honorable wisdom. looke vnto whome it appeareth, the loue it for thep is what wonderous thynges it doth. \* The feare of the Lorde is the begynnyng of wisdom, and was made wyth the saythfull in the mothers wombe it shal go wyth the chosen women, and shalbe knowne of the ryghteous and saythfull. The feare of the Lorde is the ryght Soddes scruple, that preserueth and iustifyeth the herte, & geueth myrth and gladnesse. Who so feareth the Lorde shalbe happy, & whan he hath nede of comfort, he shalbe blessed. To feare god is wisdom þe maketh rych, and byngeth al good wyth her. She filleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lorde is the crowne of wisdom, and geueth plenteous peace and health. He hath sene her & nombred her: (bothe these are the gyftes of God) knowledge, and vnderstandynge of wisdom hath bene poured out as rayne, and them that helde her faste, hath he broughte vnto honoure.

**T**he feare of the Lorde is the roote of wis-

dom, and her branches are longe lyfe. In the treasures of wisdom, wisdom is vnderstandynge and deuocyon of knowledge, but wisdom is authored of spynners. The feare of the Lorde dyspuncty oute spynne, for he þe is wythout feare cannot be made ryghteous, & hys wyf full boldenes is hys owne destruccyon. A payente man wyll suffer vnto the tyme, & then shall he haue the rewarde of ioye. A good vnderstandynge wyll hyde hys wordes for a tyme, & many mens lippes shal speak of hys wisdom. In the treasures of wisdom is the declaracion of doctrine, but the sinner abhorreth the worshippe of God. Wher sonne þe thou desyre wisdom, kepe the commaundementes, & God shal geue þe vnto the: for the feare of the Lorde is wisdom & nectour, he hath pleasure in sayth & lounge mekenes, & he shal fyll the treasures therof. Be not obstinate & vnfartfall to the feate of the Lorde, & come not vnto hym wyth a double herte. Be not an ppeccate in the syghte of men, & take good hede what þe speakest. Marke well these thynges lest thou happen to fall & byng the soule to dyshonour, & so God discover thy secrettes, & cast the downe in the myddeste of the congregacion because þe woldest not receaue the feare of God, and because thy herte is full of fapnednes and dysceate.

### The iiijth chapter.

Desireth the seruice of God to remember his name, thou vnderstandynge at dysceate, & ryghte herte, & feareth God to helpe to hope and to loue, because God is there to confounde not forsaketh them that trust in hym. & curse vpon the scelle, grace, and impudent of herte.



**M**y sonne, \* þe thou wyll come into þe scruple of God, stande fast in ryghte teousnesse and feare, and arnie thy soule to temptacon: sette thy herte and be payent, bowe downe thyne eare, receaue the wordes of vnderstandynge, and thynke not awaye, whan thou arte entysed. Holde the faste vpon God, ioyne thy selfe vnto hym, and suffre that thy lyfe maye encrease at þe last. What euer happeneth vnto the, receaue it suffer in heynesse, & be payente in thy trouble. \* For lyfe as gold and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersyte. Belue in God, and he shal helpe the order thy waye arighte, and put thy truste in hym. Holde faste hys feare and growe therein. O þe þe feare the Lorde take sure holde of hys merce. Thynke not awaye from hym, þe þe fall not. O þe that feare the Lorde, beleue hym and poure rewarde shal not be emptye. O þe that feare the Lorde, put poure truste in hym, & merce shal come vnto þe for pleasure. O þe that feare the Lorde, set poure loue vpon hym, and poure hertes shalbe lychtened.

**C**onsyder the olde generacions of men (O þe chylidren) and marke them well. \* Was there euer anye one confounded, þe put hys truste in þe Lorde: Who euer contynued in hys feare, and was forsaken: Or whome byd he euer dyspyse, þe called saythfully vpon hym: For God is gracious and merciful, he forgiveth synnes in the tyme of trouble, and is a defender for all them þe seeke hym in the truthe. Woe be vnto them, þe

mark. lxx. d.  
ii. xli. d.

psal. cxi. b.  
psal. cxi. b.

psal. cxi. b.  
psal. cxi. b.



hath a double herte, wycked lypyes and euell oc-  
cupped handes. & to the spinner that goethe two  
maner of wayes. Alloo be vnto them y are loose  
of herte, whych put not theyr truste in God, and  
therefore shall they not be defended of hym.  
Alloo be vnto them that haue lost pacience, for  
laken the righte wayes, & are turned backe into  
froward wayes. What wyl they do whan the  
Lorde shall begynne to vpsset them?

**C** They that feare the Lorde wyl not mys-  
truste his worde, & they that \* loue hym, wyl  
kepe his commaundementes. They y feare the  
Lorde, wyl seke oute the thynges y are pleasa-  
unte vnto hym. \* & they y loue hym, shall fulfyl  
his lawe. They y feare the Lorde wyl prepare  
theyr hartes, & humble their soules in his syght.  
They y feare the Lorde, kepe his commaunde-  
mentes, & wyl be paciente tyl they se hym selfe  
sapinge: \* better it is for vs to fall into the han-  
des of the Lord, then into the handes of men: for  
his mercye is as greate as hym selfe.

## The.iii. Chapter.

**C** To oure father and mother ought we to geue double hono-  
ur, of the blessinge and curse of the father and mother. As mā  
ought oure eneymys to searche out the secretes of God.

**A** The chyldren of wylledome are a con-  
gregacyon of the ryghteous, & theyr  
exercyse is obedyence & loue. Breare  
me your father. O my deare childe)

\* do thereafter that ye maye be safe  
\* For the Lorde wyl haue the father honoured  
of the chyldre: & looke what a mother commaun-  
deth her childe to do, he wyl haue it kept. Who  
so honoureth his father, his synnes shall be for-  
geuen hym. \* & he that honoureth his mother is  
lyke one y gathereth treasure together. Who so  
honoureth his father, shall haue ioye of his owne  
chyldren, & when he maketh his prayer he shall  
be herde. He y honoureth his father, shall haue a  
longe lyfe: & he that is obedyent for the Lordes  
sake, his mother shall haue ioye of hym.

He that feareth the Lorde, honoureth his  
father and mother, and doth them serupce, as it  
were vnto the Lorde hym selfe. Honour thy fa-  
ther in dede, in worde and in all pacience, that  
thou mayest haue goddes blessinge, and his  
blessynge shall abyde with the at the laste.

\* The blessinge of the father buyldeth vp  
the houses of the chyldren, but the mothers curse  
rote th out the foundacyons. Reioyse not when  
thy father is rejoyced, for it is not honoure vn-  
to the, but shame. For the worshyppe of amans  
father is his owne worshyppe, & where the fa-  
ther is wythout honoure, it is the dysonestye  
of the sonne. My sonne, make muche of thy fa-  
ther in his age, & greue hym not as longe as he  
lyueth. And yf his vnderstandynge faile, haue  
pacience wyth hym, & despyse hym not in thy  
strength. For the good dede y thou shewest vn-  
to thy father, shall not be forgotten, & whan y  
thy selfe wantest it shall be rewarded the ( & for  
thy motheres offence thou shalt be recompensed  
wyth good, yee, it shall be founded for y in rygh-  
teousnes) & in the daye of trouble thou shalt be  
remembred. thy synnes also shall melte awaye,  
lyke as the yse in the sayre warme wetter.

He that forsaketh his father shall come to  
shame: and he that defyeth his mother, is cur-  
sed of God. My sonne persourne thy wordes  
wyth louynge mekenesse, so shalt thou be be-  
loved aboue other men. The greater thou art, the  
more humble thy selfe (in all thynges) and thou  
shalt fynde fauour in the syghte of God. For  
grete power belongeth onely vnto God, and  
he is honoured of the lowlye.

\* Secke not oute the thynges that are a-  
boue thy capacitye, & searche not the grounde of  
such thynges as are to myghty for the: but loke  
what God hath commaunded the, thyncke vpon  
that alwaye, & be not curyous in manye of his  
workes. For it is not nedefull for the to se with  
thyne eyes the thynges that are secreete. Make  
not thou to much searche in superfluous thynges,  
and be not curyous in manye of his workes. For  
manye thynges are shewed vnto the alreadye,  
whyche be aboue the capacitye of men. The me-  
dlynge wyth suche hath beggled many a man,  
and tangled theyr wyttes in vanyte. Nowe he  
that loueth patell shall perceyue therein.

An harde herte shall feare euell at the laste  
(and he that loueth daunger, shall perceyue there-  
in) an hert that goeth two wayes, shall not prof-  
pere: and he that is frowarde of herte wyl euer  
be worse and worse. A wycked herte shall be la-  
den wyth sorowes, & the vngodlye spinner wyl  
beape one synne vpon another. The counsell of  
the proude hath no health, for the plante of syn-  
ne shall be rooted oute in them, and not knowen.  
The herte of hym y hath vnderstandynge shall  
perceau he thynges, & a good eare wyl glad-  
ly herken vnto wylledome. An herte y is wyse &  
hath vnderstandynge, wyl abstayne from syn-  
and encrease in the wordes of ryghteousnes.  
Water quencheb burnynge fyre, & mer-  
cy reconyleth synners. God hath respecte vnto  
hym that is thankfull: he thynketh vpon him  
agaynst the tyme to come: so that when he fal-  
leth, he shall fynde a stronge holde.

## The.iiii. Chapter.

Almes must be done wyth all meynes. The dubye of wylledome  
and her frute. A synner ought to be mercifull. An exhortacyon  
to eschewe charyte do go. d.

**A**lmes, \* defraude not the poore  
of his almes, and turne not a-  
way thyne eyes from hym that  
hath neede. Dyspyse not an hon-  
grye soule, and despye not the po-  
re in his necessite: greue not the  
herte of hym that is helplese, &

wythdrawe not the gyfte from the nedefull.  
Refuse not the prayer of one that is in trouble,  
turne not awaye thy face from the nedye. Caste  
not thyne eyes asyde from y poore, for any euell  
wyl, y thou geue hym none occasyon to speake  
euell of the. For yf he complayne of the, in the  
bytternes of his soule, his prayer shall be heard  
euen he that made hym shall heare hym. Be cur-  
teous vnto y copany of poore: humble thy soule  
vnto y elder, & bow downe thy head to a mā of  
worshyppe. Let it not greue y to bowe downe  
thyne eare vnto y poore, but pay thy dette, & ge-  
ue hym a frend y answer, & that w mekenesse.

\* Delyner



**B** \* Despuer hym that suffreth wronge from the hāde of the oppressour, and be not faynt her ted whan thou syttest in iudgement. Remember ful vnto the fatherles as a father, and be in stea de of an husbāde vnto theyr mother: so shalt thou be as an obedyente sonne of the hyst. & he shall loue the more then thy mother doth. Wisedome bzyeth lyfe into her chyldren, receaueth them that seke her & wyl go before them in the waye of ryghteousnes. He y loueth her, loneth lyfe & they that seke her dyligentely, shal haue great ioy. They that kepe her, shal haue the herptage of lyfe for where she entreth in, there is the bles syng of God. They that honoure her, shal be the seruauntes of the holpe one: and they that loue her, are beloued of God. Who so greeueth eate vnto her, shall iudge the heathen, and he that hath respecte vnto her, shall dwell safelye.

**C** He that beleueth her, shal haue her in posses sion, and hys generacyon shall endure for whā he falleth she goeth wyth hym, and chooseth him amonge the best. Feare, drede, and temptacyon shall she bzyng vpon hym, and trye hym in her doctryne, till she haue proued hym in hys thou ghtes, that he comyt no synne vnto her. Then shall she stablyshe hym, bzyng the ryghte way vnto hym, make him a gladman, & wyl hym her secretes, & heape vpon hym the treasures of kno welege, vnderstandynge of ryghteousnes. But yf he goo wronge, she shall forsake hym, & geue hym ouer into the handes of hys enemye.

**D** My sonne, make muche of the tyme, eschue the thyng that is euell, and for thy lyfe shame not to saye the truth. For there is a shame that bzyngeth synne, and there is a shame that bzy ngeth worshyp & fauoure. \* Accept no personne after t, yne owne wyl, y thou be not consoan ded to thine owne decay. Be not ashamed of thy neyghboure in hys aduersitee, & kepe not backe thy counsell whan it maye do good neyther yf de thy wylsome in her betwyl. For in the tong is wylsome knowen, so is vnderstanding know lege and learnynge in the talkynge of the wylse and stedfastnesse in the workes of righteousnes. In no wylse speake agaynst the worde of truth but be ashamed of the lyes of tynne owne igno rance. Shame not to confesse thyne erroure, & submyt not thy selfe vnto every man because of synne. Wythstande not the face of the myghtye and stryue thou not agaynst the streame. But for ryghteousnesse take payne with al thy soule and for the truth stryue thou vnto death. & God shall fyghte for the agaynst thyne enemyes. Be not hasty in thy tounge, neyther slacke and neglygente in thy workes. Be not as a Lyon in thine owne house, destroyng the howbolde folkes, and oppressing them that are vnder the \* Let not thyne hande be stretched oute to recea ue, and shutte whan thou shouldest geue.

**E** The v. Chapter.

**F** In tynchele maye we not put any confidence, the vengeance of God shal be feared and reseruaunce maye we not fowe.

**H**uste not vnto thy riches, & saye not tushe, I haue ynough for my lyfe. For it shall not helpe in the tyme of vengeance

and temptation. Followe not the luste of thyne owne harte in thy strength, and saye not tushe, howe haue I had strength, or who wyl bzyng me vnder because of my workes. For doubteles God shall aduenge it. And saye not I haue syn ned, and what euell hath happened me: For the Almyghtye is a pacpente rewarder.

\* Because thy synne is forgiven the, be not therefore wythoute feare, neyther heape one sin ne vpon another. And saye not tushe, the mer cy of the Lord is greates, he shal forgene me my synnes, be thyneuer so many. For lyke as he is mercifull, so goeth wyth, from hym also, & his indygnacyon cometh downe vpon synners.

**M**ake no taryng to turne vnto the Lord & put not of from daye to daye for suddenlye shal hys wyth come, & in the tyme of vengeance he shall destroy the. \* Trust not in wycked ryches for they shall not helpe the in the daye of punysh mente and wyth. Be not carped aboute to che ry wynde & go not into euery waye, for so doth the synner that hath a double tong. Stand fast in the waye of the Lorde, be stedfast in thy vnderstandynge, abyde by the worde, & folowe the worde of peace & ryghteousnes. Be gentle to he are the worde of God, that thou mayest vnder stande it, and make a true answer wyth wyl dome. \* Be swyfte to heare but slowe and pac yent in geuynge answer. If thou haste vndersta dyng, shap thy neyghboure an answer: If no, laye thy hand vpon thy mouth lest thou be trap ped in an vndercrete worde, & so confounded ho noure and worshyp is in a mans wylse talkynge but the tonge of the vndercrete is owne destru cyō. \* Be not a prync accuser as long as thou ly uell, and vlc ro slaunder wyth thy tonge. For shame and sorowe goeth ouer the chese, and an euell name ouer hym that is double tonged but he that is a prync accuser of other men, shal be hated, enuyd and confounded. Be that thou in thy lyfe the small and greates a lyke.

The vi. Chapter.

**I** In the pryncipe of a synner to be euell tonged. The doctrine and good counsel of the wylse to be embraced wylsome shal be searched for. The pryncipe thereof.

**N**ot thy neyghbours enemye for thy frendes sake, for who so is euell, shal be the heye of rebuke and disho noure, & whosoever brareth enuye and a double tonge offendeth. \* Be not proude in the deuyce of thyne owne vnder standynge, leaste thy strength be hūte by too lyshenesse, and leaste thy leanes wyther, and thy feynte be destroyed, and so thou belesse as a drye tree in the whyldernes. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scoone of hys enemyes, (and bzyngeth hym to the porcyon of the vngodlye.) \* A swete worde, multiplyeth frendes, and pa cyfyeth them threbe at vartyaunce, and a thank full tonge wyl be plentiful in a good man. Holde frendes wyth manye, neuerthelesse haue but one counsellor of a thousande.

**P**f thou gettest a frende, & proue hym fyrst, & be not hasty to geue him credence. For some mā is a frede, but for a tyme, & wyl not abyde in the daye of

Rom. vii. 4

Eccle. xvi. 4

Eccle. xv. 4

Psalm. x. 4

and t. 4

Eccl. vii. 6

Sopho. i. 4

15

James. i. 4

Leuit. x. 4

Rom. vii. 4

15

Eccl. x. 4

15

Eccl. x. 4

Eccl. vii. 4

Eccl. x. 4

Eccl. x. 4



# The booke of

## The vii. Chapter.

¶ We must for sake euill, and yet not indite our selues. For he becometh of the wyle toward his wyle, as a frende by a chylde, by a seruante, his father and mother the prelate, &c.



**D**o no euill, so shall there no harme happen vnto the. Departe awaye from the tynge that is wycked, & no myffortune shall medle with the. **M**y sonne, some no euill thynges in the forowes of vntygthousnes, so shalt thou not crape them seven folde. Labour not vnto man for anye Lordshyppe, neyther vnto the kyng for the seate of honour. \* Justifye not thy selfe before God, (for he knoweth thy hert and desyre not to be reputed wyle in the preserue of the kyng. Make no labour to be made a Judge excepte it were so, that thou couldest myghtely put downe wyckednes for yf thou shouldest stande in awe of the presence of the myghtye, thou shouldest sayle in grynge sentence. \* Frende not in the multitude of the cytye, & put not thy selfe amonge the people. \* Synde not two synnes together, for in one synne shalt thou not be vnpurged. Saye not: tushe, God wyll looke vpon the multitude of my oblacions, and whan I offer to the hygheste God he wyll accepte it.

**B**e not saynte herted whan thou makeste thy prayer, neyther slacke in geuyng of almes. Laugh no man to scorne in the beuanelle of his soule, for God, whych seyth all thynges, is he that can brynge downe, and set vp agayne. \* Accepte not leasynge agaynst thy brother, neyther do the same agaynst thy frende. Take not to make any maner of lye, for the custemes therof are not good. Make not manye wordes when thou arte amonge the elders, & when y prayest, make not much bal lye. \* Let no laborious work be tedious vnto the, neyther the busbādny which the Almyghtye hath created. Make not thy boast in the multitude of thy wyckednes, but humble thy selfe euen from thyne herte: and remember that the wyatbe shall not be longe in taryng and that the vengeance of the fleshe of the vngodlye is a very fyre and woynne. Seue not ouer thy frende for any good, nor thy saythfull brother for the beste golde.

**D**eparte not from a dyscrete and good woman, that is fallen vnto the for thy porcyon in the feare of the Lord, for the gyfte of her honesty is aboue golde. \* Where as thy seruante worketh truly, intreate hym not euill, nor the byrlyng that is saythfull vnto the. Loue a dyscret seruant as thyne owne soule: defraud hym not of his lybertye, neyther leaue hym a poore man. \* If thou haue catel, loke wel to them: & yf they be for thy prospe, kepe them. \* If thou haue sonnes, byngge them vp in nourtour & learning & holde them in awe from the pouthe vp. If y haue daughters, kepe theyr bodye, & shewe not thy face cheerful toward them. Marry thy daughter, & so shalt thou performe a weyghtie matter but geue her to a man of vnderstandynge. If y haue a wyfe after thyne owne mynde, for saue her not, (but comyt not thy selfe to the hateful) \* Honour thy father fro thy whole hert: & forget not the sozowful trauayle that thy mother had with the

**D**aye of trouble. And there is some frende that turneth to enemye, and taketh parte agaynst the: & yf he knowe any hurte by the, he tellet it out. \* Agayne some frende is but a companyon at the table, & in the daye of nede he conpnyeth not. But a sure frende wyll be vnto the euen as thyne owne selfe and deale saythfullye with thy household folke. Yf thou suffer troble and aduerstyte, he is with the, and bydeth not hym selfe from the. Departe from thyne enemyes, pea, and beware of thy frendes.

**A** saythfull frende is a stronge defence, who so fyndeth suche one, fyndeth a treasure. A saythfull frende hath no ycare, the weyghte of golde & siluer is not to be compared to the goodness of his sayth. A saythfull frende is a medycine of lyfe & they that feare the Lord shall synde hym. Who so feareth the Lord shall prosper with frendes and as he is hym selfe, so shall his frende be also. My sonne, receaue doctryne from thy pouthe vp, so shalt thou synde wyse dome tyll thou be olde. Go to her as one that pioweth and soweth, and wayte paciently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes ryght soone. Howe erer adynge Marye is wyse dome to vnelearned men: an vntedfast bodye wyll not remayne in her. Vnto suche, she is as it were a touchstone, & he casteth her from hym in all the haste, for wyse dome is with him but in name, there be but fewe that haue knowledge of yee. (But wyth them that know her, she abydeth euen vnto the appearing of God.)

**S**eue eare (my sonne) receaue my doctryne, & refuse not my counsell. Put thy foote into her lynkes, & take her pocke vpon thy necke bowe downe thy shulder vnto her, beare her paciently, and be not werye of her bandes. Come vnto her with thy wolle herte, and kepe her wayes with al thy power. Seke after her, and she shall be shewed the and when thou haste her, forsake her not. For at the laste thou shalt synde rest in her, and that shall be turned to thy greate ioye.

**T**hen shall her fetters be a stronge defence for the, and her pocke a glorious rayment. For the bewyre of lyfe is in her, and her bandes are the couplyng together of saluacyon. Pea, a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weare.

**M**y sonne, yf thou wylte take heade, thou shalt haue vnderstandynge, and yf thou wylte appye thy mynde, thou shalt be wyle. If thou wylte bowe downe thyne eare, thou shalt receaue doctryne, and yf thou delyte in hearynge, thou shalt be wyle. Stande with the multitude of suche elders as haue vnderstandynge, and consente vnto theyr wyse dome with thyne hert. \* That thou mayest heare all godly sermons and that the worthye sentences scape the not. And yf thou seyst a man of dyscrete vnderstandynge get the soone vnto hym and let thy foote treade vpon the styppes of his doores. \* Let thy mynde be vpon the commaundmentes of God, & be earnestly occupied in his lawes so shalt be stablysh thy hert, & geue the wyse dome at thyne owne desyre,

Eccl. vii. 1

Mat. 23. 8

Eccl. vii. 1

Psalm. 145

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with the remember that thou wast borne thowrow them, and howe canste thou recompence them the thinges that they haue done for the? **D** feare the Lord with all thy soule, and honoure hym myghters. Lone thy maker with all thy strength. \* forsake not hym seruantes feare the Lord with all thy soule, and honoure hym praise. \* Gene them they poore of the fyre feutes & increase of the earth, lyke as it is commaunded the: (and reconyle thy selfe of thy neyghbours with the lytle doctre. Gene them the shoulders, and they appoynted offerpuges and fynynges. Reach thyne hande vnto the poore that God maye blese the with plenteousnesse. \* Se lyberall vnto all men pynge. yet let not but do good euen vnto them that are deyd. \* Let not them that wepe, be wytpout comforte, but mourne with such as mourne. \* Let it not greue the to vylet the speke, for y shall make the to be loued, whatsoeuer thou takest in hande, rember the cude, and thou shalt neuer do amysse.

## The viii. Chapter.

Agayne the better is no dyspayre. Of the death of thyn enemye mayest thou not reioyce, nor dyspise thyne neighbours, nor the wyse of the wyse.



**S**trive not with a myghty man, lest thou chaunce to fall into his hande. \* Make not varpaunce with a rygh man, lest he happen to bypunge vpon harde quarell agaynst the. \* For gold & syluer hath vndone many a man, yee, eue y herres of kynge hath made to fall. Strive not with a man y is full of wordes and laye no stiches vpon his hys. Kepe no compaignie with the vnlerned lest he geue thy kyndred an euill repute. \* Dispyse not a man y turneth himselfe a way from y, & caste hym not in teeth wythall, but remember that we are frayle. enerychone. \* Thyr the some of woman in hym olde age, for we were olde also. Be not glad of the deathe of thyn enemy, but remember y we muste dye all the soue of ys. ( & sayne wold we come into ay. \* Dispyse not the sermons of such elders as haue vnderstandyng, but acquaynt thy selfe with wyse sentences of them, for of them y shalt leaue wysdome & the doctryne of vnderstandyng, & howe to serue great men wythout complaunt. Go not from the doctryne of the elders for they haue learned it of they fathers. For of the thou shalt learne vnderstandyng, so y thou mayeste make answer in y tyme of nede. Kynle not the coales of sinners, whan y rebukest them, lest y be brent in the fyre flammes of they synnes. Kysse not the face of the blasphemour, y he lay not wayte for thy mouth. \* Lende not vnto hym y is myghtier then thy selfe. If thou lendest hym count it but lest. Be not swettye about thy power yf thou be then, yucke surely to paye it. Go not to lawe with the Judge, for he wyl iudge accoz dyng to hym owne honour. \* Tranayle not by the waye with hym that is braynelesse, lest he do the euill for he foloweth hym owne wyllfullnes, and so shalt thou perper the thowowe hym folp. \* Strive not with hym that is angeye and cruell, and go not with hym into wylder-nesse, for bloude is nothpunge in hym lyghte, and

where there is no helpe he shall murther the. \* Take no counsell at footes, for they loue no thyng but the thinges that please them selues. \* Make no counsell before a straunger, for thou canste not tell what wyl come of it. Open not thyne herte vnto euery man, least he be wythbank full to the, and put the to reproche.

## The ix. Chapter.

The temptacions of baseness are to be eschewed. And the frendes to be preferred before a newe. The glorie and reche of synners & myghty men shall be broken to geat. Labour is the cherechape in a workeman, and wysdome in a pynce.



**B**e not gealous ouer thy wyfe of thy bosome, that she shewe not some shewed popnt of wicked doctryne vpon the. \* Gene not the power of thy lyfe vnto a woman, lest she come in thy strength & so thou be confounded. Lone not vpo a woman y is despyous of many men, lest thou fall into her snares. Ase not the compaignie of a woman y is a playe and a dauncer, & leaue her not, lest thou perper the thowowe her entplynge. \* Scholde not a mayden, that thou be not putte in her bewtye. \* Cast not thy mynde vpon harleottes in any maner of thyng, lest thou destroy bothe thy selfe and thyne herptage. Go not aboute gasynge in euery lane of the cytye nether wander thou abroad in the stretes thereof. \* Turne awaye thy face from a bewtyful womā and looke not vpon the sapience of other.

\* Many a man hath perpered thowowe the bewtye of women, for thowowe it the desyre is kyndled as it were a fyre. An aduouterous woman shall be trodden vnder fote as myre, of euery one that goethe by the waye. \* Many a man wonderynge at the bewtye of a straung womā hath bene caste oute, for her wordes kyndled as a fyre. \* Dyt not with another mans wyfe by any means, lye not with her vpon the bed, make no wordes with her at the wyne, least thou be herte consent vnto her & so thou wyth thy bloud fall into destruccyon. Forsake not an olde frend for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be olde and thou shalt dyspycke hym with pleasure. Desyre not the honoure and reche of a synner, for thou knoweste not what destruccyon is for to come vpon hym. Despyte not thou in the tynge that the vngodlye haue pleasure in, beyng sure, that the vngodlye shall not be accepted vntyll they graue.

Kepe the from the man that hath power to slaye, for nedest thou not to be afraied of deathe. \* I dyf thou comeste vnto hym, make no saute lest he happen to take awaye thy lyfe. Remember that thou gost in the myddest of snares, ad vpon the bulworckes of the cytye. Beware of thy neyghbours as nye as thou canst. \* A medle with such as be wyse and haue vnderstandyng. Let luste me be thy goates, let thy myght be in the feare of God, let the remembrance of God be in thy mynde, & let all thy tynge be in the commaundementes of the hyghest. In the handes of the craftesmen shall be the workes that are commaunded, so that the pynces of the people in the

Get it wysdome



# The booke of

wysedome of thep talkynge. A man ful of woꝛdes is parlous in hys ctype and he that is rashe in hys talkynge, shalbe abhorred.

## The .x. Chapter.

¶ Of kynge and Judges. Pryde and couetousnes are to be abhorred. Labour is prayse.



A pseye iudge wyl order hys people wyth dyscrecion: and where a man of vnderstādyng beareth rule, ther goeth it well. \* As þe iudge of the people is hym selfe, even so are hys of fpcers and loke what maner of man the ruler of the ctye is, such are they that dwell therein also.

\* An vnwysse kynge destropeth hys people: but where they that be in authoryte are men of vnderstādyng, there the ctye prospereth.

The power of the earth is in the hande of God (and all iniquyte of the people is to be abhorred) \* whan hys tyme is, he shall set a profitable ruler vpo it. In the hand of God is the power of man. \* vpon the scribes shall be laye hys honoure. \* Remember no wronge of thy neygbour, & medle not thou wyth no vnyghteous woꝛkes. Pryde is hateful before God & man, & all wyckednes of the heathē is to be abhorred.

\* Because of vnyghteous dealynge, wronge-blasphemies, dyuers dyscretes, a realme shall be translated from one people to another.

There is nothing worse the a couetous mā. Why art þe proude, O thou earth & ashes: Ther is not a moare wycked thyng, then to loue moꝛte. And why: such one hath hys soule to sell, yet is he but fylthye dounge whyle he lyueth.

And though the dyspencion shewe hys helpe neuer so longe, yet in conclusyon it goeth after thys maner, to dape a kynge, to moꝛowe deede. For whan a man dyeth, he is the helye of serpentes, beastes, and wormes. The begynnyng of mannes pryde, is to fall awaye from God. And why: hys herte is gone from hys maker, for Pryde is the oꝛygyall of all synne. Who so taketh holde thereof, shalbe fylled with cursynge, and at the laste it shall ouerthrowe hym. Therefore hath the Lorde broughte the congregacions of the wycked to dyshonoure, and destroyed them to the ende.

\* God hath destroyed the seates of proude prynces, & set vp the meke in thep stede. God hath wethered the cotes of the proude heathē & planted the lowly amonge them. \* God hath ouerthrowen the landes of the heathen, and destroyed them vnto the grounde. He hath caused them to wether away, he hath broughte them to naughte, & made the memorial of them to cease from oute of the earth. (God hath destroyed the name of the proude, & lefte the name of the humble of mynde.) Pryde was not made for man, nether woꝛthfulnes for mens chyldre. The seed of men that feare God, shalbe brought to honoure, but the seed whych transgresseth the commaundementes of the Lorde shalbe shamed. He that is the ruler amonge bꝛethren, is holden in honoure amonge them, and he that regardeth suche as feare the Lorde. The glory of the ryche of the honourable, and of the poꝛe is the feare of God.

Dyspysse not thou the lust poꝛe man, and magnifye not the ryche vngodly. Erate is the iudge and myghtie in honoure, yet is there none greater, then he that feareth God. \* Into the seruante that is discrete, shall the free do seruice. \* He that is wysse and wel nourtured, wyl not grudge when he is reformed, and an ignoraunte bodie shall not come to honoure. Be not proude to do thy woꝛke, and dyspayre not in þe tyme of aduersyte. \* Better is he that laboureth and hath plenteousnesse of all thynges, then he that is gorgeous, and wanteth breade.

¶ Up sonne, kepe thy soule in mekenes, and geue her, her due honour. Who shall iustifye hym þe synneth agaynst hym selfe: Who wyl honour hym, þe dyshonoureth hys owne soule. The poꝛe is honoured for hys fapthfulnes & truthe but the ryche is had in reputaciō because of his good des. He that oꝛdꝛeth hym selfe honestly in pouertye, howe much moꝛe shall he behaue hym selfe honestly in ryches. And who so oꝛdꝛeth hym selfe vnhonestly in ryches, howe much moꝛe shall he behaue hym selfe vnhonestly in pouertye.

## The xi. Chapter.

¶ The prayse of humylyte. After the outwarde appareance oughte we not to iudge. Of heauy and rashe iudgemente. The ryche is not without offence. All thynges come of God. All men are not to be broughte into thyne house.



Whe wysedome of hym þe is brought lowe, shall lyfte vp hys brade and shal make hym to stꝛ among great men. Commerde not thou a man in hys beuetye, nether dyspysse a man in hys bitter apperance. The we is but a small beast amonge the foules, yet is her frute exceedinge swete. Be not proude of thy rayment, & exalte not thy selfe in the dape of thy honoure for the woꝛkes of the hꝛst only are wonderful, pea, glorious, secrete, & vknown are hys woꝛkes. Many tirautes haue bene fayne to sit downe vpo the erth, & the vnluckely hath worn the crowne. Many myghty me haue ben broughte lowe, & the honourable haue bene deliuered into other mens hādes. \* Cōdempe no man before þe haue tryed out the matter, and whan thou hast made inquisition, then reforme ryghteously. \* Geue no sentence, before thou hast hard the cause, but fyrste let me tell oute thep tales.

Streue not for a matter that toucheth not thy selfe, & stande not in the iudgemente of synners. Up sonne medle not wyth many matters \* and if thou wylte be ryche, thou shalt not get it: & though þe runnest thy way afore, yet shalt thou not escape. \* There is some mā þe labourch & the moꝛe he werpeth hym selfe, the lesse he hath. Agayne, some man is slouthfull, hath the nede of helpe: wanteth strengthe, and hath greute pouertye, and Gods eye loketh vpon hym to good seteth hym vp from hys lowe estate, \* and lyfseth vp hys heade, so that manye men maruell at hym, and geue honoure vnto God.

\* Prosperyte & aduersite, lyfe and deathe, pouer & te and rycheesse come: all of the Lorde. Wysedome & nourtoure, and knowlege of the lawe, are wyth

God,



God, lone and the wayes of good are wpth him  
 Erroure and darckenesse are made for synners  
 (and they that exalte them selues in euell, were  
 olde in euell.) The gyfte of God remayneth for  
 the ryghteous, and the good wyll shall geue  
 prosperyte for ever. Some man is ryche by ly-  
 upnge nngardly, and that is hys porcyon of his  
 rewarde, in that he sayeth \*nowe I haue got-  
 ten reyse, and nowe wyll I eate and dryncke of  
 my goodes my selfe alone. And yet he consyde-  
 reth not, that the tyme draweth nye (and death  
 approcheth) that he muste leaue all these thyn-  
 ges vnto other men, and dye him selfe. Stande  
 thou faste in thy couenaunte, and exerceyse thy  
 selfe therein, and remayne in the worcke vnto  
 thy age. Cōtynue not in the workes of sinners  
 but put thy trust in God, & byde in thyne estate  
 For it is but an easie thynge in the syght of God  
 to make a poore man ryche, and p̄soderlye. The  
 blessing of God hasteth to the rewarde of p̄s  
 ghteous, & maketh hys frutes sone to flourish &  
 prospere. Saye not what helpeth it me: & what  
 shal I haue the while? Agayne, say not: I haue  
 p̄nongh, howe can I wante? \*When thou arte  
 in wellfare, forget not aduersyte, & whē it goeth  
 not wel wpth the, haue a good hope, that it shal  
 be better. For it is but a small thynge vnto  
 God, in the daye of death to rewarde euery mā  
 accordyng to hys wayes. The aduersyte of  
 an houre maketh one to forget all pleasure: and  
 when a man dyeth, hys workes are dyscouered  
 Praise no bodye before hys death, for a man  
 shal be known in hys chyldren.

**E** Brynge not euerye man into thyne house,  
 for the dysceatful layeth wayte dyuersly. Lyke  
 as a partych in a maunde, so is the herte of the  
 proude: & like as a spyte that loketh vpon the fal  
 of hys neyghboure. For he turneth good vnto  
 euell, and slaundereth the chosen. Of one sparke  
 is made a great fyre (and of one dysceatfull mā  
 is bloude increased) and an vngodlye man lay-  
 eth wayte for bloude. Beware of the dysceatful  
 for he p̄magyneth wycked thynges, to brynge  
 the into a perpetuall shame. If thou takest an a-  
 leaunt vnto the, he shal destroye the in vniquet  
 nes, and dryue the from thyne owne wayes.

## The. xii. Chapter.

Unto whom we oughte to do good, & enemies oughte  
 to be eschued.

**W**hen thou wylte do good, knowe to  
 whom thou doest it, and so shalt thou  
 be greatly thanked for thy benefi-  
 tes. \*Do good vnto the righteous  
 and thou shalt fynde great reward  
 though not of hym, yet (no doubte) the Lorde  
 hym selfe shal rewarde the. He standeth not  
 in a good case that is alwaye occupied in euell  
 & geueth no almes, for the byest hateth the syn-  
 ners and hath mercye vpon them that shewe p̄  
 worthys of repentance. Geue thou vnto suche  
 as feare God, and receaue not a synner. As for p̄  
 vngodlye and synners, he shall recompence ven-  
 geance vnto them, & kepe them to the daye of  
 wrath Geue thou vnto p̄ good, and receaue not  
 the synner: do well vnto hym that is lowly, but

geue not to the vngodlye. Let not the breade be  
 geuen hym, p̄ he be not myghty then thy selfe  
 therein. For so shalt thou receaue twofold as much  
 euell, in all the good that thou doest vnto hym.  
 And why? the byggest hateth synners, and shal  
 rewarde vengeance vnto the vngodlye. In p̄s  
 p̄p̄te, a frende shal not be knowne & in aduer-  
 syte an enemye shal not be hys. For when a mā  
 is in wealt, it greucth hys enemyes but in he-  
 uynes & trouble a man shal knowe hys frende.  
 Trust neuer thyne enemye, for lyke as a p̄son  
 rusteth, so doth hys wyckednes. And though he  
 make muche crouchyng & knelyng, yet kepe  
 well thy mynde and beware of hym. Set hym  
 not by the net her let hym lye at thy ryghte hāde  
 lest he turne hym, get into thy place, take thy ro-  
 wme & seke thy seat, & so thou at the last remem-  
 ber my wordes, and be pycked at my sayynges.

\*Bynd not two synners together, for there  
 shal not one be vnprysshed. Who wyl haue p̄s  
 tyte of the charmer, that is stunged of the serpent  
 or of all suche as come nye the beastes? Euen so  
 is it wpth hym p̄ kepe company wpth a wyck-  
 ed man, & lappeth hym selfe in his synnes. For  
 a season wyl be hyde wpth the, but yf thou com-  
 ble, he targeth not. \*An enemye is swete in hys  
 lippes, he cā make many good wordes & speake  
 many good thynges. See, he cā weape with his  
 eyes, but in hys herte he p̄magyneth howe to  
 throwe the into the pyt. & yf he make synd opor-  
 tunyte, he wyl not be satisfyed wpth bloude.  
 If aduersyte come vpo the, thou shalt fynde  
 hym there fyrst and though he pretend to do the  
 helpe, yet shal he vndermyne the. He shal shake  
 hys heade, and clappe hys bandes ouer the for  
 verpe gladnesse: and while he maketh manye  
 wordes, he shal dysguise hys countenance.

## The. xiii. Chapter.

The companyes of the proude & of the viche are to be es-  
 chued. The ioue of God, lyke no companye wpth the p̄s lyke.

**W**ho so toucheth pytch, shal be fyed  
 wpthall: and he that is samplary  
 wpth the proude, shal clothe hym  
 selfe wpth pyre. He taketh a bur-  
 then vpo hym, that accompanieth  
 a more honorable man than him selfe. Therefore  
 kepe no samplaryte wpth one p̄ is rycher then  
 thy selfe. Howe agre the ketell and the pot to ge-  
 ther: for yf the one be smitten agaynst the other  
 it shal be broken. The ryche dealeth vnght-  
 ouslye, and threateneth wpth all, but the poore  
 beyng oppressed and wrongeouslye dealt wth  
 all, suffereth scarcenesse, and geueth sayre wo-  
 des. If thou be for hys profyte, he bleseth the: but  
 yf thou haue nothyng, he shal forsake the. As  
 longe as thou haste anye thynge of thyne owne  
 he shal be a good felowe wpth the: yea, he shal  
 make the a bare man, and not be loyde for the.

If he haue nede of the, he shal defraude  
 the and wpth a p̄uise moke shal he put the  
 in an hoope, and geue the all good wordes, and  
 saye: what wantest thou? Thus shal he shame  
 the in hys meate, vntyl he haue syp̄te the cleane  
 vpon twyle or thyrse, and at the laste shal he lau-  
 ghe the to scoyne. Afterwarde, when he seyth

See iii that thou



that thou haste nothynge, he shall forsake the, & make hys heade at the (Submyt thy selfe vnto God, and wayte vpon hys hande)

**B**eware that thou be not dysceaued and broughte downe in thy synplenesse. Be not to humble in thy wysedome: lestke when thou arte broughte lowe, thou be dysceaued thowowe foolshenes. If thou be called of a myghty mā, as sente thy selfe, so that he cal the to hym. the more ofte. Breaue not thou vnto hym, p̄ thou be not oute: but go not p̄ farre of, lest he forget p̄. Althowoe not thy selfe from hys speach, but helpe not hys many wordes. For wyth muche comunycacyō shal he tempte the, & (wyth a pre-up mock) shal he questiō the of thy secretes. The vnnecyptull mynde of his shal make the thy wordes, he shal not spare to do p̄ hurt, & to put the in pyro. Beware and take good hede to thy selfe, for p̄ walkest in parell of thy ouertrowinge.

**N**owe when p̄ hearest hys wordes, make the as though thou werest in a dreame, & wake vp. Loue God all thy lyfe longe, & call vpo hym in thy nede. Euerie beaste loueth hys lyke, euen so let euerie man loue hys neygbboure. Al the wyll resort to the p̄ lyke, and euerie man wyll kepe companye wyth suche as he is hym selfe.

**B**ut as the wolfe agreeth wyth the lambe, so doth the vngodly wyth the ryghteous. What felloweshyppe shulde an holpe man haue wyth a dogge? howe can the ryche & the poore agre together? The wyld Ass is the lyon's praye in p̄ wyldernesse, euen so are poore men p̄ meat of the ryche. Lyke as the proude maye not away wyth lowlynes, euen so doth the ryche abhorre the poore. If a ryche man fall, hys frendes let hym vp agayne: but when the poore falleth, hys acquaintaunce forsake hym. If a ryche man fall into an erroure, he hath many helpers: he speaketh proud wordes, and yet men iustifye hym.

**B**ut yf a poore man go wronge, he is punyshed: yea though he speake wysely, yet can it haue no place. When the ryche man speaketh, euerie mā holdeth hys tonge & looke what he sayeth, they prayse it vnto the cloudes. But yf the poore man speake, they saye: What fellowe is this? yf he do amysse, they shall destrope hym. Ryches are good vnto hym that hath no synne in hys conscience, and pouerte is a wycked thynge in the mouthe of the vngodlye: The herte of a man chaungeth hys countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good herte, for elles it is an hearde thynge to knowe the thoughte.

## The xliii. Chapter.

The offence of the tongue. Man is but a vayne thynge. Happye is he that contynueth in wysedome.



**B**lessed is the man \* p̄ hath not fallen w̄ the word of his mouth & is not prycked wyth the conscience of synne. Happye is he p̄ hath no heynyes in hys mynde, and is not fallen from hys hope. It becommeth not a couetous man & a nygarde to be ryche: & what shulde a nygarde do w̄ gold? He p̄ wyth all hys carefulnes heapeth together

vnryghtously, gathereth for other folkes. and another mā shall make good chere wyth hys goodes. He p̄ is wycked vnto hym selfe, howe shuld he be good vnto other mē? howe can such one haue any pleasure of hys goodes: There is nothynge worse, then when one dysfaucteth hym selfe & this is a rewarde of his wyckednes. Yf he do any good he doth it not knowyng therof, ad agaynst hys wyll, & at the laste he declareth hys vngreacyousnes. A nygarde hath a wycked eye he turneth away his face, & dyspseth hys owne soule. A couetous mā's eye hath neuer ynough in the porcyō of wyckednesse, vntill the tyme p̄ he wyther awaye, & hath loste hys owne soule.

**A** wicked eye spareth bread, & there is scarcenes vpo hys table. Wyfōne do good to thy selfe of p̄ thou hast, & geue the Lorde hys due offerynges. Remember that death tarpyeth not, and howe p̄ the cōgnant of p̄ graue is shewed vnto p̄. for p̄ cōt. want of this worlde shal dye the death. Do good vnto thy frend before p̄ dye, & accordyng to thy abelty reach out thyne hande & geue vnto the poore. Be not dyspaynted of p̄ good day & let not p̄ porcyō of p̄ good day ouerpass. Shalt p̄ not leaue thy trasaris & labours vnto other men? In the deuydng of the heretage geue & take & sanctifye thy soule. Alowke p̄ ryghtously before thy death, for in the hell there is no rate to fynde. All flesh shal fade & wape like grasse, & lyke a flozshynge leafe in a grene tree. Some growe, some are cōste downe euen so is p̄ generacyō of all fleshe & bloude: one cometh to an ende, another is borne. All transitory thynges shal faile at p̄ laste, & the worke her therof shal go wythal. Euerie chosen worke shal be iustified, & p̄ medid wythal, shal haue honoure therein. Blessed is the man p̄ keper hym in wysedome, & receyseth hym selfe in vnderstandynge, & wyth dyscrecyō shal he thynke vpon the fore knowlege of God, whych cōsydereth the wapes of wysedome in hys hert hath vnderstandynge in hys secretes, goeth after her (as one p̄ seketh her oute) and contynueth in her wapes. He loketh in at her wyndowes, and harkeneth at her doores. He taketh hys rest besyde her house, and fasteneth hys stake in hys walles. He shal pytche hys tente vpe vnto her bande, & in hys tente shal good thynges rest for euer more. He shal set hys chyl dren vnder her cōueringe, and shal dwell vnder her braunches. Vnder her cōuerynge shal he be defended from the heate, and in her glorie shal he rest.

## The xv. Chapter.

The goodnes that foloweth hym whiche feareth God. God reiecteth and casteth of the ignare. God is not the author of euil.



**I**f feareth God, wyll do good and who so kepeth the law, shal optayne wysedome. As an honorable mother shal she mete hym and as a byrgyn shal she receaue hym. \* Althowoe the breade of lyfe & vnderstandynge shal she fed hym, & geue hym the water of wholesome wysedome to drynke, yf he be constante in her, he shal not be

Mat. xvi. 2  
Eccl. i. 2

Eccl. vii. 2  
Eccl. vii. 2  
Eccl. vii. 2

Eccl. vii. 2  
Eccl. vii. 2  
Eccl. vii. 2

C

A

Math. iiii. 2  
Job. iiii. 2



not be moued and yf he holde hym selfe faste by her, he shall not come to confusyon. She shall bypnyge hym to honoure amonge hys neyghbours, and in the myddest of the congregacyō shall she open hys mouth. Wp̄th the spryte of wysedome and vnderstandynge shall she fyll hym & cloth hym wpth the garmente of glorie. She shall heape the treasure of myrth and ioye vpon hym, and geue hym an euertlastynge name to he tyme age. Foolyshe men wpll not take holde vpon her: but suche as haue vnderstandynge, wpll mete her. (Foolyshe men shall not se her, for she is farre from pryde and dysceate. When that go aboute wpth lyes, wpll not remembre her: but men of truth shall be founde in her, and shall praysere euen vnto the beholdynge of God. Praise is not semely in the mouth of the vngodlye, for he is not sente of the Lorde. For of God cometh wysedome, & the prayse shall stande by the wysedome of God, & shall be plenteous in a fapthfull mouth, and the Lorde shall geue her vnto hym.

Saye not thou, it is the Lordes faute that I am gone by, for thou shalt not do the thyng that God hateth. Say not thou he hath caused me to do wronge, for he hath no nede of the vngodly. God hateth all abhomyracyn of errour and they yf feare God wpll loue none such. God made man from the begynnynge & leste hym in the hande of hys counsell. He gaue hys commaundementes & preceptes yf yf wpll obserue the commaundementes, & kepe acceptable fapthfullnes for euer, they shall preserue yf. \* He hath set water & fyre before the, reach oute thyne hande vnto whych yf wpll. Before man is lyfe & death good & euell loke what him lyketh. Qualbe geue him. For the wysedome of God is great & myghty in powr & beholdeth all men continuallye. The eyes of the Lorde are vpon them that feare hym & he knoweth all the workes of man. He hath commaunded no man to do vngodlye: neyther hath he geuen any man space to synne.

The. xvi. Chapter.

Of vngodly and wicked chyliden. No man can bode hym selfe from God. As yf he saye on the receyvinge of his Reuccyon.



**D**elyte not thou in the multitude of vngodlye chyliden, and haue no pleasure in them, yf they feare not God. Truste not yf to theyr lyfe, & regard not theyr labours for one sonne that feareth God, is better, then a thousande vngodlye. And better is it for a man to dye wpth out chyliden, then to leaue behynde hym suche chyliden as are vngodlye. For yf one that hath vnderstandynge, make a whole cypre be vphol den, but though the vngodlye be many, yet shall it be wasted thorow them. Many such thynges hath myne eye sene & greater thynges then these have I hearde w myne eares. \* In the congregacyō of yf vngodlye shall a fyre burne, & amonge vnfapthful people shall the wrath be kyndled.

\* The olde gyauntes optayned no grace for theyr synnes, whych were destroyed, trustynge to theyr owne strenght. Nether spared he the

amonge whom Lot & wherch was a \* straunger ger, but smote them & abhorred them because of yf pryde of theyr wordes. He had no ppyte vpon them, but destroyed all the people, that were so fronte in synne. \* And for so much as he ouer sawe not the fyre hundredth thousande, that gathered them selues together in the hardnesse of theyr herte it were meruell yf one bepryge hardnecked, shulde be free. \* For merce and wrath is wpth hym: he is bothe myghty to forgene and to powre oute dyspleasure. Lyke as hys merce is grete, euen so is hys punyshement also, he iudgeth a man accordynge to hys workes. The vngodlye shall not escape in hys spowle, and the longe pacence of hym that sheweth merce, shall not byde behynde. Al merce shall make place vnto eueryman accordynge to the worthynes of his workes, and after the vnderstandynge of yf & pylgrymage.

Saye no, thou I wpll hyde my selfe from God for who wpll thyncke vpon me from aboue I shall not be knowen in so grete an heape of people, for what is my soule amonge so many creatures? Beholde, the heauen, yee, the heauen of heauens, yf depe, the earth, and all yf therin is shall be moued at hys presence, the mountaynes, yf hylls and the foundacyons of the earth shall shake for feare, whē God visytereth them. These thynges dorsh no herte vnderstande, but he vnderstandeth euery hert, & who vnderstandeth his wapes? Roman seyth his stormes, & the mooste part of his workes are secret. Who wpll declare the workes of hys cyghteousnes? Or who shall be able to abide them? For yf couenaunt is farre from some, & tryng oute of men is the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnwyse and erronous man casteth yf mynde vpon foolyshe thynges.

My sonne, hearken thou vnto me, and learne vnderstandynge, & marke my wordes wpth thyne herte, I wpll geue the a sure doctryne, and playnely shall I instruct the (marke my wordes then in thyne hert for in righteousnes of yf sprec do I speake of yf wonders yf God hath thewed among hys workes from yf begynnynge. And in trath do I shewe the knowlege of hym. God hath set his workes in good order from the begynnynge & part of them both be sundred from yf other. He hath garnished his workes from euery laking, & theyr begynnynge, accordig to the generacyons. None of them byndred another, nether was any of them dysobedyent vnto hys wordes. After this God looked vpon the earth and fylled it wpth hys goodes. Wp̄th that manner of lypynge beastes hath he couered the groude, & theyr all shall be turned vnto earth agayne.

The. xvii. Chapter.

The creation of man, and the goodnes that God hath done bys hym, of faulmes, and reuencance.



**G**od \* hope man of the earth, and made hym after hys owne ymage, and turned hym vnto earth agayne and clothed hym wpth hys owne strengthe. He gaue hym the nom = bte of dayes and certen tyme, yea, and gaue Eee lull hymn pow

Genel. i. d

Genel. i. d

Genel. i. d

Genel. i. d

Genel. i. d

Genel. i. d

Genel. i. d



hym power of the thynges that are vpon earth  
he make all fleshe to stande in awe of hym, so y  
he had the domynion of all the beastes and fou  
les \* he made out of hym an helper lyke vnto  
hym selfe, and gaue them dyscrecyon and touge  
eyes, and eares and a hert, to vnderstande, and  
fylled them wyth instruccyon & vnderstandyng  
he created for them also the knowlege of the  
spete, fylled theyr hertes wyth vnderstandyng  
and shewed them good and euell. he set his eye  
vpon theyr hertes, declarynge vnto them his  
greate and noble workes: that they shulde pray  
se his holy name together: reioyce of his won  
ders, and be tellynge of his noble actes. \* Be  
syde this he gaue them instruccyon, & the lawe  
of lyfe for an heritage.

He made an everlastynge couenaunte with  
them and shewed them his ryghteousnes and  
iudgementes. They sawe his glory with theyr  
eyes, and theyr eares heard the maner of his  
voyce. And he sayde vnto them: beware of all  
vnrightheous thynges he gaue every man also  
a commaundement concernyng his neyghbour

Theyr wayes are euer before him, and are  
not from his eyes: he hath set a ruler vpon eue  
ry people, & but Israell is the Lordes porcyon.  
All theyr workes are as the sunne in the syght  
of God, and his eyes are alwaye lokyng vpon  
theyr wayes. All theyr vnrightheousnesse  
are manifeste vnto hym, and all theyr wycked  
nesse are open in his syghte.

\* The mercede that a man sheweth is as it  
were a purse wyth him, and the grace that is ge  
uen to a man preserveth hym as the apple of an  
eye. \* At the laste shal he awake, and rewarde  
every man vpon his heade, & shal turne them to  
gether into the nethermoste partes of the earth  
\* But vnto them that will repente he hath ge  
uen the waye of ryghteousnes. As for such as  
be wake, he comforteth them, suffereth them, &  
sendeth them the porcyon of the verite. \* Turne  
then vnto the Lorde: forsake thy synnes, make  
thy prayer before the Lorde, do the lesse offence,  
turne agayne vnto the Lorde, forsake thyne vn  
ryghteousnes, be an vtter enemye to abhomy  
nacyon, learne to knowe his ryghteousnes and iud  
gementes of God, stande in the porcyon that is  
set forth for the and in the prayer of the moste  
hygh God. Go in the porcyon of the holy worl  
de wch as he luyng & geue thakes vnto god

\* Who wyll prayse the Lorde in the heyl:  
Abide not thou in the erroure of the vngodlye,  
but geue hym thankes before death. As for the  
deed, thankfulness perseyeth from hym as no  
thyng. Geue thou thankes in thy lyfe: yea,  
whyle thou arte luyng, and whole shalte þ  
geue thankes, and prayse God, and reioyce in  
his mercede. \* Howe greate is the lounge  
kyndnesse of the Lorde, and his mercifull good  
nesse vnto such as turne vnto hym. For al thyng  
ges, maye not be in man: and why? the sonne of  
man is not immortal and he hath pleasur in the  
vanite of wyckednes. What is more cleare the  
the Sunne? Yet shall it fayle. Or what is more  
wycked then the thyng that fleshe and bloude

hath ymagined: and that same shalbe reproveth  
The Lorde seyth the power of the hygh heauē  
and all are but rary and alhes.

## The xxvi. Chapter.

The mercelous workes of God, the myghte and myghte  
of man. Agayne God boughte we not to complai  
ne. þeape must we continually.



That lyueth for evermoore, \* A  
made al thynges together. God  
onely is ryghteous, and remap  
neth a vycorpyous kyng for e  
uer. \* Who shalbe able to expre  
se the workes of him? Who wyl  
seke oute the grounde of his no  
ble actes: Who shal declare the power of his  
greatestes? Or who wyl take vpon hym to tell  
oute his mercy: As for the wonderous workes  
of the Lorde, there maye nothyng be taken fro  
them, nothyng maye be put vnto them, nethe  
maye the grounde of them be founde oute. But  
when a man hath done his best, he muste begyn  
agayne: and when he thynketh to come to an en  
de, he muste go agayne to his labour. What is  
man? Wherto is he worth? What good, or euell  
can he do? \* If the nombre of a mans dayes be  
almoste an hundred yere, it is much.

Lyke as droppes of rayne are vnto the see  
and as a grauell stoone is in comparyson of the  
sande: so are these fewe yeres to the dayes e  
uerlastynge. Therefore is the Lorde pacyente w  
them, and poureth out his mercede vpon them.  
he sawe and perceaved the thoughtes and yma  
gnacyons of theyr herte, that they were euell,  
therefore heaped he vpon his mercy full goodnesse  
vpon them, and shewed them the waye of rygh  
teousnes. The mercy that a man hath, reacheth  
to his neyghbour: but the mercy of God is vpon  
al fleshe. he chasteneth, he teacheth and nur  
tureth: yee, even as a shepherde turneth agay  
ne his flocke, so doth he al them that receaue cha  
stenyng, nourtur & doctryne. \* Mercifull is he  
vnto them, & stande in awe of his iudgementes

My sonne, when thou doest good, make no  
grudgyng at it & what soever thou givest, spea  
ke no dyscomfutable wordes. Shew not the  
dewe coole the hete: even so is a word better the  
a gyfte. \* Is not a frendlye word a good honest  
gyfte: but a gracious man giveth them bothe.  
\* A foole shall caste a man in the teeth, and that  
roughly, and a gyfte of the hygarde putteth out  
the eyes. Set thy ryghteousnes before thou come  
to iudgemente. Learne before thou speake, and  
go to physyke or euer thou be sycke. \* examen  
iudge thy selfe, before the iudgemente come, ad  
so shalte thou fynde grace in the syghte of God.  
Humble thy selfe before thou be sycke, and in ty  
my of thy deafele shewe thy conuersacyon.

\* Let not to praye alwaye, & stande not in  
fear to be reformed vnto death, for the rewar  
de of God endureth for euer. Before thou pray  
est, prepare thy soule, and be not as one þ temp  
teth God. Thynke vpon the wrathfull iudg  
nacyon that shalbe at the ende, and the houre of  
vengeaunce, when he shall turne awaye his fa  
ce. \* When þ hast prouyd remembre the tyme  
of hanger: and when thou art ryche, thynke vpon the

Let not to praye alwaye, & stande not in  
fear to be reformed vnto death, for the rewar  
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teth God. Thynke vpon the wrathfull iudg  
nacyon that shalbe at the ende, and the houre of  
vengeaunce, when he shall turne awaye his fa  
ce. \* When þ hast prouyd remembre the tyme  
of hanger: and when thou art ryche, thynke vpon the

Gen. 1. 2.

Job. 1. 1.  
Deu. 10. 1.  
and 1. 1.

Rom. 1. 1.  
Deu. 10. 1.  
and 1. 1.

Eccl. 1. 1.

Mat. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.  
1. Cor. 1. 1.

Gen. 1. 1.

Job. 1. 1.  
Deu. 10. 1.

Job. 1. 1.

Deu. 10. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.  
1. Cor. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.

1. Cor. 1. 1.  
1. Cor. 1. 1.

1. Cor. 1. 1.



pon the tyme of pouertye and scarcenelle.

**D** From the mornynge vntyll the evenynge the tyme is chaunged, and all suche thynges are done in the syghte of God. A wyle man feareth God in all thynges, and in þe dayes of trespasse he kepeth hym selfe from synne. A dyscrete man hath pleasure in wysedome, and he þe fyndeth her, maketh much of her. They þe haue had vnderstandynge, haue deale wylle in wordes, haue vnderstande the truth and ryghteousnes, & haue soughte out wyle sentences and fudgements. \* For we not thynges, but turne þe from thyne owne wylle. For if thou geuiste thy soule þe despises it, that make thyne enemyes to laughe the to scorne. Take not thy pleasure in greare voluptuolnes, & medle not to much wylle. Make not to great chere of the thyng that thou haste wonne by aduantage, lest thou sale into pouertye, and haue nothyng in thy purse.

The. xix. Chapter.

Of wyse and whozome byng men to pouerte: in thy woordes must thou be dyscrete. The byfference of the wysedome of God and man, wherby thou mayeste knowe what is in man. Correction must be used wylle without anger.

**A** labourynge man that is geuen vnto dronkenesse shall not be ryche, and he that maketh not muche of small thynges, shall fall by lytle & lytle. \* A yue and women make wyle men rennagates, & put men of vnderstandynge to reprofe, & he that companyeth aduocates shall become a wycked man. Mothes ad wormes shall haue hym to herytage, ver, he shall be set vp to a greate example, & his soule shall be rooted out of the nombre. \* He that is hasty to geue credence, is lyght mynded, and doth agaynste hym selfe. \* Whoso reioyseth in wyckednesse, shall be punyshed: he that hateth to be reformed, his lyfe shall be shortened, and he that ablozeth bablyng of wordes, quengeth wyckednesse. He that offendeth agaynste his owne soule, shall repent it, and he that reioyseth in wyckednesse, shall be punyshed.

**R**ehearse not a wycked and churlyshe woerde to wyle, and thou shalt not be hyndred. Seue thy secrettes neyther to frende nor foe, & yf thou haste offended, tell it not. For he shall berken vnto the and marke the, and when he fyndeth oportynyte, he shall hate the, and so shall he be alway about þe. \* Yf thou hast heard a woerde agaynste thy neyghboure, let it be deed wythin the, and be sure þe shalt haue no harme thereby. A fooles trespaseth wyth a woerde, lyke as a woman þe is payned wyth bearynge of a chyld. Lyke as an arrowe shot in a dogges thygh, so is a woerde in a foolles hert. \* Tel thy frende his faute lest he be ignorant, and saye: I haue not done it, or yf he haue spoken, that he do it nomore. Reproue thy neyghboure that he kepe his tounge, & yf he haue spoken, that he saye it nomore.

**T**ell thy neyghboure his faute, for ofte tymes an offence is made, and geue not credence to euery woerde. A man falleth sometyme wyth his tounge, but not wyth his wylle. \* For what is he, that hath not offended in his tounge, geue thy neyghboure warnynge, before þe threaten

hym, and geue place vnto the lawe of the Lord. The feare of God is all wysedome, and he that is a ryghte wyle man, kepeth the lawe. As for the doctryne of wyckednesse, it is no wysedome, and the prudence of synners is no good vnderstandynge, it is but wyckednes and abhominacion, and blasphemynge of wysedom. A simple man of small vnderstandynge, that feareth God, is better then one that hath much wysedome, & transgresseth the lawe of the hyghest. A craftye soile man can be wyle, but he is vnryghteous, & wyth gyftes he wasteth þe ope & manifest lawe. A wycked man can behaue hym selfe humblye and can duke wyth his head, and yet is he but a dysceauer wythin, he bydoth his face, & and dysguyseth it: and because he shulde not be known, he preuenteth the.

And though he be so weake that he can do the no harme, yet when he maye fynde oportynyte, he shall do some euell. A man maye be knowen by his face, and one that hath vnderstandynge, maye be perceaued by the looke, of his countenaunce. \* A mans garmente, laughter, & gopnge declareth what he is.

The. xx. Chapter.

Of correction and repentance. Of the gyfte of the wyle man, and of the foole, of syngre.

**S**ome man reioyseth his neyghboure, but not in due season: Agayne, some man holdeth his tounge, and he is wyle and dyscrete. It is much better to geue warnynge and to reprove, then to beare euell wylle, for he þe knowlegeth hym selfe openly, shall be preserued from hurte and destruccyon. Lyke as when a gelded man thowwe desyre and luste desyleth a mayden, even so is it wyth hym that vseth violence and vnrighteousnes in the lawe. Howe good a thyng is it, a man that is reprovied to shewe openly his repentance, for so shalt thou escape wylfull synne.

Some man kepeth seylence, and is founde wyle, but he that is not ashamed, what he sayth is hatefull. Some man holdeth his tounge, because he hath not the vnderstandynge of the language, and some man kepeth seylence, waiting a conueniente tyme. \* A wyle man wylle holde his tounge tyl he se oportynite, but a wanton ad vndyscrete bodie shall regarde no tyme. He þe vseth many wordes, shall hurte his owne soule, and he that taketh the auctorite vpon hym vnryghteously, shall be hated. Some man hath ofte tymes prosperite in wycked thynges. Agayne, some man getteth much, and hath harme & losse. There is some gyfte, that is nothyng worthe: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall for beynge to proude, and some cometh to worshyppe from lowe estate. Some man byeth muche for a lytle pryce, and muste paye for it seuen folde.

\* A wyle man wyth his wordes maketh hym selfe to be loved, but the fauoure of foolles, shall be poured out. The gyfte of the vnwyle shall do the no good, for his eyes are senenfold. \* He shall geue lytle, and saye he gaue much, he openeth

Rom. xi. b. and. xix. c.

math. vi. b.

Eccl. xxi. a.

Gen. xix. g. and. xix. c.

Job xxi. c.

Eccl. xxi. b. and. xxi. c.

Eccl. xxi. d. and. xxi. e.

Eccl. xxi. f. and. xxi. g. and. xxi. h.

Eccl. xxi. b.

Eccl. xxi. d. and. xxi. e.

Eccl. xxi. f.

Eccl. xxi. g.

Eccl. xxi. h.



neath hys mouth and cryeth oute, as it were one that cryeth oute wyne. To daye he lendeth, to morowe asketh he agayne and such a man is to be hated. The foole sayth I haue no frende, I haue no thanke for all my good dedes: yea, euē they that eate my breade, speake no good of me. Howe ofte, & of how many shal he be laughed to scorne? he taketh a more perillous fall by such wordes then yf he fel vpon the grounde: euen so shal the falles of the wycked men come hastely. In the mouth of hym that is vntaughte, are many vnconueniente and vnnete wordes. A wyse sentence shal not be allowed at the mouth of the foole, for he speaketh not it in due season.

Some man spinneth not, because he hath not wherewithall, and in hys reaste he shal be stinged. Some man there is that destroyeth his owne soule wpth shame, and for an unwyse bodys sake destroyeth he it, & wpth acceptyng of persons shal he vndo hym selfe. Some man promyseth hys frende a gyfte for very shame, and getteth an enemy of hym for nought. A lye is a wycked shame in a man yet shal it be euer in the mouth of the unwyse. A thefe is better, then a man that is accustomed to lye, but they bothe shal haue destruccyon to herpytage. The condycions of lyars are vnbonest, and theyr shame is euer wpth them.

A wyse man shal bypnyge hym selfe to honoure wpth hys wordes, & and he that hath vnderstandynge, shal be set by amonge greaue men. He that tyllteth hys lande shal encrease hys heape of corne: he that worketh ryghteousnes shal be exhalted, & he that pleaseth greaue men, shal cleape much euell. Rewardest and giffes blynde the eyes of the wyse, and make hym dole, that he cannot tell men theyr fautes. Wysdome that is hyd, & treasure that is hooded vpon what profyte is in them both? Better is he that kepeth hys ignorance secreete, then a man that bydeth hys wysdome.

## The xxi. Chapter.

Of the repentance of synne. Wher map we haue some be on synne, the holdenes of an heretike. The ende of synners, & of a foole and of the wyse man. Of hym that curseth the deuyll.

**I**f sonne yf thou hast synned, do it no more: but praye for thy fore synnes that they maye be forgoen the fle from synne, euen as from a serpente: for yf thou comest to nye her, she wyl bite y. The teeth thereof are as the teethe of a Lyon, to slaye the soules of men. The wyckednesse of man is a sharpe two edged swerde, which maketh such woundes that they cannot be healed.

Strype and wrongeous dealynge shal wast away a mans goodes, and thowre pryde a cyche house shal be broughte to noughte so the ryches of the proude shal be rooted oute. The prayer of the poore goeth oute of the mouth, ad cometh vnto the eares, and hys vengeance (or defence) shal come and y hastely. Who so hateth to be reformed, it is a token of an vngodly persone, but he y feareth God, wyl remembre hym selfe. A myghtye man is knowne asar

of by hys tong: but he that hath vnderstandynge, perceaueth that he shal haue a fall.

Who so buyldeth hys house with other mens cost, is lyke one y gathereth stones in wynter. The congregaciō of the vngodly is lyke stubble gathered together, their ende is a flamme of fyre. The waye of the vngodlye is set wpth stones, but in theyr ende is hel, darkenesse, and paynes. He that kepeth the lawe, wyl holde faste y vnderstandynge thereof, and the ende of the feare of God is wysdome and vnderstandynge. He that is not wyse, wyl not be taught in good but the unwyse man aboundeth in wyckednes: and where bytternesse is, there is no vnderstandynge. The knowlege of the wyse shal flowe lyke water that renneth ouer, and hys counsell is lyke a fountayne of lyfe.

The herte of a foole is lyke a broken vessel he can kepe no wysdome. When a man of vnderstandynge heareth a wyse worde, he shal comende it, and make much of it. But yf a voluptuous man heare it, he shal haue no pleasure therin, but caste it behynde hys backe. The talkynge of a foole is lyke an heape burthen by the waye but to heare a wyse man speake, it is a pleasure. Where a doubte is in the congregacyon, it is asked at the mouth of the wyse and theyr shal ponder hys wordes in theyr hertes. A lyke as is a house y destroyed, euen so is wysdome vnto to a foole. As for the knowlege of y vnwyse, it is but darcke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters about hys fete, and lyke manacles vpon hys ryghte hande. A foole lyfeth vpon hys voyce w laughster, but a wyse man shal scarce laugh secretlye.

Learnynge is vnto a wyse man a Jewell of golde, and lyke an armelet vpon hys ryghte arme. A foolthe mans fote is soone in hys neyhoures house, but one that hath experyence, shal be a shamed at the persone of the myghtye.

A foole wyl pepe in at the wyndowe into the house, but he that is well nourtered, wyl stand wthoute. A foolthe man standeth hekenyng at the doze, but he that is wyse wyl be ashamed.

The lypes of the vnwyse wyl be tellynge foolthe thynges, but y wordes of such as haue vnderstandynge, shal be wayed in the balaunce. The hert of folles is in their mouth, but y mouth of y wyse is in theyr hert. When y vngodly curseth the blasphemers he curseth hys owne soule. A pryue accuser of other men shal defyle hys owne soule, & be hated of euery mā: (but he y kepeth hys tōge & is discrete, shal come to honour).

## The xxii. Chapter.

Of the purgacion of the slouthfull. Of the foolthe sonne and daughter, we must haue dyscrepan holys and to whome we oughte to praye, of soe wynges vpon the deeb. A foole is not to be much talked wthal. A surper, and wynges to brake frenchespepe and ampte.

**S**louthfull bodye is moulded of a store of claye, and euery man wyl speake to hys dyspraple. A slouthfull bodye is made of the dong of oxen, and euery one y toucheth hym must wth hys handes agayne. A mysertered sonne is the dysponoure of the father. A foolthe daugh

Gen. xli. f  
Dante. q. 9.

Prou. xii. b  
and. xii. a.

Eccl. xii. a.  
Wol. xii. b.

Eccl. xii. c.

Eccl. xii. a.  
Wol. xii. a.  
Eccl. xii. a.

Eccl. xii. b  
and. xii. a.

Eccl. xii. a.

Eccl. xii. a.

Eccl. xii. a.



daughter shalbe lytle regarded. A wyse daughter is an heritage vnto her husbande: but she y commeth to dyshonestye, bringeth her father in heynesse. A daughter that is past shame, dishonoureth both her father and her husband, the vngodly shal regard her, but they both shal dyspise her. The playng of musike is not mete wher heuyness is, euen so is the correccion and doctryne of wysedome euer vnplesaunte vnto fooles.

23 **¶** Who so teacheth a foole, is euē as one that  
gloweth a potcherde together: as one that tel-  
leth a tale to hym that beareth hym not, and as  
one that rayseth a man oute of an heape slepe.

Who so telleth a foole of wyfedom, is euen as  
a man, whych speaketh to one þat is a slepe. When  
he hath tolde his tale, he sayeth what is þat mat-  
ter. When one dyeth, lamentacyon is made for  
hym because the lyghte fauyleth hym, euen so let  
men mourne ouer a foole for he wanteth vnder-  
standynge. Make but lytle weapyng because  
of the deed, for he is come to rest, but the life of þat  
foole is worse then the death. Seuen dayes doo  
men mourne for him that is deed, but the lamen-  
tacyon ouer the unwyf and yngodlye schulde  
endure all the dayes of theyr lyfe.

**T**alke not much wpyth a foole, and go not wpyth hym that hath no vnderstandynge. Beware of hym leeste it turne the to trauayle, and thou shalte not be defyled wpyth hys synne. Depart from hym, and thou shalte fynde reste and shalt not be drawen backe into his foolythenes. What is better then leade / And what shulde a

foole be calledelles but leader. \* Sande, salte, &  
a lumps of yron is easer to beare, then an vn-  
wylse, foolyshe, and vngodlye man. Lyke as the  
bande of woode bounde together in the founda-  
cyon of the house cannot be lownd, euen so is it  
wyt the hert that is stablyshed in the thought  
of counsell. The thoughte of the wylse shall ney-  
ther feare, nor be offended at any tyme.


D
 Lyke as a fayre plastered wal in a wynter  
 house, and an hye buyldynge, maye not abyde  
 the wynde and storme: euen so is a fooles herte  
 a frayde in hys ymagynacon, he feareth at ene  
 ey thynge, and cannot endure. (A wauerynge  
 herte in the ymagynacon of a foole wpll not  
 euer stand in awe, but he that abydeth in the co-  
 maundementes of God, wpll alway feare.) he  
 that npppeth a mans eye byngeth forth teares  
 and he that prycketh the herte, byngeth forth  
 meanynge and thought. Who so casteth a stone  
 at the byders, frayeth them awayne: and he that  
 blasphemeth hys frend, breaketh the frendeship  
 though he thou dzeweiste a swearde at thy frende  
 yet dyspar. enot for thou mayest come agayne  
 to thy frend. If he speake sowerly, feare not for  
 ye maye be agreed together agayne, excepte it  
 be that thou blaspheme hym, dysdayne hym, o-  
 pen hys secretes and wounde hym traytorously  
 for all such thinges shall dysue awaye afiende.

**E** Befaythfull vnto thy neyghboure in hys  
pouerte, that thou maerest reioyse wpth hym al-  
so in hys prosperyte. Kyrde stedfaste vnto hym  
in þe tyme of his trouble, & thou mayest be hepye  
wth hym in hys heritage. Lyke as the vapour

and smoke goeth out at the oven before the fire  
even so euell wordes, rebukes and threatenyn-  
ges go before bloude sheddyng: Be not asha-  
med to defende thy frende as for me, I will not  
hyde my face from him though he shulde do me  
harme. Whosoever heareth it shall beware of  
hym. \* Who shal set a watch before my mouthe  
and a sure scale vpon my lippes, that I fall not  
wyth them, and that my tonge destroy me not

6. The first Chapter.

¶ 3. prynces and pryncesse herp. & g. o. one of other harte  
 the 4. d. m. l. c. o. m. m. a. d. d. Of the the harte of. m. l. a. 2  
 agayn spores procede of aduouty. Of the feare of God.

 **L**orde, father and gouernoure of my lylfe, leane me not in theyz p<sup>r</sup>magynacyō and counsell. Oh let me not fall in such reprofe. Who wyl kepe my thoughte with the scourge, and the doctryne of wysdome in myne herte: that he sp<sup>a</sup>re not myne p<sup>r</sup>gnorance, & I fall not wyth them lestte myne ignoraunces mercale, that myne offences be not many in number, and that my synnes excreade not, lestte I fall befoze myne enemyes, and so my aduersarye reioyse. O Lorde thou Father & God of my lylfe, leaue me not in theyz p<sup>r</sup>magynacyon. O let me not haue a p<sup>r</sup>onde loke but turne awaye all voluptuousnesse from me. Take from me flustres of tye body, let not p<sup>r</sup>desyres of vncleines take holde vpon me, & geue me not ouer into an vnthamefast & obsequat mynde. B

heare me (O ye chyldren) I wyll geue you  
a doctryne. howe you shall order your mouth  
who so kepeth it, shall not perishe thowhe bys-  
lyppes, nor be hurte thowhe wycked wordes.  
As for the synner, he shall be taken in his owne  
vanyte he that is proude and curled, shall fall  
therin. \* Let not thy mouth be accustomed with  
swearynge, for in it there are many falles. Let  
not the namynge of God be continually in thy  
mouth: (and medle not with the names of sayn-  
ctes, for thou shalt not be excused of them) for  
lyke as a seruaunt whych is ofte punyshed can-  
not be withoute some looze, euen so what so e-  
uer he be that sweareth & nameth God, shall not  
be cleane purged from synne: A man that vsyth  
much swearynge, shall be fylled with wycked-  
nes, and the plague shall neuer go from his house  
If he begyle his brother, his fault shall be vpon  
him. If he knowlege not his synne, he maketh a  
double offence, & if he sweare in vayne, he shall  
not be founde ryghteous: for his house shall be  
full of plagues.

\* The wordes of the swearer byyngeth de-  
eth God graunt y it be not founde in the house  
of Jacob. But they that feare God, eschewe al  
fliche, and lye not welterynge in sinne. Also not  
thy mouth to vn honest and fylthy talkinge, for  
in it is þ worde of synne. Remember thy father  
& thy mother when thou arte set amonge great  
men. leeste God forget the in theyr syghte, & lest  
thou do tynge in thy custome suffer rebuke, and  
wythe not to haue bene borne & so curse the day  
of thy natypte. \* The man that is accustomed  
wth the wordes of blasphemye, wpll neuer be  
reformed all the dayes of hys lyfe. To some  
twyse



twyle is to much, but the thyrde bringeth wra-  
th & destruction. An hote flame cannot be quen-  
ched: (euen lyke a burning fyre, tyl it haue swa-  
lowed vp some thyng: euen so an vnchaſt man  
hath no rest in hys flesh, tyl he haue kyndled a fire

**Al** breade is swete to an whoremonger, he  
wyl not leaue of tyl he haue hys purpose. A ma-  
that breaketh web locke, and regardeth not hys  
soule, but sayeth: \* Tyl he, who seyth me: I am  
compassed aboute wyth darckenelle the walles  
couer me, no bodie seith me: whom nedde I to fe-  
are? The hyghest wyl not remembre my syn-  
nes. He vnderstandeth not that hys eyes se al  
thynges, for al such feare of men dyueth away  
the feare of God from hym for he feareth onely  
the eyes of men, and consydereth not that the eyes  
of the Lorde are clearer then the sunne, behol-  
dyng all the wayes of men and the grounde of  
the deepe, and lokyng euen to mens hertes in se-  
cret places. The Lorde God knewe al thynges  
oz euer they were made, & after they be brought  
to passe also he loketh vpon them al. \* The same  
man shal be openly punished in the stretes of the  
cyyte: and shal be chased abroade lyke a ponge  
horse foale. and when he thynketh leaste vpon  
it, he shal be taken. Thus shal he be put to sha-  
me of every man, because he wolde not vnder-  
stande the feare of the Lorde. And thus shal it  
go also wyth every wyfe, that leaueh her hus-  
bande, and getteth enherytaunce by a straunge  
marriage. \* Fyfte she hath bene vnfaithful vn-  
to the lawe of the hyghest. Secondly, she hath  
forsaken her owne husbnde. Thyrde she hath  
playde the whore in aduouerie, and gotten her  
chylidren by an other man. She shal be brought  
oute of the congregacyon, and her chylidren shal  
be lokyd vpon. Her chylidren shal not take roote  
and as for frute, her braunches shal bring forth  
none. A shamefull reporte shal she leaue behyn-  
de her, and her dyshonoure shal not be put oute.  
And they that remaine, shal knowe, that ther  
is no thyng better then the feare of God, and  
ther is no thyng sweter then to take hede vn-  
to the commaundementes of the Lorde. A great  
woorthyppe is it to folowe the Lorde, for longe  
lyfe shal be receaved of hym.

## The xxxiiij. Chapter.

A prayse of wisdoms forebryng forth of the mouth  
of God. Of her wordes and place where she dwelleth.

**W**isdom shall prayse her selfe, and  
be honoured in God, and reioyce in  
the myddeste of hys people: In the  
congregacyons of the hyghest shal  
she open her mouth, and tryumphe  
in the beholdyng of hys power: In the myddest  
of her people shal she be exalted and wondred  
at in the holisfulnesse. In the multitude of the  
chosen she shal be commended, and amonge such  
as he blessed she shal be prayſed, and shal saye:  
I am come oute of the mouth of the hyghest,  
fyfte borne before all creatures. I caused the  
lyghte that shalpe not to aryse in the heauen, &  
couered all the earthe as a cloude. My dwell-  
yng is aboue in the heygth, and my seate is in the  
pyller of the cloude. I my selfe alone haue gone

rounde aboute the compasse of heauen and peac-  
ed the grounde of the deepe: I haue walked in  
the floudes of the see, and haue stande in all lan-  
des. my domynion is in every people and in every  
nacyon, and wyth my power haue I troden do-  
wne the hertes of all, bothe hye and lowe.

In all these thynges also I soughte reste,  
and a dwellinge in some enherytaunce. So the  
creator of all thynges gaue me a commaunde-  
mente: and he that made me, appoynted me a ta-  
bernacle, and sayde vnto me: Let thy dwellinge  
be in Jacob, and thyne enherytaunce in Israel,  
and roote thy selfe amonge my chosen. \* I was  
created from the begynnynge, and before the  
worlde, and shal not leaue of vnto the worlde  
to come. \* In the holpe habytacyon haue I ser-  
ued before hym, and so was I stablyshed in Sy-  
on. \* In the holpe cyyte rested I in lyke maner:  
and in Jerusalem was my power: I tooke roote  
in an honorable people euen in the porcyon of  
the Lorde and in hys herptage, and kepte me in the  
fulnes of the Sanctes. I am set vp an hye lyke  
a Cedar vpon Lybanus, and as a Cypress tree,  
vpon the mounte hermon. I am exalted lyke as  
a Palme tree in Eades, and as a Roole plante  
in Jericho, As a sayre Olive tree in the felde, &  
am exalted lyke as a Plautayne tree by the wa-  
ter syde. I haue geuen a smell in the stretes, as  
the Cynamon and Balme, that hath so good a  
sauoure: yea, a swete odoure haue I geuen as it  
were Wyrr of the beste.

I haue made my dwellinges to smel as it  
were of Rosen, Galbanum, of Cloues, and In-  
cense, and as Lybanus when it is not hewen do-  
wne, and my odoure is as the pure Balme.  
As the Cerybrynte haue I stretched out my bra-  
unches, and my braunches are the braunches of  
honoure and lounge sauoure. \* As the vyne  
haue I broughte forth fruite of swete sauoure  
and my floures are the frute of honoure and ry-  
ches. I am the mother of bewtye, of loue, of fea-  
re, of knowlege, and of holye hope. \* In me is  
all grace and lyfe and truth. In me is all hope  
of lyfe and vertue.

Come vnto me all ye that be despyous of  
me, and fyl your selues wyth my frutes. for my  
spete is sweter then honye, and so is myne en-  
herytaunce more then the honye combe: the reuie-  
braunce of me endureth for euer moare. They  
that eate me, shal haue the moare hunger, and  
they that dryncke me, shal thyrste the moare.  
Who so herkeneth vnto me shal not come to co-  
fusyon and they that worke in me shal not of-  
fende. They that make me to be knowne, shal  
haue euertlastyng lyfe.

All these thynges are the booke of lyfe, the  
couenaunte of the hyghest, and the knowlege of  
the truth. \* Moses commaunded the law in the  
preceptes of ryghteousnesse for an herptage vn-  
to the house of Jacob, and committed the promp-  
tes vnto Israel. \* Out of Dauid hys seruaunt  
he ordered to rayse vp a mooste myghty kyng  
syteyng in the seate of honoure for euer moare.  
\* Hys fylleth wyth wysdome lyke as the floud  
of Physon, and as the floud of Epyrys, when  
the newe

120. 111. c

120. 111. a

120. 111. a

120. 111. b

120. 111. c

120. 111. d

120. 111. e

120. 111. f

120. 111. g

120. 111. h

120. 111. i



the newe frutes are growynge.

**D** + Thys byngeth a plenteous vnderstan-  
dyng lyke Euphrates and fylleth it vp, as Joy  
dayne in the tyme of heruest. Thys maketh nar-  
ture to breake forth as the lyght, and as the wa-  
ter Syhon in the barueste. The fyrste hath not  
known her perfectye, nomoate shall the laste  
seke oute the grounde of her. For her thoughte  
is fuller then the see, and her counsell is profoun-  
der then the greate deepe.

I wysedome haue cast oute floudes. I am  
as a great waterbrooke oute of the ryuer. I am  
as the ryuer Dox, and as a watercondite am  
I come oute of the garden of pleasure. I sayde  
I wyl water the garden of my ponge plantes,  
and fyl the frute of my byrth: So my water bro-  
ke became excedyng great, & my ryuer appro-  
ched vnto y see. For I make doctrine to be vnto  
al me as lyght: as y saye morning, & I shal make  
it to be euer y clearer. I wyl pearse thorow al y  
lower partes of the earth. I wyl looke vpon al  
such as be a slepe, and lyghten all them that put  
theyr truste in the Lorde. I shal yet powre oute  
doctryne, lyke as prophecie & leaue it vnto such  
as seke after wysedome, and theyr generacjōs  
shal I neuer fayle, vnto the hoipe enclastyng  
wylde. \* Beholde howe that I haue not la-  
boured for my selfe onely, but for all them that  
seke after the truthe.

**The xxv. Chapter.**

**A** Of thre thynges wyche pleasech God, and of thre wyche  
he hatech. Of nyne thynges that be to be suspecte: and  
of the fourth, chesely of the malice of a woman.



Thre thynges there are, y my sprete  
fauoureth, wyche be also allowed  
before God and men. \* The vnyte  
of byrthrien: the loue of neyghbou-  
res. \* a mā and wyfe that a gre  
well together.

Thre thynges there be wyche my soule ha-  
teth, & I vterly abhorre the life of them. A poze  
man that is proude. A ryche man that is a lyer,  
& an olde bodie that dotes, and is vncaste.

If thou haste gathered nothyng in thy  
youth, what wylte thou fynde the in thyne age.  
Howe pleasaunte a thyng is it when graye-  
headed men are discrete, and when the elders ca-  
geue good counsell: Howe comelye a thyng  
is wysedome vnto aged men: pea, vnderstandin-  
ge and counsell is a glorifyng thyng. The cro-  
wne of olde men is to haue much experyence ad  
the feare of God is theyr worshippe.

There be nyne thynges, wyche I haue iud-  
ged in myne herte to be happye, and the tenth  
wyl I tell forth vnto men wyth my tounge. A  
man that whyle he lyueth, hath lope of hys chy-  
dren, and seyth the fall of hys enemyes. Well is  
hym that dwelleth wyth an houswyfe of vnder-  
standynge, & that hath not fallen wyth his  
tong, and that hath not bene sayne to serue such  
as are vnnete for hym. Well is hym, that syn-  
deth a faythfull frende: and well is hym, wyche  
talketh of wysdome to an eare that heareth hym  
Howe greate is he, that syndeth wysedome &  
knowleg: Yet is he not aboue hym, that feareth  
the Lorde. The feare of God hath set it selfe a

boue all thynges. Blessed is the man, vnto who  
it is graunted to haue the feare of God. Vnto  
whom shal he be lykened, y kep eth it fast: The  
feare of God is the begynnyng of hys loue, ad  
the begynnyng of fayth is to cleaue fast vnto it  
The heynnesse of the harte is all the punysshment  
and the wyckednes of a woman goeth aboue al  
Al punysshment & plage is nothyng in compa-  
ryson of the plage of the herte, euen so al wyked-  
nes is nothyng, to the wyckednesse of a womā

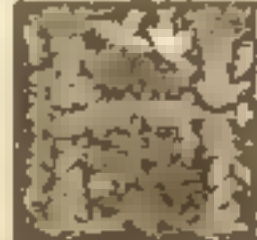
Whatsoeuer happeneth vnto a man is no  
thyng in comparyson of it, that hys euell wyl-  
lers do vnto hym: and al vengeance is nothyng  
to the vengeance of thyne enemye.

There is not a more wycked head then the  
heade of the serpente, and there is no wrathe a-  
boue the wrathe of a womā. \* I wyl rather dwel  
wyth a Lyon & Dragon, then to kepe house wyth  
a wycked wyfe. The wyckednesse of a woman  
chaungeth her face, she shall muffle her counte-  
naunce as it were a beare, & as a lacke shall she  
shewe it amonge the neyghbours. Her husbā  
is broughte to shame amonge hys neyghbours  
& when he heareth it, it maketh hym to sygh. Al  
wyckednes is but lytle to y wyckednes of a wo-  
man, the porcyon of y vngodly shal fal vpo her

Lyke as to clyme vp a lande wape is to  
the fecte of the aged, euen so is a wyfe ful of wor-  
des to a still quyet man. \* Loke not to narrow-  
lye vpon the bewtye of a woman, leaste thou be  
prouoked in desyre towarde her. The wraeth of  
a woman is byshonoure and greate confusyon.  
If a woman get the mastery, then is she contra-  
ry to her husbāde. A wycked wyfe maketh a  
loipe herte, an heauie countenaunce, and a deed  
wounde. \* Weake handes and feble knees is a  
woman that her husbāde is not the better for. )  
Of the woman came the begynnyng of synne:  
and thorow her we all are deed. Geue thy wa-  
ter no passage, no not a lytle nethe geue a wy-  
kyd woman her wyl. If she walke not after  
thy hande, she shall confounde the in the syghte  
of thyne enemyes. Cut her of then from the flesch  
that she do not alwaye abuse the.

**The xxvi. Chapter.**

**A** Of the prynces of a good woman. Of the feare of thre thynges,  
and of the fourth. Of the ielous and drunken woman. Of two  
thynges that cause to rewe, & of the byrth wyche murther wyche.



Appye is the man that hath a ver-  
teous wyfe, for the number of hys  
yeres shalbe double. An honest wo-  
man maketh her husbāde a ioyful  
man, and she shall fyl the yeres of  
hys lyfe in prae. A verteous woman is a noble  
gyfte wyche shalbe geuen for a good porcyon  
vnto such as feare God. Whether a man be ryche  
or poore he maye haue euer a merce herte, and  
a chearfull countenaunce. There be thre thyng-  
ges that my herte feareth, and my face is a fray-  
de of the fourth. Treason in a cpty, a sedycyous  
people, and noysome tonges, all these are deny-  
er then death. But when one is jelous ouer his  
wyfe, it byngeth the payne and sorowe vnto the  
harte a woman y telleth oute all thynges, is  
a scourge of the tonge. When one hath an euell  
wyfe, it is as when an vnlpye payre of Oxen  
musse

Gen. xlv. b  
Eccl. x. b  
Eccl. x. b

Gen. xlv. b

Eccl. x. b  
Eccl. x. b  
Eccl. x. b

Eccl. x. b

Eccl. x. b  
Eccl. x. b  
Eccl. x. b

Eccl. x. b  
Eccl. x. b

A



**I**ust 1. b. 1. muste drawe together, \* he that getteth her getteth a Scorpyon. A drunken woman is a great plague, for she cannot couer her owne shame.

**T**he whordome of a woman maye be knowen in the pryde of her eyes and eyeliddes. \* If thy daughter be not chamefaste, hold her strait lye, lest she abuse her selfe thowowe ouer muche lyberte. Beware of all the dyschonestye of her eyes: and maruayle not if she do agaynst the. Lyke as one that goeth by the way, and is thyrp lye: so shal she open her mouth, and dyspynke of euerye nexte water that she maye get.

By euerye hedge shal she lye downe, and open her quiver agaynst euerye arrowe. A louyng wyse reioyseth her husbnde, and fedeth hys bones wth her wysedome. A woman of fewe wordes is a gyfte of God, \* to all wel nurtured myndes maye nothyng be compared.

**A**n honest and manerly woman is a gyfte aboue other gyftes, and there is no weyght to be compared vnto a mynde that can rule it selfe. Lyke as the Sunne when it aryseth, is an ornameinte in the hyghe heauen of the Lorde, so is a vertuous wyse the bewtye of all her house. Lyke as the cleare lycht is vpon the holpe candle stycke, so is the bewtye of the face vpon an honeste bodye. \* Lyke as the golden pylers are vpon the sockettes of syluer: so are the fayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacyons that be layde vpon an hole stoupe rocke: so are the commaundementes of God vpon the hert of an holy womā.

**T**here be two thynges that greue my hert and the thynde is a dyspleasure come vpon me. When an experte man of warre suffereth scarcenelle and pouerty. When men of vnderstanding and wysedome are not set by: And when one departeth from ryghteousnesse vnto synne. Who so doth suche, the Lorde hath prepared hym vnto the swerde. There be two maner of thynges, whiche me thynke to be hearde and parlous. A marchaunte cannot lychtlye kepe hym from wryng, neyther a tannet hym selfe from syn.

## The xxvii. Chapter.

**T**he poyse that wolde be ryche. The probacion of the man that feareth God. The vnconfortenelle of a foole. The secrettes of frende, are not to be befreed. The wycked pynnyng well whiche turneth vpon hym selfe.

**B**ecause of pouertye haue manye one offended \* he that seeketh to be ryche turneth hys eyes asyde. Lyke as a nape in the wall stycketh faste betwixte two stones, euen so doth syn stycke betwixte the byer & the seller. If he holde hym not dyspgentlye in the feare of the Lorde, hys house shal soone be ouerthrowen. Lyke as when one lyfeth, the flychynesse remayneth in the spue: So remayneth there some vncleane thyng in the thoughte of man. The ouen pro- ueth y potters vessell, \* so dothe temptacyon of trouble tye ryghteous mē. \* The tre of the felde is known by hys frute, so is the thoughte of mans herte known by hys wordes. Praple no man excepte thou haue hearde hym, for a man is knowe by his wordes. If thou folowest ryghteousnes, thou shalte get her, and put her vpon

the as a fayre garmente. And shalte dwel wth her, and she shal defende the for euer: and in the dape of knowlege thou shalte fynde stedfastnes. The byrdes resorte vnto the plynke: so doth the truth turne vnto them that be occupied wth- all. The Lyeon wayteth the praye: so do the synners lurke vpon the workes of wyckednesse. The talkyng of hym that feareth God, is nothyng but wysedome: as for a foole he chaungeth as the Moone. If thou be amonge the vndyscrete, kepe thy wordes vntill a conueniente tyme, but amonge suche as be wyse, speake on hardelpe. The talkyng of fooles is abhomy- nacyon, and theyr spoite is voluptuousnesse and mysnurtoure. Muche wearyng maketh thy beere to stande vp: and to styue wth such stoppeth the eares.

**T**he styffe of the proude is bloudshedding & theyr blasphemynge is heuie to heare. \* Who so dyscouereth secrettes leseth hys credence, and fyndeth no frende after hys wyll. Loue thy frende, and bynd thy selfe in faythfulness wth hym but if thou bewrayest hys secrettes, thou shalt not get hym agayne. For lyke as the man is pdestroyed bys enemye so is he also that dealeth falselye in the frendeshyppe of hys neyghbour.

Lyke as one that letteth a byrde go oute of hys hande, cannot take her agayne: Euen so thou if thou geue ouer thy frende thou cannest not get hym agayne.

**Y**ea, I canst not come by hym: for he is to far of he is vnto the as a Roos escaped oute of a snare for his soule is wounded. As for woundes, they maye be bounde up agayne, & an euil word may be recouled but who so bewrayeth y secrettes of a frende, there is nomore hope to be had vnto hym.

\* He that wycketh wth the eyes, pynnyngeth some euil, & noman shal take hym from it. When thou art present he shal hyghlye commen- de and praple thy wordes: but at the last he shal tunc hys tale, and flander thy sayinge. Many thynges haue I hated but nothyng so euell, for the Lorde hym selfe also abhorreth such a one.

\* Who so casteth a stone on hys, it shal fall vpon hys owne heade ad he that smyteth wth a gyle, woundeth hym selfe. Who so dyspgeth a pye shal fall therin. \* he that layeth a stone in hys neyghbours waye, shal stromble therō and he that layeth a snare for another shal be take in it hym selfe. \* Who so geueth a wycked noysome counsayll, it shal come vpon hym selfe, & he shal not knowe from whence. The proude blasphemie and are scornfull, but vengraunce lurketh for them as a Lyon. They reioyse at the fall of the ryghteous shal be taken in the snare: anguysh of herte shal consume them, before they dye. Angre and rygousnesse are t we al, on p- nable thynges, & the vngodly hath them. Lethe vpon hym.

## The xxviii. Chapter.

**I**f we oughte not to desire vengeance: but to forgyue the offence. Of the bysses of the tongue, and of the dym- nyscherol.

**H**e that seeketh vengeance shal syn. A de vengeance of the Lorde whiche shal surelye kepe hym hys synnes. \* For geue

Manf. 11. a  
1. 13. et. 11. b  
mat. 10. b

Eccl. 10. 1. a

Eccl. 10. 1. b  
Eccl. 10. 1. c

D

Eccl. 10. 1. d

Eccl. 10. 1. e

Eccl. 10. 1. f  
Eccl. 10. 1. g  
Eccl. 10. 1. h

Eccl. 10. 1. i  
Eccl. 10. 1. j  
Eccl. 10. 1. k



forgeue thy neyghbour the hurte that he hath done to the, and so shall thy synnes be forgiven the also, when thou prayest. A man that bereth hatred agaynste another, howe dare he desyre forgiveness of God? He that sheweth no mercye to a man whych is lyke hym self, howe dare he aske forgiveness of his synnes? If he that is but fleshe, beareth hatred and kepe it, who wyl intreate for his synnes? Remember the ende, and let enemye passe, whych seeketh death and destruction, and abyde thou in the commaundementes. Remember the commaundementes so shalt thou not be rigorous ouer thy neyghbour. Chyncke vpon the couenaunte of the hygheste, and forgeue thy neyghbours ignorance. Beware of stryfe and thou shalt make thy synnes fewer. For an angry man kindleth varpaunce, and the vngodlye dysquyeth frenedes, and putteth dyscorde amonge them that be at peace. The more wood there is, the moare wehemente is the fyre: and the myghtier that men be, the greater is the wrath, and the longer the stryfe endureth, the moare it burneth.

All hasty braulynge kindleth a fyre, and an hasty stryfe sheddeth bloude. A tonge also that beareth fals wytnesse byngeth deat. If thou blowe the sparke, it shall burne. If thou spyt vpon it, it shall go forth: and both these out of the mouth. The slanderer and double tonged is cursed, for manye one that be frendes setteth he at varpaunce. The thyrd tonge hath dysquyeted manye one, and dysuen them from one land to another. Stronge cyties of the ryche hath it broken downe, and ouerthrowen the houses of greute men. (The strength of the people hath it brought downe, and bene the decay of myghtye nacions.) The thyrd tonge hath caste oute many an honest woman, and robbed them of theyr labours. Who so herkeneth vnto suche, shall neuer fynde reste, and neuer dwel safelye. The stroke of the rodde maketh adders, but the stroke of the tonge synneth the bones in sondre. There be manye that haue perished wth the sword, but manye moore thowowe the tonge.

Well is hym that is kept from an euell tonge and commeth not in the angre thereof, whych draweth not the pocke of suche, and is not bounde in the bandes of it. For the pocke thereof is of yron, and the bande of it of Steele. The death thereof is a very euell death: hell were better for one then suche a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme thereof maye not burne them. Such as forsake the Lorde, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon them as a Lyon, and deuoure them as a leopard. Thou heddest thy goodes wth thronnes: why doeste not thou rather make doores & barres for thy mouth? Thou wepest thy golde and syluer, why doeste thou not wepe the wordes also vpon the balancs? Beware that thou abyde not in thy tonge, so fall before thyne enemies, that lye wayte for the, (and thy fall be incurable, euen vnto death.)

The xxix. Chapter.

¶ Some we oughte to lende oure money, and to almesse of a farythfull man answeryng for his frende. Of lybe r. to the and hospitalyte.



Who so wyl shewe mercye: let hym lende vnto his neyghbour: and he that is able, let hym kepe the commaundement. Lend vnto thy neyghbour in tyme of his nede, and pay thou thy neyghbour agayne in due season. Kepe thy worde and deale faythfully wth hym, and thou shalt alwaye fynde the thyng that is necessarye for the. There haue bene manye, that when a thyng was lente them, rekened it to be founde, and made them trauayle and labour that had helped them. Whyle they receaue anye thyng, they kysse the handes of suche as geue them, for theyr neyghbours good they humble theyr voyce. But when they shulde paye agayne, they kepe it backe, and geue euell wordes, & make manye excuses by reason of the tyme: and though he be able, yet geneth he scarce the halfe agayne, & rekeneth the other to be founde. And yet he wythholde not his monye, yet hath he an enemye of hym, and that vnderfouled.

He payeth hym with cursynge and rebuke and geueth hym euell wordes for his good dede. There be manye one whych are not glad for to lende, not because of euell, but they feare to lease the thyng that they lende. Yet haue thou pacyence wth the synner, and wythholde not mercye from hym. Helpe the poore for the commaundementes sake, & let hym not go emptye, from the because of his necessitye. Lese thy monye for thy brother and neyghbours sake, and burie it not vnder a stone, where it rusteth and corrupteth.

¶ Gather thy treasure after the commaundemente of the hygheste, and so shall it byng the moare pacyte then golde: & lye vnto thy almesse in the hande of the poore, and it shall kepe the from all euell.

¶ A mans almesse is as a purse wth hym, & shall kepe a mans fauoure as the apple of an eye: and afterwarde shall it aspe and paye euerye man his rewarde vpon his head. It shall fyght for the agaynste thyne enemyes, better then the shyld of a gyante, or speare of the myghtye.

A good honest man is surety for his neyghbour, but a wycked person letteth hym come to shame. Forget not the frendshyppe of thy surety, for he hath geuen his soule for the. The vngodlye dysple the good dede of his suretye and the vntthankfull and ignorant leaueth his suretye in daunger. Some man promyseth for his neyghbour: and when he hath loste his honestye he shall forsake hym. Suretyshyppe hath destroyed manye a ryche man, and removed them as the waues of the see. Myghtye people hath it dysuen awaye, and caused them to wander in straying cuntryes. An vngodly man transgressing the commaundement of the Lorde shall fall into the suretyshyppe: and though he force hym selfe to get oute, yet shall he fall into the iudgemente. Helpe thy neyghbour out after thy power and beware, that thou thy selfe fall not in such dette. The chiefe thyng that kepeth in thy lyfe, is water, and bread, clothynge, and lodgyng.



lodgyngge, to couer thy shame.

**D** - Better it is to haue a poze lyupng in a mans owne house, then delicate fare amonge the straunge. \* We it lytle or much that thou hast, hold the contente wythall, and thou shalt not be blamed as a vagabounde: for a myserable lyfe is it to go from house to house: and where a man is frende, he dare not open hys mouth. Though one be lodged, and haue meate and dryncke, yet shall he be taken as vnworthye, and heare manye bitter rougher wordes, namelpe, thus: So thy waye, thou straunger, and prepare a table for thy selfe, and feede me also of that thou hast. I way, thou straunger, so that he regardeth his honoure nomore) my brother cometh into my house, and so he telleth hym the necessitie of his house. These thynges are heuy to a man & hath vnderstandynge namelpe, the forbyddynge of & house, & that the lender casteth hym in the tecty

The. xxx. Chapter.

Of the correction of the chyldren. Of the commodite of heath. Death is better then a sorrowful lyfe. Of hys wyse. Some Of the ioye and soj. we of the herie.



**D**o so loneth hys chyldre \* holdeth he hym still vnder correctyon that he maye haue ioye of hym afterwarde and that he greepe not after hys neyghbours doores. \* he that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym amonge hys acquaintance. Who so enformeth and teacheth hys sonne, greuethe the enemye and before hys frendes he may ioye of hym. Though the father dye yet is he as though he were not deed. for he hath left one behynde hym that is lyke hym. In hys lyfe he sawe hym and had ioye in hym, and was not sorre in his death, neyther was he ashamed before hys enemyes. For he left behynde hym an anenger agaynst hys enemyes and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes together, and hys hert is greued at euery crye. An vntamed bo. se wyl be hearde, and a wanton chyldre wyl be wyl full. If thou bynge vp thy sonne delpectely, he shall make the afraied and if thou playe wpyh hym, he shall byng the to heynesse. Laugh not wpyh hym, leaste thou weape wpyh hym also, & leaste thy teeth be set on edge at the laste.

**B**etter is the poore bynge hole and stronge thē a man to be ryche & not to haue hys helth: helth and welfare is aboue all golde, and a whole bodye aboue all treasure. There is no rycheesse aboue a sounde bodye, and no ioye aboue the ioye of the hert. Death is better then a wretched lyf & eternall rest better then cōspnual sykkenesse. The good thynges & are put in a close mouthe are lyke as when meate is layd vpon the graue

What good dothe the offerynge vnto an ydell: \* for he can neyther eate, taste, nor smell

Euē so is he that is chaled of the Lorde, and beareth the rewarde of inqwyte. He seyth wpyh hys eyes: and groweth lyke a gelded man, that lyeth wpyh a vyrgyn and sygeth \* Seue not ouer thy mynde into heynesse, and were not thy selfe in thyne owne counsaile. The ioye and chearfulnesse of the herte is the lyfe of man, and a mans gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne herte as for sorowe and heynesse, dyue it far from the, \* for heynesse hath slayne manye a man, and byngeth no profyte, zeale, and anger shorten the dayes of the lyfe: carefulnesse and sorowe bynge age before the tyme. Vnto a mercy herte euery thyng hath a good tast & he eateth

The. xxxi. Chapter.

We ought to geue dyscreet heed to donckpe. Of them that take payne to gather ryches. The prayse of a ryche man wythout a fault. We ought to fye by doncknesse and folowe sobernes.



**R**auyle and carefulnesse for \* ryche take awaye the slepe, and maketh & flesh to consume. When one lieth & taketh care he awaketh euer vp, lyke as a greate sykkenesse breaketh the slepe. The ryche hath greate labour in gatheringe hys rycheesse together, & then wpyh the pleasure of hys rycheesse he taketh hys rest, and is refreshed. But who so laboureth, and prospereth not, he is poore and though he leaue of, yet is he a begger. he that lovethe rycheesse, shall not be iustified & who so foloweth corrupciō, shall haue pnygh therof. \* Many one are come in great myffortune by & real of golde, and haue founde theyr destruccyon before them. It is a tree of fallynge vnto them that offe it vp, and all suche as be folp the fall therin. Blessed is the ryche whych is founde wpythoute blempe, and hath not gone after golde, nor hoped in mony and treasures. Where is there such a one? and we shall commend hym, and cal him blessed for great thynges dothe he amonge hys people. Whoso is tryed and founde perfecte in suche thynges, shall be commended and praysed. Who myghte offende, and hath not offended? Who could do euell, and hath not done it? Therefore shall hys good be stablyshed and the hole cōgregacyon shall declare hys almesnes. If thou syt at a greate mans table, open not thy mouth wyde vpon it, and make not many wordes. Remember that an euell eye is a spyewe.

What thyng created is worse then a wpyked eye: therefore wepeth it before euery mans face: Laye not thyne hande vpon euery thyng that thyne eye seyth, and streue not wpyh hym in the dysch. \* Ponder by thy selfe, what thy neyghboure wolde saye haue, and be dyscrete in euery poynte. Eate the thyng that is set before the maner lyfe, as it becommeth a man, and eate not to muche, lest thou be abhorred. Leane thou of fyfte of al, because of nourtour, lest thou be he whome no man maye setpse, whych maye turne to thy decap. When thou syttest among manymē, reache not thyne hande oute fyfte of all. \* Howe well contente is a wise man with a lytle wyne: so that in sleepe thou shalt not be speke thereof, nor fele any payne. A swete whol

some



some slepe that such a one haue, and fele no iwar-  
de grete. He ryseth vp by tymes in the morning  
and is well at ease in hym selfe. But an vnlarpa-  
ble eater slepeth vnquyetly, and hath ach & pay-  
ne of the body. If thou fealest þ thou hast eaten  
to much, aryse, go thy way, cast it out of thy sto-  
mache, & take thy rest and it shall ease the, so þ  
thou shalt be bryng no sykkenesse vnto thy body.

**E** My sonne, heare me, and dyspyle me not,  
and at the laste thou shalt fynde as I haue tol-

Rom. xii. c. de the, \* In all thy workes be diligent & quicke

13. 10. 11. c. so that there no sykkes happen vnto the. Who

so is lyberall in dealynge oute hys meate many  
men that blesse hym, and prayse hym wyth their  
lyppes, and the same is a sure token of hys lone  
and faythfulnesse. But he that is vnfaithful in  
meate, the hole cytpe shall complayne of hym: &  
that is a sure experyence of hys infydelityte and  
wyckednesse. \* We not thou a wyne bybber, for  
wyne hath destroyed manye a man. The fyre  
proueth þ harde yron, euen so doth wyne proue  
the hertes of the proude, when they be dronken.

Eph. vi. b  
3. 10. 11. c.

\* Wyne soberly dronken, quyketh the  
lyfe of man. If thou drynkest it measurably, þ  
shalt be temperate. What lyfe is it that maye  
contynue wythout wyne? (What taketh away  
lyfe: euen death.) Wyne was made from the be-  
gynnyng to make men glad: & not for dronken-  
nes. Wyne measurably dronken is a reioysynge  
of þ soule and body. (A measurable drynkynge is  
hellen to soule & body.) But if it be dronke wyth  
excesse, it maketh bytternes and sorowe vnto þ  
mynde. Dronkenesse fylleth the mynde of the fo-  
lye wyth shame & ruine, mynischeth þ strenght  
and maketh woundes. \* Rebuke not thy neygh-  
bour at the wyne, and dyspyle hym not in hys  
mythe. Geue hym no dyspytefull wordes, and  
preece not vpon hym wyth contrary saynges.

#### The xxxii. Chapter.

**E** Of the xxii. chap. of the preacher and of the  
h. 1. of the state, sayth, and conspiciens in God.

**I**f thou be made a Ruler, \* pryde not  
thy selfe therein, but be thou, as one  
of the people. \* Take diligent care  
for them and looke well thereto: and  
when thou hast done all thy dutye, set the dow-  
ne, that thou mayest be merce wyth them, and  
receaue a crowne of honour. Talk wysely and  
honestly, for wysedome becommeth the ryghte  
well hyndre not myspeke. Speake not, where  
there is no audience: \* and poure not forth wys-  
dome oute of tyme, at an importuntye. Lyke as  
the Carbuncle Stone shyneth that is set in golde  
so dothe a longe garnde the wyne leaste, and  
as the Sinaragde that is set in golde, so is the  
sweetnesse of Wyspeke by the mythe of wyne.

Ecol. iii. a  
1. 10. 11. c.

(Geue care and be still, and for thy good beha-  
uoure thou shalt be loued.)

Thou ponge man speake that becommeth  
the, and that is profytable, and yet scarce when  
thou art twyle asked. Comprehende much wyth  
fewe wordes. In manye thynges be as one that  
is ignoraunte geue care and holde thy tounge w  
all. If thou be amonge men of byer auctoritie,  
desyre not to compare thy selfe vnto them: and

when an elder speaketh, make not thou manie  
wordes therein. Before the thonder goeth lygh-  
teninge, and before nurture and shamefastnes  
goeth leue and fauoure. Stande vp by tymes,  
and be not the laste but get the home soone and  
there take thy pastyme, and do what thou wyle  
so þ thou do none euill, and desyre no man but for  
all thynges geue thanckes vnto him þ haue ma-  
de the, and replenished the wyth hys goodes.

Whoso feareth the Lorde, wyl receaue his  
doctryne: and they that get them to hym by ty-  
mes, shall fynde grace he that seeketh the lawe,  
shall be fylled wyth the all: As for hym that ys  
but fayned, he wyl be offended therat. They  
that feare the Lorde shall fynde the Iudgement  
and they: ryghteousnesse shall be kyndled as a  
lyghte. An vngodlye man wyl not be reforme-  
d, but can helpe hym selfe wyth the example  
of other in hys purpose. A man of understan-  
dyng dyspyleth no good counsel: but a wyld  
and proude bodie hath no feare. (Nee, euen whē  
he hath dealede rashlye wyth another man, but  
hys owne dopnges shall be hys rebuke.) My son-  
ne, do nothyng wythoute aduysment, so shall  
it not repente the after the dede. Go not in the  
way where thou maiest fal, nor wher thou may-  
est stumble agaynst the stone. Geue not thy sel-  
fe into a laborious slippyng waye, and beware  
of thy chyldren, (and take hede of them that be  
thyne owne houtholde.) In all thy workes put  
thy trust in God, from thy whole hert, for that  
is the keyynge of the commaundementes, who  
so beleueth Goddes worde taketh hede to the  
commaundementes and he þ putteyth hys trust  
in the the Lorde, shall want nothyng.

#### The xxxiii. Chapter.

**E** The dreynynge of hys that feareth God. The dreyn-  
ynge of the wyse. The dreynynge of a lorde. The dreyn-  
ynge of a bander of God: as þ earth is in the hande of the potter. We  
ought not to dyspyle ourselues to become subiect to other.

**W**here shall no euill happen vnto hi  
that feareth God: but when he is  
in temptation, the Lorde shall deliuer  
him, and kepe him from euill. A wy-  
se man hateth not the lawe, but an  
ypocrite is as a thyp in raging water. A man of  
understandynge giveth credence vnto þ lawe of  
God, and the lawe is faythful vnto hym. We sit-  
te of the matter, then talke thereof: We first wel  
instruct, then mayest thou geue answer. The  
hert of the folyshe is lyke a cartewhele: and hys  
thoughtes runne about lyke an asel tree. Lyke  
as a wild horse that nereth vnder euery one that  
sytteth vpon hym, so ys it wyth a scorneful fren-  
de. Why doth one daye excell an other, seynge all  
the dayes of the yere come of the Sunne? The  
wysdome of the Lorde hath so parted them a son-  
dre, and so hath he ordeyned the tymes, and solē  
pne feastes. Some of them hath he chose and ha-  
lowed before other dayes. And al men are made  
of the \* grounde, and out of the earth of Adam. Gen. 1. 2.  
In the multitude of science hath the Lorde son-  
dred them, and made they: wayes of dyuersal. W  
syng. Some of them hath he blessed, made much  
of them, halowed them, & clayned them to him  
selfe. But soe of the hath he cursed, brought the  
fl. ff. lowe,



lowe, and put them oute of theyr estate. \* Lyke  
as the claye is in the potters hande, and all the  
ordyrge therof at hys pleasure so are men also  
in the hande of hym that made them, so that he  
may geue them as lyketh hym best. \* Agaynst  
euell is good, & agaynst death is lyfe so is the vn  
godly agaynst such as feare God. Behold, these  
are the workes of the hyghest, & there are euer  
two agaynst two, and one set agaynst another.  
I am awaked vp last of all, as one that gathe  
reth after in harvest. In the gyftes of God and  
in hys blessing I am increased, and haue fylled  
my wynepresse. lyke a grape gatherer. \* We-

1. cor. vii. c.

ec. xxiid. b

**H**earke me o ye great men of the people, and  
harken wyth your eares ye rulers of the congre  
gacion. Gene not thy sonne and wyfe, thy bro  
ther & frende, power ouer the whyle thou lyuest  
and geue not awaye thy substance & good to a  
nother, lest it repente the: & thou be fayne to beg  
therfore thy selfe. As longe as thou lyuest and  
hast breth, let no man chaunge the. For better it  
is that thy chyldren to praye the, then that thou  
shuldest be fayne to loke in their handes. In all  
thy workes be excellent, that thyne honoure be  
neuer stayned. At the tyme when thou shalt  
ende thy dayes, and synneth thy lyfe, bystep bute  
thyne enherytaunce. The fodder, the whyppe, &  
the burthen belongeth vnto the ass: Beat, cor  
rection & worke vnto thy seruaunt. If thou set  
thy seruaunt to labour, & shalt fynde rest. But  
if thou let him go ydle, he shall ke liberte. The  
pocke & the whyp bowe downe the harde necke  
but tame & thy euell seruaunt wyth bondes and  
correccib. Send him to labour & he go not ydle  
For ydlenes, byngeth muche euell. Set hym to  
worke, for & belongeth vnto hym, and by com  
meth hym well. If he be not obedient, bynd his  
fete but do not to much vnto hym in any wyse,  
& wythout dyscrecyon doo not bynge. \* If thou  
haue a faythful seruaunt, let hym be vnto the  
as thyne owne soule. Intreat hym as a brother  
for in bloud hast thou gotten hym. If thou haue  
a seruaunt, holde hym as thy selfe for thou hast  
uede of hym, as of thy selfe. If thou intreat hym  
euell, and kepest hym harde, and makeste hym  
to be proude and to runne awaye from the, thou  
canst not tell what waye thou shalt seke hym.

## The. xxiii. Chapter.

Of dreames, dysparyngs and such entymetes. We  
ought to confute baptes hope, & lyf not the prayse of them  
that feare God. Of bynges workes of men. God both not  
knowe the workes of an vnfaythfull man.

**A** wise people begyle them selues with  
dayne and dyscratful hope, and fooles  
truste in dreames. Whoso regardeth  
dreames, is lyke hym & wyll take hold  
of a shadowe, and folowe after the wynde. Euell  
so is it with the appetynges of dreames. Befor  
the face, is the lykenes of a face. Who can becl  
sed of the vncleane? Or what truth can be spo  
ken of a lyer? Sothslapng, wythprafte, sorcerye  
and dreamynge is but vanpype: lyke as when a  
woman traueleth wyth chyld, and hath many  
fantasies in her herte. Where as such, dysparyngs

come not of God, set not thyne herte vpon them  
for dreames haue dysceaued many a man, and  
fayled them that put theyr trust therein.

The lawe shall be falsfyllid wythoute lyf, &  
and wysdome is suffycient to a faythful mouth  
What knowledge hath he & is not tryed? A wise  
man is wel instruct, vnderstandeth much, & he  
that hath good experiece can talke of wysdome  
he that hath no experyence knoweth lytle, and  
he that erreth, canleth much wyckednesse. He &  
is not tryed, what thynges knoweth he? Who  
so foloweth no rule is full of wyckednesse.

When I was yet in errour, I learned much  
also: yee, I was so learned & I could not expresse  
it all, and came ofte in perill of death therfore,  
till I was deliuered from it (thowme the grace  
of God. Nowe I se, that they whych feare god  
haue the ryght sprete: for they hope standeth in  
hym, & can helpe them. And the eyes of the Lord  
are on them, that loue hym. Whoso feareth the  
Lorde standeth in awe of no man, and is not a  
fayed, for the Lorde is hys hope and comfort.

Blessed is the soule of him that feareth the  
Lorde. In whom putteth he hys trust. Who is  
hys strength. For the eyes of the Lord haue res  
pect vnto them, that loue hym. He is their myght  
tye protectyon, & stronge grounde. A defence for  
the heat, a refuge for the hote noone daye, a suc  
cours for stomblyng, and an helpe for fallynge  
he setteth vp the soule and lyghteneth the eyes  
he geueth lyfe, and blessing he that geueth an  
offeryng of vnyghteous goodes, hys offeryng  
is refused: & the scornfull dealyng of the vny  
ghteous please not God (the Lorde is theyr on  
ly, that paciently abyde him in the way of the  
tenthe, and of cyghtenousnesse. The hyest dothe  
not elowe & gyftes of the wycked. And, God  
hath no deylte in the offerynges of the vngodly  
neither maye synne be reconcyled in the multy  
tude of oblacions. Whoso bringeth an offeryng  
out of the goodes of & poore, doth euen as one &  
kylleth the sonne, before the fathers eyes.

The bread of the nedefull is the lyfe of the  
poore he & defraudeth hym therof, is a man of  
bloude. Whoso robbeth hys neyghboure of hys  
lypynge, doth as great syn as though he slew hi  
to death. He & defraydeth the labourer of hys  
byre, is a bloude shedder. When one buyldeth &  
another brycketh downe, what profyt haue they  
the but labour? The one prayeth & another cur  
seth, whole voyce wyl the Lord hear? He & wal  
keth him self because of a deed body, & toucheth  
the deed agayne, what doeth hys washyng? \*  
So is it wyth a man & fasteth for hys synnes, &  
doeth them agayne. Who wyll heare his prayer  
Or what doeth hys fastynge helpe hym?

## The. xxv. Chapter.

It is well done to praye, and to do fastynge. The prayse of  
fastheries, & of the wydow, and hym that humblyth hym selfe

**W**hoso kepeth the lawe & bynneth offe  
rynges pough he & holdeth fast the  
commaundemente, offereth the right  
healtheoffring. He that is thanckful &  
recompenseth, offereth synne floure. Whoso is  
merciful and geueth almes, that is the ryghte  
thancke

1. par. vii. b

1. iou. vi. a

1. par. xiii. c  
1. iou. vi. b

1. par. xiii. c

1. iou. vi. b  
1. iou. vi. b

1. par. xiii. c

1. iou. vi. b  
1. iou. vi. b



thanthofferpunge. God hath the pleasure when one departeth from synne, and to forsake vncyghte oulnes, reconcytleth vs wpyth hym.

*Er. xxi. a.* \* Thou shalt not appeare empty before the Lord, for all such is done because of the commendement of God. \* The offerpunge of the cyghteous maketh the altar fat, and a swete fuel is it before the highest. The offerpunge of cyghteous is acceptable vnto God: and shall neuer be forgotten. Gueve God hys honoure wpyth a chearful herte, and kepe not backe the fyrtlynges of thy handes. \* In all thy gyftes shewe a merciful countenance, and halowe thy tithes vnto God wpyth gladnesse. Gueve vnto God accordinge as he hath enryched and prospered the. \* and looke what thyne hand is able, gueve with a chearfull eye: for the Lord recompenseth, and geueth the seven tymes as muche agayne.

*23* Gueve no vncyghteous gyftes, for such will he not receaue. Beware of wrongfull offerpunges, for the Lord is a cyghteous Judge: and regardeth nomans person he accepteth not the person of the poore but he heareth the prayer of the oppressed. \* He dyspyseth not the desyre of the fatherles, nor the wyddow, when she poureth out her prayer before hym. With not God se the teares, that rune downe the chekes of the wyddow. \* He heareth he not the complainte ouer suche as make her to wepe. For from her chekes do the teares go vp vnto heauen, and the Lord which heareth them doth accept them. Whoso serueth God after hys pleasure, shall be accepted: and his prayer reacheth vnto the cloudes. \* The prayer of him that humbleth hym selfe, goeth thorowe the cloudes, tyll he come nye. She will not be comforted, nor goo her waye, tyll the hygheste God haue respecte vnto her, gueve true sentence and perfourme the iudgements. And the Lord will not be slacke in commyng, nor tary longe tyl he hath smytten in sonnder the backes of the vnmereful, and aduenged hym selfe of the heathen: tyll he haue taken away the multitude of the cruell, and broken the Scepter of the vncyghteous, tyll he gueve euerye man after his workes, and rewarde them after theyr doniges. Tyll he haue deliuered his people, maintained theyr cause, and reioysed them in hys mercy. O howe fayre a thyng is mercye in the time of anguysh & trouble. It is lyke a cloude of rayne, that comyth in the tyme of a drouth.

**The xxxvi. Chapter.**

*¶ A prayer to God in the persone of all fapthfull men: touch the prayer of a good woman.*



**D**oe mercy vpon vs O Lord, thou God of all thynges, haue respecte vnto vs, shewe vs the lyght of thy mercyes, & sende thy feare amonge the heathen and straungers, whych feare not after the, that they maye knowe howe that there is no God but thou, & that they maye shewe thy wonderous workes. Lyste vp thyne heade ouer the outlandyshe heathen, that they maye learne to knowe thy myght, and power. Lyke as thou arte halowed in vs before them, to bypunge to passe, that thou mayest be magny-

fied also in them before vs: that they maye knowe the, lyke as we knowe the. For there is none other God but onelye thou, O Lord. Renue the tokens, and chaunge the wonderous workes. Shewe thyne hande, and thy cyghte arme gloriously. Rapse vp thy indignacyon, and pouer oute thy wrath. Take away the aduersarye and smyte the enemye. Make the tyme shorte, remember thy couenaunt, that thy wonderous workes maye be praysed. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe that doth the people hurte. Smyt in sonnder the heade of the prynces that be oure enemyes, and saye there is none other but we.

Gather all the trybes of Jacob together agayne, that they maye knowe howe that there is none other God but onelye thou, that they may shewe thy wonderous workes, and be thou thy peoples heritage, lyke as from the begynnyng. O Lord, haue mercye vpon the people, that hath thy name, and vpon Israel, \* whome thou haste lokened to a fyrtlye borne sonne. O be merciful vnto Jerusalem the cytye of thy Sanctuarie. \* the cytye of thy reste. I praye vnto the, O Lord, vnto thy vnspeakable vertues, and thy people wpyth thy glory. Gueve wytnesse vnto thy creature, whome thou madest from the beginning and rapse vp the prophetes that haue ben shewed in thy name. Rewarde them that wapte for the, that thy prophetes maye be found fapthfull. O Lord, heare the prayer of thy seruantes, accordyng to the blyssyng of Aaron ouer the people: and guyde thou vs in the waye of cyghteousnesse, \* that all they whych dwell vpon the earth maye knowe, that thou arte the Lord the eternall God, whiche is from everlastyng.

The deyl deuoureth all meates, yet is one meate better than another. Lyke as the tounge tasteth verrysonne, \* so dothe an herte of vnderstandyng marke fals wordes. A frowarde herte geueth heynesse, but a man of experyence lyftech hym vp agayne. The woman receaueth euery man, yet is one daughter better then another. A fapth wyfe reioyseth her husbände, and a man loueth not hyrge better. If she be lounyng and vertuous wpythall, then is not her husbände like other men. He that hath gotten a vertuous woman, hath a goodlye possesyon: she is vnto hym a helpe, and pyllet wher vpon he resteth, where no hedge is, there the goodes are spoyled and where no huswye is, there the frendles mourneth. Lyke as there is no credence geuen to a robber, that goeth from one cytye to another: so is not the man beleued, if hath no nesse: and must turne in, where he maye abyde in cyghte.

**The xxxvii. Chapter.**

*¶ How a man shulde knowe frendes and counsellors: and searce the company of a holpe man.*

**E**uery frende sayth: I wyl be frendlye vnto hym also. But there is some frende, whych is onely a frende in name. Remayneth there not heynesse vnto death when a companion & frende is turned to an enemye? O most wicked presumpcyon from whence art thou sprong vp to couer thy earth. If it be wpyth falschod



SE of Bufile  
and Se. 8

**D**

A wyse man shall optayne faythfulnesse  
and credence amonge his people, and bys name

1. 100. 100. 100.  
2. 100. 100. 100.

ജി.എ.പി.പി. 6

¶ A Physician in sickness ought well to pray, and to find  
a Physician wherby his health by prayer. The beweping  
of the dead Sinner, wherby some Artificers or Craftmen

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\*Let the



11.112.111 a

\* Let the remembrance of the deede cease in hys reste, and comforte thy selfe agayne ouer hym, for hys sperte is departed from hym. The wysedome of the scrpbe is at conueniente tyme of reste: and he that ceaseth from excercyse and labour shalbe wyse.

He that holdeth the plough, and hath pleasure in proddynge, and dypynge the oren, and geth about wth such workes, he can speake of oren: he setteth hys herte to make forowes, and is dyligence to geue the kyne fodder. So is every carpenter also and workemaster that laboureth still nyghte and daye: he carueth, graueth, cutteth oute, and hys desyre is in sondrye conynge thynges, hys herte ymagyneth howe he maye conynge cast an ymage, hys diligence also and watchynge perfourmeth the worke. The prynciple, in lyke maner bydeth by hys styke, and doth hys dyligence to labour the yron. The vapour of the fyre burneth hys fleshe, & he muste fyghte wth the hate of the forname. The noise of the hammer soundeth euer in hys eares, & his eyes loke still vpon the thyng that he maketh. He hath set his mynde thereon, & he wyl make out his worke, & thertore he watcheth, how he may set it out, & bring it to an end.

So doth the potter spt by hys worke, he turneth the whele about wth hys fete, he is dyligent and carefull in al doynges, & hys labour and worke is without nombre. He fashioneth the claye wth hys arme, & wth hys fete he tēpereth it. Hys herte ymagyneth howe he maye make it pleasaunte, & hys dyligence is to cleanse the ouen. All these hope in theyr handes, & every one thynketh to be conynge in hys worke. Althowt these may not the ctyes be mayntayned, inhabited, nor occupied: and they come not hre in the congregacyon, neither spt they vpon y iudgemente seates: they vnderstande not the couenaunte of the lawe: they cannot declare equityte & iugement: they cannot fynde out the darcke sentences, but thowow them that the creature of the worlde be mayntayned, theyr prayer concerneth onely the worke and labour of conynge.

## The xxxiij Chapter.

¶ A wyse man. The workes of God. Vnto the good, good thynges ppyghte, but vnto the euil, euen good thynges are vici.



That aplyeth hys maynde to vnderstandynge the lawe of God, doth dyligently seke out the wysedome of them of the olde tyme, and excercyseth hym selfe in the prophetes. He kepeth the saynges of famous men, and preasseth to the vnderstandynge of darcke sentences of wysedome. He seketh out the mysterie of secrete saynges, & excercyseth hym selfe therein continually. He doth scrupce amonge great men & appereth before the Prynce. He goeth into a straunge countrey, & trauayleth thowowe it: to see what good or euil is among men, he proueth it and seketh it oute. He purpolet in hys herte, to resorte earlye vnto the Lorde that made him & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for his synnes. When the great Lorde wyl, he shalbe fylled wth the

sperte of vnderstandynge that he may then pour out wise sentences, & geue thanks vnto y Lorde in his prayer. He shal order hys deuyce, & leade his knowlege a ryght & geue hym vnderstandynge of secrete thynges. He shal shewe forth the science of hys learnynge, and reioyce in the countenance of the law of the Lorde. The whole congregacyon shal commend hys wysdome & it shal neuer be put out. The remembrance of hym shal neuer be forgotten, & his name shal continue fro one generacyon to another. His wysdome shal be spoken of among the people, & the whole congregation shal openly declare his praise. While he liueth he hath a greater name then a thousand besyde & after hys death, the same name remaineth vnto hym. Yet wyl I speake of moomen of vnderstandynge, for I am full as the mone.

¶ Hecken vnto me (ye holy vtreous chylde) bringe forth the fruite, as the Rose that is planted by the brokes of the felde, & geue ye a swete smel as Lybanus. Florish as the Rose gardyn synge a songe of praise. O geue thanks vnto God ouer all hys workes. Seue glorie and honoure vnto the Lorde, shewe hys prayse wth poure lippes. Pee, euen wth the songe of poure lippes, wth harpes, and playnge, and in geuyng thanks vnto hym, sape after this maner. \* All the workes of the Lorde are exceldyng good, and all hys commaundementes are mete and conueniente in due season.

A man nedeth not to sape: what is y / what is that? For at tyme conuenient they shal all be sought. At hys commaundement the water was as a wall, & at the word of his mouth the water stode still. In hys commaundement is every thyng acceptable & reconyled, and hys health cannot be mynyshed. The workes of all fleshe are before hym, & there is nothyng hyd from his eyes. He seyth from euerlastynge to euerlastynge & there is nothyng to wonderfull, or hys vnto hym. A man nedeth not to sape then, what is this or that? For he hath made al thynges to do good vnto man. Hys blessing shal renne ouer as the streame, and moisture the earthe lyke a floude. of water. Like as he maketh y water for drouth so shal hys wrath fall vpon the heathen.

\* Hys wayes are playne & right vnto the lust but the vngodly stumbe at them. For the good are good thynges created from the begynnyng & euil thynges for the vngodly. \* Al thynges necessarye for the lyfe of man are created from the beginning: water, fyre, yron, & salt, meale, wheate and hony, mylke, and wyne, oyle, and cloth, & y. \* Al these thynges are created for the best to the faythfull. But to the vngodlye shal all these thynges be turned to hurt and harme. There be spertes that are created for vengeance, and in theyr rigourousnes haue they fastened their tormentes. In the tyme of the ende they shal pour out theyr strength, & pacify the wrath of hym y made them. \* Fyre, hayle, hunger, and death: all these thynges are created for vengeance.

The teeth of wyld nopsome beastes the scorpyons, serpentes, and the swerde are created also for vengeance, to the destruction of y vngodly. ¶ All the they shalbe

Ecol. xliij, b

Genne. i. v.

Gen. i. v.

Deut. xliij, b

Deut. xliij, a

Ecol. xliij, a

Deut. xliij, a

Deut. xliij, a



They shalbe glad to do bys commaunde-  
mentes and when nede is, they shalbe redy vpon  
earth: and when theyr houre is come, they shal  
not overpasse the commaundement of the Lord

Therefore haue I taken a good courage vn-  
to me from the begynnyng, & thoughte to put  
these thynges in wytyng, & to leaue them be-  
hynde me. \* All y<sup>e</sup> workes of the Lord are good  
& he geueth euerp one in due season, & when nede  
is, so y<sup>e</sup> a man nede not to say: this is worse then  
y<sup>e</sup> foz in due season they are all pleasaunte and  
good: And therefore prayse y<sup>e</sup> Lord with whole  
hart & mouth, and geue thanks vnto his name

The .xl. Chapter.

Many mycepe lyght in a mans life. All thynges passe  
awaye. At a fynde a stable sayth remayneth. Of the blessing  
of the ryghteous and p<sup>er</sup>secution of the feare of God.

**G**reate trouaile is created for all  
men, and an heuie pocke vpon all  
men chylidren, from the daye that  
they goo out of theyr mothers wombe  
till they be buried in the earth  
(the mother of all thynges: namely theyr thoughtes  
and p<sup>er</sup>secutions, feare of the herte coun-  
cell, a medytacion is longyng, and desyre the day  
of death from the hyghest that lytteth vpon the  
glorious seate, vnto the lowest and moost sym-  
ple vpon the earth from him that is gorgeously  
arrayed, and weareth a crowne, vnto hym that  
is but homely, and simply clothed. There is no  
thyng but what he, zeale, fearfulness, vnquie-  
tude, & feare of death, rygorous, anger, & strepe  
And in the nyght, when one shalder rest & sleape  
vpon his bed, the slepe chaungeth his vndersta-  
ndyng & knowlege. A lytle or nothyng is bys  
till, in the sleape as wel as in the day of labour.

**W**e feareth & is dysquyeted in the vylon  
of his herte, as one that rennet out of a battaile  
and in the tyme of health he awaketh and mar-  
uellyth that the feare was nothyng. Such thin-  
ges happen vnto all fleshe, both man and beast:  
but seuen folde to the vngodly. Adrouer, death  
bloudshedynge, strepe, and swearde, oppres-  
sion, hunger, dedenecyon, and punishmente: these  
thynges are all created agaynst the vngodlye  
for theyr sakes came the floude also. \* All that  
is of the earth, shall turne to earth agayne: and  
all waters shalbe agayne into the see. All byrdes &  
vntygth cownseles shalbe put awape, but fayth-  
fulness and truth shal endure for euer. The sub-  
staunce & goodes of the vngodly shalbe dried vp  
and synke a ware as the water floude, and they  
shal make a soude like a great thoder in y<sup>e</sup> rayne

**L**yke as the ryghteous reioyseth when he  
openeth his hande, so shall the trauing resour-  
ces be saynte, when theyr goodes vanysh and con-  
sume awape. \* The chylidren of the vngodlye  
shall not obtayne many braunches and the vn-  
cleane rootes vpon the hye rockes, shalbe roo-  
ted oute before the grasse by the water syde and  
vpon the ryuer bankes.

Freundynesse and lyberallite in the increase  
and blessing of God, is lyke a paradise & gar-  
den of pleasure suche merce also and kyndnes,  
endureth for euer. \* To labour and to be cōtent  
with that a man hath, is a swete pleasaunt lyfe

and that is to fynde a treasure aboue all treasu-  
res. To beget chylidren and to repayre the cytye  
maketh a perpetuall name, but an honeste wo-  
man is more worth then them bothe. Wine and  
mynstrelsy reioyce the herte, but the ioue of wis-  
dome is aboue them both.

**D**ypnyng and harpyng make a swete noy-  
se, but a frendly tonge goeth beyond them both  
Thyne eye desyrez fauour and bewtye, but a  
grene seide tyme, rather then them both. A frend  
and companion come together at opportynite  
but aboue them bothe is a wyfe that agreeth w<sup>th</sup>  
her husbände. One by other helpeth another in  
the tyme of trouble, but almes shal deliuer more  
then them both. Gold and siluer fasten the feete  
but a good counsell is more pleasaunte the them  
bothe. Temporal substaunce and strength, lyfe  
vpon the mynde: but the feare of the Lord wan-  
teth nothyng, and nedeth no helpe.

The feare of the Lord is a pleasaunte gar-  
den of blessing, and nothyng so bewtyfull as  
it is. Wysonne leade not a beggers lyfe, for bet-  
ter it were to dye then to begge. Who so loketh  
to another mans table, taketh no thoughte for  
his owne lyfynge howe to vpholde his lyfe, for  
he leadeh hym selfe w<sup>th</sup> other mennes meate.  
But a wyfe and well nurtered mā wyl be ware  
therof. Beggyng is swete in the month of y<sup>e</sup> vn-  
chamefast, but in bys belly there burneth a fyre.

The .xli. Chapter.

Of the remembrance of death. Death is not to be feared. &  
lyke vpon them that feake the name of God. Good name and  
fame. An exhortacion to geue heed vnto wysdom. Of what  
chynges a man ought to be ashamed.

**D**eth, howe bytter is the remem-  
braunce of the, to a man that see-  
keth rest and comfort in bys sub-  
staunce and ryches, vnto the mā  
y<sup>e</sup> hath nothyng to bere him, and  
that hath prospered in all thyng-  
ges, p<sup>er</sup>, vnto hym y<sup>e</sup> yet is able to receaue meat  
Death howe acceptable and good is thy iud-  
gement vnto the nedefull, and vnto hym whose  
strength fayleth, & that is nowe in the last age,  
and that all thynges is full of care and fearful-  
nesse vnto hym also y<sup>e</sup> is indyspayre, & hath no  
hope nor patience: We not thou afraid of death  
remember them that haue bene before the: and  
that come after the, thyng is the iudgement of y<sup>e</sup>  
Lord ouer all fleshe. \* And why woldeste thou  
be agaynst the pleasure of the byester. Whether  
it be ten hundredth, or a thousand peaces, death  
asketh not howe longe one hath liued.

The chylidren of the vngodly are abhomy-  
nable chylidren. as so are they that kepe compa-  
ny w<sup>th</sup> the vngodly. \* The inheritaunce of vn-  
godly chylidren shall come to naught, and their  
posterite shal haue perpetuall shame and confu-  
sion. The chylidren complayne of an vngodlye  
father, and why: for bys sake they are rebuked  
and dyspysed. Wo be vnto you (O ye vngodly)  
whyche haue forsaken the lawe of the hyghest  
God: p<sup>er</sup> he borne, ye shalbe borne to cursyng  
p<sup>er</sup> he dye, the curse shalbe poure p<sup>er</sup>son.

\* All that is of the earth, shal turne to earth  
agayne

Gen. 1.11, 12

Eccl. 1.1, 2

Eccl. 1.1, 2

Eccl. 1.1, 2

Eccl. 1.1, 2

Gen. 1.11, 12

Eccl. 1.1, 2

Eccl. 1.1, 2



agayne: so go the vngodly also oute of the curse into destruccyon. The sorowe of men is in thep bodye: but the name of the vngodlye shalbe put out. \* Laboure to get the a good name, for that shal contynue suer by the, then a thousande greate treasures of golde. A good ipse hathe a nobye of dapes, but a good name endureth euer  
 \* My chyldren kepe wisedome in peace for wisedome that is hyd: and a treasure that is not sene, what profyte is in them both? A man that hydeth hys foolyshe nesse, is better then a man that hydeth hys wisedome. Therefore be ye turned at my wordes: for it is not good in all thynges and alwaye to be ashamed. True sayth muste proue & measure it. Be ashamed of whordome before father & mother: Be ashamed of leasping before the prynces & men of auctorite: Of lyme before the Judge and ruler. Of offence before the congregation & people: Of vntighteousnes before a companyon and frende. Of theste, before thy neyghbours. \* As for the truth of God & hys couenaunte, be not ashamed thereof.

Be ashamed to lye wth thyne elbowes vpon the breade: Be ashamed to looke vpon batlottes. Be ashamed to turne away thy face frō thy frende. Be ashamed to take and not to geue. Be ashamed also to looke vpon another manes wyfe, & to make anye tryfynge wordes wth her mayden, or to stand by her bedsyde. Be ashamed to vphayde thy frende when thou greuest anye thyng, caste hym not in the teeth wythal.

The xliii Chapter.

Secretes maye not be opened. The laue of God muste be taught. A daughter. A woman. God knoweth al thynges: yea, enuie be secreted at thy deede.

**R**emembre not a thyng twyse, and dysclose not the wordes, that thou hast heard in secrete. Be shamefast and wel manered in dede so shall euery mā fauoure the. Of these thynges be not thou ashamed, & accepte no persone to offende. Namelye, or these thynges be not a shamed: Of the laue of God, of the couenaunte of Judgement to brynge the vngodly from his vngodlynes vnto ryghteousnes & to make him a good man: to deale faythfully with thy neyghboure & companyon: to dystribute the heritage vnto thy frendes: to be dyspente to kepe trewe measure and weyghte: to be contente whether thou gettest much or lytle: to deale trulpe wth temporal goodes: in byng & sellynge, to brynge vpon chyldren wth dyspente to correcte an euil seruante, to kepe thyne is from an euil wyfe to set a locke wher many handes are: what thou deliuerest and geuest oute to be kepte, to tell it, & to wepe it: to wyte vpon all thy oute geuyng & receayng: to enfourme the vnlerned and vnwile: Of the aged, that are Judged, of the yōge. If thou be diligent in these thynges, truly thou shalte be learned & wyse and accepte of all men.

**T**he daughter maketh the father to watch secretly: & the carefulnes that he hath for her, taketh awaye hys slepe: yea, in the youth: lest she shulde ouer growe hym. And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her vyrgynyte, or get

sen wth chylde in her fathers house. Or when she cometh to the man, lest she behaue herselfe not ryght, or contynue vnscreptfull. \* If thy daughter be wanton kepe her straitely, lest she cause thyne enemies to laugh the to scorn, & the whole cite to geue the an euil reposte, & so thou be fayne to heare thy shame of euery man, & be confounded before all the people. \* Beholde not euery bodys bewtye, and haue not to muche dwellynge amonge women. For lyke as the worme & mothe cometh oute of the clotbyng & so doth wychednesse come of women.

It is better to be wth an euill man, then wth a frendly wyfe that putteth one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thynges that I haue sene. In the wordes of the Lorde are hys workes. The Sunne ouerloketh all thynges wth hys shyne, and all hys workes are ful of the clearnesse thereof. Hath not the Lorde brought to passe that hys Sapientes shulde tell oute al hys wonderous workes, whiche the Almyghty Lorde hath stablyshed? Al thynges endure in his glorie. He seketh out the grounde of the deepe, & the herte of men, & he knoweth all theyr pynagynacpon and wisedome. For the Lorde knoweth all seience, and he looketh into the token of the tyme he declareth the thynges that are passe & for to come, & dyscloseth thynges that are secreete.

\* No thoughte maye escape hym, neyther may any worde be hid from hym. He hath garnished the hye excellent workes of hys wysedome, & he is from euerlastynge to euerlastynge. Into hym maye no thyng be added neyther can he be mynyshed, he hath no nede of any mans counsell. O, howe amiable are all hys workes, and as a sparke to looke vpon. They lyue all, & endure for euer: and when soeuer nede is, they are all obedyente vnto him. They are double, one agaynste another: he hath made no thyng that hath fault or blemyshe. \* He hath stablyshed the goodes of euery one: and who maye be satysfied wth hys glorie, when he seeth it.

The xliii Chapter.

The Sunne of the creation of the worldes of God.

**T**he glorie of the byght, is & the fayre and clere spymament, the bewtye of the heauen is hys glorious cleynesse. The Sunne when it appeareth, declareth the daye in the going out of it, a maruelous worke of the hyest. At noone it burneth the earth & who maye abyde for the heat thereof? Who so keepeth an ouen when it is hoore the tymes more doth the sunne burne vpon the mountaynes, when it bresteth out the fyre beames & shyneth wth the byghtnes of it, it blindeth the eyes. Great is the Lorde that made it, & in hys commaundement he causeth it to runne hastily.

\* The Moone also is in all, and at conuenyente season it sheweth the tymes & is a token of the tyme. \* The tokē of the solempne feast is taken of the Moone, a lyght that mynysheth & increaseth agayne. The moneth is called after the moneth that it groweth wonderously in her chaungynge.

The arump of heuen also is in the byght in the

All the spymament



firmamente of heauen / it genneth a clare and  
glozyous myne. Thys is the clarenesse of the  
starres, the bewtyfull apparell of heauen, the  
apparel that the Lorde lighteneth in the heygth  
In hys holpe worke they contynue in theyr or-  
der, and not one of them fayleth in hys watche.

\* Gen. 1. 15 & 16. Loke vpon the rapne bowe, and prayse hym þ  
made it: verry bewtyfull is it in hys myne. He  
compasseth the heauen aboute wpyth hys clare-  
nesse and gloze, the handes of the hyghest hath  
bended it. Thowowe hys commaundemente he  
maketh the snowe to fal, and the thunder of his  
iudgemente to smyte hastely. Thowowe hys co-  
maundemente the treasures are opened, and the  
cloudes fleas the fowles. In hys power hath  
he strengthened the cloudes, and broken the hay-  
le stones. The mountaynes melte at the syghte  
of hym the wynde bloweth accordyng to hys  
wyl. The sounde of his thoder beateth the earth  
and so doth the storme of the North. the whoyle  
wynde also lyghteth downe as a fethered foule  
casteth out and spredeth the snowe abroad: and  
as the greshoppers that destroy al, so falleth yt  
downe. The eye marueleth at the bewtye of the  
whyteneesse thereof, and the herte is afrayed at  
þe rapne of it. He poureth out the frost vpon earth  
lyke salte, and when it is frosen, it is as sharpe  
as the pycke of a thysle.

When the colde North wynde bloweth, harde  
Chysfall cometh of the water. He lyghteth  
downe vpon all the gatherynges together of wa-  
ter, and putteth on the waters as a brast plate  
he deuoureth the mountaynes, and burneth the  
wyldernes: & looke what is grene, he putteth it  
out lyke fyre. The medycyne of all these is whe-  
a cloude cometh hastely: & when a dewe com-  
meth vpon the heate it shalbe refreshed agayne

D In hys worde he styllith the wynde In hys co-  
uncill he seteth the depe, and (the Lorde) Iesus  
planted it. They that sayle ouer the see, tell of  
the perelles and harmes thereof, and when we  
heare it wpyth oure eares, we maruayle thereat.  
For there be straunge wonderous workes, by  
uerse maner of nyce beastes & whalythes. Tho-  
rowe hym are al thynges set in good order, & par-  
fourmed, and in hys worde all thynges endure.

I speake muche, but I cannot suffycente-  
ly attayne vnto it, for he hym selfe onely is the  
perfection of all wordes. We shulde prayse the  
Lorde after all our power, for he is greate in al  
hys workes. The Lorde is to be feared, yee, ve-  
ry greate is he, & maruelous is hys power.  
Prayse the Lorde, and magnifye hym as much  
as ye may, yet doth he farre exceed al praise. O  
magnifye hym wpyth al your power, and labour  
earnestly, yet are ye in nowyse able suffycent-  
ly to prayse hym. Who hath seene hym, that he  
myghte tell vs?

\* Who can magnifye hym so greative as  
he is. For there are hyd yet greater thynges the-  
these be: as for vs, we haue seene but fewe of hys  
workes. For the Lorde hath made all thynges  
and geuen wysdome to suche as feare God.

The xliii. Chapter.

Thys prayent certen holy men, Enoch, Noe, Abrahā,  
Isaac and Jacob.

**E**t vs commendeth the noble famous  
men, and the generacyon of our fore-  
fathers and fathers. Many more glo-  
ryous actes hath the Lorde done, and  
shewed hys grete power euer sence  
the beginnyng. The noble famous me raygned  
in theyr kyngdomes, and bare excellent rule.  
In theyr wysdome and vnderstandyng, they  
folowed the counsell shewed in the prophetes.\*  
They led the folke thowowe the counsell & wys-  
dome of the scripbes of the people. Wyse senten-  
ces are found in theyr instruction. They sought  
the swetnes and melody of musyke, & broughte  
forth the pleasaunte songes in scrypture. They  
were ryche also, and coude comforte and pacify  
those that dwelte wpyth them. All these were ve-  
ry noble and honourable men in theyr generacy-  
ons, and were well reposed of in theyr tymes.  
These haue left a name behynde them, so that  
theyr prayse shal alwaye be spoken of. After-  
warde, there were some, whose remembraunce  
is gone.\* They came to naughte and perished  
as though they had neuer bene: and became as  
though they had neuer bene bozne. yea, & theyr  
chylidren also wpyth them.

Neuerthelesse, these are the lounge men,  
whose ryghteousnesse shal neuer be forgotten  
but contynue by theyr proscrippte. Theyr chyl-  
idren are an holpe good heritage. Theyr seed en-  
dureth fast in the couenaunte. For theyr sakes  
shal theyr chylidren and seed contynue for euer,  
& theyr prayse shal neuer be put downe. Theyr  
bodys are buried in peace, but theyr name ly-  
ueth for euer moare: The people can speake of  
theyr wysdome, and the congregacyon can tal-  
ke of theyr prayse.\* Enoch walked ryghte and  
acceptably befor the Lorde: therefore was he  
translated for an example of a mendmente to  
the generacions.\* Noe, was a stedfast and ry-  
ghteous man, & in the time of wyath he became  
a reconstyng. Therefore was he left a rem-  
naunte vnto the earth, when the floude came.  
An euerlastyng couenaunte was made wpyth  
hym, that all fleshe shulde perishe nomoore w-  
the water. Abraham was a grete father of  
manye people, in gloze was there none lyke vn-  
to hym. He kepte the lawe of the hyghest, and  
came into a couenaunte wpyth hym. He set the co-  
uenaunte in hys fleshe, and when he was pro-  
ued, he was founde saythfull. Therefore swore  
God vnto hym, wpyth an othe, þ he wolde blesse  
all people in hys seed, that he wolde multiplie  
and increase hym as the duste of the earth, and  
to exalte hys seede as the starres: yee, and that  
hys seede shulde haue the possession, an inheri-  
taunce of the lande from see to see, and from the  
ryuer vnto the borders of the world.

\* Wpyth Isaac dyd he stablyshe the same  
couenau. & for Abraham hys fathers sake yee,  
that gracious blesyng, and belth of all men &  
couenaunte dyd he stablyshe wpyth Isaac, and  
made it rest vpon the heade of Jacob. He knewe  
hym: in that he prospered hym so wel and rych-  
ly, and gaue them an heritage and sundred hys  
portyon by it selfe, & parted it amonge the  
twelue

Isa. 40. 5.

Isa. 40. 5.

\* Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

25

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.

Gen. 1. 15 & 16.



twelve trybes. Wherefull men broughte he out of him, which found fauour in þe sight of al the

## The xlv Chapter.

The people of Moyses, Aaron, and Eleazar.

Exod. fr. a.  
Leu. xlv. a.



**M**oses \* beloued of God and men whose remembraunce is in hys prayse hym that the Lorde made lyke in the glorie of the sapientes, and magnified hym, so that the enemyes stood in awe of hym, thowhe hys wordes he dyd grete wonders. He made hym great in the sight of kynge, gaue hym commaundement before hys people, and shewed hym hys glorious power. \* He stablished hym wth faythfulnesse and mekenesse, and chose hym out of all men. For he herde hys voyce, and he led hym in the darcke cloude, \* and there he gaue hym the commaundementes, yea, the lawe of lyfe and wysedome that he myghte teache Jacob the couenaunte and Israell hys lawes.

Num. xlv. a.

Exod. xlv. a.

Ex. xlv. a.

Ex. xlv. a.

Ex. xlv. a.

Leu. xlv. a.

Deu. xlv. a.  
and fr. a.  
Exod. xlv. a.

**H**e chose Aaron hys brother also out of the trybe of Leuy, exalted him, and made him such lyke. \* An everlastynge couenaunte made he wth hym, and gaue hym the presthode in the people. He made hym glorious in bewyful araye, and clothed hym wth the garmentes of honoure. He put perfect ioye vpon hym, and gyrded hym wth strength. He decked hym wth syde clothes, and a tuncle, wth an ouerbodye cote also and a gyrdle. Rounde about made he him belles of golde and that many. \* þe when he wente in, the sound myghte be heard, that they myghte make a noyse in the Sanctuarie, and geue the people warninge. The holye garment was wrought and broded wth golde, yelow, sylke and purple. And in the bestlappet there was a goodly worke, wherein was fastened lyghte & perfectenesse.

**U**pon the same also there was a worke fastened, and set wth costelye peryous stones, all bounde wth golde: and this he broughte in hys mynistracyon. The stones were fastened for a remembraunce, after the nombre of the xii trybes of Israell. Upon hys mytter there was a plate of pure golde, a grauen ymage of holynes a famous and noble worke, garnished, and pleasaunte to looke vpon. Before hym were there sene no suche fayre ornaments, and these it behoued hym alwaye to vse: There myghte none other put them on, but onelye hys chyldren and hys chylders chyldren perpetullye. Dayly performed he hys burntofferpynges two tymes. \* Moyses filled hys handes, and anoynted hym wth holpe oyle.

**T**hys was now confirmed hym wth an everlastynge couenaunte, and to hys frede, as þe dayes of beauen, namelye þe hys chyldren shulde alwaye mynister before hym, and performed þe offyce of the presthode, and wth the people good in hys name. Before al meylpynge chose he hym that he shulde offer incense before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shulde reconsole the people of the Lord wth hym agayne. \* He gaue hym auctorite also in hys commaundementes and in the couenaunte that he shulde teache

Jacob the statutes and testymonys, and to enforme Israell in hys lawe.

**T**herefore there stood by certayne agaynst hym, and had enuy at hym in the wylder: namelye they that were at Dathan, and Abiram syde, and the furyous congregacyon of Choz. Thys the Lorde sawe and it displeased hym, and in hys wrothefull indygnacyon were they consumed. A grete wonder dyd he vpon them, & consumed them wth the fyre. \* Wylde thys, he made Aaron yet more honourable and glorious. He gaue him an heritage, and parted the fyrste frutes vnto hym. \* Into hym spacyll he appoynted the breade for sustenance, (for the prestes dyd eate of the offerpynges of the Lorde) thys gaue he vnto hym and hys seed. \* Elles had he no heritage nor porcyon in the lande, and wth the people. For the Lorde hym selfe is hys porcyon and enherytaunce.

Num. xlv. a.

Exod. xlv. a.  
Leu. xlv. a.

Deu. xlv. a.  
and fr. a.  
Ex. xlv. a.

Num. xlv. a.

**T**he thyrde noble and excellent man is Phynches the sonne of Eleazar, whych pleased the God of Israell, because he had the zeale and feare of the Lord. For whē the people were turned backe, he put hym selfe forth wth the ryghte scone and that wth a good wyl, to pacifye the wrath of the Lorde towarde Israell. Therefore was there a couenaunte of peace made wth hym þe shulde be the pryncypall amonge the ryghteous and the people, that he and hys posterite shulde haue the office of the presthode for euer (Lyke as there was made a couenaunte wth Dauid of the trybe of Iuda, that from amonge hys sonnes onelye there shulde be a kynge.) And that Aaron also and his seede shulde be the herpytage, to geue vs wysedome in our hert, to iudge hys people in ryghteousnesse, that hys goodes shulde not come into forgetfulnesse, and þe they honoure myghte endure for euer.

## The xlv. Chapter.

The people of Aholah, Calch, and Samuel.



**A**hly and strong in battayle \* was Jesus the sonne of Naue, whych in stead of Moyses the prophet was geuen to be a Captayne of the people, whych accordyng vnto hys name, was a grete sauyour vnto the electe of God to punyche the enemyes that rose by agaynst Israell, that Israell myghte optayne the enherytaunce. Howe grete, noble, & excellent was he, when he left by hys hand, and drowe out hys swearde agaynst the cptyes: Who stod so manly before hym. For the Lorde hym selfe brought in the enemyes. \* Stode not the Sunne still at hys commaundement, & one daye was as long as two. He called vpon the hyghest and moost myghtie, when the enemyes preased vpon hym on euery syde, and the Lorde heard hym wth the hayle stones. They smote the heathen people myghtely, and in the falling downe they slew all the aduersaries, so that the heathen knewe hys hooste, and all hys defence, that the Lorde hym selfe foughte agaynst them for he lowered vpon the myghtye men of them.

Exod. xlv. a.  
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Exod. xlv. a.

Exod. xlv. a.

Exod. xlv. a.

**I**n the tyme of Moyses also, he and Calch the sonne of Iephune, dyd a good worke, which



stoode agaynst the enemyes, whithheld the people from synne, and stilled the wycked murmuringe. \* And of syre hundred thousande people of foote, they two were preserved to bringe the into the herytage, namely, a lande that floweth wth mylke and honye.

\* The Lorde gaue strength also vnto Caleb whiche remayned wth hym vnto hys age so that he wente vp into the hygh places of the lande and hys seed conquered the same for an herytage, that all the chyldren of Israell myghte se, howe good a thyng it is, to be obedyente vnto the Lorde. And the iudges or rulers, euery one after his name whose hert wente not a whoring, nor departed from the Lorde, and that forsoke not the Lorde vnfaythfully, whose remembrance hath a good reporte.

Pea they bones floyste out of theyr place and theyr names shall neuer be chaunged, (but honoure remayneth still wth the chyldren of those holpe men.

Samuel the prophete beloued of the Lord hys God \* ordeyned a kynge, and anoynted the prynces ouer the people. In the lawe of the Lorde he Judged the congregacion, and the Lorde had respecte vnto Jacob: The Prophete was founde dyligente in hys saythfulnesse pea, and he is knowne saythfull in hys wordes: because he sawe the God of lychte \* He called vpon the Lorde Almyghty, when the enemyes preased vpon hym on euery syde, what tyme as he offered the suckynge lambs. And the Lorde thundered from heauen, and made hys voyce to be heard wth a great noyse. He dyscomfyted the Prynces of Egre, and all the rulers of the Philistynes \* Before hys laste ende he made protestacion in the syghte of the Lorde, and hys anoynted that he tooke neyther substance nor good of anye man, no not so muche as a shoe, and no man myghte accuse hym. After this he tolde, that hys ende was at hande, and he willed the kynge also hys ende, and death, and from the earthe lyfte he vp hys voyce in the prophete that the vngodlye people shulde perceyue.

## The xlviij. Chapter.

The prayse of Nathan, Dauid, and Salomon.



Afterwarde in the tyme of kynge Dauid there rose vp a Prophet called Nathan: for lyke as the fat is taken awaye from the offerynge, so was Dauid chosen out of the chyldren of Israell. He tooke hys pastyme wth the Lyons, and wth kyddes and wth beares lyke as wth lambs. \* Slewe he not a Gyaunte when he was yet but yonge and tooke awaye the rebuke fro his people: what tyme as he toke the scoone in hys hande, and smote downe proud Goliah wth the spyng. For he called vpon the hyghest Lorde whiche gaue hym strenght in hys ryghte hande, so that he ouerthrew the myghty Gyaunte in the battayl that he myghte set vp the horne of hys people agayne.

\* Thus broughte he hym to worshyppe a- boue all prynces, and made him to haue a good

reporte in the prayse of the Lorde, that he shulde were a crowne of glorie. \* For he destroyed the enemyes on euery syde, rooted oute the Philistynes hys aduersaries, and brake theyr home in sunder, lyke as it is broken it this day. In all hys workes he prayled the hyghest and holpest, ascribed the honoure vnto hym.

Whiche hys whole herte dyd he prayse the Lorde, and loued God that made hym \* He set synners also before the altare, and in theyr tune he made swete songes.

He ordeyned to kepe the holpe dayes worshypfully, and that the solempne feast thowowe the whole yere shulde be honorablye holden, wth praylynge the name of the Lorde, & wth synngynge by tunes in þ morning in the sanctuary.

\* The Lorde tooke away hys synnes, and exhaulted hys horne for euer. He gaue hym the countenance of the kyngedome, and the throne of worshyppe in Israell \* After hym there rose vp the wyse sone called Salomon, and for his sake he droue the enemyes awaye farre of. This Salomon rayned wth peace in hys tyme, for God gaue hym rest from hys enemyes on euery syde that he myghte buylde hym an house in hys name, & prepare the Sanctuary for euer, lyke as he was wel instruct in hys yowthe, and filled wth wisdom and vnderstandynge, as it were wth a water floude. He couered and fylled the whole lande wth symplytudes & wyse prudent sentences.

Hys name wente abroad in the fles, because of hys peace he was beloued. All landes maruelled at hys Songes, Proverbes, symplytudes, and at hys peace, and at the name of the Lorde God, whiche is called the God of Israell.

\* He gathered gold as tyme, and he had as muche syluer as leade. \* He was moued in his dynat loue towardes women, and was ouercome in affectyon. He rayned hys honoure & worshyppe pea, hys posterite defyled he also in bringynge the wrath of the Lorde vpon hys chyldren & sorowe after hys tyme. \* So þ hys kyngedome was deuyded, & Ephraim became an vnfaythful, & vncoustante kyngedome. \* Neuertheles, God forsoke not hys merce, neyther was he utterly destroyed because of hys workes, that he shulde leaue hym no posterite. As for the seed þ came vpon hym, whiche he loued, he broughte it not vterly to naught but gaue yet a remnant vnto Jacob, & a roote vnto Dauid oute of hym. Thus rested Salomon wth hys fathers, and oute of hys seed he left behynde hym a verpe foolyshenes of the people, & suche one as had no vnderstandynge. \* Euen Roboam, whiche turned away the people thowowe hys counsell, & Jeroboam the sonne of Nabat, & whiche caused Israell to syn, & shewed Ephraim the waye of vngodlynes. In so much that theyr synnes & mysdedes had the vpperhande so sore, þ at the laste they were dreuen out of the lande for the same: Pea, he soughte oute and broughte vp all wyckednes, tll the vengeance came vpon them.

## The xlvij. Chapter.

The prayse of Eliah, Elieus, Ezechiah, and Esay.

Then stood





**E**hen stode vp \* Eliah the prophet as a fyre, and hys worde brenke lyke a creschet. He broughte an hunger vppon them, and in hys zeale he made them few in number. For they myghte not awaye wyth the commaundementes of the Lorde. Thowwe the worde of the Lorde he shut the heauen, \* and. iij. times brought he the fyre downe. Thus became Eliah honozable in hys wonderous dedes. Who may make hys boast to be lyke him? One that was dred rased he vp from death, & in the worde of the hyst he brought hym out of the graue agayne. He cast downe kynge & destroyed the, and the hondurable from theyr seate. Upon the moant Syna he hearde the pynphemente, and vpon Horeb the Judgement of the vengeance. He prophesied recompence vnto kynge, \* ordayned prophetes after him: he was taken vp in the strome of fyre, in a charret of horses of the Lorde. He was ordeyned in the reprobunges in tyme to pacifye the wrath of the Lorde, & to turne the hertes of the fathers vnto the chylde, and to set vp the trybes of Jacob agayne. Blessyd were they that sawe the, and were garnished in loue for welcume in lyfe, but after death we shall haue no suche name.)

\* Eliah was couered in the strome, but he lyf was fylled wth hys sperte. Whyle he lyued he was afrayed of no wyse, and no man myghte ouercome hym. There coude no worde desceane hym, \* and after hys deathe hys bodye prophesied: he dyd wonders in hys lyfe, and in death were hys workes maruelous. For al this the people amended not, neyther departed they from thair synes: & tyl they were carped away prisoners out of the lande, and were scatered abroad in all countreys so that of them there remayned, but a very lytle people, & a pyse vnto the house of Danyel. howebeit some of them dyd ryghte, and some heaped vp vngodlynes.

\* Hezekias made hys cypre stronge, conueyed hym water into it, dygged thowwe the stonye rocke wth yron, and made vp a well by the wyter syde. In hys tyme came Sennacherib vp and sent Rabshakes, lyfte vp hys hande agaynst Syon, and despyled tem wyth greates pyde. Then trembled theyr hertes and handes so that they sorowed lyke a woman trauelynge wth chylde. So they called vpon the Lorde wach is mercifull, and lyfte vp theyr handes besyde hym. Immedyately the Lorde heard them oute of heauen: (he thought nemoze vpon theyr synes, nor gaue the ouer to theyr enemyes:) but deliuered them by the hand of Elap. \* He smote the hooste of the Assyrians, and hys Angel destroyed them. For Hezekias had done the thyng that pleased the Lorde, and remayned stedfastly in the waye of Danyel hys father. As Elap the grete and faythfull prophete in the syghte of God had commaunded hym. \* In hys tyme the sonne wente backward: and he lengthened the kynge's lyfe. Wth a ryghte sperte prophesied he, what shulde come to passe at the laste, & to suche as were sorrowful in Syon: he gaue con-

solacyon. wher wyth they myghte comfort th em selues for eu. more he shewed thynges y were for to come, & secrete. or euer they came to passe.

## The iij. Chapter.

Of Josaphat, Hezekiah, Dauid, Jeremie, Ezechiel, Zerobabel, Jesus, Azoraph, Enoch, and Joseph



**J**he remembraunce of \* Josaphat is lyke as when the Apotecary maketh many precyous swete smelling thynges together. Hys remembraunce shal be swete as honny in al mouthes and as the playnge of Musycke at a bancket of wyne. He was appoynted to turne the people agayne, and to take awaye all abhomyne of the vngodlye. He dyrected hys herte vnto the Lorde, and in the tyme of the vngodlye he set vp the worshippe of God agayne. All kynge (excepte Dauid, Hezekias and Josaphat) commytted wyckednesse for euen the kynge of Juda, also so. sooke the lawe of God. For they gaue theyr tyme vnto other, theyr honoure and worshippe also to a straunge people.

Therefore was the elect cypre of the Sanctuare brenke wth fyre, \* and the stretes thereof lay desolate & wast in the hande of Jeremie, for they intreated hym euell, whiche neuerthelesse was a prophete ordeyned frome hys motheres wombe, that he myghte roote oute, breake of, \* and destroye: and that he myghte buylde vp, and plant agayne. \* Ezechiel saw the glory of the Lorde in a vlyon, whych was shewed hym vpon the charret of the cherubins. For he thought vpon the enemies in the tyme, to doo good vnto such as had ordred theyr wayes aright. And the bones of the twelue prophetes flourished from out of theyr place for they gaue comferte and consolation vnto Jacob, & deliuered the faythfull people. \* How shall we prayse zerobabel, whiche was as a kynge in the ryght hande?

\* So was Jesus also the sonne of Josede: these men in theyr tyme buylde the house, and set vp the Sanctuare of the Lorde agayne: whiche was prepared for an euertlastyng worshyppe. \* And Achemias is alwaye to be commended, which set vp for vs the walles that were broken downe, made the portes and barres agayne and buylde the houses of the newe. \* But vpon the earth is there noman created lyke Enoch, for he was taken vp from the earth. \* And Joseph whiche was lorde of his brethren, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in grete honoure amonge the people: and so was Adam above all the beastes when he was created.

## The iij. Chapter.

Of Symon the sonne of Onias.



**S**ymon \* the sonne of Onias the hye preeste, whiche in his lyfe set vp the house agayne, & in his dayes made fast the temple. The beryght of the temple also was founded of hym, the double buyldynge and the hye walles of the temple. In his dayes the welles of water flowed out, and were creedyng full as the see. He took care for his people, and deliuered them from destruction.



Erreccion he kepte hys cete, and made it strong, that it woulde not be leaged. He dwelte in honoure and worshyppe amonge hys people, and enlarged the entraunce of the house, & the court. He gaue lpghte as the mountayne starre in the myddest of the cloudes, and as the Moone whē it is full. He shyned as the Sunne in the temple of God. He is as bryghte as the raynebowe in the fayre cloudes, and shyneth as the floures and roses in the sprynge of the peare, and as lylies by the ryuers of water. Lyke as the braunches vpon the mounte Lybanus, in the tyme of Somer: as a fyre and incense that is kyndled. Lyke as an whole ornamente of pure golde, set wpth all maner of peryous stones, and as an Olive tree, that is fructifull and as a Cypress tree, whych groweth vpon hys.

**W**hen he put on the garmente of honoure & was clothed wpth all bewte: when he wente to the holpe aulter to garnyshe the coveringe of the Sanctuarie: when he tooke the porcyons oute of the Priestes hande, he hym selfe stode by the hearthe of the aulter, and hys byet hien to unde about in order. As the braunches of Cedre tree vpon the mounte Lybanus, so stode they rounde about hym. And as the braunches of the Olive tree, so stode all the sonnes of Aaron in thei glorie, and the oblacions of the Lorde in thei handes before all the congregacion of Israel. And that he myghte sufficently perfourme hys serunce vpon the aulter, and garnyshe the offeringe of the best God, he stretched oute hys hand, & tooke of the drynke offeringe, & poured in of hys wyne so he poured vpo the botome of the aulter a good smell vnto the beste Prynce.

**T**hen began the sonnes of Aaron to syng and to blowe wpth trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde. Then were all the people afrayde and fell downe to the earth vpon thei faces to worshyppe the Lorde thei God & to geue thankes to the Almyghy God. They songe goodly also wpth thei voyces, so that there was a pleasaunte noyse in the grete house of the Lorde. And the people in thei Prayer, besoughte the Lorde the hyghest, that he wolde be mercifull vnto the honoure of the Lorde were performed, thus ended they thei ministracion and serunce. Then went he downe and stretched oute hys handes ouer the whoole myltitude of the people of Israel, that they shoulde geue prayse and thankes oute of thei lippes vnto the Lorde, and to reioyce in hys name. He beganne yet once also to praye, that he myghte openly shewe the thankes geuyng before the hyghest, namelye thus: O geue prayse & thankes (ye al) vnto the Lorde our God whych hath euer done noble & great thynges: whych hath increased our dayes from our mothers wombe, and dealete wpth vs accordyng to hys mercede: & he wyl geue vs the ioyfulnesse of herte, and peace for our tyme in Israel. Whych faythfully kepeth hys mercede for vs euermore, & alway deluereth vs in due season.

**T**here be two maner of people that I abhorre from my herte: as for the firste whome I

hate, it is no people. They that lyt vpon the wantarne of Samaria, the Phylistynes, and the foolyshe people that dwell in Sichemys.

**I**hesus the sonne of Syrach Eleazarus, of Ierusalem, haue tokened vpon these in fourmacions and documentes of wysdome and vnderstandinge in this booke, and poured out the wysdome of my herte. Blessed is he that excerpeth hym selfe therein: and who so taketh such to hert shalbe wylle for euer. If he do these thynges he shalbe stronge in all. For the lpghte of the Lorde leadeth hym.

## The .ii. Chapter.

A prayer of Iesus the sonne of Syrach.



**I** will thanke the O Lorde and kyngge, and prayse the O God, my sauyour. I wyl pelyde prayse vnto thy name, for thou art my defender and helper, and hast preserued my bodye fro destruction, from the snare of trayturous tonges, and from the lippes that are occupied with lyes. Thou haste bene my helper, from suche as stode vpon agaynst me, and hast deliuered me after the myltitude of thy mercede, and for thy lonly names sake. Thou haste deliuered me from the rooyng of them that prepared them selues to deuoure me, out of the handes of such as sought after my lyfe: from the myltitude of them that troubled me and wente aboute to set fyre vpon me on euery syde, so that I am not brynte in the myddes of the fyre. From the deepe of hel, from an vncleane tonge, from lyeinge wordes, from the wycked kyngge, and from an verryghteous tonge. My soule shal prayse the Lorde vnto death, for my lyfe drew me vnto hel downward.

**T**hey compassed me rounde aboute on euery syde, and there was no man to helpe me. I sought aboute me, if there were any man that wolde socour me, but there was none. They thought I vpon thy mercede, O Lord, and vpon thyne actes that thou haste done euer of olde: namelye: & thou deliuerest suche as put thei truste in the, and ryddest them oute of the handes of the lecher. Thus lifte I vp my prayer from the earth and prayed for deliuerance from death. I called vpon the Lorde the father of my Lorde, that he wolde not leaue me without helpe, in the day of my trouble, and in the tyme of the proude: I wyl prayse thy name continuallye, yeldyngge, honoure and thankes vnto it: and so my prayer was heard. Thou sauedest me from destruction and deliueredest me from the verryghteous tyme. Therefore, wyl I acknowledge and prayse the, and magnifye the name of the Lorde.

**W**hen I was yet but yonge, or euer I went astraye, I despyed wysdome openly in my prayer. I came therefore before the temple, & sought her vnto the laste. Then flozped she vnto me, as a grape that is soone ripe. My hert reioysed in her, then went my foote the ryghte waye: yee from youthe vp, soughte I after her. I bowed downe myne eare and receaued her. I found me muche wysdome: and prospered greatly in her. Therefore wyl I ascribethe glorie vnto hym that geueth me wysdome for I am aduysed to do ther



do thereafter. I wyl be gelous to cleave vnto the chynge that is good, so shall I not be confounded. My soule hath wrestled wpth her, and I haue bene dyligent to be occupied in her, I left myne handes on hye, then was my soule lyghtened thowowe wysedome, that I knowledged my folynesse, I ordred my soule after her, she and I were one herte from the begynnyng, and I founde her in clenness. And therefore shall I not be forsaken.

My herte longed after her, and I gat a good treasure. Thowowe her the Lorde hath geuen me a newe tonge, wherwyth I wyl praye hym. \* Come vnto me ye vblearned & dwel in the house of wysedome: withdraue not your selues from her, but talke and comune of these thynges, for your soules are very thyrstye. I opened my mouth & spake: Come and by wysdome wout any mony, bowe downe your necke vnder her yoke, & your soule shall receaue wysdome. She is hearde at hand, and is content to be founde. Behold wpth your eyes, & howe that I haue had but litle laboure, & yet haue founde muche reste. Receaue wysedome, and ye shall haue plenteousnes of spluer & golde in possession. Let your mynde reioyse in hys mercye, and be not ashamed of hys prayse. Worke hys worke by tymes, and he shall geue you your rewarde in due season.

The ende of the booke of Iesus the sonne of Ierach: whiche is called in Latyne, Ecclesiasticus.

## The booke of

the prophet Baruch.

The fyrste Chapter.

Baruch wrote a booke duringe the captiuitie of Babylon, whiche he reb before Ierachiah and at the people. The Jewes sente the booke wpth mony vnto Jerusalem, so they might hearken, to the intente that they shoulde praye for them.



And these are the wordes of the booke, whiche were writen by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Melchias, at Babylon, in the fyfte yere, and in the vii. daye of the moneth, what tyme as the Chaldees toke Jerusalem, & bzene it vp wpth fyre.

And Baruch dyd reade the wordes of this booke, & Ierachiah the sonne of Iochym king of Iuda myghte heare: and in the presence of all the people that were come to heare the booke: yea, and before all the noble kynges sonnes, before the Lordes of the counsayl, & elders: and before the whole people, from the lowest vnto the highest: before all them that dwelte at Babylon by the water of Sodor. Whych when they herd it, wept, fasted, and prayed before the Lorde.

They made a collecepon also of mony, accordyng to euery mans poure, and sente it to Jerusalem vnto Iochim the sonne of Melchias the sonne of Salon preast, wpth the other preastes

and to all the people whych were wyth hym at Jerusalem, what tyme as they had gotten the ornaimentes of the temple of the Lorde (p were taken away out of the temple) that they myght bringe them agayne into the lande of Iuda, the tenth daye of the moneth Syban: namelpe, the first vesselles (whiche Sedechiah the sonne of Iosiah kyng of Iuda had made) after that Nabuchodonosor kyng of Babylon had taken Ierachiah, & all hys prynces, lordes, & all the people, & led them captiue from Jerusalem vnto Babylon.

And they sayde. Behold, we haue sent you mony, & to by you burntofferinges and incense wythall: make you vblearned breade, and offere for synne vpon the aulter of the Lorde our God: And praye for the prosperite of Nabuchodonosor, kyng of Babylon, and for the welfare of Balthazar hys sonne: that they dales maye be vpon earth, as the dayes of heauen that God also maye geue vs strength & lyghten our eyes, that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, & vnder the protection of Balthazar hys sonne: & we may long do them scrupce, and fynde fauour in thyr syghthe.

Praye for vs also vnto the Lorde our God for we haue synned agaynst the Lord our God and vnto thys daye, is not hys wrath turned yet awaye from vs. And se that ye reade thys booke (whych we haue sente vnto you to be rehearsed in the temple of the Lorde) vpon the hye dayes, and at tyme conueniente.

Thus shall ye saye: The Lorde our God is ryghteous, but we are worthy of confusyon, and shame: lyke as it is come to passe thys daye vnto all Iuda, and to euery one that dwelleth at Jerusalem, to oure kynges, prynces, preastes, prophetes and oure fathers. We haue sinned before the Lorde our God, we haue not put our trust in hym, nor geuen hym credence, we haue not obeyed him, we haue not hearkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs.

Synsthe day that he brought our forefathers out of the land of Egypt vnto this presen t daye we haue bene euery amysbelcupnge an vnfaithfull people vnto the Lorde our God: we stroyng our selues utterly, and spryncklyng backe, that we shoulde not heare hys voyce.

\* Therefore, there are come vpon vs great plagues and druers curses. Lyke as the Lorde deuised by Moyses his seruaut: which brought oure fathers oute of the lande of Egypt, to geue vs a lande that floweth wpth mylk and honye, lyke as it is to se thys daye. Neuerthelesse, we haue not harkened vnto the voyce of p Lord our God, accordyng to all the wordes of the Prophetes, whom he sente vnto vs & to our rulers: but euery mā folowed hys owne mynde & wycked ymagynacion to offer vnto straung gods: to do euell in the syghthe of the Lorde our God.

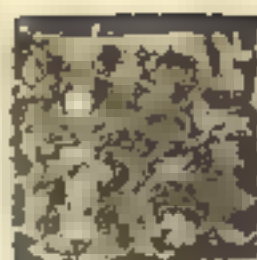
The ii Chapter.

The Jewes confesse that they suffer wofully for thyr synnes. Theyre confession of the byssum. The Jewes desire to haue the Ierach of God turned from them. For the Lorde wyl that we be vnto prynces all though they be euell. The promyseth that he wyl call agayne the people from captiuite, and geue them a newe and agaynlyng testament.

For the



3  
\*Deut. 1. b



De. xxviii. c.  
119. xx. b. - a.  
\*Deut. 1. b

\*Deut. 1. b

**W**H the whyche cause the Lorde our God hath performed bys deuyce whereof he certyfied vs, and oure heades that ruled in Ierusalem, and oure kynges, oure prynces wpth all Israel & Iuda And such plagues hath the Lorde broughte vpon vs, as neuer came to passe vnder the heauen, lyke as it is fulfilled in Ierusalem, & accordyng as it is wrytten in the lawe of Moyses: that a man shulde eate the fleshe of his owne sonne, and the fleshe of his owne daughter. Moreover, he hath deliuered them into the handes of all the kynges, that are rounde aboute vs (to be confounded & desolate) and scatered them abrode in all landes and nacjons. Thus are we broughte beneth and not a boue, because we haue synned agaynst the Lorde our God, and haue not bene obedyente vnto his voyce. \* Therefore the Lorde our God is ryghteous, and we wpth oure fathers, as reaso is) are brought to open shame, as it is to se this daye. And as for these plagues that are come vpon vs already, the Lorde hath deuysed them for vs: yet wolde we not praise vnto the Lord our God that we myghte turne euery man from his vngodly wayes. So the Lorde hath caused suche plagues to come vpon vs: for he is ryghteous in all his workes, whych he hath commaunded vs, whych we also haue not done, nor harkened vnto his voyce for to walke in the commaundementes of the Lord þe hath geuen vnto vs.

Deut. 1. c.  
119. xx. b. - a.  
Deut. 1. b

Deut. 1. b

\* And now, O Lorde God of Israel, thou that haste broughte thy people out of the lande of Egypte wpth a myghty bande, with tokens and wonders, wpth thy greate power, and oute stretched arme: & haste gotten thy selfe a name, as it is come to passe this daye, O Lorde our God, we haue synned, we haue done wyckedly, we haue behaued oure selues vngodlye in al thy right counselles. Turne thy wrath from vs (we beseeche the) for we are but a fewe left a monge the heathen, where thou haste scatered vs. \* Heare oure prayers (O Lorde) and oure petcyons, bring vs out of captiuyte, for thyne owne sake geue vs fauoure in þy syght of them, which haue led vs awaye: that all landes may knowe that thou arte the Lorde our God: and that Israel and his generacyon calleth vpon thy name.

Deut. 1. c.  
119. xx. b. - a.  
Deut. 1. b

**O**Lorde looke downe from thy holye house vpon vs: encline thine eare, & heare vs. \* For þe deed that he gone downe to theyr graues, and whose soules are out of theyr bodies, \* as cryeth vnto the Lorde, neyther prayse, nor ryghteous making: but the soule that is vexed for the multitude of her synnes whyche goeth on beuyle, and weakely, whose eyes begynne to fayle: yee, such a soule as cryeth prayse & ryghteousnes vnto the Lorde. O Lorde we poure out our prayers before the, and requyre merce in thy syghte O Lorde our God: not for any godlines of our forefathers, but because thou haste sente oute thy wrath and indignacyon vpon vs: accordyng as thou dydeste threaten vs, by thy seruantes the prophetes, sayinge. \* Thus sayeth the Lorde: howe downe your shulders & neckes

and serue the kyng of Bablon, so shall ye remaine styll in the lande, that I gaue vnto your fathers. \* If ye wpll not do this, nor heare the voyce of the Lorde your God, to serue the kyng of Bablon: I shall destroye you in the cyties of Iuda wpthin Ierusalem & wpthout. I wpll also take you from the voyce of mythe, and the voyce of ioye, the voyce of the bydegrome and the voyce of the bride, & there shal no man dwell moze in the lande. But they wolde not hearken vnto thy voyce, to do the kyng of Bablon service: & therefore hast thou performed the wordes that thou spakest by thy seruantes the prophetes, namely, that the bones of oure kynges and the bones of our fathers shulde be translated out of theyr places. And lo, now are they layed oute in the heate of the sunne, & in the cold of the nyght, & deed in great mysery, wpth hunger, wpth weard wpth pestilence, & are clene cast forth. As for the temple wherein thy name was called vpon, thou hast layde it waste, as it is to se this daye: & that for the wyckednes of þe house of Israel, & the house of Iuda. O Lorde our God, thou hast intreated vs after all thy goodnes, & accordyng to al that great louyng merce of thine, lyke as thou spakeste by the seruante Moyses, in the day when thou dydest commaunde hym, to wryte thy lawe before the chyldren of Israel, sayinge. \* If ye wpll not hearken vnto my voyce, then shal this greate multitude be turned into a verie small people, for I wpll scater them abrode. For wpthstandyng, I am sure þe this folke wpll not heare me: for it is an hardened people, but in the lande of theyr captiuyte, they shal remember them selues, and learne to know, that I am the Lord theyr God, wher I geue them an herte to vnderstand, and eares to heare. Then shal they prayse me in the lande of theyr captiuyte: & thynke vpon my name. Then shal they turne them from theyr harde backs, and from theyr vngodlynesse. Then shal they remember the thynges, that happened vnto theyr forefathers, whych synned agaynst me. So I wpll bring them agayne into the land wher I promysed wpth an oth vnto theyr fathers. Abraham, Isaac, & Jacob, and they shal be lordes of it: yee, I wpll increase them, and not mynyshe them. \* And I wpll make another couenant wpth them: such one as shal endure for euer, namely, that I wpll be theyr God, & they shal be my people: and I wpll nomoze dryue my people the chyldren of Israel, oute of the lande that I haue geuen them.

Deut. 1. c.  
119. xx. b. - a.

Deut. 1. c.  
119. xx. b. - a.  
Deut. 1. b

### The. iii. Chapter.

The people contynue in the prayer begin for theyr deliuerance. The prayer is wrytten vnto the people, shewyng that so great a delusioun came vnto them for the dyspysing thereof. And by God was the spoure of wisdom, of þe seruatioun of chylde.



**A**ND now, O Lorde Almyghty, then God of Israel, our soule that is in trouble, & and our sprete that is vexed cryeth vnto the, heare vs O Lorde, and haue ppyte vpon vs for thou arte a mercifull God, be gracious vnto vs, for we haue synned before the. Thou endu rest for euer, shulde we then utterly perishe? O Lorde almyghty



Lord Almighty, thou God of Israel.

*\* Ende if a  
Dane ill c  
Jerem. ii. c  
iii. c. 1200 c*  
Hear now the prayer of the deed Israelites  
and of thy children, which have sinned before  
the, and not hearkened unto the voice of the Lord  
thy God, for the which cause these plagues  
hange now upon us: O Lord, remember not  
the wickedness of our forefathers, but thy name  
upon thy power and name now at this time:  
for thou art the Lord our God: & the (O Lord)  
we will praise. For thou hast put thy fear  
in our hearts, to the intent that we should call  
upon thy name, and praise thee in our captivity,  
and that we might turne from the wicked-  
ness of our forefathers, that sinned before thee.

*Isa. lxxviii. a*  
Behold, we are yet this day in our cap-  
tivity, where as thou hast scattered us, to be an  
abomination, curse, and syn: as it hath  
happened unto our forefathers also, because of  
their wickedness, and departing from thee.

*Jerem. li. b*  
O Israel, heare the commandmentes of  
life: ponder them well with thine eares, that  
thou mayest learne wisdom. But how happeneth  
it Israel, that thou art in thine enemies land  
thou art waxen olde in a strange country, &  
defyled with the deed. Why art thou become  
like them, that go downe to their graves: For  
because thou hast forsaken the way of wisdom  
for thou haddest walked in the way of God  
truly, thou shouldest have remayned still safe in  
thine owne land. O learne then where discre-  
cion is, where vertue is, where understanding  
is, & thou mayest knowe also from whence com-  
eth this longe life, a necessarie living, the light  
of the eyes, & quietnes. Who ever found out her  
place: & who ever came into her treasures

*Jerem. li. b*  
Where are the princes of the heathen be-  
come, and such as ruled & beasted upon the earth?  
They that had their pasture with the fowles  
of the ayre, that hoorded up silver & gold (when  
in men trust so much) and made no ende of their  
gathering: What is become of them & they  
silver, and were so carefull, & could not bypasse  
their workes to passe: They be roted out, and  
gone downe to hell, and other men are come up  
in their steads. Young men have sene light, and  
dwelt upon earth: but the way of reforma-  
cion have they not knowne, nor understande  
the pathes thereof: neither have they children recei-  
ved it: yee, yee, light is it from them. It hath  
not bene heard of in the land of Canaan, nei-  
ther hath it ben sene at Cheman.

*Jerem. li. b*  
The Agarenes sought after wisdom,  
but that which is earthly, like as the marchan-  
tes of the land do. They of Cheman are con-  
nyng also, and they labour for wisdom and  
understandyng: but the way of true wisdom  
they knowe not: neither do they thynke upon  
the pathes thereof. O Israel howe greates is the  
house of God: and how large is the place of his  
possession: Great is he and hath no ende yee, &  
unmesurable. What is become of those famous  
Spautes, that were so greates of bodies, and  
so worthy me of warre: Those had not the Lord  
chosen, neither have they founde the way of  
reformation, therefore were they destroyed: &

for so much as they had no wisdom, they per-  
ished because of their foolishness.

*Genne. i. b*  
Who hath gone up into heaven, take wis-  
dom there and brought her downe from the  
cloudes: Who hath gone over the see, to fynde  
her, & hath chosen her above golde, & so brought  
her hither: No man knoweth the wayes of wis-  
dom, neither is there any that can take out her  
pathes. But he that wotteth all thynges, know-  
eth her, and he hath founde her out with his  
foreknowledge. & This same is he which pre-  
pared the earth at the begynnyng and fylled it  
with all maner of fowles and beastes. When  
he sendeth out the light, it goeth and when he  
callet it agayne it obeyeth hym with feare.  
The fowles kepe their watche, and geue their  
light: yee, & that gladly. When he callet them  
they say: here we be. And so with chearfulnesse  
they shewe light unto hym that made them.

*Ps. cxxxviii. a*  
This is our God and there shall none o-  
ther be compared unto hym. It is he that hath  
founde out all wisdom, and hath geuen her  
unto Jacob his seruante, and to Israel his be-  
loued. Afterwarde dyd he shewe hym selfe up-  
on earth, and dwelt amonge men.

### The liii. Chapter.

*Jerem. li. b*  
The rewardes of them that kepe the lawe, & the punishment  
of them that despise it. A comfortyng of the people beinge in  
captivity, & a complaint of Jerusalem, & under the figure ther-  
of the churche. & consolacion and comfortyng of the same.

*Jerem. li. b*  
This is the booke of the command-  
mentes of God, & the lawe that  
endureth for ever. All they that ke-  
pe it shall come to life: but such as  
forsake it, shall come to death.

*Jerem. li. b*  
Turne the O Jacob, take holde of  
it: walke by this way thowowe thy brightnes  
and thyne. Seue not thyne honoure to another,  
and thy worshyppe to a strange people, O Is-  
rael: howe happye are we, saynge that God  
hath shewed us such thynges as are pleasant  
unto hym: Be of good cheare, O people of God  
O thou annyente Israel, howe are ye solde  
amonge the heathen howebeit, not for your ve-  
ter destruction, but because ye prouoked God  
the Lord to wraathe and displeasure, therefor  
were ye deliuered unto your enemies: for ye  
displeased the everlastyng God that made you  
offerpyng unto deuyls and not to God. Ye have  
forgotten hym that broughte you up, and your  
course have ye greued, O Jerusalem.

*Jerem. li. b*  
When she sawe that the wraathe of God  
was connyng upon you, she sayde hearken O  
ye & dwell about Syon, for God hath brought  
me into greates heavynesse, and why: For the cap-  
tivity of my people, of my sonnes and daugh-  
ters, which the everlastyng God will bypasse  
upon them. With Joye dyd I norysh them, but  
nowe must I leaue them with wepyng & sorrow.

Let no man reioyce over me wyddowe, and  
forsaken: whyche for the synnes of my children  
am desolate of euerpe man. For why: they de-  
parted from the lawe of God: they wolde not  
knowe his righteousnesse, nor walke in the way  
of his commandmentes: & as for the pathes of  
truth & godlynes, they had no lust to go in the  
O pe



**E** ye dwellers aboute Syon, come, and let vs call to remembraunce the captiuitie, that the euerlastyng God hath broughte vpon my sonnes and my daughters. \* He hath brought a people vpon them from farre, an vneuerseus people and of a straunge language whych netheer regarde the olde, nor ppyte the poynt.

De reb. 1.  
Jerem. 5. 5

These haue carped awaye the deare beloved of my wyddowes, leaupng me alone, both desolate and chyldlesse. But alas what can I helpe you? Howe he that hath broughte these plagues vpon you, deliuer you also from the handes of poure enemyes.

Deut. 33. 1.  
AND 33. 11  
Psalm. 135. 1.

Go poure waye. O my chyldren go poure waye for I am desolate & forsaken. \* I haue put of the clothynge of peace, and put vpon me the sackcloth of prayer, & for my tyme I wyll call vpon the most hyeste. We of good cheare O my chyldren, crye vnto the Lorde, and he shall deliuer you from the power of y<sup>e</sup> pynnes, your enemyes. For verily, I haue cunct a good hope of your prosperous health yea, a very gladnes is come vpon me from the holy one, because of the mercy y<sup>e</sup> shall haue of oure euerlastyng sauyng.

With mournyng & wepyng dyd I let you go from me, but with ioye & perpetual gladnesse shall the Lorde bringe you agayne vnto me. Lyke as the neyghbours of Syon sawe your captiuitie from God. Ene so shall they also se shortly poure health in God, whiche shall come in pou with greate honour and euerlastyng worship.

Isa. 54. 10

O my chyldren, \* suffer patientlye the wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se his destruction, and shalt treade vpon his necke. My dearynges haue gone rough harde wayes, for they are led awaye as a flocke that is scatered abroad with the enemyes. But be of good comforte. O my chyldren, and crye vnto the Lorde: For he that led you awaye, hath you yet in remembraunce. \* lyke as we haue ben mynded to swarue from you God. \* so shall ye nowe endeouore poure selues ten tymes more, to turne agayne & to seke hym. For he y<sup>e</sup> hath brought these plagues vpon you shall bringe you euerlastyng ioye agayne, with poure health. Take a good hert vnto the O Jerusalem for he which gaue the that name, exhorteth the so to do.

\* Jer. 13. 1.

Jer. 13. 1.

\* The wycked doers that nowe put the to trouble, shall perishe, and suche as haue reioysed at thy fall, shall be punyshed. The cytyes whome thy chyldren serue, and that haue carped awaye thy sonnes, shall be correct. For lyke as they be nowe gladd of thy decaye & reioyce at thy fall so shall they murre in their owne destruction. The ioye of theyr multitude shall be taken awaye and theyr cheare shall be turned to sorowe. For a fyre shall fall vpon them from the euerlastyng God longe to endure, and it shall be inhabited of deuils for a greate season.

### The v. Chapter.

Jerusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof, the church,



Jerusalem, looke aboute the towarde the East, and behold the ioye that cometh vnto the fro God. For loo, thy sonnes, whome thou hast forsaken, and that were scatered abroad, com gathered

togethered, from the east & west, reioysyng in y<sup>e</sup> word of the holy one, vnto the honour of god.

Put of thy mournyng clothes. O Jerusalem and thy sorowe, & decke the with the worshippe and honoure, that cometh vnto the fro God, with euerlastyng glorie. God shall put the garmente of ryghteousnesse vpon the, and sette a crowne of euerlastyng worshippe vpon thyne heade for vpon the wyll God declare his brightenes, y<sup>e</sup> is vnder the heauen. Yee, an euerlastyng name shall be geuen the of God, whiche peace of ryghteousnesse, & the honour of Gods feare.

Arise, O Jerusalem, stande vp an hye. looke aboute y<sup>e</sup> towarde the East, and behold thy chyldren gathered from the East, vnto y<sup>e</sup> west whiche reioyse in thy holy word, hauing God in remembraunce. They departed from the one foote, and were led awaye of theyr enemyes but nowe shall y<sup>e</sup> Lord bringe them carped w<sup>th</sup> honour as chyldren of the kyngedome. For God is purposed to bringe downe all stoute mountaynes: yea and all hye rockes, to fyll the valleyes and so to make them euen with the grounde: that Israel maye be diligent to lyue vnto the honour of God. The wooddes and all pleasaunte trees shall ouer shadowe Israel, at the commaundement of God. For better shall God bringe Israel with ioyfull mynde, and in the lychte of his maiesty. With the mercy and ryghteousnesse that cometh of hym selfe.

### The vi Chapter.

A copy of the prophete Jeremes sent vnto the yewes, whiche were led awaye prisoners, y<sup>e</sup> the kyng of Babilon, wherein he comforteth them of the charge y<sup>e</sup> was commaunded hym of God.



Because of the synnes, that ye haue done agaynst God, ye shall be ledde awaye captiue vnto Babilon, euen of Nabuchodonosor, the kyng of Babilon. So when ye become

Jer. 29. 1.

to Babilon, ye shall remayne there manye yeres, ad for a longe season namely seven generations, and after that wyll I bringe you awaye peaciably from thence. Howe shall ye se in Babilon goddes of golde, of syluer, of wood, and of stone, borne vpon mens shulders, to caste oute a fearfulness before the heathen. But looke that ye do not as the other, be not ye afrayed, and let not the feare of them overcome you.

Therefore, when ye se the multitude of people worshyping them behynde & before, sape ye in poure hertes. O Lorde, \* it is thou that ouercomest the onely to be worshipped. Myne Angell also shall be with you, and I my selfe wyll care for poure soules. As for the tumber of those goddes, the carpenter hath polished them yea, gilted be they, and layde ouer with syluer, yet are they but wayn thynges, and cannot speake. Lyke as a wench y<sup>e</sup> loneth paramoures is trymplyd, euen so are these made and hanged with golde. Crownes of golde verily haue theyr goddes vpon

Deut. 10. 1.



Am. i. a.

Is. xlii. c.

Is. xlii. a.

goddess upon theyr heades to the prestes them  
selues take gold and syluer from them: and put  
it to theyr owne vles pea, they gene of f same  
vnto harlottes, and trimme theyr whores with  
al: agayne, they take it from theyr whores, and  
decke theyr gods there wyth. \* Yet cannot these  
gods delpue them selues from rust and mothe  
When they haue couered them wyth clothynge  
of purple, they wpye theyr faces for the duste of  
the temple, wherof there is muche among them  
One hath a Septer in hys hande as though he  
were Iuge of the countrey: yet can he not llype  
suche as offende hym. Another hath a swerde  
or an axe in hys hande, for all that he is neyther  
hable to defende hym selfe from battayle, nor fro  
murderers. By thys ye maye vnderstand, that  
they be no gods therfore se that ye neyther wor  
shyp them, nor feare them. For lyke as a vessel  
that a man vseth, is nothyng worth when it is  
broken, euen so is it with theyr gods. Whē they  
be set vp in the temple, theyr eyes be full of dust  
thowge the sete of thole p come in. And lyke as  
the doores are shut in rounde aboute vpon hym  
that hath offended the kynge. Or as it were a  
dead bodie kepte besyde the graue. Euen so the  
prestes kepe the doores wyth barres and lockes  
least theyr gods be spoyled with robbers. They  
set vp candels before them: yee, verely and that  
manye whereof they cannot se one but euen as  
blockes so stande they in the temple. It is layde  
that the serpentes and wormes, which come of  
the earth, knowe oute theyr hertes, eatynge the  
and theyr clothes also, and yet they feele it not.  
Theyr faces are black thowge the smoke that  
is in the temple. The oules, swallows and byr  
des, fly vpon them, yee, & the cattes runne ouer  
theyr heades. By thys ye may be sure, that they  
are not gods, therfore feare them not. The gold  
that they haue, is to make them bewtyfull. for  
all that, excepte some bodie dyght of theyr rust  
they wyll geue no myne: & when they were cast  
into a fourme, they felt it not. They are bought  
for mony and haue no byeth of lyfe within them  
\* They muste be borne vpon mens shuldres, as  
those that haue no feete: wherby they declare vn  
to men, that they be nothyng worth. \* Confoū  
ded be they then that worshyp them, for if they  
fall to the grounde, they cannot ryse vp agayne  
of them selues. Yee though one helpe them vp &  
set them ryghte, yet are they not able to stande  
alone but must haue proppes set vnder them ly  
ke dead men. As for the thyng that is offred vn  
to them, theyr prestes sell it, and abuse it yee,  
the prestes wpye take thereof: but vnto the  
lycke and poxe, they geue nothyng of it the wo  
men wyth chyldre, and the menstruous laye han  
des of theyr offerynges. By this ye may be sure  
that they are no gods, therfore be not ye afrayd  
of them. From whence cometh it then, y they  
are called gods? The women syt before the god  
des of syluer, golde, & woode, & the prestes syt in  
theyr temples, haupng open clothes, whose bedes  
& beerdes are shauen & haue nothyng vpon their  
heades: rooyng. and crynge vpon theyr gods  
as men do at the feaste when one is deade.

The prestes also take awaye the garmetes  
of the ymages, and decke theyr wyues & chy  
dren wythall. Whether it be good or euell that  
any man do vnto the, they are not able to reco  
pense it: they can neyther sette vp a kynge nor  
put hym downe. In lyke maner they may ney  
ther geue ryches, nor rewarde euell. \* Though  
a man make a bodie vnto the and kepe it not,  
they wyll not requyre it. They can saue no mā  
from deathe, neyther delpue the weake from  
the myghtye. They cannot restore a blynde mā  
to hys syghte, nor helpe anye man at hys nede.  
They can shewe no mercy to the wyddowe, nor  
do good to the fatherlesse. Theyr goddes of  
wodde, stone, golde, and syluer, are but euen as  
other stones, that be hewen of the mountayne.  
They that worshyp them, shal be confounded.  
Howe shulde they than be taken for goddes?  
Yee, howe dare men call them goddes? And  
though the Caldres worshypped them not bea  
ringe y they were but dome & could not speake.  
Yet they the selues offre vnto Well, and wolde  
saye haue hym to speake: as who saye, they  
coude fele, that may not moue. But whē these  
men come to vnderstandyng, they shal forsake  
the, for their goddes haue no helyng. A greate  
sorte of wemen gyde wyth coardes, sytte in the  
streets, & burne olue berries. Now yf one of the  
be coueyed awaye, & lye w any such as come by:  
she casteth her neyghbours in the teth, because  
she was not so worthely reputed, nor her coard  
broke. Whatsoeuer is done for the, it is but in  
vayne & lost. Howe maye it the be sayd or thou  
ght, that they are goddes? Carpenters & gol  
desmythes make the, neyther be they any other  
thyng but euen what the workemen wyll  
make of them. Yee, the goldesmythes them sel  
ues that make them, are of no longe contynu  
aunce. Howe shulde then the thynges that are  
made of them, be goddes? Clayne therfore are  
the thynges: yee, verely shaine is it that they  
leue beynde them for theyr prosperyte. If or  
alsoone as there cometh any warre or plague  
vpon them, then the prestes ymagyne, wher  
they maye hyde them selues wyth them. Howe  
can men thynke then, y they be goddes, wher  
they neyther may defende them selues from warre,  
nor delpue them from mysfortune? For sepyng  
they be but of wood, of stone, of syluer and of  
golde all people and kynges shal knowe here  
after that they be but vayne thynges: yee, it  
shal be openly declared, that they be no goddes:  
but euen the very workes of mens handes, and  
that God hath nothyng to do wyth them. (It  
is manifeste then that they are no goddes, but  
the workes of mens hādes, and no worcke of  
God in them.) They can set no kynge in the  
lande, nor geue rayne vnto me. They can geue  
no sentence of a matter, neyther defende the lāde  
from wyng. For they are not able to do so  
moche as a crowe, that flyeth betwyxte hea  
uen and earthe.

Whan there happeneth a fyre into the house  
of those goddes of wodde, and syluer, and  
of golde, the prestes wyll scape and saue them  
egg selues



# The songe of the. iij. chyl dren.

selues, but the goddes burne as the balkes ther  
in. They cannot wythstand any kynge or bat-  
tell. howe may it then be thoughte or graunted,  
that they be goddes? Mozeouer, these goddes  
of wodde, of stone, of golde, and syluer may ne-  
ther defende them selues from theues nor rob-  
bers pee, the very wycked are stronger the they.  
These strypppe them oute of theyr apparell, that  
they be clothed withall, these take theyr golde  
& syluer from them, and so get the away. yet ca-  
they not helpe them selues. Therefore it is moch  
better for a man, to be a kynge, and so to thewe  
hys power: or els a profitable vessel in a house,  
wherin he that owethe it, myghte haue plea-  
sure: pee, or to be a doze in a house, to kepe suche  
thynges safe as be therein, the to be such a vayne  
god. The Sunne, the moone, & all the starres,  
seyunge they geue theyr lyghte and lyghte, are o-  
bedyent, and do men good. When the lyghte-  
nyng glistereth, all is cleare. The wynde blo-  
weth in euery countre and wha God commaun-  
deth the cloudes to go rounde about the whole  
worlde, they do as they are bydden, when the  
fyr is sent downe from aboue & commaunded,  
it burneth vpon hylles and woddes. But as for  
those goddes, they are not lyke one of these thin-  
ges, neyther in beuetye, neyther strenght. Where-  
fore, men shoulde not thynke nor saie that they  
be goddes, seyunge they can neyther geue sentence  
in iudgemente, nor do men good. For so muche  
nowe as we are sure, that they be no goddes,  
then feare the not. For they can neyther speake  
euell nor good for kynge. They can shewe no  
tokens in heauen for the heathen, neyther lyghte  
as the Sunne, nor geue lyghte as the Moone:  
pee, the vnrasonable beastes are better then  
they, for they can get them vnder the rose, and  
do them selues good. So can we be certyfyed by  
nomanner of meanes, that they be goddes: ther-  
fore feare them not. For lyke as a scarcrowe in  
a garden of herbes kepeth not byng, euen so are  
theyr goddes of wodde, of syluer and golde:  
and lyke as a white thorne in an orcharde, that  
euerye byrde sytteth vpon: pee, lyke as a dead  
bodpe that is caste in the darcke. Euen so is it  
with those goddes of wodde, syluer and golde.  
By the purple and scarlet whiche they haue  
vpon them, and soone saydeth awaye: we maye  
vnderstande, that they be no goddes: pee, they  
them selues shalbe consumed at the laste,  
whiche shalbe a great confusyon of  
the lande. Blessed is the godly  
man, that hath no yma-  
ges and worshyp-  
peth none, for  
he shalbe  
farre  
from reprobacion.

The ende of the Prophecie  
Baruch.

## The songe of the thre

chyl dren, whiche were put into the hote bren-  
nyng ouen. The comen translatyon readeth  
this songe in the thyrde Chapter of Danyel



And they walked in the myddest  
of the flamme prayyng God  
and magnifyed the Lorde. A-  
saryas stode vp, and prayde ou-  
this maner. Euen in the myd-  
dest of the fyre opened he hys  
mouth & sayde. Blessed be thou  
(O Lorde God of our fathers) thyng it worthy to  
be praysed and honoured is thy name of thyne for-  
euermore: for thou arte ryghteous in al the thin-  
ges that thou hast done vnto vs, Pee, saythfull  
are all thy worckes, thy wayes are ryght, & all  
thy iudgementes true. In al thynges that thou  
hast brought vpon vs, and vpon the holy cytye  
of oure fathers (euen Jerusalem) thou hast ex-  
tuted true Iudgemente: pee, accordyng to ryght  
and equyte hast thou broughte al these thynges  
vpon vs because of oure synnes.

For wher we haue offended and done wyck-  
edlye, departyng from the: In all thynges  
haue we trespassed, and not obayed thy comma-  
ndementes, nor kept them, neither done as thou  
hast bydden vs, & we myght prosper. Where-  
fore all that thou hast broughte vpon vs, and  
euery thyng that thou hast done to vs, thou hast  
done them in true Iudgement. As in deliuer-  
ing vs into the handes of oure enemyes, among vn-  
godlye and wycked ymagynatyonis, and to an  
vnyghteous kynge, pee, the most frowarde vp-  
pon earth. And now we maye not open oure  
mouthes, we are become a shame and reproche vnto  
thy seruauntes, and to them that worshyppe  
thee: For thy names sake (we beseech the) geue  
vs not vp for euer, breake not thy couenaunt, &  
take not awaye thy mercye from vs, for thy be-  
loued Abrahams sake, for thy seruaunt Isaaks  
sake, and for thy holy Israels sake. To whom  
thou hast spoken and promysed: that thou wol-  
dest multiply the seede as the sterres of heauen  
& as the sande & lyeth vpon the see Moore. For we  
(O Lord) are become lesse then any people, & be-  
kept vnder this dawe in all the world because of  
oure synnes. So that now we haue nether priu-  
ce, propheet, burnt offering sacrifice, oblatyon,  
incense, nor Sanctuary before the.

Neuethelste, in a contryte herte & an hum-  
ble sprete, let vs be receaued, that we maye op-  
tayne thy mercye. Lyke as in the burnt offering  
of Rammes and bullockes, & lyke as in thousa-  
des of fat lambes so let our offeringes be in thy  
syght this day, that it may please the. For ther  
is no confusyon vnto them that put there truste  
in the. And now we folowe the with all oure  
herte, we feare the & lyke thy face. Put vs not to  
shame, but deale with vs after thy louyng kynd-  
nes, and accordyng to the multitude of thy mer-  
cies Deliuere vs by thy myracles. O Lord, and  
get thy name an honour, that all they whiche  
do thy seruauntes euell, may be confounded.

Let

Dan. 3. 56

Baruc. 4. 6

Gen. 22. 6  
Exod. 24. 3  
Leu. 24. 1

Psalm. 136

1 Pet. 2. 6  
Rom. 8. 26  
1 Cor. 13. 1

The



Let them be ashamed thowwe thy Almyghtye power, and thep strength be broken: that they maye knowe howe þ thou onely art the Lorde God, & honoure worthy thowwout al the world. And the kinges seruauntes that put them in, ceassed not to make the ouen hote with wyld fyre, dyre strawe, pytch and faggottes, so that the flamme wente oute of the ouen vpon a rix. cubytes: yee, it tooke awaye and brent vp thole Caldes, that it gat holde vpon helyde the ouen. But the Angel of the Lorde came downe into the ouen to Allecias and hys felowes, and smot the flame of the fyre oute of the ouen, and made the myddel of the ouen as it had ben a cold wynd blowyng: so that the fyre neyther touched them greued them, nor dyd them hurte. Then these thre (as out of one mouthe) prayled, honoured, and blessed God in the forname sayinge.

\* Blessed be thou, O Lorde God of oure fathers for thou art prayle and honoure worthy yee, and to be magnified for euermore. \* Blessed be the holy name of thy gloire, for it is worthy to be prayled, and magnified in al worldes. Blessed be thou in the holie temple of thy gloire for above all thynges thou arte to be prayled, yee & more the worthy to be magnified for euer. Blessed be thou in the trone of thy kyngedome, for above all thou arte worthy to be well spokē of, & to be more then magnified for euer. Blessed be thou that lokest thowwe the depe, and syttest vpon the Cherubyns for thou arte worthy to be prayled, and above al to be magnified for euer. Blessed be thou in the bymament of beaute for thou arte prayle & honoure worthy for euer.

O al ye workes of the Lorde, speake good of the Lorde, prayse hym, and set hym vp for euer.

\* O ye Angels of the Lorde, speake good of the Lorde, prayse hym, and set hym vp for euer.

O ye heauens speake good of þ Lorde, prayse hym, and set hym vp for euer.

O ye waters þ be aboue þ bymament, speak good of þ Lorde: prayse hym & set hym vp for euer.

O al ye powers of the Lorde speake good of the Lorde, prayse hym, and set hym vp for euer.

\* O ye Sunne and Moone, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye Starres of heauen, speake good of the Lorde, prayse hym, and set hym vp for euer.

\* O ye showers and dewe: speake good of þ Lorde: prayse hym: and set hym vp for euer.

O al ye wyndes of God, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye fyre and heate, speake good of the Lorde, prayse hym, and set hym vp for euer.

O ye wynter and sommer, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye dewes and frostes, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nyghtes and dayes: speake good of þ Lorde: prayse hym and set hym vp for euer.

O ye lyte and darcknes, speake good of the

Lorde: prayse hym, and set hym vp for euer.

O ye lyghteninges and cloudes, speake good of the Lorde, prayse hym: and set hym vp for euer.

O let the earth speake good of the Lorde: yee let it prayse hym, and set hym vp for euer.

O ye mountaynes and hylles, speake good of the Lorde: prayse hym and set hym vp for euer.

O al ye grene thynges vpo þ earth, speake good of the Lorde: prayse hym, & set hym vp for euer.

O ye welles, speake good of the Lorde, prayse hym and set hym vp for euer.

O ye Rers and floudes, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye Whales, and all that moue in the waters speake good of the Lorde: prayse hym, and set hym vp for euer.

O al ye foules of the ayre, speake good of the Lorde: prayse hym and set hym vp for euer.

O al ye beastes and catell, speake good of þ Lorde, prayse hym and set hym vp for euer.

O ye chyldren of men, speake good of þ Lorde, prayse hym, and set hym vp for euer.

O let Israel speake good of the Lorde: prayse hym and set hym for euer.

O ye prestes of the Lorde, speake good of the Lorde, prayse hym and set hym vp for euer.

\* O ye seruauntes of þ Lorde speake good of the Lorde: prayse hym and set hym vp for euer.

O ye spytis & foules of þ righteous, speake good of þ Lorde: prayse hym & set hym vp for euer.

O ye holy & vble me of bert, speak ye good of þ Lorde, prayse ye hym, & set hym vp for euer.

O Ananias, Sarpas, and Mylail, speake ye good of the Lorde, prayse ye hym, and set hym vp for euer.

\* Alhyche hath deliuered vs frome the hel, kepte vs from the hande of deathe, cydde vs from the myddel of the burnynge flamme,

and saued vs euen in the myddel of the fyre. \* O geue thankes therefore vnto the Lorde: for he is kynde dexted, and hys merce endureth for euer.

O all deuoute men, speake ye good of the Lorde, euen the God of all Goddes. O prayse hym, and geue hym thankes for hys merce endureth worlde wythoute ende.

## The story of Susanna

wyche is the thritene Chapter of Daniel after the Latyn.



Here dwelt a man in Babilon called Joachym, that tooke a wyfe, whose name was Susanna, the daughter of helchya, a verpe sayre woman and suche one as feared God. Her father & her mother also were godly people, and taught thep doughter accor- dyng to the lawe of Moyses. Nowe Joachym (her husband) was a greate ryche man, and had a sayre orchard iopnyng vnto hys house. And to hym resorted the Jewes comenly, because he was a ma of reputacion amonge the. The same yere were there made two iudges, suche as the Lorde speaketh of: All the wyckednes of Babilon



# The story of Susanna

Ion cometh from the elders (that is) from the iudges, which seme to rule þ people. These cam oft to Joachims house, and al such as had anye thing to do in þ law came they thether vnto the

**N**owe when the people came agayne at after none, Susanna went into her husbandes orcharde, to walke. The elders seinge thys that she wente in daylye, and walked, they butred for lust to her pee, they were almost out of their wittes, & cast downe theys eyes, that they wold not se heauen, nor remember that God is a righteous Iudge. For they were bothe wounded w the loue of her, neyther durst one shewe another his greife. And for shame, they durst not tel her theys inordynat lust, that they wold sayne haue to do with her. Yet they layde wayte for her earnestly from dape to dape, that they myghte (at the lest) haue a spghte of her. And the one sayde to the other: Up, let vs go home, for it is dyner tyme. So they wente theys waye from her.

When they returned agayne, they came together, enquyringe out the matter betwixte them selues: pee, the one tolde the other of his wycked lust. Then appoynted they a tyme whē they myghte take Susanna alone.

**I**t happened also that they spyed oute a conueniente tyme, when she wente forth to walke (as her maner was) and nobodys wth her, but two maydens, and thought to washe her selfe in the garde, for it was an hote season: And ther was not one patson there, except þ two elders þ had hyd them selues to behold her. So they said to her maydens: go let me oyle & sope, & shut the orcharde doze, that I maye washe me. And they dyd as she had them, and shut the orcharde doze and wente oute them selues at a backe doze, to fet þ thyng that she had commaunded but Susanna knewe not, that the elders laye there hyd wthyn. Nowe when the maydens were gone forth, the two Elders gat them vp and came vpon her, sayinge: nowe the orcharde dozes are shut, that no man can se vs: we haue a lust vnto the, therfore consente vnto vs, and lye wth vs

**I**f thou wylte not, we wyllynge a testy monypall agaynst the, that there was a ponge felowe wth the, and that thou hast sente away thy maydens from the for the same cause. Susanna spghed, and sayde. Alas. I am in trouble on euery syde. Though I folowe youre mynde, it wyllynge my deathe, and yf I consente not vnto you, I cannot escape your handes. Wel, it is better for me, to fa linto youre handes without the dede doyng, then to synne in the spghte of the Lord: and wth that, she cryed out wth a loud voyce: the elders also cryed oute agaynst her.

Then ranne there one to the orcharde doze and smote it open. Nowe when the seruauntes of the house hearde the crye in the orcharde they rushed in at the backe doze, to se what the matter was. So when the elders tolde them, the seruauntes were greatly ashamed, for whys there was neuer suche a reposte made of Susanna.

On the morowe after, came the people to Joachym her husbnde, and the two elders came also, full of myscheuous ymaginacyon agaynst

Susanna, to bypnyge her vnto death, and spake thus before the people. Sende for Susanna the daughter of helchias, Joachyms wyfe. And immediately they sente for her. So she came wth her father and mother, her chyldren and all her kynred. Nowe Susanna was a tender person and meruelous fayre of face. Therfore the wycked men commaunded to take of the clothes fro her face (for she was couered) that at þ lest they myghte so be satisfied in her bewty. Then her feldes-pee, & all they þ knewe her, began to wepe.

These two elders stode vp in the myddest of the people, & and layde theys handes vnto Susanna, whych wepte and looked vp towarde heauen, for her herte had a sure truste in the Lorde. And the elders sayde: As we were talkynge in the orcharde alone thys woman came in wth her two maydens whome she sente awaye from her, & spared the orcharde dozes: with þ a ponge felowe (whych there was hyd) came vnto her, and laye wth her. As for vs, we stode in a corner of the orcharde. And when we sawe thys wyckednesse, we ranne to her: and perceaued, that they had medeled together. But we coude not hold hym, for he was stronger then we: thus he opened the doze and gat hym awaye.

Nowe when we had taken thys woman, we asked her what ponge felowe this was: but she wolde not tell vs. Thys is the matter, and we be wytnesses of the same. The comen sorte beleued them: as those that were the elders and Iudges of the people, and so they condemned her to death. Susanna cryed oute wth a loude voyce and sayde. O euerlastynge God, & thou searcher of secretes, thou that knowest all thynges afore they come to passe: thou wottest, that they haue doyne false wytnesse agaynst me, and behelde, I must dye, where as I neuer dyd such thynges, as these men haue malyciously inuented agaynst me. And the Lorde heard her voyce. For when she was led forth to death, the Lorde raysed vp the sperte of a ponge chyld, whose name was Danyell, whych cryed wth a loude voyce: & I am cleane from thys bloud. Then all the people turned them towarde hym, & sayde: What meane these wordes, that thou hast spoken? Danyell stode in the myddeste of them and sayde: Are ye suche fooles, O ye chyldren of Israel, þ pe cannot dyscerne nor knowe the truth? Ye haue hear condemned a daughter of Israel vnto death, and knowe not the truth wherfore. So lyt on Iudgements agayne, for they haue spoken false wytnesse agaynst her.

Therfore the people turned agayne in all the haste. And the elders (that is the pryncypal heades) sayde vnto hym: come lyt downe here amonge vs, and shewe vs thys matter, seynge God hath geuen the as greate honoure as an elder. And Danyell sayde vnto them: But these two asyde one from another, & then shal I heare them. When they were put asonder one from another, he called one of them and sayd vnto him. O thou cankered carle, that hast vled thy wyckednes so long thynne vngacious dedes whych thou hast done afore, are nowe come to lyghte.

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Therfore the people turned agayne in all the haste. And the elders (that is the pryncypal heades) sayde vnto hym: come lyt downe here amonge vs, and shewe vs thys matter, seynge God hath geuen the as greate honoure as an elder. And Danyell sayde vnto them: But these two asyde one from another, & then shal I heare them. When they were put asonder one from another, he called one of them and sayd vnto him. O thou cankered carle, that hast vled thy wyckednes so long thyn vngracious dedes whych thou hast done afore, are nowe come to lyghte.

For thou



For thou haste geuen false Judgements, thou hast oppressed the innocent, and lettent the gyltpe go free where as yet the Lorde sayth \* The innocente and righteous se thou slay not. Well, than pf thou haste sene her, tel me vnder what tree sawest thou them talkynge together he answered. vnder a Holbery tree. And Danypell sayde. very well, nowe thou lpeest euen vpon thyne owne heade. Loo, the messaunger of the Lorde hath receaued the sentence of hym, to cut the in two. Then put he hym asyde, & called for the other, & sayd vnto him O p seide of Canaã, but not of Juda. Nayzenes hath dysceaued the, and lust hath subuerted thyne he te. Thus dealte ye afoze wpth the daughters of Israell, and they (for feare) consented vnto you but the daughter of Juda wolde not abyde poure wpykednesse. Nowe tell me than vnder what tree dydest thou take them speakynge together he answered. vnder a Pomegranate tree, Then sayde Danypell vnto hym. very wel, nowe thou lpeest also euen vpon thyne owne head. The messaenger of the Lorde standeth waytynge wpth p swerde, to cut the in two and to slay you both.

With that all the whole multitude gaue a greateshout, and praysed God, \* whyphe alwaye delpuered them p put theyr truste in hym. And they came vpo the two elders (whome Danypell had conuyct wpth theyr owne mouth that they had geuen false wpynesse, and dealte wpth them, euen lpkwyle as they wolde haue done wth theyr neygabours yee, they dyd \* accordynge to the lawe of Moles, & put them to death. Thus the innocente bloude was laued the same dape.

Then Helchia and his wyfe praysed God for theyr daughter Susanna, wpth Joachym her husbandre and all the kynred that there was no dyshonestye founde in her. From that dape forth was Danypell had in greates reputacyon in the syghte of the people. (And kynge Astyages was layde wpth his fathers, and Cyrus of Persya raygned in hys stead.)

The ende of the story of Susanna.

## The story of Bel and

of the Dragon, whypch is p  
fortene Chapter of  
Danypell after  
the Latyn.



Danypell dyd eate at the kynges table, and was had in reuerence about al his frendes. There was at Babylon an Image, called Bell & there were spent vpon hym euery dape, twelue cakes, fortye shepe, and syre greates pottes of wyne hym dyd the kynge worshippe hym selfe, and wente daylye to honoure hym but Danypell worshipped hys owne God. And the kynge sayde vnto hym. wpy doest not thou worshippe Bell. He answered and sayde. \* Because I may not worshippe thynges that be made wpth handes, & But the lypunge

God whypch made heauen and earth. And hathe power vpon all fleshe. The kynge sayde vnto hym. thynckest thou not that Bell is a lypunge God. O seest thou not howe muche he eateth & dryncketh euery dape. Danypell smyled and sayd. O kynge, dysceau not thy selfe, for thys is but made of clape wythin, and of metall wythoute. \* neyther eateth he euer anye thyng.

Then the kynge was wroth & called for his prestes, & sayd vnto them. Pse tel me not who is thys, p eateth vp these expences, ye shall dye: but pse cancert ppe me p Bel eateth them, the Danypell shal dye, for he hath spoken blasphemyp agaynst Bell. And Danypell sayd vnto p kynge: let it so be, accordynge as thou hast sayde. The prestes of Bell were: lxx. besyde theyr wyues & chyldren. And the kynge went wpth Danypell into the temple of Bel. So Bels prestes sayde: Loo, we wyll go oute, and sette thou the meate there (O kynge) and poure in the wyne, the shut the doze fast, and scale it with thyne owne syngnet: and tomorowe when thou comest in, pse thou syndest not that Bel hath eaten vp al, we wyll suffre dearthe, as els Daniel that hath lped vpon vs. The prestes thought them selues sure ynoughe, for vnder the altare they had made a priuie extraunce, and there went they in cunct, and dyd eate vp what there was.

So when they were gone forth, the kynge set me saes before Bel. Now Daniel had commaunded his seruantes to bypunge allthes, and the se he syfeted thozowout all the temple, that p kynge myght se. Then went they out, and sparrd the doze, scalynge it with the kynges signet, and so departed. In the nyght came the prestes, with theyr wyues and chyldren (as they were wonte to do, and dyd eate and drynke vp all. In the mornynge bytymes at the breake of the dape, the kynge arose, and Daniel with hym. And p king sayde Daniel, are the scales whole yet. He answered yee. O kynge) they be whole. Nowe as soone as he had opened the doze, the kynge looked vnto the altare, and cryed with a loude voyce. Great art thou (O Bel) and with the is no dyscepte. Then laughed Daniel, and helde the king that he shoulde not go in, and sayde: Wsholde the pauement, marke well whose foote steppes are these. The kynge sayd. I se the foote steppes of men, women, and chyldren.

Therefore the kynge was angrye, and toke the prestes, with theyr wyues and chyldren, and they shewed hym the priuie dozes, where they came in, & dyd eat vp suche thynges as wer byd the altare. For the whiche cause the kynge slue them, & and delpuered Bel into Daniels power which destroyed hym and his temple.

And in that same place there was a greates dragon, whiche they of Babylon worshipped. And the kynge sayde vnto Daniel. sayest thou, p thys is but a god of metall alfor lo, he lpueth, he eateth and dryncketh: so that thou canste not saye, that he is no lypunge god, therefore, worshipspe hym. Danypell sayde vnto the kynge: I wyll worshipspe the Lorde my God, \* he is the true lypunge God: as for this, he is not p god of Egg lly lpe.

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lyfe But geue me leaue (O kynge) and I shall destroye this dragon without sword or staffe  
The kynge sayde: I geue the leaue. Then Daniel toke pitch, fat, and beary wol, & did seth the together & made loyes therof this he put in the dragons mouth, & so the dragon burst in sunder: & Daniel sayd to, there is he: whom ye worshiped. When they of Babylon heard that, they toke greate indignacion and gathered them together agaynste the kynge, sayinge: The kynge is become a Jew, and he hath destroyed Bel, he hath slayne the dragō, & put the prestes to death So they came to the kynge, & sayde: let vs haue Daniel, or els we wyl destroye the & thyne house

# The prayer of Manas-

ses kynge of Iuda, when he was holden captiue in Babylon.



Lord Almyghty, God of our fathers, Abraham, Isaac, & Jacob, and of the righteous seide of them: which hast made heauen & earth, with al the ornament therof, whych hast ordeyned the see, by the word of thy comaundement which hast shut vp

the depe, & hast sealed it for thy fearful and laudable name, whych all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenynge, the whiche is importable to sinners. But the mercy of thy promysse is great and vncercheable, for thou arte the Lord God most hye aboue all the earth, longesufferynge, & exceedynge mercifull, and repentaunte for the malysce of men. Thou Lorde after thy goodnes hast promysed repentaunce of the remysyon of synnes: and thou art the God of the righteous hast not put repentaunce of the righteous Abraham, Isaac, and Jacob: vnto them that haue synned agaynst the: But because I haue synned aboue the number of the sandes of the see, & that myne iniquities are multiplied, I am humbled wth manye bandes of pryn, and there is in me no breathynge. I haue prouoked thyne anger, & haue done euell before the, in conuyltynge abhomynacion and multiplynge offences. And now I bowe the knees of my herte, requyring goodnes of the O Lorde, I haue synned, I orde I haue synned, and knowe myne iniquyte. I desyre the by prayer, O Lord forgiue me. forgiue me, and destroye me not wth myne iniquities nether do thou alwayes remember myne euels, to punyssh them, but saue me (whych am unworthy) after thy greate mercy: and I wyl prayse the euertlastynge, all the dayes of my lyfe for all the vertue of heauen prayseth the, and vnto the belongeth glory world without ende. Amen.

## The fyfthe booke of

the Machabees.

The fyfthe Chapter.

After the death of Alexander the kynge of Macedonys, Antiochus toke the kyngdome of the chylzen of Israel, & made colonaute in the Gentys. Antiochus inuadeth Egypt and Jerusalem by to his domynion. Jerusalem by Antiochus was burnt with fyer of her stone, & destroyed in kepe Gods lawes, & Antiochus setteth vp an Idoll ouer the alter of God.



After that Alexander the sonne of Philyppe, kynge of Macedonys wente forth of the lande of Cethim, and slew Darpius kynge of the Persians and Medes. It happened that he toke greate warres in hande, wanne ver manye stronge Cyties, and slew manye laynges of the earth, goynge thorow to the endes

Howe when the kynge sawe, that they rushed in so sore vpon hym, & that necessity constrained hym, he deliuered Daniel vnto them which cast him into the lions den, wher he was vi. dayes. In the denne there were seuen Lyons and they had geuen them euery day two bodies and two shepe. whych then were not geuen the, to the intente that they myghte deuour Daniel.

There was in Jewrye a Prophete called Abacuc, whych had made pottage, and broken breade in a deepe platter, and was goynge into the felde, for to brynge it to the rehers. But the Angel of the Lorde sayde vnto Abacuc, go carry the meate that thou haste into Babylon, vnto Daniel, whych is in the Lyons denne. And Abacuc sayde: Lord, I neuer sawe Babylon: and as for the denne, I knowe it not.

Then the Angel of the Lord toke him by the toppe, and bare him by the heare of the head & (thorow a myghty wynde) set hym in Babilon vpon the denne And Abacuc cryed, saynge. O Daniel & thou seruante of God, haue, take the breakefaste, that God hath sente the. And Daniel sayd: O God hast thou thought vpon me: wel, thou neuer failest them that loue the. So Daniel arose, and dyd eate: and the Angel of the Lorde set Abacuc in his owne place agayne immediatly.

Upo the seuenth dape, the kynge wente to beweepe Daniel: and when he came to the denne he looked in: and beholde, Daniel sat in the myddest of the Lyons. Then cryed the kynge wth a loude voyce, sayinge: great art thou O Lorde

God of Daniel & he drewe hym out of the Lyons denne. & As for those that were the cause of his destruction, he dyd cast them into the denne, & they were deuoured in a moment before his face

After this, wrote the kynge vnto all people, kynredes and tonges, that dwelte in all countreys, sayinge: peace be multiplyed wth you. His comaundement is in all the domynion of my realme: that men feare and stande in awe of Daniels God: for he has the luyngge God, whych endureth euer: his kyngdome abydet vncorrupte, and his power is euertlastynge. It is he that can deliuer & saue. he doth wonders and marvelous workes in heauē and in earth, for he hath saued Daniel from the power of the Lyons.

The ende of the Storye of Bel.

Dan. vi. 1.

See. b. 11.

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to the endes of the worlde, and gettinge manye  
spoyles of the people: in so much that the worlde  
stode in greate awe of hym, \* & therefore was he  
proude in hys herte. Nowe when he had gathe-  
red a myghty strong host, & subdued the landes  
and people wth thyr pynnes, so that they be-  
came tributaries vnto hym: he fell speke. And  
whē he perceaued þ he must nedes dye, he called  
for his noble estates, which had bene broughte  
vp with him of children: \* and parted hys kyng-  
dome amonge them, whyle he was yet aljue.

So Alexander raygned xii. yere and then dyed

After hys death fell the kyngedome vnto  
hys pynnes, and they optayned it euerye one in  
hys rowme, and caused them selues to be crow-  
ned as kynges: and so dyd they: chyliden after  
them many yeres, and much wickednes increa-  
sed in the worlde. Oute of these came the vngra-  
cious rote, noble Antiochus the sonne of Antio-  
chus the kyng, \* whych had bene a pledge at  
Rome and he raygned in the .C. and seuen and  
thyrty yere of the empyre of the Grekes.

In those dayes wente there out of Israell  
wycked men, which moued muche people wth  
theyr counsaill sayinge: \* Let vs go and make  
a conuenaunt with the heathen, that are rounde  
about vs: for sence we departed from them we  
haue had much sorowe. So thys deuyse pleased  
them wel, and certayne of the people toke vpon  
them for to go vnto the kyng, whych gaue the  
lycence to do after the ordinance of the heathē

\* Then set they vp an open scole (at Ierusalem)  
of the lawes of the heathen, and were nomore  
cōsumyng: but forsoke the holys testament, &  
topned them selues to the heathen, \* and were  
cleane sold to do myschete. So whē Antiochus  
beganne to be myghty in hys kyngedome, he  
went about to optayne the lande of Egypte al-  
so, þ he myghte haue the domynion of two real-  
mes, \* vpon thys entred he into Egypt wth a  
stronge host, wth charrettes, elephantes, horse  
men, and a great number of mynnynges: & beganne  
to warre agaynst Ptolome the kyng of Egypt  
But Ptolome was afrayed of hym and fled: &  
manye of hys people were wounded to deathe.

Thus Antiochus wanne many stronge cities &  
toke away great good out of the land of Egypt

\* And after þ Antiochus had smytten E-  
gypt, he turned agayne in the .C. lxxi. yere, and  
went towarde Israell, & came vp to Ierusalem  
wth a myghty people: & entred proudly into þ  
Sanctuary, & toke away the golden aulter, the  
candelstyeke and all the ornamentes therof, the  
table of the shewbread, the powring vessel, the  
chargers, the golden spoues, the vasi, the crow-  
nes, and þ golden apparel of the temple, & brake  
downe al þe toke also the siluer and gold, þ pre-  
cious Jewels, and the secret treasurs þ he found  
And when he had taken away altogether, cau-  
sed a great mynnyng of men, & so fulfilled his ma-  
licyous pryde, he departed into his owne lande

Thus there arose greate heynesse & mys-  
ery in al the land of Israell \* The pynnes & the el-  
ders of the people mourned, the yong men & the  
maydens were despyled, and the fayre bewte of

women was chaunged the bydegrome and the  
bryde toke them to mourning. the lande & those  
that dwelte therein, was moued for al the house  
of Jacob was broughte to confusyon.

\* After two yeres the kyng sente hys  
chefe treasurer into the ctyres of Iuda, whych  
came to Ierusalem wth a greate myltitude of  
people, speakinge peacable wordes vnto them  
but all was dysceate. for when they had geuen  
hym credence, he fell sodenly vpon the ctyr, and  
sioate it soore, and destroyed much people of Is-  
raell \* And when he had spoyled the ctye, he set  
fyre on it, castyng downe houses and walles on  
euery syde. The women and theyr chyliden toke  
theyr captiue, and led away theyr catell. Then  
brylled they the ctye of Dauid wth a greate  
and thicke wall, and wth myghte to wares,  
and made it a stronge holde for them. Wchylde al  
thys, they set wycked people and vngodly men  
to kepe it, stoared it wth weapens and vptay-  
les gathered the goodes of Ierusalem and laied  
them vp there: thus became it a theuphe castel.

And thus was done to lape wayte for the  
people that wente into the Sanctuary, and for  
the cruel destruccyon of Israell. Thus they shed  
innocente bloude on euery syde of the Sanctua-  
ry, and despyled it: In so muche þ the ctyezyns  
were fayne to departe, and the ctye became an  
habytacyn of straungers, beyng desolat of her  
owne seede, for her owne natyues were fayne to  
leau her. \* Her Sanctuary was cleane walked  
her holydayes were turned into mourning, her  
Sabboties were had in dyspyspon, and her ho-  
noure brought, to naughte. Looke howe great  
her glorie was afore, so greate was her confu-  
sion, and her Joye turned into sorowe.

\* Antiochus also the kyng sent out a com-  
missyon vnto all hys kyngedome, that all the  
people shulde be one. Then they leste euery mā  
hys lawe, and al the heathen agreed to the com-  
maundement of kyng Antiochus. See, many  
of the Ieraclytes consented there vnto offeryng  
vnto Idols, and despyllyng the Saboth. So the  
kyng Antiochus sent hys messengers wth  
hys commissyon vnto Ierusalem, and to all the  
ctyres of Iuda that they shulde folowe the la-  
wes of the heathen, and forbad ether burnt of-  
feryng, meat offeryng or peace offeryng to be  
made in the temple of God, & that there shulde  
no Sabboth nor hys feast day be kept but com-  
maunded that the Sanctuary and the holy pro-  
ple of Israell shulde be defiled. He commaunded  
also that there shulde be set vp other aulterys, tē-  
ples, and Idols to offer vp swynes fleshe, and o-  
ther vncleane beastes, þ men shulde leau theyr  
chyliden vncircumcysed, to desple theyr soules  
wth al maner of vncleanness & abhomyacions  
þ they myghte forget the lawe, and chaunge all  
the holys ordynaunces of God: and that whoso-  
euer wolde not do accordyng to the commaun-  
dement of kyng Antiochus shulde suffer deathe  
In lyke maner commaunded he thorowout all  
his realme, & set rulers ouer the people, for to cō-  
pell them to do these thynges, commaundyng  
the ctyres of Iuda to do sacrifyce vnto Idols.

¶ ¶ ¶ Then



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Art. 150b

\* The fyue and twentye daye of the Mo-  
neth, what tyme as they dyd sacrifice vpon the  
autler (whiche stode in the steade of the autler  
of the Lorde) accordinge to þe commaundment  
of kynge Antiochus, they put certayne women  
to death, whiche had caused theyr chylidren to be  
circumcysed. Not onely that, but they hanged vp  
the chylidren by the neckes thorowoute al theyr  
houses, and slewe the circumcysers of them.

**The II. Chapter**

¶ The mourninges of Ananias and his sonnes for the destruction of the holy city. They refuse to be sacrificed unto Moloch. The tale of Ananias and his sonnes for the sake of God. They are flayed and hanged for the same because of the Sabbath day. Ananias and his sonnes commenseth his sonnes to Ryche by the bynde. God after the example of the fathers.

¶ The mourninges of **Maathathias** and **hys** sonnes for the de-  
struction of the house of **Sion**. They refuse to be comforted until they  
have the life of **Maathathias** for the name of **God**. They are  
flour and meal not to be eaten because of the **Abboth** **hys**  
**Maathathias** bringe comfort unto **hys** sonnes to speake by the  
blessing of **God** after the example of the fathers.

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kynges commaundement, and were gone they: wape to the wylbernes into secret places, and y there were many departed after them. they solo wed vpon them, to fyght agaynst them on the Sabbath day & sayde wylpe yet rebel: Get you hence and do the commaundement of kyng Antiochus, & ye shall lyue. They answered. \* We wyl not go forth, neyther wyl we do the kynges commaundement, to defyle the Sabbath daye. Then beganne they to fyghte agaynst them, neuerthelesse, they gaue them none other answer, neyther caste they one stone at them, nor made faste they: preyng places, but sayd we wyl dye all in our innocency, heauen and earth shall testefie with vs, that ye put vs to death wrong fully. Thus they fought agaynst them vpon the Sabbath, & slewe both men & cattel, they: wyues & their chyldre to the nōbre of a thousande people.

When Mathathias and hys frendes hearde this, they mourned for them & sayde sore & sayde one to another: If so be y we all do as our brethren haue done, and fight not for our lyues and for our lawes agaynst the hethen, then shall they the soner rote vs out of the earth. So they concluded among them selues at the same time sayeng, what soeuer he be that cometh to make battayle with vs vpon the Sabbath day, we wyl fyght agaynst hym and not dye all, as our brethren that were murdered so hapnously. Upon this came the Synagoge of the Jewes vnto the stronge men of Israel, all suche as were feruent in the lawe. And all they that were fled for persecution, came to helpe them, and to stande by them. In somuche that they gathered an host of men, and slue the wycked doers in they: gelyng and the vngodly men in they: wrath. Some of the wicked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went & houte, and destroyed faulters, and circumcised the chyldren, that had not yet receyued circumcision as many as they founde within the coastes of Israel and folowed mightely vpon the chyldre of pryde, and this acte prospered in they: hādes: In so muche, that they kepte the lawe agaynst the power of the Gentyles and the kynges and gaue not ouer their dominio vnto wicked doers.

After this, whē the tyme dūe on fast, that Mathathias shulde dye, he sayd vnto his sōnes: Nowe is pryde and persecution increased, nowe is the tyme of destruction and wrathful displeasure: wherfore (O my sonnes) be ye feruente in the lawe, and seoparde your lyues for the Testament of the fathers, cal to remembraunces what actes our fathers dyd in they: tyme, so shall ye receyue greate honour and an everlastyng name.

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\* Remembre Abraham, was not he founde saythfull in temptation, & it was reckened vnto hym for ryghteousnes: & Joseph in tyme of hys trouble kepte the comaundement, & was made a Lord of Egypte. \* Whynches our father was so feruent for the honour of God, that he optayned the couenaunt of an everlastyng presthode. \* Joshua for fulfillyng the worde of God, was made the captayne of Israel. \* Caleb bare recorde before the congregacion and receyued an herp-

tage. \* Dauid also in his merciful kyndnes, optayned the trone of an everlastyng kyngdome. \* Elias being gealous and feruent in the lawe, was taken vp into heauen. Hananias, Azarias and Misael remayned stedfast in saythe, & were deliuered out of the fyre. In lyke maner \* Daniel being vngyltie, was saued from the mouth of the Lyons.

And thus ye maye consydre thorowout all ages syns the worlde began, & y who soeuer put they: trust in God, were not overcome. \* Feare not ye then the wordes of an vngodly man: for his gloyp is but donge and wormes to day is he set vp, & to morowe is he gone: for he is turned into earth, and his memorial is come to nought. Wherfore, (O my sonnes) take good hertes vnto you, and quite your selues lyke men in y lawe for y ye do the thynges that are commaunded you in the lawe of the Lorde your God, ye shall obtayne greate honour therein.

And beholde, I knowe that your brother Symon is a man of wysdome: se that ye geue care vnto hym alwaye, he shall be a father vnto you. As for Judas Machabeus, he hath euer bene myghty & stronge fro his yowth vp let him be your captayne, & ordre the battayle of y people thus shall ye byyng vnto you all those y fauour the lawe, & se that ye auenge the wrong of your people and recompence the hepythen agayn and applye your selues whole to the commaundement of the lawe. So he gaue the his blessing and was layde by hys fathers: and dyed in the hundredth xlii yere at Bethan, where hys sōnes buried hym in hys fathers sepulchre, and all Israel made greate lamentacion for hym.

The. llii. Chapter.

Judas made tūlt out for the Jewes. He had Appollonius for an enemy. He was a man of great courage. He was a man of great courage. He was a man of great courage.

Then stode vp Judas Machabeus in his fathers steede, and al his brethren helped hym and so dyd all they that helde wyth hys father, and fought with cherefulness for Israel. So Judas gat his people greate honour. He put on a brestplate as a Spawnte, and arayed hym selfe wyth hys harnesse, and defended the hoooste with hys swearde. In hys actes he was lyke a Lyon, & as a Lyons whelp roaring at his pray. \* He was an enemy to the wycked, and hunted the out. & and brent by those that verch his people. So that hys enemyes fled for feare of hym, and all the workers of vngodlynes were put to trouble. Suche lucke and prosperitie was in hys bande. This greued dyuers kynges, but Jacob was greatly reioysed thorowe his actes, and he gat hym selfe a great name for euer.

He went thorowe the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and receyving such as were oppressed. and the same of him went vnto the vttermost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghty great host of the hepythen, and out of Samaria, to fyght agaynst Israel. Which whē Judas perceyued, he

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hym, and a great multitude with hym, the remnant fled, and he toke theþꝛ substance. Judas also toke Appollonius owne swearde, & fought with it all hys lyfe longe.

Nowe whē Seron (another prince of Syria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the fapthful he sayde: I wyll get me a name & a praple thow- out the realme: for I wyll go fyghe with Judas and the that are wyth him, as many as haue de- clyped the kynges comaundement. So he made him ready, and there wente wyth hym a greate myghty hoost of the vngodly, to stande by him, & to be auenged of the chylde of Israel. And whē they came ny vnto Bethozō, Judas went forth agaynst them with a smal company. And when his people sawe suche a great hoost before them they sayde to Judas: howe are we able (beyng so fewe) to fyghe agaynst so great a multitude and so stronge, seying we be so wery, and haue fasted all thys daye?

But Judas sayde: It is a small matter for many to be overcome with fewe yea, there is no difference to the God of heauen, to deliuer by a great multitude or by a smal company: \* for the victory of the battayle standeth not in the mul- titude of the host, but the strength cometh from heauen. Beholde, they come agaynst vs wyth a presumptuous and proude multitude, to destroye vs, our wyues & our chylde, and to robbe vs. But we wyll fyghe for our lyues, & our lawes, and the Lord bym selfe shall destroye them be- fore our face: therfore be not yfraid of them.

As soone as he had spoken these wordes, he leapt sodaynly vpon them. Thus was Seron smytten, and his hoost put to flyght, and Judas folowed vpon them beyonde Bethozon vnto the playne felde: where there were slayne eyght hundred men of them, and the resydue fled into the lande of the Philistines. Then all the hea- then on euery syde were afrayde of Judas and his brethren: so that the rumour of him came vn- to the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

So when kyng Antiochus hearde these ty- dynges, he was angry in his mynde: wherfor he sente forth, & gathered an hoost of his whole re- alme, very strong armies: & opened his treasury and gaue his hoost a peates wages in hande, co- maunding them to be ready at all tymes.

Nevertheless, when he sawe, that there was not money ynough in his treasuryes, and þ̄ thow- rowe the dyscorde & persecucion, whych he made in the lande (to put downe þ̄ lawes þ̄ had bene of olde tymes) his customes & tributes of the lande were minished: he feared þ̄ he was not hable for to beare the costes & charges any longer, nor to haue suche gyftes, to gyue so liberally as he dyd afore, more then the kynges þ̄ were before hym.

Wherefore, he was heuy in hys mynde, and thought to go into Persides, for to take tribu- tes of the land, & so to gather muche money. So he lefte Lysias (a noble man of þ̄ kynges blood) to ouersee þ̄ kynges busynesses, from the water Euphrates vnto the borders of Egypte: and to

kepe wel his sone Antiochus, tyl he came agayn. Moreover, he gaue him halfe of his hoost and Elefantēs, comytted vnto him euery thyng of hys mynde, concernyng those whych dwell in E- juda and Jerusalem: that he shuld sende out an army agaynst them, to destroye and rote out the power of Israel and the remnant of Jerusalem: to put out the memorial from that place, to set straungers for to inhabyte all the quarters, and parte the lande amonge them: Thus the kyng toke the other parte of the hoost, and de- parted fro Antioche (a cite of his realme) ouer the water of Euphrates, in the hundred & xlviij. yere, and went thowre the hygh countreys.

\* And Lysias chose vnto hym Ptolome the son of Dorimius, Nicanor and Gorgias mygh- ty men, and the kynges frendes. These he sent wyth fortye thousande foote men, & seven thou- sande horsemen, for to go into the lande of Juda and to destroye it, as the kyng commaunded. So they wente forth wyth al the power, and came to Emaus into the playne felde. When the marchauntes harde the rumoure of them, they, and the seruantes, toke verpe muche syluer, and golde, for to by the chylde of Israel to be the bond men: There came vnto them also pe- mo men of warre on euery syde, out of Syria & from the Philistynes.

Nowe when Judas and hys brethren saw that trouble increased, and that the hoost drew nye vnto the borders conspyng the kynges wordes whych he commaunded vn- to the people: namelpe that they shulde utterly wast and destroye them: They sayde one to ano- ther: Let vs redress the decaye of our people, let vs fyghe for oure folke and for oure Sanctua- ry. Then the congregacion were soone readye gathered to fyghe, to praye and to make supplic- acion vnto God for mercye and grace.

\* As for Jerusalem, it laye voyde and was as it had bene a wydernesse. There wente no man in or out at it, and the Sanctuary was troden downe. The aleauntes kepte the castell, there was the habytacion of the heathen. The myght of Jacob was taken away, the pype and the harpe was gone from amonge them.

The Israelites gathered them together & came to Bethphage before Jerusalem: for in Beth- phage was the place where they prayed afore ty- me in Israel. So they fasted that daye, and put sackclothys vpon them, and caste ashes vpon theiꝛ heades, rente theiꝛ clothes, & layde forthe the bookes of the lawe whereoute the heathen sought the lyknes of theiꝛ ymagis, & brought the prestes ornaments, the fyrstlynges and tythes. They set ther also þ̄ abstayners (whych had fulfilled theiꝛ dayes before God, and cry- ed wyth a loude voyce, towarde heauen, saying

What shal we do wyth these? and whether shal we carpe them away? For the Sanc- tuary is troden downe and defiled, the prestes are come to heynesse and dyshonoure: and be- holde, the heathen are come together for to de- stroye vs. Thou knowest what thynges they ymagyne agaynst vs. howe may we stand be- fore them

Notab. ca. c. 12b. antiq.

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¶ Judas goeth againe to S. ias wher heeth in want  
he putteth S. ias a dore booke to flipper. Iudas  
swaeth to Herod, but Judas driueth him awaie. Judas  
purfeth the temple and becometh the sutter.

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\* Upon this, all the host gathered them together, and went vp into mounte Syon.  
Nowe when they sawe the Sanctuarie layd waste, the altar defiled, the doores bent vp, the



# The fyrst boke of

Shrubbes growynge in the courtes, lyke as in a woode or vpon mountaynes: yea, and that the prestes Celles were broken downe: They rent theyr clothes, made great lamentation, caste as- shes vpon theyr heedes, fell downe flatte to the grounde, made a greates noise wth the trom- pettes, and cryed towarde heauen.

Then Judas appoynted certayne men to fyghte agaynst those whych were in the castell tyl they had cleased the Sanctuarie. So he chose prestes that were vndefyled, such as had pleasure in the lawe of God: and they cleased the Sanctuarie: and bare out the defyled stones into an vncleane place. And for so muche as the altar of burnt offering was vnhallowed, he tooke aduysemente, what he myght do wthall so he thoughte it was best to destroye it, lest it shulde happen to do them any shame: for the hea- then had defyled it, and therefore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conue- nyent place. tyl there came a prophet, to shewe what shulde be done wth them.

\* So they tooke whole stones accordynge to the lawe, and buylded a new altar such one as was before, and made vpon the Sanctuarie wthin and wthoute, and hallowed the house and the courtes. They made newe ornamen- tes, and broughte the candelsticke, the altar of incense, and the table into the temple. The in- cense layed they vpon the altar, and lyghted the lampes whych were vpon the candelstyk, that they myghte burne in the temple. They set the shewbread vpon the table, and hanged vpon the voyle and set vpon the temple, as it was afore.

And vpon the fyue and twentye daie of the nyghte moneth, whiche is called the moneth of Cassue, in the hundred and epyghte & forty yere they rose vp by tymes in the mornynge for to do sacryfice accordynge to the lawe vpon the newe burnt offeringe altar that they had made: af- ter the time and season that the heathen had de- fyled it. The same daie was it set vp agayne, wth songes, ppses, harpes, and cymbales.

And all the people fel vpon theyr faces, wor- shipynge and thankyng the God of heauen whiche had given them the victory. \* So they kepte the dedycacyon of the altar epyghte dayes offeringe burnt sacryfices and thankeoffe- rynges wth gladnesse. They decked the temple also with crownes and sheldes of golde, and ha- lowed the portes and celles, and hanged doores vpon them. Thus there was verie greates glad- nesse amonge the people, because the blasphemy of the heathen was put away. So Judas and his brethren wth the whole congregacyon of Israel, ordeyned, that the tyme of dedycacyon of the altar shulde be kepte in his season from yere to yere, by the space of epyghte dayes, fro the fyue and twentye daie of the moneth Cassue wth myghte and gladnesse.

And at the same tyme buylded they vpon the mounte Syon wth hye walles and stronge to- wers round about, lest the Gentyles shuld come and treade it downe, as they had afore. There-

fore Judas set men of warre in it, to kepe it, and made it stronge, for to defende. \* *Esdras* & the people might haue a refuge agaynst the edomites.

## The v Chapter.

*Judas banished the heathen that go about to destroye Israel: and he holpen of his brethren Symon and Jonathan. He merited with the cyty of Ephraim because they decayed hym passage thowome it.*



It happened also that when the hea- then round about heard, howe that the altar and the Sanctuarie were set vp in theyr olde estate: it dysplea- sed them very sore, wherefore they thoughte to destroye the generacyon of Jacob that was amonge them: In so muche that they beganne to slay and to persecute certayne of the people. \* Then Judas foughte agaynst the chyldre of Elau in Idumea, & agaynst those whych were at Arabathane: for they dwelte rounde a- bout the Israhelytes where he slew and spoyled a greates multitude of them. He thoughte also vpon the malice and vnfaithfulnesse of the chyldren of Zeam, howe they were a snare & a stopp vnto the people, & howe they layd wayte for the in the hye way. Wherefore he shutte vp them in- to toweres, & came vnto them, destroyed them betwylpe and burnt vpon theyr towers, wth all that were in them.

Afterwarde, wente he agaynst the chyldren of Ammon, whereof he founde a myghtye power and a greates multitude of people, wth Timothy theyr captayne. So he stroke manye battayles wth them, whiche were destroyed before hym. And when he had slayne them, he wanne Gazer the cyty, wth the townes belon- gynge thereto, & so turned agayne into Jewrye. The heathen also in Galaad gathered them to- gether agaynst the Israhelytes & were in theyr quarters, to slay them: but they fled to the castell of Datheman and sente letters to Judas & his brethren, sayinge: The heathen are gathered a- gainste vs on euery syde, to destroye vs, & now they make them ready for to come, & laye siege to the castell, where vnto we are fled, & Timothee is captayne of theyr dooste. come therefore and helpe vs oute of theyr handes for there is a greates multitude of vs slayne alreadye. Yea, & oure brethren that were at Tubyn, are slayne & destroyed (well nye a thousande men) and theyr wyues, theyr chyldren, and theyr goodes haue the enemyes led awaye captiue.

Whyle these letters were yet a redynge, behold, there came other messengers from Ga- lyle wth rente clothes whiche tolde euen the same tydynge, and sayde: that they of Ptolomeas, of Tyzus and of Sydon were gathered agaynst them, and that all Galilee was fylled wth enemyes to destroye Israel. \* When Ju- das and the people heard this, they came toge- ther (a great congregacion) to deuise, what they myghte do for theyr brethren, that were in tro- ble, and besegged of theyr enemyes. And Judas sayde vnto Symon his brother chose the oute- moste men, & go helpe thy brethren in Ga- lylee: As for me and my brother Jonathan, we will go into Galaad wth hym. So he lefte Jor- phus the

*Esdras. x. b. The xxv. a. Esdras. x. b.*

*II. Mach. 5. a*

*II. Mach. 5. b.*

*\* Esdras. x. c*

*II. Mach. 5. b. II. Mach. 5. c*

*Esdras. x. b. Esdras. x. b. II. Mach. 5. c*

*II. Mach. 5. b. c*



phus the sonne of zacharye, and Azaryas to be Captaynes of the people, and to kepe the rem-  
naunte of the hooste in Jewrye, and commaun-  
ded them sayinge: Take the ouerspyghte of this  
people, and le that ye make no warre agaynste  
the heathen, vntyll the tyme we come agayne.  
And vnto Symeon he gaue thre thousande me  
for to go into Galyle, but Judas hymself had  
eighth thousande in Galaadithym.

**E** Then went Symeon into Galyle, & stroke  
dyners battayles with the heathen: whome he  
dyscomfytred, and folowed vpon them vnto the  
porte of Ptolomeys. And there were slayne of  
the heathen almoste thre thousande men. So  
he toke the spoyles of them, and carped awaye  
the Israelites that were in Galile and Arbatis  
with theyr wyues, theyr chyldren, and all that  
they had, and brought them into Jewrye with  
great gladnesse. Judas Machabeus also and  
hys brother Jonathas wente ouer Jordan, and  
trauayled .iii. dayes iourney in the wyldernes:  
Where the Nabuthyses met them, and receaued  
them lounge, and tolde them euery thyng þ  
had happened vnto theyr brethren in Galaad-  
ithym, and howe that many of them were bese-  
ged in Barasa, Bosor, Almys, Calphoz, Ma-  
geth and Carnaim (all these are stronge walled  
& mightie greates cities) and that they were kept  
in other ctyes of Galaad also & tomorow they  
are appoynted to byngge theyr hoost vnto these  
ctyes, to take them, & to wyne the in one daye.

So Judas and hys hoost turned in all the  
haste in the wyldernes toward Bosor, & wan-  
ne the ctye, slew al the men with the swerde,  
toke al their goodes, and set fyre vpon the ctye.  
And in the night they tooke theyr iourney from  
thence, and came to the castell. And bytymes in  
the morning when they looked vp, beholde, there  
was an innumerable people bearynge ladders  
and other instrumentes of warre, to take the  
castell and to overcome them.

When Judas sawe that the battayle began-  
ne, and that the noyse therof wente vp, and rang  
into heauen, and that there was so greates crye  
in the ctye: he sayde vnto hys hoost: fyght this  
daye for youre brethren. And so came behynde  
theyr enemyes in thre companies, and blew vp  
the trompettes, and cried in their praiser to God.

But as soone as Tymothys hoost percei-  
ued that Machabeus was there, they fled from  
hym, & the other slew them downe ryghte sore:  
so that there was kylled of them the same daye,  
almoste eighth thousande men. Then departed  
Judas vnto Maspha, layde sege vnto it; and  
wanne it: slew al the males in it, spoyled it,  
and set fyre vpon it: from thence wente he and  
tooke Calbon, Mageth, Bosor, and the other  
ctyes in Galaad.

**D** \* After this gathered Tymothy another  
hooste, whiche pyched theyr tentes before Ra-  
phon beyonde the water. Judas also sente to es-  
pye the hooste, and they broughte hym worde a-  
gayne, sayinge: All the heathen that be rounde  
about vs, are gathered vnto hym, and the hoost  
is verie greates. Yet they haue byrd the Arabys

and to helpe them, & haue pyched theyr tentes be-  
yonde the water and are redy to come & fyghte  
agaynst the. So Judas wente on to mete them.

And Tymothy sayde vnto the captaynes  
of hys hooste: when Judas and hys hooste come  
npe the ryuer yf ye go ouer fyfte, we shall not  
be able to wythstande hym, for why? he wyll be  
to stronge for vs. But yf he dare not come ouer  
so that he pytche hys tente beyonde the water:  
then wyll we go ouer, for we shalbe stronge y-  
nough agaynste hym. Nowe as sone as Judas  
came to the ryuer, he appoynted certayne scrip-  
bes of the people, and commaunded them, say-  
inge: le that ye leaue none behynde vpon this  
syde of the ryuer, but let euery man come to the  
battayle. So he wente fyfte ouer vnto them,  
and hys people after hym.

And all the heathen were dyscomfytred be-  
fore hym, and let theyr weapons fall, and ranne  
into the temple that was at Carnym. Whiche  
cotype Judas wanne, & burnt the temple with  
al that were in it: So was Carnaim subdued, &  
myghte not wythstande Judas. Then Judas  
gathered all the Israelites that were in Gala-  
adithym, from the leaste vnto the mooste, with  
theyr wyues and theyr chyldren (a verie great  
hooste) for to come into the lande of Israell.

\* So they came vnto Ephraim, whiche was  
a myghtie great and stronge ctye, and laye in  
theyr waye. For they could not go by it, neither  
of the ryght hande nor of the lefte, but muste go  
thorowe it. Nevertheless they that were in the  
ctye wolde not let them go thorowe, but wal-  
led vp the portes with stones. And Judas sent  
vnto them with peaceable wordes sayinge: Let  
vs passe thorowe youre lande, that we maye go  
into oure owne countree: there shal nobodys do  
you harme, we wyll but onely go thorowe on  
foote. But they wolde not let them in.

Wherefore Judas commaunded a procla-  
macyon to be made thorowoute the hooste, that  
euery man shuld kepe hys order and so they dyd  
theyr beste lyke valeaunte men.

And Judas besegged the ctye al that day  
and all that nyght, and so wanne it, where they  
slew as many as were males, and destroyed the  
ctye, and spoyled it, and wente thorowe all the  
ctye ouer them that were slayne. Then wente  
they ouer Jordan into the playne felde before  
Bethsam. And Judas helped those forwarde  
that came behinde, and gaue the people good ex-  
hortacion al the waye thorowe, tyll they were  
come into the lande of Juda. Thus they wente  
vp vnto the mount Syon, where they offred to  
myght & thankyng because ther were none  
of the slayne, but came home agayne peaceably.

Nowe what tyme as Judas & Jonathas  
were in the lande of Galaad, and Simeon theyr  
brother in Galyle before Ptolamaps: Then Jo-  
sephus the sonne of zacharye and Azaryas the cap-  
taynes, hearynge of the actes that were done  
of the battayles that were stycken, sayde: Let  
vs get vs a name also, and go fyghte agaynste  
the heathen that are rounde aboute vs.

So they gaue theyr hooste a commaunde.  
mente



# The fyfth boke of

ment, & wēt toward Jamna. Then came Sos-  
gryas and hys men oute of the ctyte, to fyghte a-  
gaynst them: Josephus also and Alarphas were  
chaced vnto the borders of Jewry, & ther were  
slayne that dape of the people of Israel, two. W-  
men: so that there was a greete mysery among  
the people: and all becaule they were not to bedy-  
ente vnto Judas and his brethren, but thought  
they shulde quyte them selues manfully. Neuer  
thelesse they cam not of the seed of these men, by  
whome Israel was helped. But the men that  
were wyth Judas, were greatlye commended  
in the syght of al Israel, & al the heathen, were  
souer theyr name was heard vpon, & the peo-  
ple came vnto them, byddyng them welcome.

After this wente Judas forth wyth hys  
brethren, and foughte agaynst the chyldren of  
Esau, in the lande that lyeth toward the south  
where he wanne the ctyte of Ebron, & the tow-  
nes that lye besyde it and as for the walles and  
towre rounde aboute it, he byente them vp.

Then remoued he to goo into the lande of  
the Philistynes, and wente thowowe Sama-  
rya. At the same tyme were there manye prea-  
ches slayne in the battayle, whiche wylfullye  
and wpythoute aduylment wente oute for to  
fyghte, to get them honoure. And when Judas  
came to Azot in the Philistynes lade, he bya-  
ke downe theyr altars, byente the images of  
theyr Idoles, spoyled the ctytes, & came agayne  
into the lande of Juda.

## The vi. Chapter.

Antiochus wyllyng to take the ctyte of Elmas for  
a praye to bypurn awaye of the ctytes. He fullen in  
spakenesse and byrth. Hys sonne Antiochus to make hym  
be the besyge of the towre of the Eupator commeth  
into Jewry in a greete armye. The belonnyng of Elmas.

**W**hen kynge Antiochus  
trauayled thowowe the hys coun-  
tries, he hearde that Elmas in  
Persya was a noble and plenteo-  
us ctyte in syluer and golde, and  
that there was in it a verpe ryche  
temple: where as were clothes, cote armoures  
and byldes of golde, whiche Alexandre the son  
ne of Philip, kynge of Macedonea (that rayg-  
ned first in Greke lande) had left behynde hym.  
Wherefore he wente aboute to take the ctyte &  
to spoyl it, but he was not able for the ctytes  
were warned of it, and foughte wyth hym. And  
he fled and departed wyth great heynesse, and  
came agayne into Babylon. Whereafter, there  
came one whiche broughte hym tydynges in  
Persya, that hys hoostes whiche were in the  
lande of Juda, were bypurn awaye, & howe  
spas wente forth the spasse wyth a greete power,  
and was bypurn awaye of the Jewes. howe that  
they had wonne the byctoyre, and gotten great  
goodes oute of the hoostes that perished, howe  
they had broke downe the abhominacio which  
he set vp vpon the altar at Jerusalem, and fen-  
sed the Sanctuarpe wyth hys walles, lyke as  
it was afore: yee, and Bethsura hys ctyte also.

So it chaunfed, that when the kynge had  
herde these wordes, he was afrayed and greued  
very sore. Wherefore he layde hym downe vpon

hys bed, and fell speke for verpe sorowe: and all  
becaule it had not happened as he had deuysed.  
And there contynued he long, for hys grete was  
euer, more and more, so that he sawe he must ne-  
des dye. Wherefore he sente for hys frendes, and  
sayde vnto them: the slepe is gone from myne  
eyes, for the verpe sorowe and vexacon of hert  
that I haue. For when I consyder in my mynde  
the greete aduersitie that I am come vnto, and  
the cloudes of heynesse whiche I am come in,  
where as afore tyme I was so mery, & so grea-  
ly set by, by reason of my power. Agayne, con-  
syderinge the euell that I haue done at Jerusa-  
lem, from whence I tooke all the ryche of gol-  
de and syluer that were in it, and sente to fette  
awaye the inhabytours of Jewrye wpythoute  
anye reason why: I knowe that these troubles  
are come vpon me for the same cause. And be-  
hold, I must dye wyth great sorow, in a straung  
lande. Then called he for one Philip a frende  
of hys, whome he made ruler of all hys realme,  
and gaue hym the Crowne, hys roobe and hys  
cynge: that he shulde take hys sonne Antiochus  
vnto hym, and byng hym vp, tyll he myghte  
raygne hym selfe. \* So the kynge Antiochus  
died there, in the humored and forte and nyne  
peare. When Lysias knewe that the kynge was  
deed, he ordeyned Antiochus his sone (\* whom  
he had broughte vp, ) to raygne in hys fathers  
steade, and called hym Eutapor, nowe they that  
were in the castel, at Jerusalem kepte in the Je-  
wes rounde aboute the Sanctuarpe, & soughte  
euer tyll to do them harme for the strengthe-  
nyng of the heathen.

Wherefore, Judas thoughte to destroye  
them, & called all the people together, that they  
myghte laye sege vnto them. So they came to-  
gether in the hundred and fyfthe yere, and be-  
seged them, laying forth theyr ordinaunce and  
instrumentes of warre. Then certayne of them  
that were beseged, wente forth (vnto whome  
some vngodly me of Israel toped them selues  
also) and wente vnto the kynge, sayinge. How  
longe wyl it be, or thou punyche and aduenge  
our brethren? We haue euer bene mynded to do  
thy father seruike, to walke in hys statutes, and  
to obeye hys commaundementes. Wherefore our  
people fell from vs, & wheresoeuer they founde  
anye of vs, they slewe them and spoyled oure in-  
herytance and they haue not onely medled w-  
vs, but wyth all oure countreyes: and beholde,  
this dape are they besegynge the castell at Je-  
rusalem, \* and haue made vp the stronge holde  
in Bethsura. And if thou dost not prouente the  
ryghte sone, they wyl do moare then these, and  
thou shalt not be able to ouercome them.

\* When the kynge herde this he was ve-  
ry angry, and called all hys frendes, the cap-  
taynes of hys fote men and of all hys horsmen  
together. He byed men of warre also oute of o-  
ther realmes & out of the Isles of the see, whiche  
came vnto hym. And the nombre of hys hooste  
was an hundred thousande fote men, & twen-  
tye thousande horsmen, & two and thyrtye Ele-  
phantes well exercysed in battayle. These came  
thowowe

201. 1111  
146. 1111

1. mac. 11. 2.  
1111. 1111

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1. mac. 11. 2.  
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thorowe Idumea vnto Bethsara, & besieged it alonge season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and brante them, and foughte lyke men. Then departed Judas from the castell at Jerusalem, and remoued the hoost towarde Bethzaccaran ouer agaynst the kynge's armie.

**E** So the kynge arose before the dawe, and broughte the power of hys hooste into the way to Bethzaccaran, where the hoostes made them redawe to the battayle, blowynge the trompettes. And to prouoke the Elephantes for to fyght they shewed them the sap of red grapes & molberpes, and deuyded the Elephantes amonge the hoost so that by euery Elephante there stood a thousande men well harnessed, and helmettes of stele vpon theyr heades. Yee, but euery one of the Elephantes also were ordeyned fyue hundred horsmen of the best, whiche wayted on the Elephante, goynge whersoener he went, and departed not from hym. Euery Elephante was couered wth a stronge towar of wood, where vpon were two and thyrty valeant men with weapons to fyghte, and wpythyn was a man of Inde to rule the beaste.

As for the remnaunte of the horsmen, he set vpon both the sydes in two partes wth trompettes, to prouoke hys hoost, and to styre vp suche as were slow in the armie. And when the sunne shone vpon theyr shylde of golde and stele, the mountaynes glistered agayne at them, & were as bryght as the cresettes of fyre. The kynge's hooste also was deuyded, one part vpon the hie mountaynes the other lowe beneth: so they wete on takynge good hede: and keepynge theyr order. And all they that dwelt in the land, were afrayed at the noyse of theyr hooste, when the multitude wente forth, and when the weapons smote together, for the hooste was bothe greate and myghtye. Judas also and hys hooste entred in to the battayle, and slewe fyre hundred men of the kynge's armie. Nowe when Eleasar the son of Saura, dyd se one of the Elephantes deckte wth the kynge's badg, and was a more goodly beaste then the other, he thoughte the kynge shulde be vpon hym, and conardde hym selfe to helpe hys people, and to geve them a perpetuall name. Wherefore he ranne wth a courage vnto the Elephante in the myddest of the wood, and slayne them downe of both sydes, and slewe manye aboute hym. So wente he to the Elephantes fete, and gat hym vnder hym, and slew hym then fell the Elephante downe vpon hym, and there he dyed. Judas also and hys men seynge the power of the kynge and the myghtye vyolence of hys hooste departed from them. And the kynge's armie wente vp agaynst them towarde Jerusalem, and pyched theyr tentes in Jewry besyde mounte Syon.

Eccl. lvi.  
vi. mach. xi.  
v. d.

Moreover, the kynge tooke truce wth them that were in Bethsara. But when they came oute of the ctyte because they had no vyttayles wpythyn, & the land laye vntyllid, the kynge tooke Bethsara, & set men to kepe it, and turned his hooste to the place of the Sanctuarie, and layd sege to it a great

whyle. Where he made all maner ordynance, handebowes, fyre dartes, rackettes to cast stoones, scorppons to shote arrowes, and spynges. The Jewes also made ordynance agaynst theyr, and foughte alonge season.

But in the ctyte there were no vyttayles, for it was the senenth yere of the warres and those heathen that remayned in Jewry, had eaten vp all theyr stooze. And in the Sanctuarie were fewe men lefte, for the hungre came so vpon them, that they were scattered abrode euery man to hys owne place.

So when Lysias hearde of Philip (who Antiochus the kynge whyle he was yet lyuynge had ordeyned to bypunge vp Antiochus hys sonne, that he myghte be kynge) was come agayne oute of Persya, and Medea, wth the kynge's hooste, and thoughte to optayne the kynge's dome he gat hym to the kynge in all the haste, and to the captaynes of the hooste, and sayde we decrease dalye, and oure vyttayles are but small: Agayne, the place that we lay sege vnto is verp stronge, and it were oure parte to se for the realme. Let vs agre wth these men, and take truce wth them, and wth al theyr people, & graunt them to lyue after theyr lawe, as they dyd afore. For they be greued, and do all these thynges agaynst vs, because we haue dyspysed theyr lawe. So the kynge and the prynces were contente, and sente vnto them to make peace, and they receaued it. Nowe when the kynge and the prynces had made an othe vnto them, they came oute of the Castell, and the kynge wente vp to mount Syon. But when he sawe that the place was wel defenced, he brake hys oth that he had made, & commaunded to destroy the wal round aboute. Then departed he in al the haste, and returned vnto Antioch, where he founde Philip haupnge domynyon of the ctyte. So he foughte agaynst him, & toke the cite agayne in his handes.

#### The vii. Chapter.

Demetrius raygned after he had kille Antiochus, and Lysias. Betwixt the chylde of Israel theow the counsaile of certay ten hundred persons. The prayer of the prestes agaynst Antiochus Judas killeth 32. persons, after he had made breyppere.



**D** the hundred and one and fyfthe yere came Demetrius the sonne of Seleucus from the ctyte of Rome wth a small compaigne of men, vnto the ctyte of the see coaste and there he bare rule. And it chaunced that when he came to Antioch the ctyte of hys progenytours, his hooste tooke Antiochus and Lysias, to bypunge them vnto hym. When it was told hym, he sayd let me not se theyr faces. So the hooste put them to death. Now when Demetrius was set vpon the throne of hys kyngedome, there came vnto hym wyrted and vngodly men of Israel whose captayne was Alcimus, that wold haue bene made hys preaste. These men accused the people of Israel vnto the kynge, sayynge: Judas and hys brethren haue slayne thy frendes, and dyuen vs oute of oure owne lande. Wherefore sende nowe some man to whom thou geuest credence, that he maye go and se all the deceit thou, whiche he hath done vnto vs and to the



# The fyfte booke

the kynges land, and let him be punyshed with all hys frendes and fauourers.

Then the kyng chose Bachydes a frende of hys, whych was a man of great power in the realme (beyonde the great water) and faythful vnto the kyng, and sente hym to se the destruc-  
1 mach. 1. b cyon that Judas had done. And as for that wycked Alcimus, he made him hys prealte, and commaunded hym to be aduenged of the chyldren of Israel. So they stode vp, & came wpyth a greate hoost into the lande of Juda, sendynge messaun-  
1 mach. 1. b gers to Judas and hys brethren, and speakynge vnto them wpyth peaceable wordes: but vnder dysceate. \* Therfore Judas and hys people be-  
1 mach. 1. b leued not theyr sayynge, for they sawe that they were come wpyth a greate hooste.

After thys came the Scrybes together vn-  
1 mach. 1. b to Alcimus and Bachides, trustynge the beste vnto them. And spake the Alcideans requyred peace of them, sayynge. Alcimus the prest is co-  
1 mach. 1. b me of the seede of Aaron, howe can he disceau-  
1 mach. 1. b us? So they gaue them louing wordes, & swore vnto them, and sayde we wyl do pou no harme neyther poure frendes and they beleued them. But the verpe same daye toke they in score mē-  
1 mach. 1. b of them, and slewe them accordynge to the wor-  
1 mach. 1. b des that were wryten. \* They haue cast the flesch  
1 mach. 1. b of thy sayntes, and shed theyr bloude rounde a-  
1 mach. 1. b boute Jerusalem, and there was no man y wold hurpe them. So there came a greate feare and dreade amonge the people, sayynge: there is ne-  
1 mach. 1. b ther truth nor ryghteousnesse in them, for they haue broken the appoyntemente and oth y they made. And Bachydes remoued hys hoost from Jerusalem, and pyched hys tente at Betzeka: where he sent forth and toke many of them that had forsaken hym. He slewe many of the people also and cast the into a great pyt. The comptred he the lande vnto Alcimus, & left men of warre w hym to helpe hym. And Bachides hym selfe wente vnto the kyng. And thus Alcimus defen-  
1 mach. 1. b ded hys hygh prealtehode, and all suche as vex-  
1 mach. 1. b ed Israel resorted vnto hym: In so much that they optayned the lande of Juda, and dyd much euil vnto the Israelites.

Nowe when Judas sawe all the myschefe that Alcimus and hys company had done (per, more then the heathen them selues, vnto the Is-  
1 mach. 1. b raelites. He wente forther rounde aboute all the borders of Jewrye, and punished those vnlawful full rennagates, so that they came nomore oute into the countre. So when Alcimus, sawe that Judas and hys people had gotten the vpper han-  
1 mach. 1. b de, and that he was not hable to abyde them, he went agayne to the kyng and sayd al y worst of the y he coude. Then the kyng sent Apchanoz one of hys chiefe prynces (whych beare euil wyll to Israel) and commaunded hym, that he shuld  
1 mach. 1. b utterlye destroye the people.

\* So Apchanoz came to Jerusalem wpyth a greate hoost, and sent vnto Judas and hys bre-  
1 mach. 1. b thren wpyth scendly wordes (but vnder dysceat) sayynge: there shalbe no warre betwixt me and  
1 mach. 1. b pou: I wyl come wpyth fewe men, to se howe ye do, wpyth scendlypppe. Upon thys he came vn-

to Judas, and they saluted one another peacea-  
1 mach. 1. b bly, but the enemyes were appointed to take Ju-  
1 mach. 1. b das by violence. Neuerthelesse, it was tolde Ju-  
1 mach. 1. b das, that he came vnto hym but vnder dysceate  
1 mach. 1. b wherefore, he gat hym awaye from hym, & wol-  
1 mach. 1. b de se hys face nomore. When Apchanoz percea-  
1 mach. 1. b ued that hys counsell was bewrayed, he wente  
1 mach. 1. b out to fyght agaynst Judas, besyde Capharsa-  
1 mach. 1. b mala. wher there were slayne of Apchanozs host  
1 mach. 1. b fyue thousande men: and the resydue fled vnto  
1 mach. 1. b the castell of Danid.

After thys came Apchanoz by vnto mount  
1 mach. 1. b Syon and the prestes wpyth the elders of the  
1 mach. 1. b people went forth to salute hym peaceably and  
1 mach. 1. b to shewe hym the burntelacrifyces that were  
1 mach. 1. b offred for the kyng. But he laughed them and  
1 mach. 1. b the people to scorne, mocked them, despyled theyr  
1 mach. 1. b offerynge, and spake bysdaynefullpe: yee, and  
1 mach. 1. b swore in his wrath, sayynge. \* Yf Judas and hys  
1 mach. 1. b hoost be not deliuered now into my handes, as  
1 mach. 1. b sone as euer I come agayne (& fare well) I shall  
1 mach. 1. b burne by thys house. Wpyth that, went he oute  
1 mach. 1. b in a greate anger. Then the prestes came in,  
1 mach. 1. b and stode before the aulter of the temple, we-  
1 mach. 1. b pynge, and sayynge.

\* For so much as thou (O Lorde) hast cho-  
1 mach. 1. b sen thys house, that thy name myghte be called  
1 mach. 1. b vpon therein, and that it shulde be \* an house of  
1 mach. 1. b prayer and petcyon for thy people. We aduen-  
1 mach. 1. b ged of thys man and hys hoost, and let them be  
1 mach. 1. b slayne w the sword, remeber y blasphemers of  
1 mach. 1. b them, & suffer the, not to contpue anye longer.

When Apchanoz was gone from Jerusa-  
1 mach. 1. b lem, he pyched hys tente at Bethozon, & there  
1 mach. 1. b an hooste met hym oute of Siria. And Judas  
1 mach. 1. b came to Adas wpyth thre thousande men, and  
1 mach. 1. b made hys prayer vnto God, sayynge. O Lorde,  
1 mach. 1. b \* because the messengers of kyng Senacherib  
1 mach. 1. b blasphemied the, the Angell wente forth, and  
1 mach. 1. b slewe an hundred fourescore and fyue thousand  
1 mach. 1. b of them. Euen so destroy thou thys hooste before  
1 mach. 1. b us to daye, that our people maye knowe howe  
1 mach. 1. b that he hath blasphemied thy Sanctuary, and pu-  
1 mach. 1. b nyshe hym accordynge to hys malycousnes.

And the hostes stroke the felde, the thyr-  
1 mach. 1. b tene daye of the moneth, \* Adas, and Apchanozs  
1 mach. 1. b hooste was discomfyted, & and he hym selfe was  
1 mach. 1. b fyrst slayne in the battayll. When Apchanozs  
1 mach. 1. b men of warre sawe that he was killed, they call-  
1 mach. 1. b ed awaye theyr weapons and fled, but the Jewes  
1 mach. 1. b folowed vpon them an whole dayes iourney frō  
1 mach. 1. b Adazar vnto Gazara, blowynge wpyth the trom-  
1 mach. 1. b pettes and makynge tokens after them. So the  
1 mach. 1. b Jewes came forth of al the townes there about  
1 mach. 1. b and blewe out theyr doyns vpon them, and tur-  
1 mach. 1. b ned agaynst them. Thus were they all slayne,  
1 mach. 1. b and not one of them lefte.

Then they toke theyr substance for a pray-  
1 mach. 1. b er and smote of Apchanozs heade and hys ryghte  
1 mach. 1. b hand (\* whych he held vp so proude) & brought  
1 mach. 1. b it wpyth them, and hanged it vp afore Jerusalem  
1 mach. 1. b wherefore the people were excedyngly reioy-  
1 mach. 1. b sed, and passed ouer that daye in greate gladnes.  
1 mach. 1. b And Judas ordeyned, that the same daye (name-  
1 mach. 1. b ly the thytenth daye of the moneth Adas)  
1 mach. 1. b shulde



Shulde be kepte in myrth euery yere. Thus the land of Iuda was in rest a lytle whyle.

The viii. Chapter.

Judas considered the power and gowly polyppe of the Romans maketh peace wth them. The receypte of the Romans sent vnto the Jewes.

**J**udas heard also the fame of þe Romas that they were myghtie & valeant me and agreeable to all thynges þe are requyred of them, & make peace wth all men, whych come vnto them, & howe they were doughty men of strength. Besides that, it was told hym of the battailes, & noble actes which they dyd in Galacya, howe they had conquered the, & brought them vnder tribute & what great thynges they had done in Spayne howe þe woth they wyledome and sober behauoure they had wonne the mynes of syluer & gold. þe are there, & obtayned all the lande, wth other places farre from the howe they had dysconfited and slayne downe the kynges þe came vpon the, from the furthest parte of the earth, & howe other people gaue them tribute euery yere. howe they had slayne & ouer come Philippe & Perles kynges of Cethi, & other mo (in battail which had brought the ordynance agaynst them howe they dysconfited great Antiochus kyng of Asia that wolde nedes fyght wth them) haupnge an. C. and. xx. Elephantes, wth horsmen, charettes & a very great host howe they tooke hym selfe a prey, & ordeyned hym (wch such as shulde raygne after hym, to paye them a greates tribute.

**¶** Per. and to fynde them good suretyes and pldge: besydes all thys, howe they had taken from him India, Media, & Libia (his best lades) and geuent hem to kyng Eumenes. Agayne, howe they perceauyng that þe grekes were comyng to vnto them sente agaynst them a captain of an hoste, whiche gaue them battaile. Aswe many of them, led awaye the wyues, & chylidren captiue, spoyled them, toke possession of the lande, destroyed the stronge holdes, & subdued them to be the bondemen, vnto this daye. Moreover, howe that as for other kyngdomes and Iles whiche sometyme wythstode them, they destroyed them, and brought hem vnder the domynion. But helped euer they none frendes, and those that were considerate wth them, and conquered kyngdomes, bothe farre and nye, and that whosoever heard of their renowne was afrayed of them: for whome they wold helpe to the kyngdomes, those raygned and whome it lyked not the to raygne, they put hym downe. And howe they were come to great prehemynence haupnge no kyng amonge them, neither any man clothed in purple, to be magnified ther thowhe, but had ordeyned them selues a parlyment, wherin there sat xl. C. xx. Senators fourty dayly vpon the counsell to dyspatch euer the busyness of the people, and to kepe good ordie. And howe that euery yere they chose a Mayre to haue the gouernaunce of all the lande to whome euery man was obedyent, and ther was neyther euil wyl nor dyscencion amonge them.

**¶** Then Judas chose Eupolemus þe sonne of Ihsa the sonne of Jacob, & Jason the sonne of Eleazer

and sent them vnto Rome for to make frendshipp & a bonde of loue wth them, that they myghte take from them the bondage of the Grekes, for the Jewes sawe that the Grekes wolde subduer þe kyng dome of Israel. So they went vnto Rome, a very greate iourney. & came into the parlamente, and sayde: Judas Machabeus wth his brethren and the people of the Jewes hathe sente vs vnto you, to make a bonde of frendshipp and peace wth you, and pe to note vs as youre louers and frendes. And þe matter pleased the Romaynes very well, wherfore it was wyrtten vp of the whych the Romaynes made a wyrtynge in tables of brasse, and sent it to Ierusalem: that they myghte haue by them a memorpal of the same peace: and bonde of frendshipp after this maner. God saue the Romaynes & the people of the Jewes both, by see and by lande, and kepe the swerde & enemy from them for euer more. If there come fyre or any warre vpon the Romaynes or anye of the frendes thowout all the domynion, the people of the Jewes shall helpe them, as the tyme requyret, and that with all th. y. bettes. Also they shall neither geue nor sende vnto the enemyes vytaples, weapons, moncy, nor shyppes but fullfyll this charge at the Romaynes pleasure, and take nothinge from them therfore. Agayne, if þe people of the Jewes happen fyre to haue warre the Romaynes shall stande by them with a good wyl, accordyng as the tyme wyl suffre. Neither shall they geue vnto the Jewes enemyes, vytaples, weapons, moncy, nor shyppes. Thus are the Romaynes content to do, and shall fullfyll the charge wthoute anye dysceate.

**¶** Accordyng to these artycles, the Romaynes made the bonde wth the Jewes. Howe after these artycles sayde they, if anye of the parties wyl put to them, or take any thyng from them: they shal do it wth the consente of both & whatsoeuer they adde vnto them, or take frome them, it shall stande false. And as touchyng the euill that Demetrius hath done vnto the Jewes, we haue wyrtten vnto hym sayyng: wherfore layest thou thy heuy pocke vpon the Jewes our frendes and louers: If they make any complainte of the agayne vnto vs, we shall defende them, and fyghte wth the by see and by lande.

The ix. Chapter.

After þe death of Alcino: Demetrius sendeth his army agaynst Judas. Judas is slayne. Jonathan is put in the stead of his brother. The strife betwene Jonathan & Bacchides. Alcino is take wth the poysse. Bacchides returneth agayne vnto the king. He cometh vnto Jonathan by þe counsel of certaine wicked persons, & is overcome. The tyme of Jonathan wth Bacchides.

**I**n the meane season when Demetrius hadde that Alcino and his hoste was slayne in the felde, he proceeded further to sende Bacchides & Alcino agayne into Jewrye, and those that were in the right wyng of his hoste wth hym. So they wente forth by the waye that leadeth vnto Galgala, & pyched the tentes before Belasoth whiche is in Arbellis and wanne the cytie and slew much people. In the fyrste Moneth of the. C. and. two yere, they brought the hoste to Ierusalem, and rose vp, and came to Berra, wth twenty thousande

l. mach. viii. c. xlii. u. p. l.



The fyfste booke

thousand footmen, and two.  $\text{E}$ . horsemen.

For we are here but few.

\* And after the death of Judas, wicked men

Joseph ca.  
1165-1170.

Then came all Judas' friends together, and

of Malpighi.

So they left w<sup>th</sup> theyz eyes, and looked, and be

ne unto Jordan.

Therfore Wacchides with his hoste turned a

Pha-



Phara, and Topo, wyth hygh walles, with por-  
tes and wyth lockes: and let men to kepe them,  
that they myght vse theyr malice vpon Israel.  
He walled vp the cite Bethsurath, Gazarah,  
and the castel, and prouided them wyth men and  
vntaples. He toke also the chiefe men's sonnes  
in the countrey for pledges, and put them in the  
castell at Ierusalem to be kepte.

Afterwarde in the hundred fiftye and thre  
yeare in the seconde moneth, Alcimus commaū-  
ded, that the walles of the inmoste Sanctuarie  
shulde be destroyed, and the buydynge of the  
prophets also. And whē he beganne to destroye  
them, the thinges that he went aboute, were hin-  
dered, for he was smitten wyth a palsy, and hys  
mouth shut, so that he could no more speake, nor  
commaunde any of hys house: conceyvinge hys  
busynes. Thus dyed Alcimus in g. face mysery  
at y same tyme. And when Bathydes sawe that  
Alcimus was dead, he turned againe to faying  
and so the lande was in rest two yeares. Then  
all the vngodly men helde a counsell, sayinge:  
Behold Jonathan and hys company are at ease  
& dwel without care. Wherefor, let vs byng Ba-  
chides betwixt, & he shal take the all in one nyght.

So they went and gaue Bathydes thys cou-  
cell whych arose to come wyth a great host: and  
sent letters prouelpe to hys adherentes, whych  
were in Jewrye, to take Jonathan and those y  
were with hym but they myght not for sother  
had gotten knowlege of theyr deuyce. And Jo-  
nathan toke fiftye men of the countrey (whych  
were the ryng leaders of them) and slewe them.  
Then Jonathan and Symon wyth theyr com-  
pany departed vnto the cite Bethbessē whych  
lyeth in the wyldernes, and repayred the decaye  
thereof, and made it stronge. Within Bathydes  
knewe thys, he gathered al hys host, and sente  
worde to them that were of Jewry. Then came  
he and layde sege to Bethbessē, and foughte a-  
gainst it a longe season, and made instrumentes  
of warre. Howe Jonathan lefte hys brother Si-  
mon in the cite, and wente forth hym selfe into  
the countrey, and came wyth a certayne nombre  
and slewe Odres and hys brethren and the chil-  
dren of Phalaron in theyr tentes: so y he began  
to be stronge, and to increase in power.

As for Symon and hys company, they went  
oute of the cite, and brente vp the instrumentes  
of warre, and foughte agaynst Bathydes, and  
dyscomfited hym. And Bathydes was sore vex-  
ed, because hys counsell & traueill was in vayne.  
Wherefor he was wroth at the wycked men y  
gaue hym counsell to come into theyr lande and  
slewe many of them. Then purposed he wyth his  
company to go awaye into hys owne countrey  
wherof when Jonathan had knowlege, he sent  
ambassidours vnto hym, for to make peace wyth  
hym and that he shulde deliuer hym hys pryso-  
ners agayne. To the whiche Bathydes conien-  
ted gladly, and dyd accordyng to hys desyre: pre-  
e and made an othe, that he shulde neuer do hym  
harmed al the daies of hys life. So he restored vn-  
to hym all the prysoners that he had taken oute  
of the lande of Iuda, and then turned and went

hys waye into hys owne lande, neyther procea-  
ded any further to come vnto the borderes of Ju-  
da. Thus Israel had nomore warre. And Jona-  
thas dwelt at Machemas, & beganne there to go-  
uerne the people, and destroyed the vngodly men  
out of Israel.

The .x. Chapter

Demetrius desyred to haue peace wyth Jonathan. A-  
lexander moueth warre agaynst Demetrius, & Demetrius is  
slayne. The frendshipp of Ptolomeus and Alexander.



At the hundred and threescore yeare, A  
came Alexander: the sonne of noble Joseph ca  
Antiochus and tooke Ptolomeus, II 114.11.111  
whose cyprians receaued hym, and  
ther he raygned. When Demetrius  
hearde therof, he gathered an excadynge great  
host and wente forth agaynst hym to fyghte.  
Wherefore Demetrius sente letters vnto Jona-  
thas, wyth louyng wordes, & prayled him great-  
ly. For he sayde, we wyll first make peace wyth  
hym, before he bynde hym selfe wyth Alexander  
agaynst vs: elles he shal remembre the euyl y we  
haue done agaynst him, his brother and hys pro-  
ple. And so he gaue Jonathan leaue to gather an  
host to make weapons, and to be confederate  
wyth hym, and commaunded the pledges that  
were in the castell to be deliuered vnto hym.

Then came Jonathan to Ierusalem, and red 23  
the letters in the audyence of all the people and  
of them that were in the castell. And therefore  
were they sore afrayed, because they heard that  
the kynge had geuen them licence to gather an  
host. Thus were the pledges deliuered vnto  
Jonathan, whych restored them to theyr elders.  
Jonathan also dwelt at Ierusalem, & beganne  
to buyde vp, and to repayre the cite: commaū-  
dyng the worcke men to wall it and the mount  
Syon round about wyth fre stone, to be a strong  
holde, and so they dyd. As for the heathen that  
were in the castells whych Bathydes had made  
vp, they fled so that euery man lefte the place, &  
went into hys owne countrey. Onely at Beth-  
sura remayned certayne of the Jewes, whiche  
had forsaken the lawe and commaundementes  
of God, for Bethsura was theyr refuge.

Howe when kynge Alexander hearde of the  
promyses that Demetrius hadde made vnto Jo-  
nathan, and when it was tolde hym of the bat-  
tles and noble actes, whiche he and hys bre-  
thren had done, and of the great traouiles y they  
had taken, he sayde, where shal we fynde such a  
man? Well we wyll make hym oure frende, and  
be confederate wyth hym. Upon thys he wrote  
a letter vnto hym wyth these wordes. Kynge A-  
lexander saluteth hys brother Jonathan: We  
haue hearde of the, that thou art a valiant mā  
and mete to be our frende: wherefore thys day we  
ordayne the to be our hygh preast of thy people  
and to be called the kynges frend. (Upon thys  
he sent hym a purple clothynge, and a crowne of  
of golde) y thou mayest consider what is for our  
proft, and kepe frendshipp towarde vs.

So in the seuenth moneth of the hundred and  
thre



# The fyfthe booke

thre score yere vpon the solempne feast day of  
of the tabernacles Jonathas put the holy rape-  
ment vpon hym. Then gathered he an host and  
made many weapons. Whych when Demetri-  
us hearde, he was maruelous sorie, and sayde:  
Alas, what haue we done, that Alexander hath  
preuented vs in gettinge the frendshyppe of þ  
Jewes for his owne defence?

Yet wyl I wytecloungely vnto them also  
pce, and promyse them dygnyties and rewardes  
þ they maye be of my lyde. Afterupon he wrote  
vnto them these wordes. Kyng Demetrius se-  
derh getyng vnto the people of the Jewes.

Wher as ye haue kepte your cōuēant toward  
vs, and contynued in our frendshyp, not encl-  
yng to our enemies, we were glad, when we  
hearde therof. Wherfore remayne styll, and be  
faythfull to vs: & we shal wel recompence you for  
þ thynges þ ye haue done on our party. We shal  
release you of many charges, & geue you rewar-  
des. And nowe I dyscharge you & all the Jewes  
from tributes: I forgeue you the customes of  
salt, and release you of the crowne taxes, of the  
thyrd part of the seide, & halfe of the frute of trees  
whych is myne owne due. These I leaue for  
you fro this daye forth so that they shal not be  
taken of the lande of Iuda, nor of the thre cyties  
whych are added therunto out of Samaria and  
Galyle from this daye forth for euermore. Je-  
rusalem also wth all thynges belongyng ther-  
to, shal be holp and free pce the tythes and tribu-  
tes shal pertayne vnto you. As for the power of  
the castell whych is at Jerusalem, I comyt and  
geue it vnto the priest that he maye let in it such  
men, as he shal chuse to kepe it. I frelye deliuer  
all the Jewes that are prisoners thorowoute al  
my realme, so that euery one of them shal be free  
from payng any tribute, pce, euen of theyr cattel

At the solempne feastes, Saboths, new mo-  
nes, the dayes appoynted the thre dayes before  
and after the feast, shal be free for al the Jewes in  
my realme, so that in them no man shal haue po-  
wer to do anye thyng, or to moue any busyness  
agaynst anye of them in anye maner of cause.

There shal thyrty thousande also of the Jewes  
be wyrtten vp in the kynges booke, and haue their  
wages payed as all other menne of warre of the  
kynges shuld haue, and of them shal be ordeyned  
certayne to kepe the kynges stronge holdes pce  
and some of them shal be set ouer the kynges bu-  
synesse, that they maye faythfullye deale wth þ  
same. The Jewes also shal haue prynces of their  
owne, and walke in theyr owne lawes as þ kyng  
hath commaunded in the lande of Iuda.

And the thre cyties that are fallen vnto Jew-  
ry fro the countre of Samaria and Galyle shal  
be taken as Jewrye, and be vnder one nether be  
subiecte to anye straunge Lorde, but to the hye  
priest. As for Ptolomays and the lande pertay-  
nyng thereto, I geue it vnto the Sanctuary at  
Jerusalem, for the necessarpe expences of the ho-  
ly thynges. Moreover, I wyl geue euery yere  
fiftene thousande syckles of syluer out of the kyng-  
es chequer (whych pertaineth vnto me) to the  
worke of the temple pce, and loke what remay-

neth whych they that had our matters in hand  
in tyme past haue not payed, & the same shal  
they geue vnto them also. And besydes all this,  
the fyue thousande syckles whych they toke yere-  
ly of the rentes of the Sanctuary, shal belonge  
vnto the priests that do seruyce.

Item whosoever they be, that fle vnto þ tem-  
ple at Jerusalem or wthyn the libertyes therof  
where as they are fallen into the kynges daun-  
ger for anye maner of busyness, they shal be par-  
doned, and all the goodes that they haue in mye  
realme, shal be free. For the buydyng also and  
repayryng of the worke of the Sanctuary,  
expences shal be geuen out of the kynges Chec-  
ker: Pce, and for the makynge of the walles ro-  
unde aboute Jerusalem, for the breakynge dow-  
ne of the olde, and for þ lettynge vp of the stronge  
holdes in Jewrye, shal the costes and charges,  
be geuen out of the kynges Cheker.

\* But when Jonathas and the people hearde these  
wordes, they gaue no credence vnto them,  
neither receaued them, for they remembered the  
greate wickednesse that he had doone vnto Is-  
raell, and howe sore he had vbered them. Where-  
fore, they agreed vnto Alexander, for he was a  
pryncce that had deale friendly wth them and  
so they stode by hym alwaye. \* Then gathered  
kyng Alexander a great host, and brought his  
army agaynst Demetrius. So the two kynges  
fought battayle together, but Demetrius hoste  
fled, and Alexander folowed after, and fell vpon  
them. In myghte soore felde was it, contynuing  
till the sunne went downe, and Demetrius  
was slayne the same daye.

And Alexander sente Ambasadours vnto  
Ptolomy the kyng of Egypte wth these wor-  
des, sayyng: Forsomuch as I am come agayne  
to my Realme, and am sette in the throne of my  
progenytours, and haue gotten the domynyon  
ouercommed Demetrius, conquered the lande,  
and streychen felde wth him, so that we haue dis-  
comfited both hym and his host, and syt in the  
throne of his kyngedome: Lette us nowe make  
frendshyppe together, geue me thy daughter  
to wyfe so shal I be thy soune in lawe, & bot he  
geue the rewardes, and her greate dygnytye.

Ptolomy the kyng gaue answer, sayyng:  
Happye be the daye wherein thou arte come a-  
gayne, vnto the lande of thy progenytours, and  
sette in the throne of thy kyngedome. As now  
wyl I fulfyll thy wyrtynge but mete me at Pto-  
lomays, that we maye se one another, and that  
I maye mary my daughter vnto the, according  
to thy desyre. So Ptolomy went out of Egypt  
wth his daughter Cleopatra, and came vnto  
Ptolomays in the. Elxis yere where kyng A-  
lexander mette hym, and he gaue Alexander his  
daughter Cleopatra, and maryed them at Pto-  
lomays wth great worshyppe. lyke as the ma-  
ner is of kynges to be. Then wrot kyng Alexan-  
der vnto Jonathas, that he shulde come & mete  
hym. So he wente honorably vnto Ptolomays  
and there he mette the two kynges, and gaue  
them greate presentes of golde and syluer, and  
founde fauoure in theyr syghte.

And the



And there came together agaynst Jonathas cer-  
taine wycked men & ungracious persons of Is-  
rael, making complaintes of hym, but þe kynge  
regarded them not. As for Jonathas, the kynge  
commaunded to take of hys garmentes: and to  
clothe hym in purple: and so they dyd. Then the  
kynge appoynted hym to syt by hym, and sayde  
vnto hys prynces. Go wyth hym into the myd-  
dest of the cypre, and make a proclamacion, that  
no man cōplaine agaynst hym in any matter, &  
that no man trouble hym for any maner of cause.

So it happened: that when his accusers sawe  
the worlshyppe whiche was proclaymed of hym,  
and that he was clothed in purple, they fled cue-  
ryphone. And the kynge made muche of hym,  
wrote him among his chiefe frendes, made hym  
a Duke, and partaker of his dominion. \* Thus  
Jonathas went agayne to Ierusalem wyth peace  
and gladnes. In the hundred. lxxv. yere came De-  
metrius, þe sonne of Demetrius, from Trete in  
to hys fathers lande whereof when Alexander  
heard tell, he was ryghte sorre, and returned vn-  
to Antioch. And Demetrius chose \* Appolony-  
us, (whych he id the gouernaunce of Celosyria)  
to be hys captayne.

So he gathered a greate host, and came vn-  
to Jamnia, and sent worde vnto Jonathas, the  
hys Drest, saying: Darest thou wythstande vs,  
thy selfe alone? As for me, I am but laughed to  
scorne and shamed, because thou prouedest thy  
strength agaynst vs in the mountaynes. Nowe  
therefore, if thou trustest in thine owne strength  
come downe to vs in the playne felde, and there  
let vs proue our strength together: thou shalt  
fynde that I haue valaunt men of warre wyth  
me, and shalt knowe whom I am, and the other  
that stande by me.

Wherhe saye that your force is not able to  
stande before our face, for thy fathers haue bene  
D wycked chaled into thy owne lande. And nowe,  
howe wylte thou be able to abyde soo greate an  
host of horsemen and fotemen, in the felde where  
as is neyther rocke, stone, nor place to fle vnto?

When Jonathas heard the wordes of Ap-  
pollonius, he was moued in hys mynde: where-  
fore he chose ten thousand men, and went out of  
Ierusalem, and Symon hys brother met hym for  
to helpe hym. And they pyched thei tentes at  
Joppa, but the cite kept hym forth, for Joppa  
was an holde of Appollonius: Then Jonathas  
layde sege to it, and they that were in the cypre:  
for very feare let hym in, and so Jonathas wane  
Joppa. Appollonius hearynge of this, toke .iij.  
thousande horsemen, wyth a greate host of fote  
and went as though he wold go to Azotus, and  
came immediatly into the playne felde: because  
he had so many horsemen, and put hys truste in  
the. So Jonathas folowed vpon hym to Azotus  
and there they stroke the battayl. Nowe had Ap-  
pollonius lefte a thousande horsemen: behynde  
them pruely in the tentes. And when Jonathas  
knewe that such wayte was layde behynde them  
they went rounde aboute the enemyes host, and  
shotte darteres at the people from the mountayn  
to the euerynge. As for Jonathas people, they

kept thei order as he had commaunded them,  
and the enemyes horses were euer labourynge.

Then broughte Symon forth his host, and  
set them agaynst the foote men. For the horsemen  
were very alced. So he dyscomfited them, and  
they fled. And they that were scatered in the felde  
gat them to Azotus, and came into the temple of  
Dagon thei Idol, that they myghte there saue  
thei lyues. But Jonathas set fyre vpon Azotus  
and al the cypres round about it, and toke thei  
goodes and \* bzente vp the temple of Dagon, wh  
all them that were fled into it.

Thus were slayne and bzente wel ny. viij. M.  
men. So Jonathas remoued þe host from thence  
and brought them to Ascalon where the men of  
the cypre came forth, and met hym wyth greate  
worlshyppe. After this went Jonathas and his  
hoste agayne to Ierusalem, wyth greate sub-  
staunce of good. And when kynge Alexander  
hearde thes thynges, he thoughte to do Jona-  
thas moare worlshyppe and sente hym a colar of  
golde, as the vse is to begeuen vnto such as are  
of the kynges next bloude. He gaue hym also the  
cypre of Accaron (whych the landes belongynge  
thereto) in possession:

### ¶ The xi. Chapter.

The difference betwixt Ptolomeus and Alexander was  
sonne in lawe. The death of Alexander. Demetrius raygneth af-  
ter the death of Ptolomeus. Ptolemy is beleghed of Jonathas. De-  
metrius leueth that no man resisteth hym. Jonathas his armye at  
gathe. Symon moueth Antiochus agaynst Demetrius. Ptole-  
my is deliuered by the succour of Jonathas. Alexander help-  
eth because he breaketh by a couenaunt that he had made.

And the kynge of Egypte gathered  
an hoste, lyke the lande that lyeth  
vpon the see (hoze) and many shippes  
\* went aboute thei wycke dyscrete  
to optayne the kyngedome of Alex-  
ander, and to ioyne it vnto hys owne realme. Up-  
pon this he toke his iourney into Siria, & was  
letten into þe cities, & me came forth to mete him  
for kynge Alexander had commaunded them so  
to do because he was hys father in lawe. Nowe  
when Ptolomey entred into anpe cypre, he lefte  
men of warre to kepe it, & this he dyd thei wycke  
out all the cypres. And when he came to Azotus  
\* they shewed hym the temple of Dagon and Az-  
otus that was bzente vp, wyth the other thyn-  
ges whych wer destroyed, the deade bodys cast  
abroade, and the graues that they had made by  
the waye syde, for such as were slayne in the felde.  
And tolde the kynge that Jonathas had done al  
these thynges, to the intente they myghte gette  
hym euell wyll. But the kynge sayd not a word  
thereto. And Jonathas mette the kynge wyth  
great honour at Joppa, where they saluted one  
another, and toke thei rest. So when Jona-  
thas had gone wyth the kynge vnto the water  
that was called Eleutherus he turned agayne  
to Ierusalem.

Nowe Ptolomey had gotten the domynyon  
of the cypres vnto Belucpa vpo þe see coast pma-  
gynynge wycked counceils agaynst Alexander  
and sente Ambassadors vnto Demetrius, say-  
ynge: Come let vs make a bonde betwixte vs,  
so shall I gyue the my daughter that Alexander  
hath

Joseph. ca.  
vi. lib. xii.  
antiqu.

1. mac. iii. a

1. mac. iii. a

Joseph. ca.  
vii. lib. xii.

1. mac. iii. c



# The fyfthe booke

hath, and thou shalt raygne in thy fathers kyngdome. I repent that I gaue Alexander my daughter, for he goeth aboute to slaye me. And thus he slaundered Alexander, because he wolde haue had hys Realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius and forsoke Alexander, so that hys malice was openly known. And Ptolomy came to Antioch, where he set two crownes vpon hys owne heade the crowne of Egypt and of Asia. In the meane season was kyng Alexander in Egipt, for they that dwelte in those places, had rebelled agaynst hym. But when Alexander hearde of this, he came to warre agaynst hym. So kyng Ptolomy broughte forth hys host and met hym with a myghty power and chased hym awaye. Then fled Alexander in to Araby there to be defended, and kyng Ptolomys honoure increased. And Zabdai of Arabians smote of Alexanders heade, and sent it vnto Ptolomy. But the thyrde daye after, dyed kyng Ptolomy hym selfe: & they whom he had set in strong holdes, were slayne of those that were with in the cytyes. And Demetrius raygned in the hundred and seuen and fyrtye yere.

At the same tyme gathered Jonathas them that were in Iewrye, to lay sege vnto the castell which was at Ierusalem, and so they made manie instruments of warre agaynst it. Then wote they certayne vngodly persons (whiche hated theyr owne people) vnto kyng Demetrius, and tolde hym that Jonathas beseged the castell. So when he hearde it, he was angry, and immediatly came vnto Ptolomys, and wrote vnto Jonathas that he shuld laye no sege to the castell, but come and speake with hym in all the haste. Reuerthelesse, when Jonathas harde this, he commaunded to besege it. He chose also certayne of the clerges and preastes of Israel, and put hym selfe in the parcell and toke with hym golde, syluer, clothyng, and dyuerse presentes, and wente to Ptolomys vnto the kyng, & found hym gracious.

And though certayne vngodly men of hys owne people made complayntes vpon hym, yet the kyng entreated hym as hys predecessor had done before, and promoted hym in the sight of all his frendes, confirmed hym in the hereditarye, with all the worship that he had afore and made hym his chiefe friend. Jonathas also desired the kyng that he wolde make Jewrye free with the thre heade cyties of Samaria & the landes pertaynyng thereto: vpon this dyd Jonathas promysse hym thre hundred talentes. Wherunto the kyng consented, and gaue Jonathas wytte of the same, conteynyng these wordes: Kyng Demetrius sendeth greetynge vnto hys brother Jonathas, and to the people of the Jewes. We send you here a copy of the letter whiche we dyd wyte vnto oure elder Lathmus, conteynyng yon that ye shulde knowe it.

¶ Kyng Demetrius sendeth greetynge vnto Lathmus his elder. For the faythfulnesse that our frendes the people of the Jewes kepe vnto vs: and for the louynge kyndnes whiche they beare towards vs we are determyned to do the good

Wherfore we ordeyne all the coastes of Jewrye with the cyties, Lydda and Ramatha, whiche are added vnto Jewrye from Samaria) and all the landes pertaynyng therunto, to be frely separated for such as do sacrifice in Ierusalem both concerning the paymentes whiche the kyng take yearlye aforetyme, and the frutes also of the earthe and treys. As for other cyties and tributes that belongeth vnto vs, we discharge them therof frome this tyme forth. In lyke maner we graunte vnto them all the customes of salte, and crowne taxes: whiche were broughte vnto vs. And this freedom shall they haue tyme and stedfast, from this tyme forth for evermore. Therefore let that ye make a copy of these oure letters: and deliuer it vnto Jonathas, that it maye be kepte vpon the hye mounte in a conuenient place.

After this when Demetrius the kyng sawe that hys lande was in rest, and that no rebellion was made hym, he sente awaye all hys hoste euery man to hys owne place, excepte an armie of straungers, whome he broughte frome the Iles of the heathen, wherfore all hys fathers host hadde euell wyll at hym. Nowe was there one Tryphon that hadde bene of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynst Demetrius he wente to Eumalcus the Arabian (whiche broughte vnto Antiochus the sonne of Alexander) and laye sege vpon hym to deliuer hym this sponge. Antiochus that he myght raygne in hys fathers steade. He tolde hym also what greates euill Demetrius had done, and howe hys men of warre loued hym not and so remayned there a longe season.

And Jonathas sent vnto kyng Demetrius to deliuer them oute whiche were in the Castell at Ierusalem, & in the other refuges, for they dyd Isarell greates harme. So Demetrius sent word vnto Jonathas, sayinge: I wyl not only do these thyngs for the and thy people, but at tyme conueniente I wyl do both the and thy people greates worshippe. But nowe thou shalt do me a pleasure, if thou wylt sende me men to helpe me, for all myne armie is gone frome me. So Jonathas sent hym (iii. M.) strong men vnto Antioche, and they came vnto the kyng. wherfore the kyng was verie gladd at theyr comynge. But they that were of the cytye (euen an C. xx. M.) men gathered them togither, & wolde haue slayne the kyng, whiche fled into hys court, and the cytyzens kepte the breches of the cytye, and beganne to syght. Then the kyng called for the Jewes helpe, whiche came to hym altogether, & wente abroad thorough the cytye, and sate the same daye an C. M. men, set fyre vpon that city gat many spoiles in that daye and deliuered the kyng. So when the cytyzens sawe that the Jewes had gotten this wyll of the cytye, and they them selues dysapoynted of theyr purpose, they made theyr supplicacyon vnto the kyng, sayinge: Graunt vs peace, and let the Jewes craffe from troublynge vs and the city, and vpon this they cast awaye theyr weapens. Thus they made peace & the Jewes gat greates worshippe in the

1. mach. 1. 2.

1. mach. 2. 1. 2.

1. mach. 1. 2.

1. mach. 2. 1.



spghte of the kynge, and in the spghte of all that were in hys realme, and were spoken of thowout the kyngedome: and so they came agayne to Jerusalem wyth great goodes.

So the kynge Demetrius sat in the throne of hys kyngedome, and had peace in hys lande. Nevertheless, he dyssembled in all that euer he spak and withdrew hym selfe frome Jonathas, nevertheless rewarded hym accordyng to the benefytes whych he had doone for hym, but troubled hym verie sore. After this came Tryphon agayne wyth yonge Antiochus whych raygned and was crowned kynge. Then there gathered vnto hym all the men of warre: whome Demetrius had put away, these foughte agaynst Demetrius, whych fled and turned hys backe. So Tryphon toke the Elephantes, & wanne Antioch. And yonge Antiochus wrote vnto Jonathas, sayinge. I confirme the in thy breasthode, and make the ruler ouer foure countreys, that thou mayest be a frende of the kynges.

Vpon this he sent hym golden vesselles to be serued in: and gaue hym leaue to dyspycke in golde, to be clothed in purple, and to weare a colar of golde. He made hys brother Symon also captayne, from the coastes of Egipt vnto the borders of Egypte. Then Jonathas toke hys fourney, and wente thowout the ctytes beyonde the water of Iordane, and all the men of warre of Syria gathered them vnto him for to helpe him. So he came vnto Ascalon, and they of the ctyte receaued hym honourably, and from thence went he vnto Gaza, but they wolde not lette hym in, wherfore he layde sege vnto it, burning vp and spoyllynge the places that were aboute the ctyte.

And the ctyzins of Gaza submytted them selues vnto Jonathas, whych made peace wyth them, but toke of their sonnes to pledge, sent the to Jerusalem, and went thowout the countre vnto Damascus. Nowe when Jonathas hearde that Demetrius prynces were come into Cadus (whych is in Galyle) wyth a greete hoste purpouynge to put Demetrius out from medlyuge in the realme, he came agaynst them, and lette Symon hys brother in the lande whych he came to Bethlura, and layd sege to it a longe season and dyscomfyted them. So they despyred to haue peace wyth hym, whych he graunted them, and afterwarde put them oute frome thence, tooke the ctyte and set men to kepe it. And Jonathas wyth hys hoste came to the water of Genesar, and betymes in the moornynge gatte them to the playne felde of Azor.

And beholde, the hostes of the heathen met them in the felde, and layde watche for them in the mountaynes: so that when Jonathas came agaynst them, the other (whych were layed to watch) rose oute of their places and fought, and they that were of Jonathas syde fled, euery man, and there was not one of them left excepte Nathas the sonne of Absolomus and Judas the sonne of Calphyr the captayne of the hoste.

The Jonathas sent hys clothes layde earthe vpon hys heade, made hys prayer & turned agayne vnto the in the felde: where they foughte toge-

ther and he put them to spghte. Nowe when his owne men that were fled sawe this, they turned agayne vnto hym and helped hym to folowe vpon all their enemyes vnto their tentes at Cadus. So there were slayne of the heathen the same daye, iii. M. men. & Jonathas turned agayne to Jerusalem.

The xiiij. Chapter

Jonathas sendeth Ambassadors to Rome and to the people of Sparta to renewe their covenante of frendshipp. Jonathas putteth to flight the prynces of Demetrius. Tryphon taketh Jonathas by dyscreete.

**J**onathas saynge that the tyme was mete for hym, chose certayne men and sent the vnto Rome for to stablyshe and to renewe the frendshyppe wyth them. He let letters also vnto Sparta and to other places in lyke maner. So they went vnto Rome, and entred into the counsell, & sayde. Jonathas the hye preast and the people of the Jewes sente vs vnto you for to renewe folde frendshyppe and bonde of loue: vpon this the Romaynes gaue them fre passortes, that men shulde leade them home into the lande of Iuda peacablye. And this is the coppe of the letters that Jonathas wrote vnto the Spartians.

Jonathas the hye preast wyth the elders, preastes, & the other people of the Jewes, sende greetyng vnto the Spartians their brethren. There were letters sente longe agoon vnto Onias the hye preast, from Arpus whych he than raygned amonge you: that ye are our brethren, as the wyrtynge made thereupon spekyfeth. And Onias entreated the ambassadeur that was sent honourably, and receaued the letters wherem there was mencyon made of the bonde of loue & frendshyppe: But as for vs, we made no suche wertynges for why we haue the holpe booke of scripture in oure handes to oure comfort. Nevertheless we had rather sente vnto you, for the renewynge of the brotherhod & frendshyppe: Lest we shulde be straunge vnto you, for it is longe synce the tyme that ye sent word vnto vs. Wherefore in the sacryptes that we offer and other ceremonies vpon the hye solempne dayes and other we alwaye remember you wythoute ceasynge lyke as reason is, and as it becometh vs to thynke vpon oure brethren peas, & are ryght glad of your prosperous bonour.

And though we haue had grete troubles and warres, so y the kynges about vs haue foughte ten agaynst vs, yet wolde we not be greuous vnto you, nor to other of oure louers and frendes in these warres. For we haue had helpe from heuen, so y we are deliuered, and our enemyes subdued. Wherefore we chose Numenius the sonne of Antiochus, & Antypater the sonne of Jasen, & sente them vnto the Romans, for to renewe the olde bonde of frendshyp & loue wth them. We commaunded them also to come vnto you, to salute you, & to deliuer you our letters, concernynge the renauacion of our brotherhod. And now ye shall do ryght well to geue vs an answer therunto.

And this is the coppe of the wertyng, which Arpus the kynge of Sparta sente vnto Onias kynge of the Spartians sendeth gretyng vnto Onias the hye preast. It is founde in hebrew wertyng



# The fyfthe booke

wyptynge, that the Spartans and Jewes are brethren, and come out of the generacon of Abraham And now for so much as thysiz come to oure knowlege, ye shall do well, to wypte vnto vs of youre prosperite As for vs, we haue wist ten oure mynde vnto you. Oure carell and good des are pourses and pourses ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathan hearde þ Demetrius pyn-ces were come forth to fyght agaynst hym with a greater hoost then afore, he went from Ierusalem: & mete them in the lande of Hematthe, for he gaue them not space to come into hys owne coun-try. And he sente spyces vnto thei: tentes, whych came agayne and tolde hym, that they were ap- pointed to come vpon hym in the nyghte season. Wherefore when the Sunne was gone downe, Jonathan commaunded hys men to watche all the nyghte, and to be readye wth weapons for to fyghte: and set watche men rounde aboute the hooste. But when the aduersaries hearde that Jonathan was readye wth hys men to the bat- tel they feared, and were afrayed in thei: tentes, and kyndled fyres in thei: tentes, brake vp, and gat them awaye. Neuerthelesse, Jonathan & his company knewe it not tyll the morning, for they sawe the fyres burnyng.

Then Jonathan folowed vpon them, but he myghte not ouertake them, for they were gone ouer the water Eleutherus. So Jonathan de- parted into the Arabians (whych were called zabadei) slewe them and tooke thei: goodes. He proceeded further also, and came vnto Damas- cus, & wente thowoe all the countre. But Symon hys brother tooke hys iourney and came to Acalon and to the nexte stronge holdes, depar- tyng vnto Joppa, and wanne it. For he hearde þ they wolde stande of Demetrius parte, wher fore he sette men of warre in the ctyte to kepe it. After thys came Jonathan home agayne, and called the elders of the people together, and deu- sed wth them for to buyde vp the stronge hol- des in Jewrye, and the walles of Ierusalem, to set vp an hpe wall betwixte the castell and the ctyte, for to seporate it frome the Ctyte, that it myghte be alone and that men shuld neyther by nor sell in it. Upon thys they came together for to buyde vp the ctyte, and for so muche as the wall vpon the broke of the west syde (called Ca- phetah) was fallen downe, they repayred it. And Symon set vp Adiabab in Sephelah, and made it stronge settynge portes and lockes vpo- le. Nowe whē Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kynge An- tiochus he was afrayed that Jonathan wolde not suffre hym, but fyghte agaynst hym. Where fore he wente aboute to take Jonathan & to kyll hym. So he departed, and came vnto Bethsan, Then wente Jonathan forth agaynst hym to þ battell wth xl. chosē men, and came vnto Bethsan also. But when Tryphon sawe that Jonathan came wth so greete an hooste to de- stroye hym, he was afrayed, and therfore he rece- aued hym honourably, commended hym vnto all hys frendes, and gaue hym rewardes and co-

maunded hys men of warre to be as obedyente vnto hym as to hym selfe.

And sayd vnto Jonathan, why hast thou cau- sed thys people to take such trauayle, seing ther is no warre betwixte vs? Therefore sende them home agayne, and chose certayne men to wayte vpon the, and come thou with me to Ptolomais for I wyl gene it the, wth the other strong holdes men of warre & thei: offycers. As for me I must departe, thys is onely the cause of my comming Jonathan beleued hym, and dyd as he sayd, put tynges awaye hys hooste, whych he went into the lande of Iuda. He keppe but thre thousande by hym, wherof he sent two thousande into Galyle and one thousande went wth hym selfe.

Not longe after Jonathan entred into Pto- lomais, the ctytyns spared the gates of the cty- te, and toke hym, and slewe all them wth the swerde, that came wth hym. Then sente Try- phon an host of fote men and horsemen into Ga- lyte and into the great playne, to destroye Jona- thas company. But when they knewe that Jo- nathas was taken and al they slayne that way- ted vpon hym, they toke counsell together, and came forth ready to the battell. So when they whych folowed vpon them, sawe that it was a matter of lyfe, they turned back agayne. As for the other they went into the land of Iuda peca- bly, and bewayled Jonathan, and them þ were wth hym tyght sore. And Israel made greete lamentacion. Then all þ heathen þ were round aboute them soughte to destroye them. For they sayde: nowe haue they no captayne, nor any mā to helpe them. Therefore, let vs overcome them, and roote oute thei: name from amonge men.

## The xlii. Chapter.

After Jonathan was taken, Symon is chosen captayne of Iudaea. Tryphon takynge the chylde and monye for the redempcion of Jonathan killeth hym and his chylde. The graue of Jonathan. Tryphon killeth Antiochus, and possideth the realme. Demetrius taketh trespashe wth Symon. Symon wynneth Asia. He possideth the towne of Symon. He maketh his sonne John captayne.

**W**hen Symon hearde that Tryphon gathered a greete hoost to come into the land of Iuda, and to destroye it, and sawe that the people was in greete fearfulnesse he care: he cam vnto Ierusalem, & gathered the people together, and gaue them ex- hortacion, sayinge: Ye knowe what great bat- tles I and my brethren and my fathers house haue foughte for the lawe and the Sanctuarie, and what maner of troubles we haue sene: tho- rowe occasyon wherof, & al my brethren are slay- ne for Israels sake, and I am lefte alone. And nowe let me not spare myne owne lyfe in anye maner of trouble, for I am not better then my brethren, but wyl aduenge my people and the Sanctuarie, oure chylde and oure wyues. for al the heathen are gathered together to destroye vs of verpe malice.

At these wordes the hertes of the people were kyndled together, so that they cryed wth a lou- de voyce sayinge: Thou shalt be our captayne in stead of Iudas, and Jonathan thy brethren,



ordre thou our battayle, and whatsoeuer thou commaundeſt vs, we ſhall do it. So he gathered all the men of warre, making haſt to ſumme all the walles of Ieruſalem, whiche he made ſtronge round aboute. Then ſent he Jonathas the ſonne of Abſalomes with a freſh hoost vnto Joppa, whiche droue them oute that were in the caſtell, and remayned there hymſelfe. Trypho alſo remoued fro Ptolomais with a great armie, to come into the land of Iuda, and Jonathas with hym in warde. And Symon pitched his tentes at Addus before the playne teld.

But when Tryphon knewe that Symon ſtoode vpon ſtede of his brother Jonathas, and that he wolde warre agaynſt hym, he ſent meſſengers vnto hym ſayenge: Where as we haue kept Jonathas thy brother, it is for mony that he is owinge in the kinges accoupt concerning the buſpres that he had in hande. Wherefore, ſe thoue an hundred talentes of ſyluer, and his two ſonnes for ſuretye, that when he is letten forth, he ſhall not forſake vs, and we ſhall ſende hym agayne. Neuertheleſſe, Symon knewe, þ he deſembled in hys wordes, yet commaunded he the monye and chylidren to be deliuered vnto hym, leſt he ſhuld be the greater enemy agaynſt the people of Iſrael, and ſay becauſe he let him not the mony and the chylidren, therefore is Jonathas dead.

So Symon ſent hym the chylidren and an hundred talentes, but he diſſembled, and wold not let Jonathas go. Afterward came Trypho into the lande to deſtroye it, and wente rounde aboute by the waye, that leadeſh vnto Jdoz. But wherſoeuer they went, whether went Symon and hys hoost alſo. Nowe they that were in the caſtell, ſente meſſengers vnto Tryphon, that he ſhuld make haſt to come by the wylderneſſes, and to ſende them by taples. And Trypho made ready all hys horſemen to come the ſame nyght. Neuertheleſſe it was a very great ſnow ſo that he came not in Gaaladithi. And whẽ he drew npe Jeruſhama, he ſawe Jonathas and hys ſonnes ther, and then turned for to go home into hys owne land.

Then ſente Symon to ſet hys brothers dead coarſe, and buried it in Modin his fathers cypre. So al Iſrael bewayled hym, with great lamentacyon, and mourned for hym very long. And Symon made vpon the ſepulchre of his father and hys bretheren, a buyldyngt hys to loke vnto, of fre ſtone behynd and before, and ſet vpon ſeuen pylers, one agaynſt another (for hys father, hys mother, & foure bretheren) & ſet great pylers round aboute with armes vpon them for a perpetual memozye, and carued ſhyppes beſyde the armes that they myght be ſene of meſſaplyng in the ſee. This ſepulchre whiche he made at Modin ſtanderh yet vnto this daye.

Now as Tryphon went forth to walke with the ponge kynge Antiochus, he ſlew him trapterouſly, and raygned in his ſtede, crowned hymſelfe kynge of Aſia, and dyd much euil in the lande. Symon alſo buylte vpon the caſtells in Jewye making them ſtronge with hys to

wres, greate walles, & portes, & lockes, and layed vpon bytaples in the ſtronger holdes. And Symon choſe certayne men, and ſent them to king Demetrius, to deſyre hym, that he wolde diſcharge the lande from all bondage, for Trypho had ſpyled it very ſore. Whereupon Demetrius the kynge answered hym, & wrote vnto him after this maner.

Demetrius the kynge ſendeth gretynge vnto Symon the hys preſte hys frende, with the elders and people of the Jewes. The golde crowne and precyous ſtone that ye ſente vnto vs, haue we receaved, and are ready to make a ſtedfaſt peace with you pee, and to wyte vnto our offycers, for to releaſe you, concerning the thynge where in we myde you fee, and the appointmeñt þ we make with you, ſhal be ſpyme and ſtable. The ſtrong holdes whiche ye haue buylded ſhal be youre owne. As for anye ouerſyght or faulte committed vnto this day, we forgiue it: and þ crowne take that ye ought vs alſo. And where as was any other trybute in Ieruſalem, it ſhal be nowe no trybute: & loke who are mete among you to be in our court, let them be wyten vpon, that there maye be peace betwyte vs.

Thus the poeke of the heathen was takẽ from Iſrael in the hundrethe and ſeuenteñthe yere. And the people of the Jewes begonne to wyte in theyr letters and actes on this maner. In the fyrſt yere of Symon the hys preſte, and prync of the Jewes.

In thoſe dayes went Symon vnto Gaza and beſieged it round aboute, where he ſet vpon ordinaunce of warre. And wan a towre, whiche he toke. So they gat into the towre, leapt into the city, which was in a great feare. In ſo much that the people of the cypre rente theyr clothes and clymed vpon vpon the walles with theyr wiues, and chylidren, beſeechynge Symon to be at one with them, ſayinge.

O reward vs not after oure wyckedneſſe but be gracious vnto vs, and we ſhall do the ſeruyce. Then Symon for very pity wold fyghe nomore agaynſt them, but put them oute of the cypre, and cauſed the houſes (where in the priuiges were) to be clenſed, and ſo entred the cypre with pſalmes of prayſe, geuyng thankes vnto the Lord. So when he had caſt al abhominacions oute of the cypre, he ſet ſuche men in it as kept the law of God and made the cite ſtrong & buylded a dwelling place for hymſelfe.

Now, when they in the caſtell at Ieruſale were kepte ſo ſtuptely, that they could not come forth into the countrey, and myght neyther by noz ſell, they were very hungry, and many of the famyſhed to death. In ſo much that they beſought Symon to be at one with them, which he graunted them. So he put them oute from thence, and clenſed the caſtell from ſpethyneſſe. And vpon the thye and twentieth daye of the ſeconde moneth in the Clxxi yere they entred in to it with thankesgeuyng and braunches of Palme trees, with harpes, Troupes, Symbals, and lutes ſyngynge pſalmes and ſonges of prayſe vnto God. for that the great enemy of Iſrahel



Israel was overcome.

And Symon ordayned that the same day shulde be kept every yere in gladnesse, and made stronge the pyl of the temple that was besyde the castell, where he dwelte hymselfe wth hys company. Symon also perceauynge that Jhon hys sonne was a myghty man of armes made hym captayne of all the hostes and caused hym to dwell at Gaza.

## The xliii. Chapter.

*Demetrius is overcome of Arsaces. Symon beinge captayne is, there is greates quyetenes in Israel. He couenaunte of friendship wth the Romas, and wth the people of Sparta is renewe.*

**I**n the xlvi. yere gathered king Demetrius his host, and departed vnto Media to get him helpe for to fight againste Tryphon. Nowe when Arsaces the king of Persia & Media heard, that Demetrius was entred wth in hys borders he sente one of hys prynces, to take hym alpye & to brynge hym vnto hym. So he wente and slew Demetrius host, toke hym selfe, brought hym to Arsaces whych kept him in warde. And al the lande of Iuda was in rest so longe as Simo lyued, for he soughte f welth of hys people, therfore, were they glad to haue him for their ruler, & to do him worship alway. Symon wanne the cty of Joppa also for an haven towne and made it an entraunce into the Iles of the see. He enlarged the borders of hys people, and conquered them more land. He gathered vp many of theyr people f were prynces he had the domynion of Gaza. Bethlura and the castell, whych he clenched from sylepnes and there was no man that resysted hym, So f every man tyllid hys grounde in peace, the lad of Iuda and the trees gaue theyr frute and increase. The elders sat all in Judgement & toke theyr deuyce for the wealth of the lande the yong men put on wo:shyp & harnesse vpon them. He prouided byracles for the ctyes, & made goodly stronge holdes of them, so f the fame of hys wo:shyppe was spoken of vnto the ende of the wo:ld. \* For he made peace thorowte oute the lande, & Israel was ful of myth and Joye.

*Gen. xxi. 4. & xxi. 4. & xxi. 4.*

Every man sat vnder hys vyne and figge tree, and there was no man to fray them away. There was none in the land to fyght agaynst them, for then the kynge were overcome. He helped those f were in aduersite among hys people. he was diligent to se the lawe kepte, as for such as were vngodly and wicked he toke the awaye. He set vp the Sanctuarie, and increased the holpe vessels of the Temple.

When the Romas & the Spartans had gotten word, f Jonathas was dead they were righte sorre. But when they hearde f Symon hys brother was made hys preste in his steade & howe he had wonne the lande agayne wth f ctyes in it, they wrote vnto hym in tables of brasse, to renewe the frendshyp, & bonde of loue, whych they had made afore wth Judas & Jonathas hys brethren. Whych the wytynges were red before the congregacyon at Jerusalem.

And thys is the copp of the letters that the

Spartans sente. The Senators & ctyezins of Sparta sende gretynge vnto Symon the great preste, wth the elders, preastes, & the other people of the Jewes theyr brethren. When your ambassadours that were sente vnto our people certifyed vs of your wo:shyppe, honour & prosperous welth, we were glad of theyr cominge & haue wytten the errande whych they spake before the counsaile of f people, namly f Numenius the sonne of Antiochus & Antipater the sonne of Jaso the Jewes ambassadours are come vnto vs, for to renewe the olde frendshyppe wth vs. Upon thys the people consented, f the men shulde be honorably intreated, & that the copp of theyr errand shulde be wryten in the speciall booke of the people, for a perpetuall memo:re vnto f Spartans. pre, & that we shulde sende a copp of the same vnto Symon the great preste. After thys dyd Symon sende Numenius vnto Rome, wth a golden shylde of a thousand pounde weyght, to confyrme the frendshyp wth them whych when the Romas understode, they sayde what thanks shall we recompence agayne vnto Symon & hys chylidren: For he hath stablyshed hys brethren, overcome the enemyes of Israel. Wherefore they graunted hym to be free. And al thys wrote the Jewes in tables of brasse, & nailed it vnto f pylles vpo f moue Symon. The copp of the wytynges is thys.

The xxviii. & xxix. daye of the Monethe \* Elul in the hundred. lxxii. yere in the thyrde yere of Symon the grete preste, in the grete congregacyon of the prestes, rulers of the people & elders of the country at Alaram, were these wordes openly declared.

For so muche as there was much warre in our lande, therefore Symon the sonne of Elia tathias (come of the chylidren of Iacob) and his brethren put themselves in pael, & resysted the enemyes of theyr people. f theyr Sanctuarie & law myght be maintayned, & dyd theyr people grete wo:shyppe: Jonathas in lyke maner after f he had gouerned his people & bene theyr hys preste dyed & lyeth buried besyde hys elders.

After f wolde theyr enemyes haue troden theyr holy thynges vnder foote, destroyed their land, & vterly wasted theyr Sanctuarie. The Symon with stode them, & fought for hys people, spent much of his owne monye, weapened the valaunt men of hys people, gaue them wages, made strong the cities of Iuda, with Bethlura & lyeth vpon the borders of Jewry, where the ordynance of theyr enemyes laye som tyme) and let the Jewes there for to kepe it.

He made fast Joppa also, whych lyeth vpon f see, & Gaza f bordierth vpo Azotus, (wher the enemyes dwelt afore) & there he let Jewes to kepe it & what soeuer was mete for the subduing of the aduersaryes, f layd he therein. Now wbe the people sawe the noble actes of Symon, and what wo:shyppe he was purposed to do for the hys godly behauoure, & faythfulnesse whych he kept vnto them, & howe he sought by alwayes the welth of hys people, because he dyd all thys therfore they chose hym to be theyr prynces, & hys preste

*1 Ma. viii. c. & 10. xli. a*



pleaste And in hys tyme they prospered well by hym, so that þe heathen were take oute of the land: & they also whych were in the ctyte of Dauid at Jerusalem in the castel (where they went out and despyled all thynges that were aboute þe Sanctuarie, and dyd greate harme vnto cleynnesse) and Symon put men of the Jewes in it, for the defence of the lande and ctyte, and set by the walles of Jerusalem.

**S** And kynge Demetrius confirmed hym in hys hys preasthode, made hym his frende, & dyd hym great worship. For he harde that the Romans called the Jewes theyr frendes, louers & bartzen, howe honorabyl they receaued Symons ambassadours howe the Jewes as þe preastes consented that he shulde be theyr pryncce and hys preaste perpetually. Tell God rayled vpon the true prophet, & that he shulde be theyr captayne to care for the Sanctuarie, & to set officers vpon the workes therof, ouer the lande, ouer the weapons ouer the houses of defence, to make prouision for the holy thynges, & to be obeyed of euery man, & all the wytynges of the lande to be made in hys name that he shulde be clothed in purple & golde, & that he shulde be lawfull for none of the people nor preastes to breake any of these thynges to wythstande hys wordes, nor to call any congregacion in the lande wythout hym, that he shulde be clothed in purple, and we are a colar of golde. And yf there were anye whiche dysobeyed or brake thys ordynance that he shulde be punished.

So all the people consented to allow Symon and to do accordinge vnto these wordes: Symon also hym selfe toke vpon hym and was contente to be the hys preaste, the Captayne, and pryncce of the Jewes and preastes, & to gouerne them all. And they commaunded to make thys wytyng in tables of brasle, and fasten it to the compasse of the Sanctuarie in an open place, & laye vpon a cory of the same in the treasure, that Symon and hys posterite myght haue it.

The xv Chapter.

Antiochus maketh a covenante of frendshipp w<sup>th</sup> Symon. Telyphus is persecuted. The Romans wyte letters vnto kynge Antiochus in the defence of the Jewes. Antiochus refuseth the helpe that Symon sent hym, & breaketh his covenant.

**A** Dreuere kynge Antiochus the sonne of Demetrius sente letters from the fless of the see, vnto Symon the hys preaste and pryncce of the Jewes and to all the people, containyng these wordes. Antiochus the king sendeth greetynge vnto Symon the hys preaste, and to the people of the Jewes. For so muche, as certayne wycked men haue gotten the kyngdome of our progenytours I am purposed to chalenge the realme agayne, and to restore it to the olde estate.

Wherefore I haue gathered a greate hoolste and made shippes of warre, that I may go thowre the country, & be aduenged of them which haue destroyed our lande and wasted manye ctytes in my realme. And therfore, now I make the free also from all the tributes, whereof all kynnes my progenytours haue discharged the: and from other customes wherfrom they haue

released the: whatsoeuer they be yet, I geue the leaue to synke mony of thyne owne wythin the lande. As for Jerusalem, I wyll that it be holy and free: and all the weapons and houses of defence, whych thou haste buylded, and kepte in thyne handes, shal be thyne. Where as any thyng is or shal be owynge vnto the kynge, I forgeue it the, from thys tyme forth for euermore. And when we haue obtayned oure kyngdome we shal do the, thy people, and the temple great worship: so that yowr bouour shal be knowe to grow out the whole world.

In the Cxxxixi peere went Antiochus into hys fathers lande, and all the men of warre came together vnto hym, so that fewe were left with Telyphus. So the kynge Antiochus folowed vpon hym, but he fled vnto Doza, whiche lyeth by the see syde for he sawe that there was myghte comynge vnto hym, and that hys hoolste had forsaken hym. Then came Antiochus vnto Doza wyth an C. & xxiij thousande men of armes vpon foote, & eyght thousande horse men. So he compassed the ctyte rounde aboute, and the shippes came by the see, & thus they vered the ctyte by land and by water, in so much that they suffred noman to go in or oute.

In the meane season came Flumenius and they that had bene with hym, from the ctyte of Rome, haupnge letters wytten vnto the kynnes and pryncces, wherein were containned these wordes. Lucius the Mayre of Rome sendeth greetynge vnto Ptolomeus the kynge. The ambassadours of the Jewes our frendes being sent from Symon the hys preaste, and from the people of the Jewes, came vnto vs for to renewe the olde frendshipp and bonde of loue, & brought a chylde of golde weyng a thousande ponde, whych we were contente to receaue of them. Wherefore we thought it good to wyte vnto the kynnes and pryncces, to do them no harme, nor to take parte agaynst them, theyr ctytes, nor country, neyther to mapntayne theyr enemyes agaynst them. Yf there be any wycked persons therfore fled from theyr country vnto you, deliuer them vnto Symon the preaste that he may punish them accordynge to theyr owne lawe.

The same wordes wrote the Romans also vnto Demetrius the kynge, to Attalus, Araba, Asaces, and to all the regyons, as Samlancs to them of Sparta, Delo, Rhodus, Sidon, Caria, Samos, Pamphilia, Licia, Alicarnassum and to the Rhodes, to Nalchus, Coo, Sida, Arado, Gortina, Gnido, to Cipres, and Ciren. And of euery letter they sent a cory to Symon the hys preaste and to the people of the Jewes: So Antiochus the kynge brought hys hoolste vnto Doza the second tyme to take it: where he made diuers ordynance of warre, and kepte Telyphon in, that he shulde not come forth. Then sent Symon to Antiochus two thousande chosen men to helpe hym wyth golde, syluer, and other plenteous gete. Nevertheless, he wold not receaue them, but brake all the covenant whiche he made w<sup>th</sup> Symon afore, & w<sup>th</sup> drew hymself fro him.

he sent



# The seconde booke

He sente Athenobius also a friend of his to Symon, for to reason w<sup>th</sup> hym, sayinge. Pe w<sup>th</sup>holdc from me Joppa and Gaza (w<sup>th</sup> the castell that is at Jerusalem) whych are cyties of my realme, whose borders pe haue destroyed and one great euell in the lande, haupnge the domynacion in many other places of my kyngdome. Wherfore nowe deliuer the cyties which pe haue taken, w<sup>th</sup> the tributes of the places that pe haue rule vpon w<sup>th</sup>out the borders of Jewrye: Or els geue me fyue hundred talentes of syluer pee, & for the harme that pe haue done in the cyties and for the tributes of the same o<sup>th</sup>er fyue hundred talentes. If no, we shal come and fyght agaynst you.

**E** So Athenobius the kynges frende came to Jerusalem, and when he sawe the greates wozyppe and honoure of Symon in golde, syluer and so great plente of ornaments, he maruailed, and tolde Symon as the kyng commaundered hym: Then answered Symon and sayd vnto him: \* As for vs, we haue netter taken other mens landes, nor w<sup>th</sup>holden them, but onelpe oure fathers herptage, whych oure enemyes had vnrigheteously in possellpon a certayne tyme: Theys herptage of oure fathers haue we chalenged in procelle of tyme. And where as thou complaynest concernynge Joppa & Gaza, they dyd greates harme to oure people and in oure lande, yet wyl we geue an hundred talentes for them.

Neuerthelesse, Athenobius answered hym not one worde, but turned agayne wrothfullpe vnto the kyng and told him all these wordes, & the great dignite of Symon, w<sup>th</sup> al that he had sene, & the kyng was verpe angrie. In the meane tyme fled Tryphon by shyppe vnto Orthosadia. Then the kyng made Cendebeus captayne of the see coast, and gaue him an host of footmen and horsemen, commaunding hym to remoue the hoste towarde Jewrye, and to buylde vp the cytie of Cedron, to make vp the portes, & to warre agaynst the people of the Jewes. As for the kyng himselfe, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, & began to bere the people, to tread downe Jewry, to take the people prisoners, to slay the

to buylde vp Cedron, where he set horsemen and other men of warre: that they myght come forth, and go thorowe the Cretes of Jewry, like as the kyng had commaunded,

## The .xvi. Chapter.

Cendebeus the captayne of Antiochus host is put to flight of the sonnes of Symon. Ptolomus the sonne of Abobus helpeb Symon and hys two sonnes at a batell. Jhon helpeb them that were warte for hys ffre,



He came Jhon vp from \* Gaza, and tolde Symon hys father, what Cendebeus had done amonge the people. Vpon this called Symon two of his eldeste sonnes, Judas & Jhon and sayd vnto them: I and my brethren and my fathers house, haue euer from oure pouth vp vnto this daye foughten agaynst the enemyes of Israel, & God gaue vs good fortune to deliuer Israel ofte tymes. And nowe for so muche as I am olde, be ye in stead of me & my brethren, to go

forth and fyght for our people and the helpe of God be w<sup>th</sup> you. So he chose twentye thousande fyghtynge men of the country w<sup>th</sup> horsemen also, whych wente forth agaynst Cendebeus, and rested at Modin.

In the mornynge they arose, and wente into the playne felde: and behold, a myghty greates host came agaynst them both of footemen and horsemen. Nowe was there a water broke betwixt them, & Jhon remoued the host toward them. And when he saw that the people was a frayd to go ouer the water broke, he went ouer first hymself, & the men seing this, folowed him.

Then Jhon set hys horsemen and footmen in ordie, the one by the other, for they enemyes horsemen were verpe manye. But when they blew vp the prestest trompettes, Cendebeus fled w<sup>th</sup> hys hoste, whereof many were slayne, & the remnaunt gat them to they stronge holde Judas also Jhons brother was wounded at the same tyme. And Jhon folowed still vpon the enemyes, tyl he came to Cedron, whiche he buyl-  
i. mac. xvi.

And in the felde of Jericho was Ptolompe the sonne of Abobus made captayne, whych because he had aboundaunce of syluer and golde: (for he hadde maryed the daughter of Symon the hye prest) waxed proude in hys mynde, and thought to conquere the lande, p<sup>ro</sup>magynng falslyd agaynst Symon and hys sonnes, to destroy them. Nowe as Symon was goynge aboute thorow the cyties, that were in the country of Jewrye, and carynge for them, he came downe to Jericho w<sup>th</sup> Mathathias and Judas hys sonnes, in the .Cxxvii. yere in the .xi. moneth called \* Sabat. Then Ptolompe the sonne of Abobus receaued them (but w<sup>th</sup> dysceate) into a strong house of hys, called Doth, whych he had buylde where he made them a banquet.

So whil Symon and hys sonnes were metpe and had dronken well, Ptolompe stod vp w<sup>th</sup> hys men (whom he had ad ther) and toke they weapons, entred into the banquet house, & slewe Symon w<sup>th</sup> hys two sonnes, and certayne of hys seruauntes. Suche greates vnfaythfulnesse dyd Ptolompe in Israel, & recompenced cruel for good. Then wrote this Ptolompe the same vnto the kyng Antiochus, requyrng hym, that he shuld sende hym an hoste to helpe hym and so shulde he deliuer hym the land, w<sup>th</sup> the cyties and tributes of the same. He sente other men also vnto Gaza, for to take Jhon, and wrote vnto the captaynes to come to hym, and he shulde geue them syluer, gold, and rewards. And to Jerusalem he sente other to take it, and the Sanctuarpe.

Then ranne there one before, and told Jhon in Gaza that hys father and his brethren were slayne, and howe that Ptolompe had sent to slay hym also. When Jhon hearde this he was sore abashed, and layde handes of them that were come



come to destroy him, & set on them, for he knew, that they wente about to kill hym.

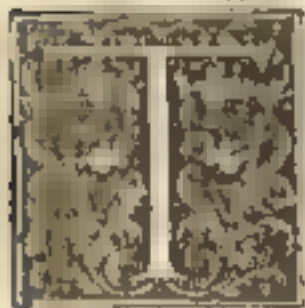
As for other thynges concernynge Jhon: of hys warres, of hys noble actes (wherein he be praised hym selfe manfully) of the buyldynge of walles whych he made, and other of hys deades they are wyrtten in the chronicles of his preasthode, from the time forth that he was made preaste after hys father.

The ende of the first booke  
of the Machabees.

## The seconde booke of the Machabees.

The first Chapter.

An Epistle of the Jewes that dwelt at Jerusalem, sente unto them that dwelt in Egypte, wherin they exhort them to geue thanks for the death of Antiochus. Of the tyme that was hys in the pte. The prayer of Nehemias.



he brethren of the Jewes whych be at Jerusalem, and in the land of Jewry, wythe unto those brethren of the Jewes that are thorowoute Egypte: good fortune, health, and peace.

God be gracious unto you and thyne wythe hys couenaunte that he made wythe Abraham, Isaac, and Jacob hys faithful seruantes \* & gene you all such an heret, that ye maye loue and serue him: pee, and performe hys wyll wythe an whole hert and of a wyllynge mynde. Ye open your hertes in hys lawe and in hys commaundementes, sende peace, hear your prayers, be at one wythe you, and neuer forsake you in tyme of trouble. Thys is heare our prayer for you.

What tyme as Demetrius raygned, in the Cxxx. yere, we Jewes wrote unto you in the trouble & violence that came vnto vs. In those yeres, after that Jason departed oute of the holre lande and kyngehome, they brent vp the portes and shed innocent bloude. Then made we our prayer vnto the Lorde, and were heard: we offered, and lyghted the candels, setynge forth cakes and breade: \* And now come ye vnto the feast of tabernacles in the moneth of Cassi.

In the Cxxxviii. yere, the people was at Jerusalem & in Jewry, the counsail of Judas hym selfe sent his wholsome salutation vnto Aristobolus king Ptolomaus master, which came of the generacyen of the anoynted preastes and to the Jewes that were in Egypte. In so moche as God hath deliuered vs from great perilles we thanke hym hyghly. In that we relysted so myghty a kyng And whych he brought men out of Persia by heapes, to fight agaynst vs and to holp cytie. For as he was in Persia (namely, the captayne with the great host) he persued in the temple of Naneas, beyng dysceined thorow the deupee of Naneas preastes. For as he was purposed to haue dwelt there. Antiochus & hys frendes came thither, to receaue much mony for a dowry. So when Naneas preastes had layde forth the money, he entred wythe a small compa-

ny into the compasse of the temple, and so they shut the temple.

Nowe when Antiochus entred by opening the priue entrance of the temple, the preastes stoned the captayne to death, brewed the images that were with him, smote of theyr brades, and threwe them oute: In all thynges God be praised, whych hath deliuered the wycked into oure handes.

Where as we are nowe purposed to kepe the purgacyon of the temple vpon the fyue and twentye daies of the moneth Cassi, we thought necessary to certifie you therof, & ye also myght kepe the tabernacles, feast daies, & the daies of the fyre, which was geuen vs, when Nehemias offered, after that he had set vp the temple and the altar. For what tyme as our fathers were led awaye vnto Persia, the preastes whych they sought the honoure of God, toke the fyre priue from the altar and hys it in a valley, wher as was a dyke pte, and therein they kept it, so that the place was vnkowne vnto euery man.

Nowe after many yeres when it pleased God & Nehemias shoulde be sente from the king of Persia, he sent the children children of those preastes (which had hys the fyre to seke it. And as they tolde vs, they founde no fyre but theyr water. The commaunded he them to drawe it vp & to bryng it him, and the offerynge wyshall. Nowe wher the sacrifices were layd on & ordred the preast Nehemias commaunded to spraye the water, & the wood wythe water. When this was done, and the time come that the sunne shone which afore was hys in the cloude, there was a greates fyre kyndled. In so much that euery man maruailed. Nowe all the preastes prayed, whyle the sacrifice was a makynge. Jonathan prayed first and the other gaue aunswere.

And Nehemias prayer was after thys manner. O Lord God maker of all thynges, thou fearful & strong, thou ryghteous & merciful, thou that art onely a gracious kyng, onely lyberall, onely iuste, Almyghtie and euerylastynge, thou that deliuerest Israel from al trouble, thou that hast chosen the fathers, and halowed them, receaue the offerynge for the people of Israel, preserve thyne owne porcion, al & halowe it, gather those together, that are scattered abroad fro vs: deliuer them that are vnder the heathens bondage, loke vpon them whych are dyspyced & abhorred, & the heathen may knowe & se howe thou art our God. Punish them that oppresse, & proud ly put vs to dishonour. Set thy people agayne in thy holy place \* like as Moses hath spoken.

And the preastes songe Psalmes of thankesgeyunge, so longe as the sacrifice endured. Nowe when the sacrifice was brent, Nehemias commaunded the greates stones to be sprayed wythe the resydue of the water. \* Whych when it was done, ther was kyndled a flame of them also but it was consumed, thorow the lyghte, that shyned from the altar. So when thys matter was knowne, it was told the kyng of Persia, that in the place wherin the preastes which were led awaye, had hys fyre, there appeared

1. m. xlii. c.  
3. 11. 11. 11. 11.  
11. 11. 11. 11. 11.

1. m. xlii. c.  
3. 11. 11. 11. 11.  
11. 11. 11. 11. 11.

1. m. xlii. c.

1. m. xlii. c.  
11. 11. 11. 11. 11.

1. m. xlii. c.

1. m. xlii. c.  
11. 11. 11. 11. 11.



# The seconde booke

red water in the steade of fyre: and that Nehemi-  
as and hys companie, had purged the sacry-  
fyces wythall. Then the kynge consyderynge  
and pondering the matter diligently, made him  
a temple to proue the thyng that was done. And  
whē he founde it so in dede, he gaue the prestes  
many gyltes and dyuers rewardes yee, he toke  
them wyth hys owne hande and gaue the. And  
Nehemias called y<sup>e</sup> same place Sephtar whiche  
is as moche to saye, as a clenlyng: but manie  
men call it Sepht.

## The. ii. Chapter.

*Howe Jeremye by the tabernacle the Arke, and  
the altar in the hill. Of the fyre booke of Jason  
comprised in one.*

**I**T is founde also in the wytynges of  
Jeremye the prophet, y<sup>e</sup> he commaun-  
ded the which were carped awaye to  
take fyre, \* as it is sayde afore. \* He  
commaunded the also, y<sup>e</sup> they shulde not forget y<sup>e</sup>  
lawe and commaundementes of y<sup>e</sup> Lorde, & that  
they shulde not erre in theyr myndes, whē they  
se ymagines of syluer & gold, wyth theyr ornamē-  
tes. These & such other thynges commaunded he  
the, and exhorted the, that they shuld not let the  
lawe of God go out of theyr hertes.

It is wyrtten also: howe the prophet (at the  
commaundement of God) charged them to take  
the tabernacle & the arke wyth them & he wente  
forth vnto the mountayne, where Moyses clymed  
vp, \* & sawe the herptage of God. And whē Je-  
remy came there, he founde an open caue, where  
in he layed the tabernacle, the ark, and y<sup>e</sup> altar  
of incense, & so stopped y<sup>e</sup> whole. There came cer-  
taine men together also folowing him, to marke  
the place, but they coulde not fynde it. Whych  
when Jeremy perceaued, he reproveth them, say-  
inge: As for that place, it shalbe unknowne, vntill  
the tyme that God gather hys people to ge-  
ther agayne, & receaue them vnto mercy. Then  
shal God shewe them these thynges, & the ma-  
ifeste of the Lorde shal appere: & the cloude also  
lyke as it was shewed vnto Moyses and lyke as  
whē Salomon despyed, that the place myghte  
be sanctified, and it was shewed hym.

For he beyng a wyse man, handled honou-  
rably & wysely, offerynge vnto God in the halo-  
wng of the temple, when it was synnyshed.

\* And lyke as when Moyses prayed vnto y<sup>e</sup> Lorde  
the fyre came downe from heauen, & consumed y<sup>e</sup>  
burntofferynge. Euen so, prayed Salomon al-  
so, \* & the fyre came downe fro heauē, and consu-  
med the burntofferynge. And Moyses sayde: be-  
cause the synofferyng was not eaten, therefore  
is it consumed. In lyke maner Salomon kepte  
the dedycacion (or halowynge) viii. dayes.

In the annotacions & wytynges of \* Jere-  
mye, were these thynges put also: & how he made  
a lyberarye, and how he gathered out of al cou-  
tries the bookes of the prophetes, of Dauid, the  
Epytles of the kynges and of the prestes. E-  
uen so Judas also, loke what he learned by ex-  
perience of warre & such thynges as hath happe-  
ned vnto vs, he gathered them altogether, and  
so we haue them by vs. If ye nowe desyre to  
haue the same, send some body to fetch them vn-

to you. Wher as we then are about to celebrate  
the purifycation, we haue wyrtten vnto you.

Therefore, ye shall do well. If ye kepe the same  
dayes. We hope also, that the God (whych deli-  
uered hys people, & gaue them all the herptage,  
kyngdome, presthode, & Sanctuarie, \* that he  
prompted them in the lawe) shall shortly haue  
mercy vpon vs, and gather vs together fro vn-  
der the heauen into his holy place: for he hath sa-  
ued vs fro great perils, & hath clenched y<sup>e</sup> place.

As concernyng Judas Machabeus and hys  
brethren, the purifycation of the greute temple,  
the dedycacion of the altar: yea, & of the war-  
res that concerne noble Antiochus, & \* Eupator  
hys sonne, of the thynges y<sup>e</sup> came downe from  
heauen vpon those whych manfully defended  
the Jewes. For though they were but few, yet  
defended they the whole lande, drove awaye  
the enemies host, recovered agayne the temple  
that was spoken of thowoute all the world,  
deliuered the cytie, doyng theyr beste, that the  
lawe of the Lorde which was put downe, myght  
wyth all tranquillyte be restored agayne vnto  
the Lorde, that was so mercyfull vnto them. As  
touchyng Jason also of Cyren, we haue vnder-  
taken compendiously to byng into one booke  
the thynges that were comprised of hym in  
fyne. For we consyderyng the multitude of the  
bookes, and howe harde it shuld be for the that  
wolde medle wyth stozes and actes (and that  
becaule of so diuers matters) haue vnderaken  
so to comprhende the stozes: that suche as are  
disposed to read, might haue pleasure & pastime  
therein: and that they whych are diligent in  
such thynges, myghte the better thynke vpon  
them yee & that whosoeuer reade them myghte  
haue profit thereby.

Further the, we oure selues that haue med-  
led wyth this matter for the shortenyng of it  
haue taken no small labour, but greute dysp-  
gence, watchynges and traouyle. Lyke as they  
that make a feast wolde fayne do other mē plea-  
sure. Euen so we also (for manie mens sake) are  
very well contente to take the labour, wher  
as we maye shortly comprhende, the thynges  
that other men haue truly wyrtten.

For he that buyldeth an house a newe, must  
proude for manie thynges, to the whole buyl-  
dyng, but he that paynteth it afterwarde, seeketh  
but onely what is comely, mete and conuenient  
to garnish it wythall. Euen so doo we in lyke  
maner. And why? he that begynneth to wyrtte  
a stoz for the fyrst, muste wyth his understan-  
dyng gather the matter together, set hys wo-  
rdes in order and diligently seke oute of euery  
parte. But he that afterwarde wyrtteth it, v-  
seth fewe wordes, and toucheth not the matter  
at the largest. Let this be sufficient for a Pro-  
loge. Nowe wyll we begynne to shewe the mat-  
ter, for it is but a foolys thyng to make a loge  
Prologe, & to be short, in the stoz it selfe.

## The. iii. Chapter.

*Of the honour done vnto the temple by the kynge of the  
Centries. Salomon despyed what treasure is in the temple.  
Delphoborus is sent to take the images. He is aspyed of God  
and heald at the prayer of Onias.*

What

It maye be  
seen by the  
wordes.

de. xxxiii.

Gen. xii. b  
1. reg. vi. b

Leuit. ix. b

1. par. vii. a

Some reade  
Nehemias

De. iii. a

1. mach. vi. a

e



**I**n that tyme as the holy cytie was inhabited in al peace & welth & when the lawes were yet very well kepte (for so was it ordernd by Onias the hie preast and other godly men that were enemies to wyckednes) It came thereto, \* that euen the kynges and prynces them selues dyd the place greate worshippe, and garnyshed the temple wth great gyftes. In so moche that Selucus kyng of Asia of hys owne rentes, bare all the costes belongynge to the seruyce of the offerynge. Then \* Symon of the tribbe of Ben Jamin, a ruler of the temple, laboured to worke some myschance in the cytie, but the hie preast respyked hym.

1. mach. 1. c.

11. mach. 11. a.

6. mach. 11. b.

Nevertheless, when he myghte not ouercome Onias, he gat hym to \* Appolonius the sonne of Thersa (which then was cheefe Lord in Celocrya and Phenyces) and tolde hym that the treasure in Jerusalem was full of innumerable mony, & how that the comē goodes (whiche belonged not vnto the offerynge) were exceeding greate also yee, & howe it were possible that these myght come vnder the kynges powre.

**B**owe when Appolonius had shewed the kyng of the money, as it was tolde hym: the kyng called for Heliodorus hys steward, and sente hym wth a commaundement, to brynge hym the same money. Immediately Heliodorus toke hys iourney, but vnder a colour, as though he wolde go thowowe Celocrya and Phenyces to vset the cyties, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was lounge receaued of the hie preast into the cytie. he tolde what was determined concernynge the money, and shewed the cause of hys comynge, he asked also if it were so in dede. Then the hie preast tolde hym that there was such mony layd vp for the upholdynge of wyddowes and fatherles chyldren and howe that a certayne of it belonged vnto Hyrcanus Tobias a noble man, and that of all the mony whiche the wycked Symon had bewrayed) There were. iiii. C. talentes of spicer, and two C. of gold yee, and that it were vnpossible for those mens meanyng to be dysceaued that had layd by the money in the place and temple whiche had in worshyppe thowow the whole worlde) for the maintenaunce & honoure of the same. Wherunto Heliodorus answered, that the kyng had commaunded hym in anye wyse, to brynge hym in the money.

2. mach. 11. b.

So at the daye appoynted, Heliodorus entered into the temple to order this matter. But there was no smal feare thowowoute the whole cytie. The preastes fell downe before the altar in the temple well pnyetes, & called vnto heauen vpon hym \* whiche had made a lawe concernynge suffice geuen to kepe, that they shulde be safely preserued for such as comyt them vnto keepynge. Then whoso had looked the hie preast in the face it wolde haue greened hys herte. For hys countenance and the chaungynge of his coloure declared tye inwarde sorowe of hys mynde. The ma was al in heynnes, & his bed in feare, wher

by they that looked vpon hym, myghte perceaue the greife of hys herte, the other people came out of the houses by heapes vnto the comen prayere, because the place was lyke to come into confusion. The women came together thowow the stretes, wth hery clothes aboute theyr brestes.

The byrgens also that were kepte in, ranne to Onias, some in the walles, other some looked out of the wyndowes. yee, they all helb vp theyr handes toward heauen, and prayed, A miserable thyngge was it, to loke vpon the comen people, and the hie preast brynge in suche trouble. But they besought almyghy God that the goodes whiche were comyned vnto them, myght be kept whole, for those that had despyced the vnto theyr keepynge. Nevertheless, the thyng that Heliodorus was determined to do, that performed he in the same place, he hym selfe personallye brynge aboute the treasure wth hys men of warre. But the spere of almyghy God shewed him selfe openly, so that they which presumed to obeye Heliodorus, fell thowowe the power of God into a great fearfulness and dzyde.

\* For there appeared vnto the anhoise, wth a terrible man sytynge vpon hym, deckt in goodlye araye, & the horse smote at Heliodorus wth hys fore fete. Bowe he that sat vpon the horse had harnes of golde vpon hym.

11. mach. 11. a. 11. b.

Moreover, there appeared two fayre & bewtiful yonge men in goodly araye, which stode by hym & scourged him on both sydes, & gaue hym manie steypes wthoute cessynge.

\* Wth that fell Heliodorus sodenlye vnto the grounde. So they toke him vp (brynge compasled aboute wth greate darchnesse) & bare hym out vpon a bare. Thus he that came wth so many runners and men of warre into the sayd city, was borne out, tohere as no man myght helpe hym. and so the power of God was manifest and known. He laye still downe also by the power of God destitute of all hope & lyfe. And they prayed the Lorde that had shewed his power vpon hys place and temple, whiche a lytle afore was full of feare and trouble: and that thowowe the reuelacion of the Almyghtye Lorde it was fylled wth lope and gladnes.

11. mach. 11. b.

Then certayne of Heliodorus frendes prayed Onias, that in all hast he wolde call vpon God to graunt hym hys lyfe, which was greynge vpon the ghoost. So the hie preast consyderynge the matter, and least the kyng shulde suspect that the Jewes had done Heliodorus some euill. he offered an heath offerynge for hym. Now when the hie preast had obtained hys peteyon, the same yonge men in the same clothyng appeared and stode by hys Heliodorus, sayng: Thanke Onias the hie preast, for \* hys sake hath the Lorde graunted the thy lyfe therfore sayng that God hath scourged the. geue hym prayse & thankes and shewe euery man his myghte and power. And when they had spokē these wordes they appered no more.

act 17. 10.

So Heliodorus offered into God, made great bowes vnto hym, whiche had graunted hym hys lyfe, thanked Onias, toke hys booste and



# The seconde booke

and went agayne to the kynge. Thentestified he vnto euery man of the great workes of God that he had sene wyth his eyes. And when the kynge asked heliodorus who were met to be sente yet once agayne to Jerusalem, he sayde yf thou haste any enemye or aduersarye vnto thy realme, sende hym thither, and thou shalt haue hym punysshed, yf he escape wyth hys lyfe: for in that place (no doubt, there is a speciall power and workynge of God. For he that dwelleth in heauen, vyliteth and defendeth that place, & all that come to do it harme, he punyssheth and plageth them. This is now the matter concerning heliodorus, and the keepynge of the treasure at Jerusalem.

## The.iii. Chapter.

**S**ymon reported euill of Onias. Jason despynged the office of the hie priest corrupteth the kynge wyth rewarde. The wicked intent of Jason.

11. mat. lii. a



**S**ymon now (of whom we spake afore) beyng a bewyaper of the money and of his owne natural countrey reported the worst of Onias as though he had moued heliodorus vnto this, and as though he had bene a bypnyer vp of euill. Thus was he not ashamed to call him an enemye of the realme. that was so faythfull an ouerscar and defender of the cytie & of his people: yee, and so feruent in the lawe of God. But when the malice of Symon increased so ferre, that thorow his frendes there were certayne mens slaughters commytted. Onias considered the perill that myghte come thorow this stryfe, and howe that Appolennus (namelye the cheefe Lorde in Celociria and Phenices) was all set vpon tyzanny, and Symons malice increased the same. He gat hym to the kynge not as an accuser of the citizens, but as one that by hym selfe intended the comen wealtie of the whole multitude.

**F**or he sawe it was not possible to lyue in peace, nerher Symon to leaue of from his foolpynnes: excepte the kynge shoulde looke thereto. But after the deathe of Helucus, when Antiochus (whych is called the noble) toke the kyngdome Jason the brother of Onias laboured to be hie priest: For he came vnto the kynge, and promysed hym. iii. C. talents of syluer, & of the other retyes. lxxx. talentes. Besydes this he promised hym yet an. C. & i. yf he might haue yf scole of the chylidren, and yf he myght call them of Jerusalem Antiochus. Which when they had graunted, & he had gotten the superpoynte, he began immediately to drawe hys kynsmen to the custome of the heathen, put downe the thynges yf the Jewes had set vp of loue, by Jhon the father of Eupolempus whych was sent ambassadour vnto Rome, for to make the bonde of frendshipp and loue. He put downe all the Jewes and lybertyes of the Jewes and set vp the wicked statutes. He durste make a fyghtyng scole vnder the castell and set fayre yonge men to learne the maners of whores and brothels.

**T**his was now the begynnynge of the heathenly and straunge conuersacion, broughte in thorow the vngyracions & vheard wycked

nes of Jason, whych shuld not be called a prest, but an vngodlye personne. In somoch that the prestes were now no more occupied aboute yf service of the auter, but dyspyssed the temple, regarded not the offerynges: yee, gaue theyr diligence to learne to fyght, to wrastle, to leape, to daunce, and to put at the stone, not setting by the honoure of theyr fathers, but lyked the glory of the Grekes best of all: for the whiche they stroue parrously, & were greedy to folowe theyr statutes: yee, theyr luste was in all thynges to be lyke them, whych afore were their enemies, & destroyers. Howebeit to do wickedly against the lawe of God, shall not escape unpunished, but of this we shall speake hereafter.

**W**hat tyme as the Olympiades sportes were playde at Eyrus (the kynge him selfe beinge presente) this vngyracions Jason sent wikked men, bearyng from them of Jerusalem, which now were called Antiochus. Iuli. C. dragmarg of syluer for an offeryng to Hercules. These had they that carped them despyed them vnder such a fashyon, as though they shoulde not be offered but bestowed to other uses. Reuerthelesse he that sent them, sente them to the intente that they shoulde be offered vnto Hercules. But because of those that were presente, they were geuen as to the makynge of wyppes, And Appolennus the sonne of Nestus was sent into Egypt because of the noble men of kyng Ptolomy Philometor. Nowe when Antiochus perceaued, yf he was put oute from medlynge in the realme, he soughte hys owne poynte, departed from thence came to Joppa: and then to Jerusalem, where he was honourably receaued of Jason, & of the cytie, and was brought in with torch light and wyth greates prayse, and so he turned hys hooste vnto Phenices.

**A**fter.iii. yere Jason sente Menelaus, the forsayd Symons brother, to beare the money vnto the kynge, and to bypnyge hym answere of other necessary matters. But he (when he was praysed of the kynge for magnifyinge of hys power) turned the preasthod vnto him selfe layinge by. iii. C. talentes of syluer for Jason. So when he had gotten the commaundementes fro the kynge he came daupnyge nothyng that becommeth a preast, but bearyng the stomache of a cruell tyrante, and wraethe of a wyld brute beaste. Then Jason (whych he had dysceined hys owne brother) seynge he hym selfe was begyled also, was fayne to fle into the lande of the Ammonytes. & Menelaus gat the domynion. But as for the money that he had promysed vnto the kynge, he dyd nothyng therein, when Sosistratus the Ruler of the Castell requyred it of hym. For Sosistratus was the man that gathered the customes, wherefore they were both called before the kynge. Thus was Menelaus put out of the preasthode, and Lysimachus hys brother came in hys stead. Sosistratus also was made lorde of the Eyrans.

**I**t happened in the meane season, that the Charians & Malacians made insurreccyon because they were geue for a preasant vnto kyng Antiochus

These were kepte euery fiftie yere

11. mat. lii. b

1. mac. iii. p.



kyng Antiochus concubynne. Then came the kyng in all the hast, to styll the agayne, & to pacify the matter, leauinge Andronicus thereto by his debyte as one mete therfore. Now Menelaus supposynge þe he had gottē a ryght conuenient tyme, stole certayn vessels of gold out of þe tēple, & gaue the to Andronicus for a present & some he solde at Tyrus and in the cities therby.

Whych when Onias knew of a suerty, he reproued him but he kept hym in a Sactuary beside Daphnis þe lych by Antioch. Wherfor Menelaus gat him to Andronicus, & prayd him þe he wold slaye Onias. So whē he came to Onias, he counceiled him craftely to come out of the Sactuary geuyng him hys hand wryth an othe (howbeit he suspect him) & then he slew Onias wrythout any regard of ryghteousnes. For þe which cause not only the Jewes but other nations also toke indignaciō, and were displeased for þe vnrightheous death of so goodly a man.

¶ And whē the kyng was come agayne from Epylia, the Jewes and certayne of the Grekes went vnto hym, complaynyng for the vnrightheous death of Onias. Antiochus himself was sorowful in hys mynde for Onias, so that it pited hym, and he wept remembraunce his sobernes & manerly behauiour. Wherfore he was so kyndled in hys mynde, þe he commaunded Andronicus to be strypped out of his purple clothing, and so to be led thorowout the cytye pee, & the vngacious man to be slayne in the same place wher he comyted this wyckednes vpon Onias. Thus the lord rewarded hym hys punysshment, as he had deserued. Nowe when Lysymachus had done many wycked dedes in the tēple thorowe the counsell of Menelaus, and þe voyce came abroade the multitude gathered the together agaynst Lysymachus, for he had carped out now much gold.

¶ So when the people arose, and were full of displeasure, Lysymachus armed in A. vnto hyfres to defende hym a certayne tyrant beynge theyr captayne, whych was growen both in age and woodnesse. But when þe people vnderstode the purpose of Lysymachus, some gat stones, some good stronge clubbes, & some caste athes vpon Lysymachus. Thus there were many of the wounded, some beynge slayne, and al the other chased away. But as for þe wycked church robber himselfe, they kylled hym besyde þe treasury. Of these matters therfore there was kept a court agaynst Menelaus. Nowe when the kyng came to Tyrys, they made a complaynt vnto hym of Menelaus, concernynge this busynesse and þe ambassidours were. iii. But Menelaus wēt & promysed Ptolomy to geue him much money, if he wold perswade þe kyng. So Ptolomy went to the kyng into a court, wher he was set to cole hym, & brought hym out of that mynde. In so muche that he dyscharged Menelaus from þe accusaciōs, that not withstanding was cause of al myschete and those poore men, whych yt they hadde tolde theyr cause yee, before the Scythians, they shulde haue bene indyged innocent, them he condemned to death.

Thus where they soone punyshed, whych followed vpon the matter for the cytye, for the people, and for the holpe vessel. Wherfore, they of Tyrys toke indignacion, and buryed the honorably. And so thorow the couetousnes of them that were in power, Menelaus remayned styll in auctoryte increasynge in malysie, to the hurt of the cytezens.

The v. Chapter.

Of the legnes and tokens sene in Jerusalem Of the end and offence of Jason & the purtuer of Antiochus agaynst þe Jewes. The spoyle of the temple.



¶ The plainetyne Antiochus made him ready to go agayne into Egypt. Then were there sene at Jerusalem xi. dayes longe, horsing runnyng to and fro in the ayre, whych had rayment of golde, & speares. There were sene also whole hostes of men weapened, & horsed runnyng in an ordie, how they came together, how they helde forth theyr sheldes, howe the barnesled men drewe out theyr swordes, & shote theyr darteres. The sygne of þe golde weapōs was sene & of all maner of armure. Wherfore euery man prayde, þe those tokens myght turne to good. Nowe when there was gone forth a false rumour, as though Antiochus had bene dead: Jason toke a. vii. men, & came sodenly vnto þe cytye. The citezens came vnto þe walles, at þe last was the cytye taken & Menelaus fled, into þe castell.

¶ As for Jason, he spared not hys owne cytezens in the laughter, neyther considered he what greute euill it were, to destroye the prosperite of hys owne kynsmen but dyd as one that had gotten the vitory of hys euemyes, and not of hys frendes. For al this gate he not the superlative, but at the laste receaued confusion for hys malysie, & fled agayne lyke a vagabounde into the land of the Ammonytes.

¶ Finally, for a rewarde of his wyckednes he was accused before Artaxerxes the kyng of the Arabians. In so much that he was fayne to fle fro cytye to cytye, beynge despyled of euery man as a forsaker of the lawes, and an abhomyable personne. And at the last, as an open enemy of his owne natural countre and of the cytezens, he was dryuen into Egypte.

¶ Thus he that afore put manye out of theyr owne natyue land, perished fro home hymselfe. He went to Lacedemō, thynkyng thereto haue gotten socoure by reason of kyndred. And he þe afore had casten many one out vnburyed, was throwen out hymselfe, no man mournynge for hym nor puttynge hym in his graue: so that he nether enioyed the buryall of a straunger, neyther was he partaker of hys fathers sepulchre.

¶ Nowe when this was done, the kyng suspected, that the Jewes wolde haue fallen frome hym wherfore he came in a greute displeasure out of Egypt, & toke the cytye by violence. He commaunded hys men of warre also that they shuld kyl and not spare, but slay downe such as withstode the, or clymed vpon the houses.

¶ Thus was there a greute slaughter of yong men, old men, women, chylde, & virgins.

¶ In the



The seconde booke

In thie dayes were there slayne. lxxx. & four-  
tye thousande put in pryson, and no lesse solde.  
Yet was he not content wpth thys, but durst go  
into the most holy temple ( & encloas that trap-  
poure to the lawes and to his owne natural coun-  
tre, being hys gudde ) and wpth hys wicked ha-  
bdes toke the holy vessel, whych other kinges and  
cypes had geuen thether for the garnishing &  
honoure of the place: them toke he in hys handes  
unworthelpe, and defyled them.


**D** So mad was Antiochus, that he considered not, howe that God was a lytle worthe for the synnes of them that dwelte in the cypre for the whiche suche confusyon came vpon that place.

¶ And wherof it had not happened them to haue bene lapped in many sinnes, tps Antiochus as sone as he had come had sodenly bene punished and shut out for hrs presumption, \* lyke as he liodorus was, whome Selucus the kynge sente to robbe the treasure. Neuertheles God hath not chosn the people for the places sake, but the place for the peoples sake. \* therefore is the place become partaker of the peoples trouble, but atterwarde shall it entoepe the welth of them. And lyke as it is now forsaken in the warthe of Almyghyte God, so when the greate God is reconcyled, it shall be set vp in hys worship agayne

**C** So when Antiochus had taken a **C** and but  
hundred talentes out of the temple, he gat hym  
to Antioch in al the hast, thynckynge in his pryde  
that he myght make me sor'e vpon the dy land  
and to go vpon the see, suche an hpe mynde had  
he he lefte debytes there, to vere the people. At  
Jerusalem lefte he Polyppe a Phrygian, in ma-  
ners more cruel then hym selfe that set hym there  
At Garispm he lefte Andronicus and Anclau-  
us, whiche were more greuous to the cyprians  
then of net \* Nowe as he was thus set in malice  
agaynst the Jewes, he sente Appolonius an ha-  
red pryncce, wyth. xii thousand, commaundyng  
him to slaye those that were of perfecte age, and  
to sell the women, maydens and children. When  
he came nowe to Jerusalem, he layned peace, &  
kepte hym still untill the Sabothedaye. And  
then he commaunded hys men to take them to  
theyr weapons, for the Jewes kepte holpe day  
and so he slewe all them that were gone forth to  
the open plase, runnyng here and there thorow  
the cite wyth hys men weapened and murthe-  
red a greate nombre \* But Judas Machabeus  
whych was the tenth, fled into the wyldernes,  
ledde hys lyfe there wyth hys company amonge  
wyld beasts and vpon the mountaynes dwel-  
lynge there and eatynge grasse, least they shulde  
be partakers of the fylthynges.

**The. vi. Chapter.**

The Jews are compelled to leave the land of God.  
The temple is despoiled. The readers are admonished that  
they shall not abhorre the adulteress to whom the Lord  
saith I will give them. The greivous popish of Cleaverus.

**3**  At longe after this, sent the kynge  
a messenger of Antioch, for to com-  
pell the Jewes, to alter the ordynaũ-  
ces of the fathers, & the lawe of God  
to despile the temple that was at Je-

rusalem, as to call it the temple of Iupiter Olympus: and that they shulde be in Sazarm, as those whiche dwel at þ place of Iupiter the hecterous. Thys wycked sedycion of the vngodlye was heauy vpon all the people, for the temple was full of voluptuousnes, bybbringe & bolynge of the heathen, of rybbaudes and harlots together. The women went into the holy place, & bare in, that was not lausful. The auter also was full of vnlausful thynges, whiche the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solempne feastes of the lād were not regarded: To be playne, ther durst no man be knowen that he was a Jewe. In the daye of the byrges by the they were compelled perforce to offre: and when the feaste of Waccus was kept, they were constrained to were garlandes of Iuy. and so to go about to the donoure of Waccus. Moreover thowre the council of Ptolomp, there went out a commaundement in the next cytyes of the heathen, that they shulde intreate the Jewes in lyke maner, namely to compel them for to do sacrifice after the lawes of the Gentyles and who so wolde not, to put them to death. A pytyous thyng was it to se. Ther were two women accused to gaue cyrcumspised theyr sonnes, whom when they had led rounde aboute the cytye, the babes hangyng at theyr breastes) they cast them downe headlynges ouer the walles. Some that were crept in dennes, & had kept the Sabboth, were accused vnto Philpp, & bitt in the fyre because that for þ feare of God they kept the commaundement so strictly, and wolde not defende them selues. Some I beseech al those whiche reade thys booke, that they refuse it not for these falles of aduersyte, and iudge þ thynges that are happened, for no destruccyon, but for a chastenyng of our people: And wher Althē God suffereth not synners longe to folowe theyr owne mynde, but shortlye punyssheth them, it is a token of hys greate lounge kyndenes. For thys grace haue we of God more then other people, that he suffereth not vs longe to synne vnpunyschyd lyke as other naciōs, that when the day of iudgement cometh, he maye punyssh them in the fulnes of theyr synnes. If we synne, it correcteth vs, but he neuer wyl draue us nyce from vs, and though he punyssh wylth aduersyte, yet doth he neuer forsake hys people. But lett thys that we haue spoken now wylth fewe wordes be for a warnyng and exhortacon of the heathen.

Nowe wyl we come to the declarynge of the  
matter Eleazar one of the principall Scribes  
an aged man & of a well fauored countenance,  
was constrained to gape wth an open mouth,  
& and to eat swynes flesh, But he & spring ra-  
ther to dye gloriouſly then to lyue wth ſhame  
offered hymſelfe wyllyngly to the martyrdome  
ſowe when he ſaw that he muſte needs go to  
it, he tooke it patiently. for he was at a point  
wth hym ſelfe, that he wolde conſent to do no  
vnlawful thyng for any pleaſure of lyfe. The  
that ſtoode by being moued wth piety (but not a  
right, for the olde frendſhip of the maid, toke hyn-  
aſyde

\* 2001, 2002, 2003



aspyde pynnelpe and prayed hym that he wolde let such fleshe be brought hym as were lawfull to eat, & then to make a countenance as though he had eaten of the fleshe of the sacrifice lyke as the kynge commaunded for so he myghte be deliuered from death, and so for the old frendshipp of the man, they shewed hym this kyndnes.

But he beganne to consider his discrete and honourable age his noble & worshipful stocke & howe p from his yowth vp he had bene of an honest & good conuersacion, yee & howe constant ly he had kepte the ordynances lawes commaunded by God, wherfore he gaue tne this answer and sayde: Yet had I rather fyist be layde in my graue: \* for it becommeth not myne age sayde he in any wyse to dyssemble, wherby many yowg persos myght thyncke, that Eleazar being lxx peare old: & r. Wer nowe gone to a straining lyfe, and so thorow myne pocrisye for a lytle tyme of a transpoynt lyf they myght be dysceined, by this meanes also shulde I dyschyle myne age, and make it abhomyable for though I were now deliuered fro the tormentes of men, yet shuld I not escape the hande of Almighty God neither alpyue nor deade, wherfore I wpll dye manfully and do as it becommeth myne age. Whereby I maye peradventure leaue an example of steadfastnes for such as be yonge, yf I wyth a ready mynde and manfully dye an honest death, for the most worthy and holy lawes.

When he had sayde these wordes, immediatly he was drawen to the tormente. Nowe they that led hym & were mylde a lytle afore, beganne to take dyspleasure because of the wordes that he sayde for they thoughte he had spoken them of an hys mynde. But when he was in his martyrdomme, he mourned and sayd (Thou O Lord) whych hast the holy knowlege knowest openly that wher as I myght be deliuered from death I suffer these sore paynes of my body, but in my mynde I am well contente to suffre them because I feare the. Thus this man dyed, leaueing the morpall of his death for an example, not on ly vnto yonge men, but vnto all the people, to be steadfast and manly.

### The vii. Chapter

The punishment of the seven brethren, and of their mother

**I**t happened also that there were seven brethren, wyth their mother taken, and compelled by the kynge & agaynst the lawe, to eat swynes flesch namelpe wyth scourges and lether whippes. And one of them whych was the chele sayd What seekst thou and what requirist thou of vs? As for vs, we are readye rather to suffer death, then so offende the lawes of God and the fathers. Then was the kynge angrye and bad beate cauldrons and brasen pottes.

Whych when they were made hote, immediatly he commaunded the tonge of hym that spake fyist to be cut out, to put the skynne ouer his head to pare of the edges of his handes and fete yee, & that in the syghte of his mother, and the other of his brethren. Nowe when he was cleane mangled, he comaunded a fyre to be made, and so (whyl

there was anye breathe in hym) to be fryed in the cauldron, In the whiche when he hadde bene longe payned, the other brethren wyth their mother exhorted him to dye manfullye, saying. The Lord God shall regarde the truthe and coforte vs, lyke as Moses testifyeth & declareth in his songe, sayinge, and he wpll haue compassyon on his seruantes.

So when the fyre was dead after this manner, they broughte the seconde, to haue him in derpsion, pulled the skynne, wyth p heare ouer his heade, and asked hym yf he wolde eat swynes fleshe, or he were payned in the other membres also thorowout his body: But he answered boldlye, and sayde: I wpll not do it. And so was he tormented lyke as the fyre, and when he was euen at the geupnge vp the ghost he sayd. Thou moost vngacious personne puttest vs nowe to death, but the kynge of the world shal rayse vs vp whych dye for his lawes, in the resurrection of euerlastyng lyfe.

After hym, was the thyrde had in derpsion & when he was requyred he putte oute his tonge, and that ryghte soone holdyng forth his handes manfullye, and spake with a steadfast sayth These haue I of heauen, but nowe for the lawe of God I despyce them. for my trust is that I shall receaue them, of hym agayne. In so much that p kynge and they whiche were wyth hym, marvelled at the yonge mannes boldnes, that he not thynge regarded the paynes.

Nowe when he was dead also, they bered the fourth he wyth the tormentes in lyke manner. So when he was nowe at his death, he sayde It is better that we beinge put to death of men, haue oure hoope and truste in God, for he shall rayse vs up agayne. \* As for the, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyfthe, they tormented hym. Then looked he vnto the kynge, and sayde thou hast power among men for thou art a mortal man also thy selfe, to do what thou wylte, but thynke not, that God hath forsaken oure generacion. Abpde the, tary styll a while, and thou shalt se the great power of God, howe he wpll punishethe and thy selfe.

After hym they broughte the syxt, whiche beinge at the poynte of death, sayde: We not dysceined (O kynge, for this we suffer for our owne sakes, because we haue offended oure God, and therefore meruelous thynges are shewed vpon vs. But thynke not thou, whych takest in hand to stryue agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembraunce) sawe her seven sonnes dye in one daye, and suffred it patiently, because of the hoope that she had in God yee, she exhorted euerie one of them in speccall and that boldly and steadfastly with perfect wisdom, wakynge by her wyse thought wyth a manly stomacke, and sayde vnto them: I can not tell howe ye came in my womb, for I neither gaue you brethren soule, nor lyfe. It is not I p opened the membres of your bodies together  
In ii but



but the maker of the worlde, whiche fastened the byrth of man, & beganne all thynges. Euen he alld of hys owne mercye shall geue you breth & lyfe agayne lyke a spe nowe regarde not your owne selues for hys lawes sake.

Nowe thoughte Antiochus that the had despyled hym, therfore he let her go with her reproues, and beganne to exhorthe the youngest sonne, (whiche yet was leste) not onely wth wordes but swore vnto hym wth an othe that he shuld make hym a kyng and a welthy man (yf he wold forsake the lawes of his fathers pre, and that he shulde geue hym whatsoeuer were necessarie for hym. But when the younge man wolde not be moued, for all these thynges, he called hys mother, and counsayled her to saue her sonnes lyfe. And when he had exhorted her with many wordes, she promysed hym that she shulde speake vnto her sonne. So she turned her vnto hym (laughynge the cruell tyrannye to scorne) and spake wth a bolde voyce O my sonne, haue pytie vpon me, that bare the nyne monethes in my womb that gaue the lucke, noursyng the and broughte the vp vnto this age

I beseech the (my sonne) loke vpon heauen and earthe and all that is therein, and consyder that God made them and many generacions of manght so shalte thou not feare this hangman, but suffer death steadfastly, lyke as thy brethren haue doone: that I maye receaue the agayne in the same mercye wth thy brethren.

Whyle she was yet speakynge these wordes, the yonge man sayde: whome loke ye for. Albre for do ye tary? I wyl not obeye the kynges commaundement, \* but the lawe that God gaue vs by Moyses As for thou that ymagynest al mysechese agaynst the Jewes, thou shalte not escape the hande of God, for we suffer these thynges, because of oure synnes.

And thoughte God be angry wth vs a lytle whyle (for oure chastenynge and reformatyon) yet shall he be at one agayne wth hys seruauntes. But thou (O shamefull and moost abhominable personne.) Wpde not thy selfe thowowe wayne hope, in beynge so malycious vpon the seruauntes of God: for thou haste not yet escaped the iudgement of the God whiche is Almyghtye and seyth all thynges. My brethren that haue suffered a lytle payne, are nowe vnder the covenant of euerlastynge lyfe: but thowowe the iudgement of God, thou shalte be punished ryghte sulye for thy pryde.

As for me (lyke as my brethren haue done) I offere my soule and my body for the lawes of our fathers, callynge vpon God, that he wyl soone be mercifull vnto oure people yet, & wth payne and punishment \* to make the graunte, that he onely is God. In me nowe and in my brethren y wrath of Almyghtye God is at an ende, whiche ryghteously is fallen vpon oure people.

Then the kyng beynge kindled in anger was more cruell vpon hym then vpon all the other: & toke indignacion, that he was so lyghtly regarded. So this yonge man dyed vndeuyled, & put hys truste styll in the Lorde. Laste of all af-

ter the sorres, was the mother put to death also. Let this nowe be ynough spokē, concernynge the offerynge, and extreme cruelnes.

The viii. Chapter

Judas gathered together hys host. Apcanos is sente agaynst Judas. Judas exhorteth hys souldiers to resiste him. Apcanos is overcome. The Jewes geue thanks after they haue put the enemyes to flight. Despyng the spohles vnto the fatherles and vnto the wythowes. Apcanos flieth vnto Antiochus.



When Judas Machabeus, and they that were wth him, went pryncely into the townes, called they thynsfolkes and frendes together, tooke vnto them all such as couyned yet in the sayd and lawe of the Jewes, and brought forth. vi. M. men. So they called vpon the Lorde y he wolde haue an eye vnto this people whiche was troden downe of euery man to be gractous vnto the temple that was despyled of the vnged sp: to haue compassyon vpon the destruccyon of the cytye, whiche was worthy lyke to be layd wast, to heare the voyce of the bloude that cryed vnto hym: to remembre the most vnrightheous deathes of yonge innocent chyldren, the blasphemys also done vnto hys name, & to punyssh the.

Nowe when Machabeus had gathered this multitude together, he was to myghtye for the heathen: for the wrath of the Lorde was turned into mercye he fell vpon the townes and cytyes vnwares, bent them, toke the most commodous places & slewe manye of the enemyes. But specially he made suche chases by nyghte, in so muche that hys manynesse was spoken of, euery where.

So when Philippe sawe that the man increased by lytle and lytle, and that the matter prospered wth hym for the most parte: he wrote vnto Ptolome, whiche was a captayne in Egipt, Syria and Phenices) to helpe hym in the kynges busynes. Then sent he Apcanos Pateoclepe a speciall frende of hys in all the haste and gaue hym of the cominen sorte of the heathen no lesse then xx. M. harnessed men, to roote out the whole generacion of the Jewes, hauing to helpe him one Gorgias a man of warre, whiche in matters concerninge battayles, had greute experyence. Apcanos ordeyned also the tribute (whiche the Romaynes shuld haue had) to be geuen vnto y king out of the captuyte of the Jewes, namely two thousande talentes. And immediatly he sente to the cytyes of the see coast, requyring them for to bye Jewes to be theyr seruauntes and handemen, promysynge to sell them. lxxx. and ten for one talente: but he considered not the wrath of Almyghtye God, that was to come vpon hym.

When Judas knewe of this, he tolde the Jewes that were with him of Apcanos comynge. Nowe were there somme of them fearefull, not trustynge vnto the ryghteousnesse of God, and fled theyr waye.

But the other that remayned, came together, and besoughte the Lorde, to deliuer them frome that wycked Apcanos, whiche had solde them or eue he came nye them: and thoughte he wolde not do it for theyr sakes, yet for the covenante that he made wth theyr fathers and be-







# The seconde booke

man nowe abyde nor beare for the vehemencie of syncke. Therefore, he beinge broughte frome bys greafe pryde, beganne to come to the knowledge of hym selfe: for the punysshement of God warned hym, and bys payne increased more and more. And when he hym selfe myghte not abyde bys owne syncke, he sayde these wordes: It is reason to be obedyent vnto God, and that a mā despyre not to be lyke vnto hym. Thys wycked personne prayed also vnto the Lorde of whome he shulde haue optayned no mercede. And as for the cypre that he came vnto so basely, to byngge it downe to the grounde, and to make it a graue for deade men nowe he despyeth to deliuer it fre.

And as touchyng the Jewes, whome he had iudged not worthy to be buryed, but wold haue cast them oute for to be deuoured of the foules & wild beastes, saying that he wold haue destroyed bothe olde and yonge. Nowe he promyseth to make them lyke & citizens of Athens. And wher as he had spoyled the holy temple afore, now he maketh promise to garnyshe it wyth great gyftes, to increase the holy ornaments, and of bys owne rentes to beare the costes and charges belonging to the offerings yee, and yf he wold also become a Jewe hym selfe to goe thowre euery place of y world, & to preache the worde of God.

But when bys paynes woldenot cease, (for yf tigeuous iudgement of God was come vpon hym) out of a very dyspayre he wrote vnto y Jewes, a letter of intercessyon, contaynyng these wordes, The king and pryncce Antiochus wyl- leth vnto the vertuous cyprians of the Jewes much helpe and good prosperite. Yf ye and your children fare well, & yf al thynges go after your mynd, we geue great thankes. In my speking also do I remember you louyngly. for as I cam out of Persia, & was taken wth a sore dysplese I thoughte it necessarye to care for the common wealth. Bothre dyspayre I in my selfe, but haue a good hope to escape this spekenes.

But consyderyng that my father led an booke sometime in the byer places, & shewed who shuld raygne after hym, that yf there happened anye contrarietye, or any heard thyng were declared, they in the lande myght knowe theyr chiefe lorde that there shulde be no insurrecyon: Agayne, when I ponder by my selfe, how yf all the myghty men, and neygbbours round about, are lay- inge wayte, and loke but for oportynite to doo haeme: I haue ordeyned that my sonne Antio- chus shall raygne after me, whom I ofte comen- ded to many of you: wher I was in the byer king- domes, and haue wyttē vnto hym as foloweth hereafter. Therefore: I pray you and requyre you,

to remēber the benefytes that I haue done vnto you generally, & in especyall and that euery man wyl be sayethfull to me and to my sonne.) For I hope that he shalbe of sobre and louyng behauoure, and yf ye folowe my demyce, he shal be indyfferent vnto you. \* Thus that murthe- rer and blasphemour of God was soore smytten and lyke as he had intreated other mē, so he dyd a miserable death in a straunge countrey vpon a mountayne. And bys bodye dyd Phylipp (that

went wth hym) carry awaye: whiche fearnyge the sonne of Antiochus, wente into Egypte to Ptolomy Phylometor.

## The .x. Chapter.

*¶ Judas machabeus taketh the cypre and the temple. He beginneth to shew the actes of Eupator. The Jewes fight agaynst the Idumeans. Timotheus inuoketh Jewry, with whome Judas hath battayle. Four men appear in the ayre to the hyrpe of the Jewes. Timotheus is slayne*



Achabeus nowe and bys company *¶* thowre y helpe of the Lorde, wan the temple and the cypre agayne, de- stroyed the alters and chapels that the heathen had buyld thowre the stretes, clyf y temple, \* made an other altar of bricke stone, and after two yeares they offered sa- crifices, set forth the incence, the lygders & shew bread. When that was done they fel downe flat vpon the grounde, and besought the Lorde, that they myght come homre into suche trouble: but yf they synned any more agaynst hym, yf hym selfe to chaften them wth mercy, and not to come in the handes of those aleates and blasphemous men. Nowe vpon the same daye that y strail- gers polluted the temple, it happened that on the very same daye it was cleynd agayne namelye \* the xxii. day of the moneth called Casleu. The .iij. kept. viii. dayes in gladneslike as in the feast of the tabernacles, remembryng, that not longe a fore they helde the feast of the tabernacle vpon the mountaynes and in benes lyke beastes. And to the same token they bare greene botwes, bryanches and palmes, before hym that had ge- uen them good fortune to cleyne bys place. They agreed also together, and made a statute that euery yeare those dayes shuld be solemplye kept of all the people of the Jewes.

Nowe Antiochus then (that was called the noble) dyed: it is suffeyently tolde. Nowe wyl we speake of Eupator the sonne of that wycked Antiochus, howe it happened wth hym, and so wyl we wryte to comprehend the aduersite that chaunced in the warres. When he had taken in the kyngdom, he made one Lysias (which had bene captayne of the booke in Phenecis and Siria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beinge a ruler for the Jewes (and specially, to lye in the iudgement for such wrong as was done vnto them) undertoke to deale peacablye wth them. For the whyche cause he was accused of the frendes before Eupator and when he was suspect to be a traitor (because he had left Eppres, that Phylometor had comyrted vnto hym: & because he departed from noble Antiochus, that he was come vnto) he poisoned hym selfe and dyed.

Nowe when Gorgias was gouernour of the same places, he toke straungers and undertoke ofte tymes, to warre wth the Jewes. And co- ner, the Idumeans y helde the stronge holdes, re- ceaued those that were dyscuss from Ierusalem & toke in hand to warre also. \* But they that were w Machabe besought & prayed vnto the Lorde yf he woulde be theyr helper, & so they fell vpon the strong holdes of the Idumeans, & wan many pla- ces



ces by strength Suche as came agaynst them theye arme, and killed noo lesse of all together then .xx. M. Nevertheless some, no lesse then .ix. M. were fled into two stronge towers, haupng all maner of ordynauce to withstande them.

**D** Then Maccabeus leauing Simo, Josephus, zachens, & thole þ were with them (which were very many) went to beserger them, & to syghte where most nede was. Now they þ were w Simo, being led w couetousnes, were intreated for money, thozow certain of those þ lay in þ towers toke lxx. m. dragmars & let so of the escape. But whē it was told Maccabeus what had hapened, he called þ captayns of þ people together accusyng those persons, þ they had sold þ brethren for money, & let theye enemies go. So he slewe those traitours, & immediatly wēt in hād wth. þ. ii. towers. And whē they had dordied the selues manly, w theye weapons & handes, they slewe in þ. ii. castels moo then .xx. M. \* Nowe Timotheus wō þ Jewes had overcome afore gathered a multitude of straūg people, brought an host also of horsmen of þ Asians, to wyne Jewe by strengthe. But when he drewe nre,

**E** Maccabeus & they þ were w hym \* fel to their prayer, sprinkled ashes vpo theye heades, being gyrded w deap cloth about their loynes, fel downe befor þ auiter, & besought þ Lord þ he wold be merciful to them, but an enemy vnto theye enemies, & to take part against theye aduersaries, \* accordyng as it is promysed in þ lawe. So after þ prayer, they went on further frō the citie & when they came nre þ enemies, they prepared themselves against them. And by tymes in þ morning at the breake of the day bothe the hostes buckled together. \* The one part had the Lord for theye refuge, whiche is þ greuer of prosperite strenght & victorie. The other had a malp stomacke, which is a captain of warre. The battle now being great, \* there appeared vnto the enemies frō heauen. v. men vpo horsbackes with bydels of golde, leadyng the Jewes, & .ii. of them haying Maccabeus betwxt the, that kept hym safe on euery syde w theye weapons, but shotte dartes & lightniges vpon þ enemies, where thozow they were confounded w blindness, & so soze afraped, þ they fell downe. There were slain of foemē .xx. M. & .v. C. & .vi. C. horsmen. As for Timotheus hym selfe he fled vnto Gazze a very strōge hold, wherin Cereas was captayne. But Maccabeus and his companie layed seige to it cherefullye foure dayes.

**F** Nowe they that were within trustyng to the strength of the place, cursed & bāned exceddingly, & made great crakynge w wycked wordes. Nevertheless vpon þ. v. day in þ morning xx. yong men of Maccabeus company, beyng set on fyre in theye mindes (because of the blasphemie) came manfullye vnto the wal, & with holde stomakes, they & theye other companions clymed vp vpon þ towers, undertaking to set fyre vpo þ portes & to burne those blasphemous persons quicke. Two dayes wer they destroying the castel, which whē they founde Timotheus (that was crept into a corner) they killed him, & slew

Cereas his brother in lyke maner wth Appolophancs. When this was don, they song psalmes, w prayles & thākes gyuyng vnto þ Lord which had done so great thynges for Israel & geuen them þ victorie. **The .xi. Chapter.**

**E** Lysias goeth about to overcome the Jewes. Antiochus sente him heauen vnto the Jewes. The letter of Lysias vnto the Jewes. The letter of king Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romans to the Jewes.

**O** Et lōg after this, Lysias þ kiges steward & a kinsma of his (which had þ gouernaūce of his matters) toke soze displeasure for þ thynges that had hapened, & when he had gathered .lxx. M. mē of fote with all the hoste of þ horsmen, he came agaynst the Jewes, thynkyng to wpn þ citie, to make it an habytacyon of the heathen \* & the temple wold he haue to be an house of lucre, lyke as the other gods houses of the heathē are, & to sel þ Preatres office euery yere. Not consideryng þ power of God but was wild in his mynd, \* trustyng in the multitude of fote men, in thousandes of horsmen and in his foure score Elephantes.

So he came ino Jewry & then to Bethlura (a castell of defence) lyng in a narow place. v. furlonges from Ierusalem, and wāne it. Now when Maccabeus & his company knewe þ the strōg holdes were takē, \* they fel to theye prayers w wepyng & teares befor þ Lord. And all the people in lyke maner besought him, that he wold send a good āgel to deliuer Israel. Maccabeus himselfe was þ fyrst þ made hym ready to þ battail, exhortyng þ other þ were w him to scoperde themselves, & to helpe theye brethren. And when they were goyng forth of Ierusalem together with a ready & willing mynde \* there appeared befor them vpon horsbacke a man in whyte clothynge w harness of golde, chakynge his speere. When they praised þ Lord altogethe which had shewed them mercy, & were comforted in theye mindes, in so much þ they were ready, not only to fight w men, but w þ most cruel beastes pee, & runne thozow the walles of yron.

Thus they went on wyllpynglye haupng air helper from heauen, & the Lord merciful vnto them. They fell myghtely vpon theye enemies lyke a pons, brought downe .xx. M. formen, & v. C. horsmen, put all the other to flyght many of them beyng wounded, & some gat away naked. Pee, Lysias hymselfe was fayne to flee shāfullye and so to escape. Nevertheless, þ mā was not w out vnderstandyng, but consydered by himselfe that his power was mynished, & pondred howe the Jewes being defided by þ helpe of Almighty God, were not able to be overcome, wherefore he sente them worde, & promysed, þ he wold consēt to al thynges which were reasonable and to make þ kyngs theye frende. To the whiche prayer of Lysias, Maccabeus agreed sekynge in all thynges þ comen weale & what soeuer Maccabeus wrote vnto Lysias concernyng þ Jewes, the kyng granted it. For there were letters wyrtten vnto þ Jewes from Lysias containyng these wordes. Lysias sendeth gretynge vnto the people of the Jewes. Ihon & Absolon

Al. liii. which

11. macc. d. b  
24 macc. a.

11. macc. f. b  
11. macc. f. c

11. macc. f. a

11. macc. f. b  
11. macc. f. c

11. macc. f. a  
11. macc. f. b  
11. macc. f. c



# The seconde booke

which were sente from you, deliuered me wry-  
tynges, & requyred me to fulfyll the thynges co-  
cernynge theyr errande. Therefore loke what  
myght be graunted, I certyfied þæt þæt þæt  
and what soeuer was couenēt I agreed thereto  
þæt ye now wyll be fapthful in þæt matters I shal  
endeuer my selfe ther after also to do you good.  
As concernynge other thynges by euery acticle  
therof. I haue comytted them to your messen-  
gers, & to those whom I sent vnto you, to com-  
mune w you of þæt same, fare ye well. In þæt. C. and  
xl. viii. yere, þæt xlii. day of the moneth Diosco-  
rinihus. Now þæt kynges letter contayned these  
wordes King Antiochus sendeth greatyng vnto  
his brother Lillas. For so much as our father  
is now dead, our wyll is, þæt they which are in  
our realme, lyue without any insurreccion, and  
euery man to be diligent in his owne matters.  
We vnderstande also þæt the Jewes wold not con-  
sent to our father, for to be brought vnto the cu-  
stome of þæt Scyptles, but stur to kepe theyr own  
statutes, for þæt which cause they requyre of vs  
also to let the remaine styl by theyr own lawes  
Therefore our mynde is þæt this people shal be  
in rest we haue concluded & determyned also, to  
restore the theyr tēple agayne & they may lyue  
accozdyng to the vse & custome of theyr forfa-  
thers. Thou shalt do vs a pleasure therefore, þæt  
thou send vnto the & agre with them, & wēt they  
are certified of our mynde, they may be of good  
cheere, & looke to theyr owne wealthe. And this  
was the letter, þæt the kyng wrote vnto þæt Jewes  
kyng Antiochus sendeth greatyng vnto the  
cōsill & the other people of þæt Jewes. If ye fare  
well, we haue oure desyre as for vs, we are in  
good health. Menelaus came & tolde vs howe  
that poure desyre was to come downe to poure  
people which are with vs. Wherefor, those that  
wyl come, we geue the fre liberty, vnto the xii.  
day of the moneth of Aprill, þæt they may vse the  
meates of the Jewes & theyr owne lawes, lyke  
as afore and none of the by any maner of waies  
to haue harme for thynges done in ignorance.  
Menelaus whome we haue sent vnto you, shal  
comen with you at large. fare ye well. In the. C.  
lii. yere, the. xv. day of the moneth of April.  
The Romans also sent a letter contaynyng  
these wordes: Quintus Menenius and Titus  
Manilius embassadours of the Romans, sende  
greatyng vnto the people of the Jewes. Loke  
what Lillas the kynges kynsman hath graun-  
ted you, we graunte the same also. But as con-  
cernynge the thynges whiche be referred vnto  
the kyng sende hether some with speede, and vnder  
the matter diligently amonge your selues,  
that we maye cast the best to poure profyte, for  
we must depart now vnto Antioch. And there-  
fore wyrt thortelp agayne, that we may knowe  
poure mynde. fare well, in the. C. lii. yere,  
the. xv. day of the moneth of Aprill.

## The xli. Chapter.

¶ Timotheus troubleth the Jewes. The wicked deade of the  
Jewes agaynst the Jewes Judas is shewyd of them. He set  
forth by the gate of Jamnia. The perfur of the Jewes as  
gaine Timotheus. Timotheus taken and let goe but uere Judas  
pursueth Josias. Judas offering sacrifice for the dead, he  
meth the hope of the resurrection.

¶ When these couenaunts were made  
Lillas wēt vnto the king, and the  
Jewes tyld theyr grounde. But  
Timotheus, Appolonius the sone  
of Semel, Jereme & Demopho the  
proude, Pechanor þæt captaine of Cyprus, & they  
that lay in those places, wold not let the liue in  
rest & peace. They of Joppa also dyd enē such a  
woful dede. They prayed þæt Jewes þæt dwelt a-  
mong the, to goo w theyr wyues & chyldren into  
the shippes which they had prepared & did with  
the as though they had ought the none euil wil  
for so much then as ther was gone forth a gene-  
al proclamaciō thozow þæt cite because of peace  
they cōsented thereto, & suspect nothing, but wēt  
they were gone forth into þæt depe, they drowned  
no lesse then. ii. C. of them. When Judas knewe  
of this cruelty shewed vnto his people, he com-  
maunded those þæt were w hym to make the ready,  
erhortyng them to call vpon God þæt righteous  
Judge: went forth agaynst those murderars  
of his brethren, set fyre in þæt haue by night, byt  
vnto þæt ships, & those þæt escaped fro the fyre, he slew  
with the sword. And wēt he had done this, he  
departed as though he wolde come agayne, and  
rote out al the of Joppa. But wēt he had gottē  
word þæt the Jamites were myndēd to do in lyke  
maner vnto þæt Jewes which dwelt among the, he  
came vnto þæt Jamites by night, & set fyre on the  
haue w the ships, so þæt the light of the fyre was  
sene at Ierusalem, vpon a. ii. C. & xl. furlonges.  
Nowe when they were gone fro thence. ii. fur-  
longe, in theyr iourney towarde Timotheus &  
Men of fote, & v. C. horsmen of þæt Arabians  
fought w hym. So wēt þæt battayle was earnest  
and prospered w Judas thozow þæt help of God:  
the residue of þæt Arabians byng ouercome, be-  
sought Judas to be at one with the, & promysed  
to geue him certayn pastures, & to do hym good  
in other thynges. Judas thynking þæt they wold  
in dede be profitable cōcernynge many thynges,  
promysed the peace: wherupō they shoke hādes,  
and so they departed to their tentes Judas wēt  
also vnto a cite, which was veri fast kept with  
bridges, fenced round about þæt walles, & dyctes  
hendes of people dwelling therein, called Caspin  
They þæt were win it, put such trust in þæt strenght  
of þæt walles, & in store of vittayles: þæt they were  
the slacke in theyr doinges, cursyng & reuyllyng  
Judas w blasphemys, & speaking such wordes  
as it becommeth not. But Machabeus calling  
vpon the great prince of þæt world (which woute  
any battell cāmes, or ordinaunce of warre, dyd  
cast downe the walles of Jericho, in the tyme  
of Josue) fel māfully vpon the walles, toke the  
cite thozow the help of þæt Lozde made an extra-  
dig great slaughter: In somoch þæt a lake of two  
furlonges brode which lay therby semed to flow  
w bloud of þæt slain. The departed they fro thece  
vnto. C. & l. furlonges, & came to Taracha vnto  
the Jewes þæt are called Tubianei. But as for Ti-  
motheus, they could not get hym ther, for (not  
one matter dispatched) he was departed frome  
thence, & had left certayne men in a very strong  
hold. But Dosithus, & Sosipater which were  
captaynes



captaynes wth Machabees, slew those þe  
mothers had left in the house of defence, euen x.  
xi. men. And Machabees prepared hym wth the  
vi. men þe were about hym. set them in ordie  
by companies, & went forth agaynst Timothe  
us, which had wth him an. c. x. men of fote  
two thousand and fye hundred hoymen.

**D** When Timotheus had knowledge of Judas  
comynge, he sent þe women, chyliden, & þe other  
baggage vnto a castell called Carnio (for it  
could not be done, & was hard to come vnto, þe  
wayes of þe same places were so narrow) & whe  
Judas company came spz in sight, the enemyes  
were smytten wth fere, & how þe pzelee of  
God which seeth al thynges: In so much þe they  
flynge one here, another there, were rather dys  
cōfited of theþe owne people, & wounded wth  
þe strokes of theþe owne swerdes. Judas also  
was very earnest in folowynge vpo them puny  
shing those vngodly, & slew. xxi. men of the  
Timotheus also hunselfe fel into the handes of  
Dolptheus, & Sosipater, whome he besought  
w many prayers, to let him go wth his lyfe, be  
cause he had many of þe Jewes fathers & byerthe  
in prisō, which þe they put hi to death, myghte  
be disapointed. So whe he had promysed faith  
fully to deliuer them agayne according to the  
condicion made, they let him go without harme  
for the health of the byerthen. And when Judas  
had slayne. xxi. he went from Carnio.

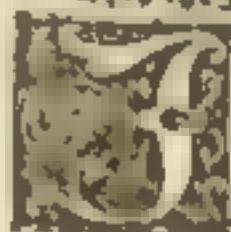
**E** Now after þe he had chased away, & slaine his  
enemys, he remoued þe host towarde Ephraim  
a strong cite, wherin dwelt many diuers people  
of þe heathē, & the strong ponce men kept þe wal  
les defendynge them myghtely. In this tyme  
was much ordinaunce & prouisiō of darters. But  
whe Judas & his company had called vpon al  
myghty god (which wth his power breaketh the  
streight of þe enemies) they wā þe cite, & slew. xxi.  
of the þe were win. It so thei went they to þe  
cite of þe Scythias, which lyeth. vi. c. fourty  
fres Jerusalem. But whe þe Jewes which were in  
þe cite testified, þe the citizing deale loungly w  
them yee, & intreated them kyndly in þe tyme of  
theþe aduersyte, Judas & his company gaue the  
thaukes bespyng them to be frendly wth vnto  
them, & so they came to Jerusalem, the hye feaste  
of the weekes beyng at hand. And after þe feast  
of pentecost they went forth agaynst Gorgias  
gouernour of Iudumia wth. an. c. men of fote. & x.  
hoymen. Which when they met together, it  
chaunced a fewe of the Jewes to be slaine. And  
Dolptheus one of the Warthenors a myghty ho  
ymā toke hold of Gorgias & wold haue takē hi  
quycke. But an hoymā of Thracia fel vpo hi  
& smote of his arme so þe Gorgias escaped & fled  
into Moza, when they now þe were of Gorgi  
as syde, had foughten long & were wery: Judas  
called vpon the lord, þe he wold be theþe helper, &  
captayne of the feld. & wth þe he began wth amā  
ly voyce to take vpo song of prayse, & a cry. In  
so much þe he made the enemyes astayed, & Gorgias  
me of warre toke they flight. So Judas  
gathered his host, & came vnto the ctye of Odul  
ai. And when the. vii. daie came vpo them, they

clēd themselves as the custome was) & kept  
the sabboth in the same place. And vpo the day  
folowynge, Judas & his company came to take  
vpo the bodies of them þe were slayne, & to bury  
them i theþe fathers graues. Now vnder þe coa  
tes of certayne Jewes whych were slayne, they  
founde iewels þe they had take out of the temple  
& from the ydols of the. Jamars which thing  
is forbydde þe Jewes by the law. The euerp mā  
saw, þe this was þe cause wherfore they wer slain.

And so euerp man gaue thanckes vnto þe lord  
de for his righteous iudgement, which had ope  
ned the thyng þe was hyd. They fel downe also  
vnto theþe prayers, & besought God, þe the fault  
whych was made, myghte be put out of remem  
braunce. Besydes þe, Judas exhorted þe people e  
arnestly, to kepe themselves fro such synne. for  
so much as they sawe before theþe eyes, þe these  
men were slayne for the same offence. So he ga  
thered of euerp one a certayne, in so muche þe he  
brought togethet two. an. draginars of syluer  
which he sent vnto Jerusalem þe there myght a sa  
crifice be offered for the mysdede. In the which  
place he dyd well & ryght for he had some coun  
deracion & pōdyng of the lyfe þe after this  
tyme. For yf he had not thought þe they, which  
wer slaine, dyd yet lyue, it had bene superfluous  
& vayne, to make any vowe or sacrifice for the  
þe were dead. But for so much as he saw, þe they  
which dye in the fauour & belefe of God, are in  
good rest & joy, he thought it to be good & hono  
urable for a reconciling, to do the same for those  
whych were slayne, þe the offence might be forge  
uen.

The. xii. Chapter.

The commynge of Eupator into Jewrye. The death of  
Antiochus. Machabees gainge to fygge agaynst Eupator  
moueth his souldiers vnto praye. He brilleth fourtye ches  
sande mā in the tentes of Antiochus. He doth cōsumethe the bry  
er of the Jewes. Antiochus retapnech frendshyp  
wth the Jewes.



**A** þe, Callistene gat. Judas know  
lege. þe Antiochus Eupator was ch  
ming wth a great power into Jew  
rye, & Lilius the steward & ruler of  
his matters wth hym haing an  
c. x. m. men of fote. v. m. hoymen. xxi. Elephā  
tes. & x. charrettes. Menelaus also toynd hi  
selfe wth them (but wth great dysleat) & spake  
fayre to the kyng, not for any good of the coun  
trye, but because he thought to haue bene made  
some great mā of auctorite. But the kyng of al  
ges moued Antiochus mynd agaynst theþe vn  
godly person, & Lilius infourmed the kyng. þe  
this Menelaus was þe cause of al myschefe. so  
þe the kyng commanded to take him, & (as the  
maner of them is) to put hym vnto death in the  
same place: There was also in the same place a  
tower of. l. cubites hye heaped wth ashes but  
about, it was so made, þe men might lōke down  
on enerye syde. And vnto the kyng comman  
ded þe shamefull persone to be caste among the al  
shes, as one þe was cause of al vngodlynesse.  
And reaso it was þe the vnthyfte shuld dye such  
a death, & not to be buried for he had done much  
mychefe vnto the aulter of God (whose fyre &  
ashes were holy) therefore was it ryght, þe he sh  
ld also shulde be destroyed wth ashes.

But

Deut. bii. c  
Josue. bii. c

1. mach. b. ii. c

1. mach. b. ii. c



**B** But the kynge was wood in hys mynde, & came to shew hymselfe more cruell vnto the Jewes, then hysfther was. Whiche when Judas perceaued, \* he commaunded þe people to cal vpon the Lorde night & day þe he wold now helpe the also, lyke as he had done alway. For they were afrayed to be put from theyr lawe, from theyr natural country, & from þe holy temple: & not to suffre the people (whych alyle whyle afore began to reconer) to be subdued againe of the blasphemous nations. So when they had done this together, & besought the Lorde for mercy, with weping & fasting. iiii. dayes long flat vpon the ground Judas exhorted them, to make the selues ready. But he & the elders together deuysed to go forth fyrst wth theyr people, afore the king brought hys host into Jewry, & afore he beseeged the ctyte, & commyt the matter vnto God.

**E** Wherefore, he ascribved the power of al thinges vnto God þe maker of þe world exhorting his people to fyght manfully (yea, euen vnto death) for the lawes, the temple, the ctyte, theyr owne natue countrye, & to defend þe citizins & let his host before. Whodm, he gaue the also þe were wth him a token, of þe victorie of God, chosynge out þe manlyest yong men, went by nyght into þe kinges panyll, & slew of þe host. xiiii. men \* & þe greatest Elephantes wthole þe sat vpon them.

**D** Thus when they had brought a great feare & rumour among þe tentes of theyr enemyes, & all thinges went prosperously wth them, they departed in the breake of the daye, God beyng the helper & defender. Nowe when the king perceaued the manlynes of the Jewes, he went about to take the stronge places by craft, & remoued his host \* vnto Bethsura which was a wel kept house of defence of þe Jewes but they were chased away, hurt & dyscomfyted. And Judas sent vnto them þe were in it such thinges as were necessary. In the Jewes hoste also there was one Rhodochus which told the enemies their secretes but they sought hym oute, & when they had gotte hym, they put hym in prison. After this dyd the kynge commẽ wth them þe were in Bethsura, toke treuce wth them, departed and stroke battayle wth Judas whiche ouercame hym.

**B** But when he vnderstode, that Polypppe (whome he had left to be ouer sear of his busyness at Antioche) began to rebel agaynst hym he was ashynd in hys mynde, so that he pelyded hymselfe to the Jewes, and made them an othe to do whatsoeuer they thought ryght.

Nowe when he was reconcyled wth them he offered, made much of the temple, gaue great gyftes vnto it, embraled Machabews, making hym captayne and gouernour from Ptolomays vnto the Serrenes. Neuerthelesse, when he came to Ptolomays, the people of the cty were not content wth the bonde of frendshyppe, for they were afrayed, that he wolde breake the covenannt. Then wente Lysias vp into the seate and enfourmed the people, shewed them the cause why, and pacyfyed them. So he came agayne vnto Antioch. This is now the matter concerning the kynges iourney, and hys returne.

## The xlii. Chapter.

**C** By the morpion of the kynge, Demetrius sendeth Aprianos to kyll the Jewes, Aprianos maketh a compact wth the Jewes, whych he yet breaketh throughe the morpion of the kynge. Aprianos commaundeth Razia to be taken. The boldnes of Razia.



**A**fter thre yerres was Judas enfauted how that Demetrius the sonne of Seleucus was come vp wth a great power of Chyppes, thowowe the haue of Crapols, to take certayne commodious places & countreys, agaynst Antiochus and hys captayne Lysias. Now Alcimus (whych had bene hys preaste and wylful ly despyled hymselfe, in the tyme of the murther) seinge, þe by no meanes he coulde be helped, nor haue any more entrance to the aulter he came to kynge Demetrius in the. C. & l. yere, presented vnto hym a crowne of gold, a palme and an Olpye tree, which (as me thought) beloged to the temple, and that daye he helde hys tounge. But when he had gotte oportunitie for his madness, Demetrius called hym to counsaile, and asked hym, what thynges or counsailes the Jewes leaned vnto. He answered: The Jewes that be called Assyde, whose captaine is Judas Machabews, mayntayne warres, make insurrectiouns, and wyl not let the realme be in peace.

**B** For I beinge depriued of my fathers honoure (I meane the hys preasthode) am come hether: partly because I was faythfull vnto the kynge and partly because I sought the profite of the ctytins. And whiche al oure people, thowowe the wickednes of them, are not a lytle troubled.

Wherefore, I beseech the (O kynge) consider al these thynges diligently, & the make some prouision for the lande and the people, accordyng to the kynndes that thou haste offered vnto them. For as longe as Judas hath the vpperhand, it is not possyble that men can lye in peace.

When he had spoken these wordes, other frendes also haupnge euell wyl at Judas, set þe kynge Demetrius on fyre agaynst hym: \* which immediatly sent Aprianos (ruler of þe Elephantes, a captayne into Jewry, commaunding hym to take Judas hymselfe alpye, but to slay them that were wth hym, and to make Alcimus hys preast of the great Temple.

**C** Then the heathen which fled out of Jewry from Judas, came to Aprianos by flockes, thynkinge the darre and decay of the Jewes to be theyr welfare. Nowe when þe Jewes hearde of Aprianos commynge, and the gathering together of þe heathen, they spykyled the selues wth earth \* besought hym whiche made them hys people, and euer defended his owne porcion wth euident tokens, þe he wolde preserue them still. So at the commaundement of þe captaine, they remoued from thence, and came to a towne called Bethsai. And Simon Judas brother fel in hand wth Aprianos, but thowowe þe sodaine commynge of the enemyes, he was afrayed.

Neuerthelesse, Aprianos hearyng the manynesse of them that were wth Judas, and þe bold stomackes that they had to fight for theyr natural countrie, durste not proue the matter wth bloudsheddyng. Wherefore, he sent Passidorus Theodocius

ii. mat. xlv

ii. ma. xl. c.

ii. ma. xl. c.

l. ma. xl. c.

l. ma. xl. c.



Theodocius, and Mathias before, to geue and to take peace. So when they had taken long aduise, met thereupon and the captayne shewed it vnto þe multitude, they were agreed in one minde: to haue peace. And they appoynted a daye to sytte vpon these matters quietly among them selues the schooles also were brought & set forth. Neuertheles, Judas commaunded certayne me of armes to waite in conueniente places, least there shuld sodaynly aryse anye euill thozowe the enemies. And so they commaunded reasonabylly together.

**D** Apcanor, whyle he abode at Jerusalem, ordered him self not vnreasonably, but sent away the people þe were gathered together. He loued Judas euery wyth hys herte, and fauored hym. He prayed also to take a wife, & to bryge forth children. So he married, lyued in rest, & they led a comen lyfe. But Alcimus perceauyng þe loue that was betwixt hym, and howe they were agreed together, came to Demetrius and told hym that Apcanor had taken straunge matters in hand, and ordeyned Judas (an enemy of the realme) to be the kynges successour. The kyng was sore dyspleased, and thozow þe wicked accusacions, whych Alcimus made of Apcanor, he was so prouoked, þe wrote vnto Apcanor, sayenge that he was very angry for the frendshipp & agreement, whiche he had made w Machabeus. Neuertheles, he commaunded him in al the hast, that he shulde take Machabeus prisoner, and sende hym to Antioche.

**W**hyche letters when Apcanor had sene, he was at his wifes end, and sore greued, that he shulde breake þe thynges wherin they had agreed specially seing Machabeus was the man that neuer dyd hym harme. But because he myghte not wythstande the kyng he sought oportynyte to fulfill hys commaundement. Not withstanding when Machabeus sawe that Apcanor began to be chuelysh vnto hym, and that he intreasted hym more roughlye then he was wont, he perceaued þe such unkyndnes came not of good and therfore he gathered a fewe of his men, and wythdrew hym selfe from Apcanor. Whyche whyle he knew that Machabeus had manfully prevented hym, he came into the great and most holy temple, & commaunded the prestes, which were doinge theyr vsual offerynges, to deliuer hym the man. And whyle they ware þe they could not tel where the man was, whom he soughte, he stretched out hys hand, & made an othe, sayinge If ye wil not deliuer me Judas captiue I wal remoue this temple of God into a playn felde, I shal breake downe the aulter, and consecrate thys temple vnto Bacchus. After these wordes he departed.

4 mac. viii. c

**T**hen the prestes lyfte vp theyr handes to warde heauen and besought him that was euery the defender of theyr people, sayenge Thou O Lord of all, whych hast nede of nothyng wouldest that the temple of thy habytacion shuld be amonge vs. Therfore now O most holy lord kepe thys house euery vndespiled & whych lately was defiled. Now was there a censed vnto Ap

4 mac. viii. c

nor, one Razis an alderman of Jerusalem a louer of the holy cytpe, and a man of good report whych for the kynde herte that he bare vnto the people, was called a father of the Jewes. This man oftymes, when the Jewes were mynded to kepe themselves vndespiled, defended and deliuered them, beinge content stedfastly to spende hys bodie and hys lyfe for hys people.

**S**o Apcanor wplynge to declare the hate þe he bare to the Jewes, sent v. C. me of warre to take hym for he thought, if he gat hym he shuld byngge þe Jewes in greute decaye. Now when þe people began to run in at his house, to breake the doores and to set fyre on it: he beinge now taken wold haue defended himselfe w hys sword chosynge rather to dye manfullye, then to yeld himselfe to those wicked doers & because of his noble stocke, he had rather to haue bene put to þe extreme cruelty. Not wythstanding, what tyme as he mysted of hys stroke for hast, and the multitude fel in vpolently betwixt þe doores he ran holdyng to þe wall, and cast hym selfe downe manfully among þe heape of them, whych gaue sone place to hys fall, so that he fell vpon hys belly. Neuertheles whyle there was yet breath with in hym, he was byndled in hys mynde, & whyle hys bloud gushed out excedyngly for he was verie sore wounde, he ran thozow the myddest of the people and gat him to the toppe of a rock. So when his bloude was gone, he toke out his owne bowels wyth both his handes, and threwe them vpon the people, callynge vpon the Lord of lyfe and sperte to rewarde hym thys agayne and so he dyed.

### The xv. Chapter.

**A**pcanor goeth aboute to come vpon Judas on the Sabbath daye. The blasphemous of Apcanor Machabeus resour bringe vnto the Jewes the blysion wherewith they dwelle. The prayer of Machabeus after the dooth of Apcanor is shew ouercome. Machabeus commaundeth hys brethren and hys hewer to be cruel, and hys song to be geuen vnto the foules.

**W**hen Apcanor knew that Judas was in the countrey of Samaria, he thought wyth al hys power to stryke a felde wyth hym, vpon a Sabbath daye. Neuertheles, þe Jewes that were compelled to go wyth hym, sayd: O do not so cruelly and unkyndly, but halowe the Sabbath daye, and worshyppe hym, that seeth all thynges. If or al thys, yet sayd the vngacious person: \* Is ther a myghty one in heauen, that commaunded the Sabbath day to be kept? And when they sayd yea, the lpyng God, the myghty Lord in heauen \* commaunded the seuen day to be kepte he sayd And I am myghty vpon earthe to commaund them for to arme them selues & to perfourme þe kynges busynesse. Not wythstanding he myghte not haue his purpose.

4 mac. viii. b

111. cc. xx. c

111. cc. xx. d

Apcanor had deuised wyth greute pryde to ouercome Judas, and to byngge awaye the vycetory. But Machabeus had euery fast confydence and a perfecte hope in God, þe wold helpe him and exhorted hys people, not to be afrayed at þe commynge of the heathen: but alwaye to remember the helpe þe had bene shewed vnto them fro heauen. yea, & to be sure now also, þe myghty God

God



# The seconde booke

**23** God wolde geue them the victory he spake vnto them out of the lawe & prophetes. putting the in remembrance of the battels þe they had strecken afore and made them to be of a good courage. So when they hertes were plucked vp, he shewed them the discomfitednes of the heathen, and howe they wolde kepe no couenaunt nor othe.

Thus they weaponed them, not wth the armour of myld, and speare, but wth wholsom wordes and exhortacions. He shewed them a dreame also wherthorow he made them all glad, which was this he thought that he saw Onias (whych had bene hys prelate, a vertuous and a loupnge man, sad, and of honest conuersacion, wel spoken, and one that had bene excecysled in godlynes frome a chyld holdyng vpon hys handes toward heauen, and prayng for hys people. After this ther appered vnto hym another man whych was aged honorable, and gloriouse. And Onias sayd This is a lover of the brethren, and of the people of Israel. This is he that prayeth much for the people and for al the holy cytye. Jeremie the prophete of God he thought also that Jeremie helde out hys ryght hand, and gaue vnto Judas a swerde of gold, sayng: Take this holy swerde a gyfte from God, wherewith thou shalt smyte downe the enemyes of the people of Israel.

And so they were well comforted thorow the wordes of Judas and toke courage vnto them so that the yonge men were determyned in their myndes to fyghte, and to byde stylllye at it: In so muche that the thynges whych they tooke in hande, they boldnesse shewed the same, because the holy cytye, and the temple were in perel. for the whych they tooke moare care, then for theyr wyues, chyldren, brethren, and kynfolk.

Agayne they that were in the cite, were most careful for those whych were to fyghte. Nowe when they were all in a hope, that the Iudgements of the matter was at hande, and the enemyes drew naye, the hoste beinge sette in a rape, the Elephantis & horsemen every one standyng in hys place. Machabeus consyderyng the comynge of the multitude, the ordynance of dyuers weapons, the cruelnes of the beastes, and helde vpon hys handes toward heauen, callyng vpon the Lorde that doth wonders, & whych ge-

ueth nott the victory after the multitude of the weapons and power of the hoste (but to the that please him accordyng to hys owne wyll. Therfore in hys prayer he sayde these wordes.

Lorde, thou that bydest sende thyne Angell in tyme of Ezekias kynge of Iuda, and in

the hoste of Sennacherib Newellan. C. lxx. and fyue thousande, sende nowe also thy good Angell before vs. O Lorde of heauens, in the fearfulness and dyede of thy myghte arme, that they whych come agaynst thy holy people to blaspheme them, maye be astrayed. So he made an ende of hys wordes.

Then Apcanor and they þe were with him, dycted wth shawmes and songes, but Judas and hys company with prayer and calling vpon God.

Wth theyr handes they smote, but wth theyr hertes they prayed vnto the Lorde, & stode no lesse then. C. xv. men: Forthorowe the present helpe of God they were gloriously comforted.

Nowe when they leste of, and were turnyng agayne wth hope they understode that Apcanor hym selfe was slayne wth the other. Then they gaue a greateshout and a crye, prayyng the Almighty Lorde wth a loude voyce. And Judas (whych was euer ready to spende hys bodye and lyfe for hys cytyens) commaunded to smyte of Apcanors head, wth hys arme and hande, and to be brought to Jerusalem. When he came there, he called al the people, and the prestes to the auter wth those that were in the castell, and shewed them Apcanors head, and his wycked hande whych he had presumptuously holden vp agaynst the Temple of God. he caused the tonge also of the vngodly Apcanor to be cut in lytle peces, and to be caste vnto the foules and the cruell mans hande to be hanged vpon before the temple.

So every man gaue thanks vnto the Lorde sayng blessed be he, that hath kepte hys place vndefyled. As for Apcanors heade, he hanged it vpon the hye castell, for an euident and playne token of the helpe of God. And so they agreed altogether, to kepe that daye holye, namelye

the chrystene daye of the moneth Adar whych in the Spanysh language is called the nexte day before

Mardocheus day. Thus was Apcanor slayne, and frome that tyme forth

the Jewes had the cite in possession. And here wyl I nowe make an ende.

The ende of the seconde booke of the Machabees.

cs (†) 40



# **C**ontents translated



Grelle,  
these

The Gospeller.

Mark.

Luke.  
John

The Actes,  
The Epistles of S. Paul.

To the Romanes.

The 9. Colossians.

To the Ephesians.

To the Galatians

The 1. of S. Peter.

The Epistle of Jude.

The 11. Thessalonians.

The 11. Timothy.

To Philemon.

The 1. of S. James.

The 11. of S. John.

The Revelation

Obiecta sunt rursus omnia fieri observationes et  
siones populationes gratiam aduice pro omni  
hominibus pro regionibus et. 1. Timotheo.







# The Gospel

¶ When they were departed, beholde the angell of þe Lorde appeared to Joseph in slepe, sayeng: aryse, & take the chyldre & his mother, and fflye into Egypt: & be thou there tyll I bypnyng þe worde. For it wyll come to passe that herode shall seke the chyldre to destroye hym. So when he awoke he toke the chyldre and his mother by nyght, and departed into Egypte, and was there vnto the death of herode, þat it myght be fulfilled, whych was spoken of the Lorde by þe prophet, sayenge: out of Egypte haue I called my sonne.

¶ Then Herode when he sawe that he was mocked of the wyse men, he was excedyng wroth, and sent forth men of warre, and slue al the chyldren that were in Bethleem, and in all the coastes (as many as were two yere olde or under) accordyng to the tyme, whych he had diligently knowne of the wyse men.

¶ Then was fulfilled that, which was spoken by the prophete Jeremie: where as he sayde in Rama was there a voyce herde, lamentation, wepyng, & great mouenynge. Rachel wepyng for her chyldren, and wolde not be comforted because they were not. ¶ But when Herode was dede: beholde, an angel of the Lorde appeared in a slepe to Joseph, in Egypt, sayeng: aryse, and take the chyldre and his mother, and ge into the lande of Israel, & for they are dead whynne sought the chyldres life. And he arose, and toke the chyldre and hys mother, and came into the lande of Israel. But when he herde that Archelaus dyd draygne in Jewye, in the towne of his father Herode, he was afrayde to go thither. Notwithstandynge, after he was warned of God in a slepe, he turned asyde into the parties of Galile, and wente and dwelte in a cytie whych is called Nazareth that it myght be fulfilled whych was spoken by the prophetes. he shalbe called a Nazarete.

## The .iii. Chapter.

¶ The baptysme, preachynge and edyfyng of Ihon, and howe he was receyved of the people.

¶ In those dayes came Ihon the baptyst, preachynge in the wyldernes of Jewye, and sayenge: Repente of the lyue that is past, for the kyng dome of heauen is at hande. ¶ For thys is he of whome the prophete Esaye spake, whych he sayeth: The voyce of a cryer in the wyldernes, prepare the waye of the Lorde: and make his pathes strayght. Thys Ihon had hys rayment of Camels heer. ¶ And a gyrdell of a skynne aboute his loynes. Hys meate was locustes and wilde honny. ¶ Then went out to him Ierusalem and all Jewye, and all the regyon rounde aboute Iordane, and were baptysed of hym in Iordane, confessynge theyr synnes.

¶ But when he sawe many of the Pharisees and Saducees come to his baptysme, he sayd vnto them: O generation of vipers, who hath taught you to flee fro the vengeance to come? Wrynge forth therfore the frutes that beloge to repentance. And be not of such mynde that ye wolde saye wynn your selues: we haue Abraham to oure father. For I saye to you, that God is

able to bypnyge to passe, that of these stones ther shall ryse vp chyldre vnto Abraham. Eue now is the are also put vnto the roote of the trees. so þat every tree which bringeth not forth good frute is hewen downe, and cast into the fyre.

¶ I baptysse you in water & vnto repentance: but he to it shal come after me, is myghtyer the I, whose shoes I am not worthy to beare. He shal baptysse you wyth the holy goost, and wyth fyre. ¶ whose fanne is in hys hande, and he wyll purge hys floore, and gather hys wheat into þe barn, but wyl burne the chaffe with vnyquene able fyre. ¶ Then cometh Iesus from Galile to Iordane vnto Ihon, & to be baptysed of hym. But Ihon forbade him, sayenge: I haue nede to be baptysed of the, and comest thou to me? Iesus answered and sayde vnto hym: Let it be so now. For thus it becommeth vs to fulfill all ryghteousnesse. Then he suffered hym.

¶ And Iesus, when he was baptysed, came straight waye out of the water. And lo, heauen was open vnto him and he sawe the sprete of God, descendynge like a doke, and lyghtynge vpon hym. And lo there came a voyce fro heauen sayenge: Thys is my beloued sonne, in whom I am well pleased.

## The .iiii. Chapter.

¶ Howe Iesus was receyved by Peter and James, and Iohn: and howe he was receyved by the people.

¶ When was Iesus led away of þe sprete into wyldernes to be tempted of the deuell. And when he had fasted foure dayes and foure nyghtes, he was at the laste an hynghed. And when the tempter came to hym, he sayde: ys thou be the sonne of God comaunde, that these stones be made bread. But he answered & sayde: it is wyrtten, man shal not lyue by bread only, but by every worde that procedeth out of the mouth of God.

¶ Then the deuell taketh hym vp into the holy cytie, and setteth hym on a pynacle of the temple, and sayth vnto hym ys thou be the sonne of God cast thy selfe downe headlyng. For it is wyrtten: He shall geue hys angels charge ouer the, and wyth theyr handes they shal boide the vp, leste at any tyme thou dash thy foote against a stone. And Iesus sayde to hym it is wyrtten agayne. ¶ Thou shalt not tempte the Lorde thy God.

¶ Agayne, the deuell taketh hym vp into an excedyng hye mountayne, and sheweth hym all the kyngdomes of the worlde, and the glorie of them, & sayeth vnto hym al these wyl I geue þe, ys thou wylt fall downe, & worshyppe me. ¶ The sayeth Iesus vnto him Thoupde Satan. For it is wyrtten: ¶ Thou shalt worshyppe the Lorde thy God, and hym onely shalt thou serue.

¶ Then the deuell leaueth hym, & behold, þe angels cam and ministered vnto hym. ¶ ¶ When Iesus had herd þat Ihon was taken, he departed into Galile, & left Nazareth, & wente and dwelt in Capernaum: which is a cite vpon þe see coast, in the borders of Zabulon & Neptalim yit myght be fulfilled which was spoke by Esay þe prophet sayeng: ¶ The lande of Zabulon & Neptalim, by þe waye of the see beyonde Iordane, Galile of the gentyls:

Mat. iii. c. Luke. iii. b.

Mat. i. a. Luke. iii. c. Iohn. i. d.

Luke. iii. e.

Mat. i. b.

D

Mat. i. b. Luke. iii. d. Iohn. i. e.

Mat. i. c. Iohn. i. d. Iohn. i. e. Iohn. i. f.

Mat. i. b. Luke. iii. d.

Mat. i. c. Luke. iii. e. Iohn. i. f.

Mat. i. c.

Mat. i. c. Luke. iii. b.

13

Mat. i. c. and 7. d.

Luke. iii. b. I. Iohn. i. a. I. Iohn. i. b. I. Iohn. i. c.

Mat. i. a.



Sentplis the people whych sat in darknesse and in the shadowe of death, sawe great lpght: and to them whych sat in the region and shadowe of death, is the lpght spronge vp.

From that tyme Iesus beganne to preach, and to saye. Repente, for the kyngdome of heauen is at hande. **¶** As Iesus walked by the see of Galile, he sawe two brethren Symon whych was called Peter, and Andrew his brother, casting a net into the see (for they were fshers) and he sayeth vnto them. folowe me, and I wyl make you **¶** (to become) **¶** fshers of men. And they streyght waye left the nettes, and folowed hym.

And when he was gone forth fro thence, he sawe other two brethren, James the sonne of zebede, and John hys brother, in the shyppe with zebede theyr father, mendinge theyr nettes: and he called them. And they immediatlye left the shyp and theyr father, and folowed him. **¶**

And Iesus went about al Galile, teachyng in theyr synagoges, and preachyng the Gospel of the kyngdome, & healyng all maner of synes, and all maner of dyscalse amonge the people. And hys fame spred abroade throughout al Syria. And they brought vnto hym all synche people that were taken wpth dysuerse dyscalses and grypnynges, and them that were possessed wpth deuyls: and he whych were lunatyke, and they that were in the payse and he healed the.

And there folowed hym greate multitudes of people, from Galile, and from the ten cyties, and from Ierusalem, and from Iewrye, and fro the regions that lye beyonde Iordane.

#### The v. Chapter.

This chapter and in the two next followinge is concerned the mooste excellent and loungest son of chryst in the mounte: wherby sermon is the berpe here that openeth the vnderstandyng to the same. And in this chapter speciall we he p. each of the viii. beatitudes of his luynges of man's laugher: which and anger, of aduoutre of liberte of iudgement w. ange and of four, each of the a. mans caemys.



When he sawe the people, he wente vp into a mountayne, and when he was set, his discyples came to him and after that he had opened hys mouth, he taught them, sayenge:

Blessed are the poore in spete for theyr is the kyngdome of heauen. Blessed are they that mourne for they shall receaue comfote. Blessed are the meke for they shall receaue the inheritaunce of the earth. Blessed are they whych are hoget and thyrst after ryghteousnes: for they shall be satysfied. Blessed are the mercifull for they shall obteyne mercy. Blessed are the pure in herte: for they shall see God. Blessed are the peacemakers: for they shall be called the chyld. of God. Blessed are they whych suffer persecucion for ryghteousnes sake: for theyr is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falslye saye all maner of euell sayenge agaynst you for my sake. Reioyse and be glad, for greate is your reward in heauen. For so persecuted they the prophetes, whych were before you.

Ye are the salt of the earth: But yf the

salt haue lost the saltnes, what shalbe seasoned therwyt? It is thence forth good for nothyng but to be cast out, and to be troden downe of men. Ye are the lpght of the worlde. A cytie that is set on an hyll can not be hyd, nether do men lpght a candell, and put it vnder a busshell, but on a candlestyeke, and it geueth lpght vnto all that are in the house. Let your lpght so shyne before men, that they maye see your good workes and gloryfye your father whych is in heauen. **¶** Thynke not that I am come to destroye the lawe, or the prophetes: no I am not come to destroye, but to fulfill. For truely I saye vnto you: tyll heauen and earthe passe, one iotte or one tyle of the lawe shal not escape tyll all be fulfilled.

Whosoever therfore breaketh one of these leest commaundementes, and teacheth men so, he shalbe called the leest in the kyngdome of heauen. But whosoever doth and teacheth, the same shalbe called greate in the kyngdome of heauen. **¶** For I saye vnto you excepte your ryghteousnesse excede the ryghteousnesse of the scribes and pharises, ye cannot entre into the kyngdome of heauen.

Ye haue herde that it was sayd vnto them of the olde tyme. Thou shalt not kyl whosoever kylleth, shalbe in daunger of iudgement. But I saye vnto you that whosoever is angry wpth hys brother, vnadvisedly, shalbe in daunger of iudgement. And whosoever saye vnto hys brother Racha shalbe in daunger of a counsell. And whosoever saye in thyn toole, shalbe in daunger of hell fyre. Therefore yf thou offest thy gyfte at the altare, and there remembre the that thy brother hathe ought agaynst the, leaue there thyne offeringe before the altare, and go thy waye fyrste, and be reconcyled to thy brother, and then come and offe thy gyfte.

Agre wpth thyne aduersarye quicklye whyles thou arte in the waye wpth hym, lest at any tyme the aduersarye deliuer the to the iudge and the iudge deliuer the to the mynyster, and then thou be cast into prison. Cleuely, I saye vnto the thou shalt not come out thence, tyll thou haue payed the vtmoost farthyng.

Ye haue herde that it was sayd vnto them of olde tyme. Thou shalt not comyt aduoutre. But I say vnto you that whosoever loketh on another mans wyfe to lust after her, hath comyt aduoutre with her already in his herte.

Yf thy ryght eye hynder the, plucke him out and cast hym from the. For better it is vnto the that one of thy members perishe, then that thy whole body shulde be cast into hell. And yf thy ryghte hande hynder the, cut hym of, and caste hym from the. For better it is vnto the, that one of thy members perishe then that all thy bodye shulde be cast into hell. **¶** It is sayde whosoever putteth a waye his wyfe, let hym geue her a letter of deuozement. But I saye vnto you: that whosoever doth put a waye hys wyfe (except it be for fornicacyon, causeth her to breake matrimonye. And whosoever marrieth her that is deuozed comyteth aduoutre.

As in Agayne

Mat. 11. 4  
Mark 1. 8  
Luce 9. 1. 6  
and in 11. 2  
\* Mat. 1. 2

Jer. 18. 1  
\* Jer. 18. 1  
\* Jer. 18. 1

Luce. 8. 1

Mat. 11. 2

Luce. 11. 2  
Jer. 18. 1  
and, 18. 1

Jer. 18. 1

1. Pet. 1. 1  
1. Pet. 1. 1

Actes. 1. 1

Mat. 11. 2  
Luce. 11. 2  
Luce. 11. 2

Mat. 11. 2  
Luce. 11. 2  
and 11. 2

1. Pet. 1. 1

Mat. 11. 2  
and, 11. 2  
Luce. 11. 2  
Luce. 11. 2

Jer. 18. 1  
Jer. 18. 1

Jer. 18. 1  
Luce. 11. 2  
Deut. 1. 1

Jer. 18. 1

Luce. 11. 2

Jer. 18. 1  
Jer. 18. 1  
Jer. 18. 1

Mat. 11. 2

Jer. 18. 1  
Jer. 18. 1  
Jer. 18. 1



# The Gospell

**A**gayne, ye haue herde howe it was sayde to them of olde tyme: \*thou shalt not forswear thy selfe, but shalt perfourme vnto the Lorde those thynges that thou swearest. \* But I say vnto you: sweare not at al: nether by heauen, \* for it is Goddes seate, nor by the earth, for it is his fote stole: nether by Ierusalem, for it is the cytie of the great kynge: nether shalt thou sweare by thy heade because I canst not make one heer whyte or blacke. But your communicaciō shalbe yea, yea, naye, naye. For whatsoeuer is added more then these, it commeth of euell.

**I**e haue herde that it is sayd: \* an eye for an eye, and a toth for a toth. But I saye vnto you, that ye resyst not euell. But: whosoever geue the a blowe on þy ryght cheke, turne to hym the other also. And yf any man wyll sue the at the lawe, & take a waie thy coote, let hym haue thy cloke also. And whosoever wyll cōpel the to go a myle, go wyth hym twayne. Geue to hym that asketh the, and from hym that wolde borrowe, turne not thou a waie.

**Y**e haue herde that it is sayd, \* thou shalt loue thyne neyghboure, and hate thyne enemy. But I say vnto you: loue your enemies. Blesse them that curse you. & Do good to them that hate you. Praye for them whych hurte you and persecute you, ype may be the chyldren of your father whych he is in heauen, for he maketh his sunne to aryse on the euell, & on þ good, & sendeth rayne on þ iust & on the vniust. For \* yf ye loue them whych loue you: what rewarde haue ye? Do not the publicans also euen the same? And yf ye make much of your brethren onely, what spinguler thyng do ye? Do not also þ publicans lyke wyse: \* ye shall therefore be percyte eue as your father whych is in heuē is percyte.

## The vi. Chapter.

*Of almes, prayer and fastyngs. Be togeder with the careful schynge of worldly thynges.*

**I**te hede y pe geue not your almes in the spght of men, to the intent y pe wolde be sene of the. Or els you haue no rewarde with your father which is in heauen. Therefore, when thou geuest thyne almes, let not thy troettes be blowe before the, as the hypocrites do in þ synagoges & in þ stretes: for to be prayled of men. Clerely I say vnto you: they haue theyre rewarde. But whē thou wylt geue almes let not thy lefte hand knowe what thy ryght hāde doeth, that thyne almes maye be in secrete, & thy father whych seeth in secrete, shall rewarde the openly.

**A**nd whē thou prayest \* thou shalt not be as the hypocrites are. For they vse to stande prayenge in the synagoges, and in the corners of the stretes, that they maye be sene of men. Clerelye, I saye vnto you they haue theyre rewarde. But when thou prayest \* entre into thy chamber, and when thou hast shut thy dore praye to thy father whych is in secrete, and thy father whych seeth in secrete, shall rewarde the openly.

**B**ut when ye praye \* vaine not much, as the heathē do for they thynke it wyl come to passe

that they shalbe herd for they much bablinges sake. Be not ye therfore lyke vnto them. \* For your father knoweth what thynges ye haue neade of before ye aske of hym: after this manner therfore praye ye.

**O**ur father whych arte in heauē, halo med be thy name. Let thy kyngdome come. Thy wyll be fulfilled, as wel in earth as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs oure dettes as we forgeue oure debtors. And leade vs not into temptation but deliuer vs from euell. For thynē is the kyngdome and the power, and the glorie for euer. Amen. Therefore \* yf ye forgeue other men theyre trespasses, your heavenly father shall forgeue you. But yf ye wyl not forgeue men theyre trespasses nomore shall your father forgeue you your trespasses.

**M**oreouer \* when ye fast, be not sad as the hypocrites are. For they disfigure theyre faces, y it maye appeare vnto men, howe that they fast. Clerely, I say vnto you, they haue their reward. But thou when thou fastest, anoynt thyne head and washe thy face that it appeare not vnto men how that thou fastest: but vnto thy father, whiche is in secrete, and thy father whych seeth in secrete, shall rewarde the openly.

**L**aye not vp for your selues treasure vpon earth where the rust & moth doth corrupt, and where theues breake through and steale. \* But laye vp for you, treasures in heauē, where neither rust nor moth doth corrupt, & where theues do not breake thorow nor steale. For where your treasure is, there wyl your herte be also.

**T**he lyght of þ body is the eye. Therefore yf thyne eye be synge, all thy bodye shalbe full of lyght. But yf thyne eye be wycked, all thy bodye shalbe full of darknesse. Therefore, yf þ lyght that is in the, be darknes, howe great is þ darknes? \* Roman can serue two masters. For ether he shall hate the one and loue the other, or els leane to the one, & despyse the other. ye cā not serue God and Mammon. Therefore I saye vnto you. \* be not carefull for your lyfe, what ye shal eat or drynke, nor yet for your body, what ye shal put on. Is not þ life more worth then meat: and the body more of value, then rayment? Beholde, the foules of the ayre: for they sowe not, nether do they reape, nor cary into the barnes: and your heavenly father feedeth them. Are ye not much better then they?

**W**hich of you by taking careful thought) can adde one cubyte vnto his stature? And why care ye for rayment? Consider the lylies of the felde, howe they growe. They labour not, neether do they spynne. And yet I saye vnto you, þ euen Salomon in all his royalte was not arrayed lyke one of these. Therefore, yf God so cloth þ grasse of þ felde whych though it stande to daye is to morowe cast into the foyasse) shall be not much more do þ same for you, o ye of litle fayth?

**T**herfore, take no thought, sayeng: what shal we eat, or what shal we drynke, or wher wyth shal we be clothed? After all these thynges do the gentyls seke. For your heavenly father knoweth



knoweth, that ye haue neede of al these thynges. But rather seke ye fyrste the kyngdome of God and the righteousnesse therof, and al these thynges shalbe mynistrred vnto you. ¶

Care not the for the morowe, for the morowe daye shall care for it selfe: suffycient vnto the daye, is the trauaile therof.

The. vii. Chapter.

¶ He forbyddeth folowynge and rather iudgement reprobeth pprophete. exhorteth vnto prayer, warneth to be ware of false prophetes: and to plucke the beames of hys worde to be hore of the same.

Luke. vi. f.  
Roma. ii. a.  
Luce. vi. f.

**N**udge not, that ye be not iudged, (condempne not and ye shall not be condempned.) ¶ For as ye iudge, so shall ye be iudged. ¶ And w what measure ye meate, wyth the same shal other me measure to you. ¶ Why seest thou a moate in thy brothers eye, but considerest not the beame that is in thine owne eye? ¶ How sayest thou to thy brother: Brother suffre me, I wyl plucke oute a moate oute of thine eye, and beholde, a beame is in thine owne eye. ¶ Thou hypocrite, first cast oute the beame oute of thine owne eye, and then shalte thou se clearlye to plucke oute the moate out of thy brothers eye.

¶ Geue not ye that which is holy vnto dogges nether caste ye your pearles before swyne, least they treade them vnder theyr fete and the other turne agaynst you, and all to rent you.

Here. xxi. c.  
John. xvi. f.  
Luce. vi. b.

**A**ske, and it shalbe geuen you: ¶ Seke and ye shall fynde knoche, and it shalbe opened vnto you. ¶ For whosoever asketh receaueth, & whosoever seeketh, fyndeth: and to hym that knocketh, it shalbe opened. ¶ Is there any man amonge you, whych (yf hys sonne aske bread) wyl offer hym a stone? ¶ Or yf he aske fyre, wyl he profer hym a serpent? ¶ Yf ye then, whan ye are euell, can geue your chyldren good gyftes, howe muche more shall your father which is in heauen, geue good thynges, yf ye aske of hym.

Feel. xxi. b.  
Job. xii. c.  
Luce. vi. c.

¶ Therefore, ¶ whatsoeuer ye wolde that men shulde do to you doye euen so to them also. ¶ For this is the lawe and the prophetes.

Luce. xii. c.

¶ Enter in at the strait gate: for wyde is the gate, and broade is the waye that leadeth to destruction: and many there be whych go in therat. ¶ But strait is the gate, and narrowe is the waye, whych leadeth vnto lyfe, and fewe there be that fynde it. ¶ ¶ Beware of false prophetes whych come to you in shepes clothynge, but inwardlye they are rauenynge wolues. ¶ Ye shall knowe them by theyr woordes.

Deu. xxi. a.  
Job. i. a.

Luce. vi. g.

¶ Women gather grapes of thornes: or synges of thystles: Euen so euery good tree bringeth forth good frutes. But a corrupt tree, bringeth forth euell frutes. ¶ A good tree can not bringe forth bad frute: nether can a bad tree bringe forth good frutes. ¶ Euery tree that bringeth not forth good frute, is hewen downe, and caste into the fyre. ¶ Wherefore, by theyr frutes ye shall knowe them. ¶ Not euery one that sayeth vnto me, ¶ Lorde, Lorde, shall enter into the kyngdome of heauen but he that doth the wyl of my father, whych is in heauen. ¶ ¶ He shall enter into the kyngdome of heauen. ¶ ¶ Many wyl saye to me in

Mat. xii. b.  
Luce. vi. g.  
and. xii. c.

that daye: Lorde Lorde, haue we not prophesied thy name: ¶ And thy name we haue cast oute deuyls: And done many myracles in thy name? And then wyl I knowlege vnto them: I neuer knewe you. ¶ Departe from me, ye that worke iniquyte.

Actes. x. c.  
Mat. x. b.  
Luce. xii. d.

¶ For whosoever heareth of me these wordes, and doeth the same, I wyl liken hym vnto a wise man, whych buylt hys house vpon a rocke and a floud of rayne descended, and the floudes, and the wyndes blew, and yet vpon that house, and it fel not, because it was grounde on the rocke. ¶ And euery one that heareth of me these wordes and doeth them not, shalbe likened vnto a foolyshe man, whych buylt his house vpon sande. and a floud of rayne descended, and the floudes came, & the wyndes blew and beate vpon that house, and it fell, and great was the fall of it.

Luce. vi. g.

Jacob. i. b.

Eccl. xii. b.

And it came to passe, that when Iesus had ended these sayenges, the people were astonnyed at hys doctryne. ¶ For he taught them as one hauynge power, and not as the scribes.

Mat. i. c.  
Luce. xii. f.  
and.

The. viii. Chapter.

¶ Christe cleanseth the leper, and healeth the captiue from the warre, and many other of sea. and heyleth the deafe, and healeth the seer and the lame, and heyleth the deafe out of the possed into the swyne.

**W**hen he was come downe from the mountayne muche people folowed hym. And beholde, there came a leper, and worshypped hym sayynge. Master, yf thou wylt thou canst make me cleane. And Iesus put forth hys hande, and touched hym, sayeng: I wyl, be thou cleane, and immediatly his leprosy was censed. And Iesus sayeth vnto hym se thou tell no man: but go and shewe thy selfe to the preaste, and offer the gyfte (that Moyses commaunded to be offered, for a wytnes vnto them).

Luce. ix. e.  
Mat. ix. b.

Leu. xii. a.

¶ And when Iesus was entred into Capernaum, there came vnto hym a Centurion, and besought hym, sayenge. ¶ After my seruaunte lyeth at home sycke of the palsy and is greuouslye payned. And Iesus sayth, when I come vnto hym, I wyl heale hym. The Centurion answered, and sayde. Syr, I am not worthy, that thou shuldest come vnder my rooffe but speake the worde onelye, and my seruaunt shalbe healed. ¶ For I also my selfe am a man subiecte to the authorite of another, and haue souldyers vnder me. ¶ I saye vnto this man go, and he goeth: and to another come, and he cometh, and to my seruaunt do this, and he doeth it. ¶ When Iesus herde these wordes, he marvelled, and sayde to them that folowed hym. Verelye, I saye vnto you: I haue not founde so greatesaythe in Israel. I saye vnto you, that many shall come from the East, and West, and shall rest wth Abraham and Isahar and Jacob in the kyngdome of heauen but the chyldren of this kyngdome shalbe cast oute into vtter darknesse: there shalbe weppynge and gnaupynge of teth. And Iesus sayde vnto the Centurion go thy waye, and as thou belienst, so be it vnto the. And his seruaunt

Luce. vii. a.  
Job. iii. g.

Mat. xii. c.

Luce. xii. f.  
Mat. xii. g.

¶ And thus was



# The Gospell

was healed in the selfe same houre. ¶

marke. l. c.  
Luk. xii. f

¶ And when Iesus was come into Peters house, he sawe hys wyues mother lyeng in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she arose, and inprystred vnto them. When the euen dwe on, they brought vnto hym manye that were possessed wpth deuils. And he cast oute the spycres wpth a worde, and healed all that were sycke, that it myght be fulfilled, which was spoken by Esai the p. ophet, when he sayeth: \* He toke on hym our infirmities, and bare our syknes.

esai. lxi. b  
Luk. ix. d

Luk. ix. g

¶ When Iesus sawe much people about hym he commaunded that they shulde go vnto the other syde of the water. And a certayne scribe (when he was come sayd vnto hym: \* Master, I wyll folowe the wythersoener thou goest. And Iesus sayeth vnto hym: the fores haue holes and the byrdes of the ayre haue nestes: but the sonne of mā hath not where to rest hys head. And another of the number of his disciples said vnto hym: \* Master suffer me first to go & bury my father. But Iesus sayde vnto hym: folowe me, and let the dead bury theyr dead.

Luk. ix. g

mar. xiii. b  
Luk. xiii. c

¶ And when he entred into a shyppe, his disciples folowed hym. And beholde, \* there arose a greate tempest in the see, in so muche that the shyppe was couered wpth waues, but he was a slepe. And hys dysciples came to hym and awoke hym, sayenge: \* Master, saue vs, we perishe. And he sayeth vnto the: why are ye fearful, O ye of lytle fayth? Then he arose \* and rebuked the wyndes and the see, and there folowed a greate calme. But the men marueyled, sayenge: what maner of man is this, that both wyndes and see obey hym? ¶

Job. xxi. b  
Isa. xlii. c

mar. b. a  
Luk. xiii. d

¶ And when he was come to the other syde, into the countre of the Gergesites, they met hym two possessed of deuylles, whych cam out of þ graues, and were out of measure feare, so that no man myght go by that waye. And beholde, they cryed out sayinge: \* O Iesu thou sonne of God: what haue we to do wpth the? Art thou come hyther to tormente vs before our tyme? And there was a good wape of from them \* heerd of many swyne, fedynge. So, the deuyls besought hym, sayinge: yf thou cast vs out, suffer vs to go oure wape into the heerd of swyne. And he sayde vnto them: go your wayes. Then went they oute, and departed into the heerde of swyne. And beholde, the whole heerd of swyne was carped headlonge into the see, and perished in the waters. Then they that kepte them fledd, and went theyr wayes into the ctye, and tolde euery thyng, and what had fortunied vnto the possessed of the deuyls. And beholde, the whole ctye came out to mete Iesus, and when they sawe hym, \* they besought hym þ he wold departe out of theyr coastes.

mar. b. a  
Luk. xiii. d  
Mat. xiii. e

mar. xiii. b

Act. xvi. g

## The ix. Chapter.

¶ He healeth the palsy, calleth Matthee from the cuntry, and mereth for hys disciples, healeth the woman of the bloudy issue: helpeth Jairus daughter, cureth. ii. blind men theyr syghte, maketh a dymme man to speake and dyueth out a deuill.



¶ Entred also into a shyppe, & passed ouer, and came vnto hys owne ctye, and beholde, \* they brought to hym a man sycke of the palsy, lyenge in a bedd. And when Iesus sawe the fayth of them, he sayde vnto the sycke of the palsy sonne, be of good cheare, thy synnes be forgiven the. And beholde: certayne of þ scribes sayde wpthin them selues: this man blasphemeth. And when Iesus sawe theyr thoughtes, he sayd: Wherefore thyncke ye euill in your hartes: Whether is easier to saye, thy synnes be forgiven þ, or to saue, aryse & walke? But that ye maye knowe, that the sonne of mā hath power to forgue synnes in earth. Then sayeth he vnto the sycke of the palsy: \* aryse, take vp thy bed, and go vnto thyne house. And he arose, & departed to hys house. But the people that sawe it, marueyled, & glorified God, whych had geuen such power vnto men. ¶

marke. ii. a  
Luk. ix. b

Act. iii. b  
and ix. f  
mar. ii. b  
Luk. ix. c  
Job. b. b

¶ And as Iesus passed forth from thence he sawe a man, named Matthee, sittynge at the receite of custome, and he sayeth vnto hym, folow me. And he arose and folowed hym. And it cam to passe as Iesus sat at meat in his house behold many publicans also and synners that came, sat downe with Iesus and his disciples.

¶ And when the Pharises sawe it, they sayde vnto his disciples: why eateth youre master w publicans and synners? But whē Iesus heard that, he sayde vnto them: They that be strong nede not the physicion, but they that are sicke. Go ye rather and learne what that meaneth. \* I wyll haue merce & not sacrifice. For I am not come to call the ryghteous, but synners to repentance. ¶ Then came the disciples of Iohn vnto hym, sayinge: \* why do we and the Pharises fast, for the moost parte but thy disciples fast not? And Iesus sayde vnto them: can the bypde gromes chyldren moune as longe as the bypdegrome is wpth them? But the dayes wyll come, when the bypdegrome shalbe taken from them, and then shall they fast. Romā putteth a pece of newe cloth in an olde garmēt. For then taketh he a wape the pece from the garmēt and the rent is made worle. Nether do men put newe wyne into olde bottels: els the bottels breake, and the wyne runneth out, and the bottels perishe. But they put newe wyne into new bottels and both are saued together. ¶

Isa. vi. e  
mar. xiii. a

mar. vi. b  
mar. ii. c  
Luk. ix. e

mar. b. c  
Luk. xiii. f

mar. b. e  
Luk. xiii. f  
Luk. xvi. c

¶ Whyle he thus spake vnto the, \* beholde, there came a certayne ruler, and worshipped hym, sayinge: my daughter is euen now dyscensed, but come and laye thy hande vpon her, and she shal lyue. And Iesus arose, & folowed hym, and so dyd hys disciples. \* And beholde, a woman whych was dyscensed w an ysue of bloud twelue yeres, came behynde hym, and touched the hemme of hys vesture. For she sayd wpthin her selfe yf I maye touche, but euen hys vesture onelye, I shalbe safe. But Iesus turned hym and whan he sawe her, he sayde: daughter be of good comforte, thy faythe hath made the safe. And the woman was made whole, euen þ same tyme. ¶

mar. b. d  
Luk. xiii. g

lerg



lers house, and sawe the mynstrels, and the people makynge a noyse, he sayde vnto them: get you hence, for the mayde is not dead\* but slepeth. And they laughed hym to scoorne. But whā the people were put forth, he wente in, and toke her by the hand, and sayde: damsell, arise, and she arose. And thys noyse wente abroad into all that lande. And whan Iesus departed thence two blynde men folowed hym cryenge and sayenge: O thou sonne of Dauid haue mercy on vs. And when he was come into the house, the blynde came to him. And Iesus sayeth vnto them: Se- leue ye, that I am able to do thys: They sayde vnto hym: Lorde, we beleue. Then touched he theyr eyes, sayenge: Accordynge to your sayth be it vnto you. And their eyes were opened. And Iesus charged them sayenge: Se that no man knowe of it. But they, whan they were departed, spred abroad his name in all that lande.

As they went oute, beholde, they brought to hym a demente mā possessed of a deuyl. And whan the deuyl was caste out the demente. And the people merueyled, saying it was neuer so sene in Israel. But the pharisees sayd: he ca- steth out deuyls, thowhe the prince of deuyls. And Iesus wente about all cyties & townes teachynge in theyr synagoges, and preachynge the glad tydynge of the kyngdome, and hea- lynge euery syknes and euery dyscase amonge the people. But when he sawe the people: he was moued wyth compassion on them, because they were destitute, and scattered abroad, euen as shepe hauynge no shepheard. Then sayeth he vnto hys dyscyples, the heruest tuelp is plen- teous, but the labourers are fewe. Praye ye ther- fore the Lorde of the heruest, that he wyl sende labourers into hys haruest.

The Chapter.

¶ Chyld sendeth out, a ryng of apostles to preache in Jewy- ey geur, b them barge teacheth them, and cometh to the agayn perlecution and trouble



¶ And whā his xii. disciples were cal- led vnto hym, he gaue them power agaynst vncleane spretes, to cast the out, & to heale all maner of synchelle and all maner of dyscase.

The names of the xii. apostles are these. The fyrst, Symon which is called Peter & Andrew hys brother: James the sonne of zebede, & John hys brother: Philip & Bartholomew. Thomas & Mathew, which had bene a Publican. James the sonne of Alphe, & Lebbeus (whose synname was Taddæus, Simon of Canaan, and Judas Iscariot, whych also betrayed hym.

\* Iesus sente to the these twelue in nombre, whom he commaunded, sayenge Go not into the waye of the Gentylys, and into the cytie of the Samari, ans enter ye not. But go rather to the lost shepe of the house of Israel. Go and preache sayenge: The kyngdome of heaue is at hande. Heale the sycke, cleanse the lepers, raise the dead, cast out deuyls. \* Ierelye ye haue receaued geue frely. \* Possesse not gold nor syluer nor brasse in poure purses nor yet scrip towardes poure ior- ney neyther two cotes, neyther shoes, nor yet a rod. \* For the woꝝkma is worthy of hys meate.

But to whatsoener cytie or towne ye shal come enquire who is worthy in it, and ther abyde tyl ye go thence. \* And when ye come into a house, salute the same. And yf the house be worthy, let poure peace come vpo it, but yf it be not worthy let poure peace retourne to you agayne.

And whosoever shal not receaue you, nor wyl heare poure preachynge: when ye departe out of that house or that cytie \* Make of the dust of your fete I saye vnto you it shal be easer for the land of zodoma and Gomorra in the daye of iudgement, then for that cytie.

\* Beholde, I sende you forth, as shepe amonge wolues. Be ye therefore wylle as serpentes and innocent as doves. \* But beware of men for they shal delpner you vp to the conncels, & shal scourge you in theyr synagoges. And ye shal be brought to the head rulers, and kynge, for my sake in wytnes to them and to the gentyls.

But \* when they delpner you vp, take ye no thought, howe or what ye shal speake. \* for it shal be geue you, eue in that same houre what ye shal speake. For it is not ye that speake, but the sprete of poure father whych speaketh in you. \* The brother shal delpner vp the brother to death, and the father the sonne. And the chyl- dren shal arylse agaynst theyr fathers and mo- thers, and shal put them to death and ye shal be hated of all men for my names sake. \* But he that endureth to the ende, shal be saued.

But \* when they persecute you in thys cy- tie, flye ye into another. For verily I saye vnto you ye shal not go thowhe al the cyties of Is- rael tyl the sonne of man be come. \* The disci- ple is not aboue the master nor the seruaunt a- boue hys Lorde. It is puoush for the dysciple, that he be as hys master is, and that the ser- uant be as his Lorde is. Yf they haue called the Lorde of the house, Selzebub how much more shal they call them of hys householders for? I fear them not therfore. \* For there is nothyng close that shal not be opened: and nothyng hyd, that shal not be knowne.

¶ What I tell you in darknes, that speake ye in lpghte. And what ye heare in the care, that preache ye on the house toppes.

\* And feare ye not them which kyll the body but are not able to kyll the soule. But rather feare hym, which is able to destroye both soule & body into hell. Are not two lytle sparowes sold for a farthyng? And one of the shal not lyght on the grounde wthout poure father. Yee, euen al the heates of your head are nombred. I fear ye not therfore ye are of more value then many sparo- wes. \* Every one therfore that shal know- ledge me before men, hym wyl I knowledge al- so before my father whych is in heauen. But whosoever shal deny me before men, hym wyl I also deny before my father, whych is in heaue.

¶ Thynke not \* that I am come to sende peace into the earthe. I came not to sende peace, but a swerde. For I am come to set a man at vari- aunce \* agaynst hys father, and the doughter a- gaynst her mother, and the doughter in lawe a- gaynst her mother in lawe. And a mannes foes

¶ And shal be

Luke. ix. a. and. i. a.

Mark. vi. b. Acte. i. a.

Luke. x. a.

Mark. xiii. b. Luke. xii. c. Job. xlii. b.

Mark. xiii. g. Luke. xii. a. & xxi. a. b.

Mark. vii. b.

Mark. xxi. a.

Mark. xii. c. Act. vi. a. and. xii. a.

Luke. vi. f.

Mark. xiii. c. Luke. xii. a. and. xii. a.

Luke. xii. a.

Mark. xiii. d. Luke. xii. c. and. xii. b.

Luke. xii. g.

Mark. vii. a.

Mark. vi. b.

Mark. vi. b.

Mark. vii. b.

Mark. vii. b. Luke. xii. b.

Mark. xiii. b. Luke. xii. b. & Mark. vi. b.

Mark. vi. b.

Luke. x. a.

Mark. vi. b. Luke. vi. b.

Mark. vi. b.

Acte. xiii. b. & Mark. vi. b. Luke. ix. a.

1 Tim. ii. c.



# The Gospell

Whalbe they that are of his owne household.

**Luk 14.12** \* He that loueth father, or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me. And he that taketh not his crosse and foloweth me, is not worthy of me. \* He that fyndeth his lyfe, shall lose it: and he that loseth his lyfe for my sake shall fynde it.

**Mar. 10.1. b.**  
**Luke 14. 12. b.**

**Luke 14. 12. b.**  
**John. 14. 12. b.**

**1st Regum 17. 1. b.**  
**2nd. 17. 1. b.**

**1st. 17. 1. b.**

\* He that receaueth you, receaueth me: and he that receaueth me, receaueth hym that sent me. He that receaueth a Prophet in the name of a Prophet, shall receaue a Prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous mā, shall receaue a ryghteous mā's rewarde: \* And whosoever shall geue vnto one of these lytle ones to drynk, a cuppe of cold water onely, in the name of a discipyle, verely I saye vnto you he shall not lose his rewarde.

## The xi. Chapter.

**John. 14. 12. b.** sendeth his disciples vnto ch. 12.



And it came to passe, that whē Jesus had made an ende of comaunding his twelue disciples, he departed thence, to teache and to preache in theyr ctyes.

\* When John beyng in prison hearde of the workes of Christe he sent two of his disciples, and sayde vnto hym: Art thou he that shall come, or do we loke for another? Jesus answered and sayde vnto them: Go, and shewe John agayne, what ye haue heard and sene. \* The blynd receaue theyr syght, the lame walke, the lepers are clysed, and the deaf heare, the dead are raysed vp, and the poore receaue the glad tydings of the Gospell. And happy is he, that is not offended by me.

**1st. 17. 1. b.**

**1st. 17. 1. b.**

**Luke 14. 12. b.**

\* And as they departed, Jesus beganne to saye vnto the people concernyng John. What went ye oute into the wyldernes to se? A rede is shewen wyth the wynde: Or what wet ye oute for to se a man clothed in soft raimēt? Beholde: they that weare soft clothynge: are in kynges houses. But what wet ye oute for to se? A Prophet. Verely I saye vnto you: and more then

**1st. 17. 1. b.**

**1st. 17. 1. b.**

a Prophet. For this is he of whom it is writte: Beholde, I send my messenger before thy face, which shall prepare thy waye before the.

\* Verely I saye vnto you amonge they that are borne of women, arose not a greater then John the baptist. Notwithstandyng he that is lesse in the kyngdome of heauen is greater then he. From the dapes of John Baptyst vntyl this daye, the kyngdom of heauen suffreth violence, and the violent plucke it vnto them. \* For all the Prophetes, and the lawe it selfe prophesied vnto John. And yf ye wyl receaue it, this is Ihesus, whiche was for to come. He that hath eares to heare: let hym heare.

**Luke 14. 12. b.**

**Luke 14. 12. b.**

**Luke 14. 12. b.**

**Luke 14. 12. b.**

\* But wher vnto shall I lyken this generacion? It is lyke vnto chyldren, which syt in the market places, and cal vnto theyr felowes, and saye we haue pyped vnto you, and ye haue not daunced: We haue mourned vnto you and ye haue not sorowed. For John came nether eating nor drynkynge, and they saye, he hath the deuyl.

The sonne of man came eatyng and drynkynge and they saye: behold a glutton, and an vnneaturable dryncker of wyne, and a frend vnto publicans and synners. And wysdome is iustified of her chyldren. \* He began he to vpbraid the ctyes whiche moost of his myracles were done in, because they repented not of theyr synnes. Vnto the Chorazin. Vnto the Bethsaida for yf the myracles which were shewed in you had ben done in the ctye of Tyre or Sidon they had repented of theyr synnes longe agone in sackcloth and ashes. Neuerthelesse I saye vnto you, it shall be easer for Tyre and Sidon at the daye of iudgement, then for you. And thou Capernaum, whiche art lyft vp vnto heauen, shalt be brought downe to hell. For yf the myracles whiche haue bene done in the, had bene shewed in zodon, they had remayned vntyl this daye. Neuerthelesse, I saye vnto you: that it shall be easer for the lande of zodon in the daye of iudgement, then for the.

At that tyme Jesus answered and sayde: I thanke the O father, Lorde of heauē & earth, because thou hast hyd these thynges from the wyse and prudent, and hast shewed them vnto babes, verely father, such so was it thy good pleasure. \* All thynges are geuen ouer vnto me of my father. \* And no man knoweth the sonne but the father, nether knoweth eny man the father, saue the sonne, and he to whomsoever the sonne wyl open hym.

Come vnto me all ye that laboure and are laden, and I wyl ease you. \* Take my yock vnto you, & learne of me, for I am meke and lowly in herte & ye shall fynde rest vnto your soules. For my yocke is easy, & my burden is lyyght.

## The xii. Chapter.

**1st. 17. 1. b.** The disciples shew the eares of corne, whiche they had broken, and sayde: Beholde, that was blynde and deeme, and now he seeth: who is his brother, sister, and mother.



At that tyme Jesus went on the Sabbath, and his disciples were an hungred, and began to plucke the eares of corne, and to eat. But when the Pharisees sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath daye. But he sayd vnto the. Haue ye not read what Dauid dyd, when he was an hungred, & they that were wyth him? howe he entred into the house of God, and dyd eate the shewe breades which were not lawfull for hym to eate, nether for they which were wyth hym, but onely for the prestes? Or haue ye not read in the law, howe I, on the Sabbath dayes, the prestes in the temple breake the Sabbath and are blamelesse? But I say vnto you that in this place is one greater then the temple. Wherefore, yf ye wyl what this meaneth, I requyre mercy and not sacrifice: ye wolde not haue condemned innocentes. \* For the sonne of man also, is Lorde euen of the Sabbath daye.

And he departed thence, and went into theyr synagoge, and beholde, ther was a man whiche had his hande dyed vp. And they asked him, sayenge: Is it lawfull to heale vpon the Sabbath dayes?

**1st. 17. 1. b.**

**Luke 14. 12. b.**

**Luke 14. 12. b.**

**Luke 14. 12. b.**



dapes: that they myght accuse him. **¶** He sayd vnto the. Which of you wyl it be, that shal haue a shepe, and pfit fall into a pytte on the Sabboth daye, wyl he not take it & lyft it out: howe muche more then is a man better then a sheper. **¶** Wherefore it is lesul to do a good dede on þe Sabboth dayes. Then sayth he to þe mā stretch forth thy hande. And he stretched it forth. And it was restored vnto health, lyke as the other.

**¶** Then the Pharisees went out, and helde a counsell agaynst hym, howe they myghte destroye hym. But when Iesus knewe it he departed thence, and muche people folowed hym, & he healed them al. & charged them that they shoulde not make hym knowne. **¶** It myght be fulfilled whych was spoken by Esay þe Prophet, whych sayeth. **¶** Beholde, my chyld, whom I haue chosen, my beloued, in whome my soule delyteth. I wyl put my sperte vpon hym, and he shal be we iudgemēt to the gentyls. He shall not stryue ne crye, nether shall any man heare hys voyce in the stretes, a brosed rede shall be not breake, and synokynge flaxe shall be not quenche, tyl he sende forth iudgemēt vnto victoꝛye, and in his name shall the gentyls truste.

**¶** He was brought to him a blynd and dome man, & was vered wth a deuyll, and he healed him, in somuch that the blynd and domme, both spake & sawe. And all the people were amased & sayde. Is not this the sonne of Dauid? **¶** But when the Pharisees heard it, they sayd. This fellowe dryueth þe deuylls no nother wyse out, but by the helpe of Belzebub the chefe of the deuyls.

But whan Iesus knewe they thoughtes he sayd vnto them. Euerp kyngdome deuided agaynst it selfe, shal be brought to nought. And euery tyte or house deuided agaynst it selfe shall not stande. And yf Satan call out Satan, then is he deuyled agaynst hym selfe. **¶** Howe shal the kyngdome endure? Also, yf I by the helpe of Belzebub caste out deuyls, by whose helpe do your chyldren cast the out? **¶** Wherefore they shal be your iudges. But yf I cast out the deuyls by the sperte of God, then is the kyngdome of God come vnto you.

**¶** Or els howe can one enter into a stronge mānes house, and spoyle his Jewels, excepte he fyrst binde the stronge man, and then spoyle his house? **¶** He that is not with me, is agaynst me. And he that gathereth not wth me, scattereth abrode. **¶** Wherefore, I saye vnto you, all maner of spune & blasphemie shal be forgiven vnto men, but the blasphemie agaynst the sperte, shal not be forgiven vnto men. **¶** And whosocuer speaketh a worde agaynst the sonne of man, it shal be forgiven hym. But whosocuer speaketh agaynst the holpe gooste, it shall not be forgiven hym, nether in thys worlde, nether in the world to come. **¶** Eether make the tree good, and hys frute good: or els make the tree euill, and hys frute euill. **¶** For þe tree is knowne by his frute. **¶** O generacyon of vipers, howe can ye speake good thynges, when ye pour felures are euill? **¶** For out of the aboundance of the hearte, the mouth speaketh. A good man out of the good

treasure of the hert, byngeth forth good thynges. And an euill man, out of the euill treasure, byngeth forth euill thynges. But I saye vnto you, of euery ydell worde þe men shal haue spokē they shal gene acountes in þe daye of iudgemēt. **¶** For out of thy wordes þe shalt be iustified, and out of thy wordes thou shalt be condemned.

**¶** Then certayne of the Scrybes and of the Pharisees asked hym, sayeng. **¶** Master, we wyl se a sygne of the. But he answered and sayde to them. **¶** The euell and aduouterous generacyon seketh a sygne and ther shal no sygne be geuen to them, but the sygne of the Prophet Jonas. **¶** For as Jonas was thre dayes and thre nyghtes in the whales belly, so shal the sonne of man be thre dayes and thre nyghtes in the hert of the earth. **¶** The men of Ninue shall rylse in the iudgement wth thys generacyon, and condemne it, because they amended at the preachynge of Jonas. **¶** Beholde here is one greater then Jonas. **¶** The quene of the South shall rylse in the iudgement wth thys generacion, & shall condemne it for she came fro the vtmost partes of þe world to heare the wysdome of Salomō. And beholde in this place is one greater then Salomon.

**¶** When the vncleime sperte is gone out of a man, he walketh throughtoute drye places seekinge rest, and fyndeth none. Then he sayeth. I wyl retourne vnto my house, fro whence I came out. And when he is come, he fyndeth it empty and swepte, and garnysshed. Then goeth he, and taketh vnto hym seuen other spertes worse then hym selfe, and so entereth he in, and dwelleth there. And the ende of that man is worse then the begynnynge. Euen so shall it be also, vnto thys frowarde generacyon.

Whyle he yet talked to the people. **¶** Beholde, his mother and his brethre stode without desyringe to speake wth hym. **¶** He one sayd vnto hym beholde, thy mother & thy brethre stande wythout, desyringe to speake wth the.

But he answered, and sayde vnto hym that had tolde hym. Who is my mother? or who are my brethre? And he stretched forth hys hande towarde hys dyscyples, and sayd, **¶** beholde, my mother and my brethre. **¶** For whosocuer doth the wyl of my father which is in heauen, þe same is my brother, syster, and mother.

### The xviij Chapter.

**¶** The preable of the fede, of the tarys, of the maner of fede, of the tenen, of the treasure hid in the felde, of the perles, and of the nette.

**¶** The same daye went Iesus oute of the house, & and sat by the see syde, and much people were gathered together vnto him, so greatly that he went, and sat in a shyppe, and al the people stode on the shere. And he spake many thynges to them by symplytudes, sayenge. **¶** Beholde, the sower went forth to sowe. And whan he sowed, some sedes fell by the wayes syde, and the fowles came and deuoured them vp. Some fel vpon stony places, where they had not much earth, and anon they spronge vp, because they had no depnesse of earth: and when the sunne was



was by they caught heat, and because they had no rote, they wydozed awaye. Agayne, some fel amonge thornes, and the thornes spronge vp & choaked the. But some fell into good ground, and brought forth frute: some an hundred folde, some fiftie folde, some thirtie folde. Whoso- ever hath eares to heare, let hym heare.

**¶** And the discyples came, and sayde vnto hym: Why speakest thou to the by paraboles? He answered and sayde vnto them. \* It is geuen vnto you to knowe the secretes of the kyngdome of heauen, but vnto them it is not geuen. \* For whosoever hath, to hym shall be geuen: and he shall haue abundaunce. But whosoever hath not: from hym shall be taken awaye even that al so whych he hath. Therefore speake I to the by symilitudes: for they seynge, se not: and hearynge they heare not: nother do they vnderstand. And in them is fulfilled the Prophecie of Esayas, whych sayeth \* With the eares ye shall heare, & shall not vnderstande: and seynge ye shall se, and shall not perceaue. For these peoples hartes is waxed grosse, & theyz eares are dull of hearynge, and theyz eyes haue they closed, lest at any tyme they shulde se with theyz eyes, and heare with theyz eares, & shuld vnderstand with theyz hert, and be conuerted, that I also myght heale the.

**¶** But blessed are your eares, for they se and heare. Verely I saye vnto you, \* that all the prophetes and ryghteous men haue desired to se those thynges, whyche ye se, & haue not seene them: and to heare those thynges which ye heare, and haue not heard the. \* Heare ye therefore the symplytude of the sower. When one heareth the word of the kyngdome, and vnderstandeth it not, then cometh the euill man and taketh awaye that whyche was sowne in hys herte: this is he, whyche was sowne by the waye syde. But he that receaueth the seede which was cast into stony places, the same is he that heareth the worde, and anone wyth ioye receaueth it, yet hath he no roote in hym selfe, but dureth for a season: for when tribulacion or persecucion happeneth because of the word, by and by he fallith. He also that receaueth seede into the thornes, is he that heareth the worde: and the care of this worlde, and the drifftfulnes of riches choke vp the worde, and so is he made vnfertile. But he that receaueth seede into the good grounde is he that heareth the worde, and vnderstandeth it: whyche also beareth frute, and bryngeth forth, some an hundred folde, some fiftie folde, some thirtie folde.

**¶** Another sympletye put he forth vnto them, sayunge. \* The kyngdome of heauen is lykened vnto a man, whych sowed good seede in hys felde. But whyle men slepte, hys enemye came, and sowed tares amonge the wheate, and went hys waye. But when the blade was sprong vp and had brought forth frute, there appeared the tares also. So the seruautes of the householder came, and sayd vnto hym. Syr, dydest thou not sowe good seede in thy felde? from whence then hath it tares? He sayd vnto the, the enuious man hath done this. The seruautes sayd vnto hym:

Wilt thou then that we go, and weede them vp? But he sayde: naye, lest whyle ye gather vp the tares ye plucke vp also the wheate wyth them, let both growe together vntill the harvest, and in tyme of harvest, I wyl save to the reapers gather ye first the tares, and bynde them together in sheues to be burnt: but gather the wheate in to my barn. **¶** Another parable put he forth vnto them, sayunge. \* The kyngdome of heauen is lyke to a grapne of mustard seed, whych a man toke and sowed in his felde, whych is the leest of all the seedes. But when it is growne, it is the greatest amonge herbes, and is a tree: so that the byrdes of the ayer come, and make theyz nestes in the braunches thereof.

**¶** Another similitude spake he vnto the. \* The kyngdome of heauen is lyke vnto leuen, whych a woman taketh and hydeth in thre peckes of meale, tyll all be leuened. \* All these thynges spake Iesus vnto the people by symplytudes: & wythout a parable spake he nothyng vnto the: that it myght be fulfilled, why he was spoken by the Prophet that sayeth: \* I wyl open my mouth in paraboles: I wyl speake forth thynges whych haue bene kepte secreete from the begynnyng of the worlde. **¶** When the people were sent awaye, then came Iesus into the house.

**¶** And hys discyples came vnto hym, sayunge: declare vnto vs the parable of the tares of the felde. He answered, and sayde vnto them. He that soweth the good seede is the sonne of man. The felde is the worlde. And the chyldren of the kyngdome they are the good seede: the tares are the chyldren of the wycked, the enemy that soweth them, is the deuyll. The harvest is the ende of the worlde: the reapers be the angels. Euen as the tares therfore are gathered & burnt in the fyre: so shall it be in the ende of this worlde. \* The sonne of man shall sende forth the angels, and they shal gather out of hys kyngdome all thynges that offende, and them which do iniquite: and shall cast them into a furnace of fyre. There shalbe waylynge & gnashynge of teeth. \* Then shal the ryghteous shyne as the sunne in the kyngdome of theyr father. Whosoever hath eares to heare, let hym heare. **¶**

**¶** Agayne, the kyngdome of heauen is lyke vnto a treasure hyd in the felde: the whyche a man hath founde and hyd: and for ioye therof goeth and selleth all that he hath, and byeth the felde. Agayne the kyngdome of heauen is lyke vnto a marchaunt man sekynge goodly pearles, whyche (when he founde one petyous pearle) went and solde all that he had, and bought it.

**¶** Agayne the kyngdome of heauen is lyke vnto a net, that was cast into the see and gathered of all kynde of fishes, whyche when it was full, men drew to land, & sat downe & gathered the good into vessels, but cast the bad awaye. So shal it be at the ende of the worlde. The angels shal come & seuer the bad fro amonge the good, & shal cast the into a furnace of fyre: there shalbe waylynge & gnashynge of teeth. Iesus sayth vnto the, haue ye vnderstande all these thynges? They saye vnto hym: yee Lorde. Then sayde he vnto the. There-

fore

Mat. 13. 34.  
Luce. 8. 10.

Mat. 13. 35.  
Luce. 8. 11.  
Luce. 8. 12.

Mat. 13. 36.  
Luce. 8. 13.  
Luce. 8. 14.  
Luce. 8. 15.  
Luce. 8. 16.

Luce. 8. 17.

Luce. 8. 18.

Mat. 13. 37.  
Luce. 8. 19.

Mat. 13. 38.  
Luce. 8. 20.

Luce. 8. 21.

Mat. 13. 41.

Mat. 13. 42.  
Luce. 8. 22.

Mat. 13. 43.

Mat. 13. 44.  
Luce. 8. 23.

Mat. 13. 45.  
Luce. 8. 24.  
Luce. 8. 25.

Mat. 13. 46.

Mat. 13. 47.

Mat. 13. 48.  
Luce. 8. 26.



fore every Serpente whiche is taught vnto the kyngdome of heauen is lyke vnto a man that is an householder, whiche bringeth forth out of his treasure, thynges newe and olde.

And it came to passe that when Iesus had fynished these synnypredes, he departed thence. And when he came into hys owne countrey, he taught them in the synagoges, in so muche, p they were astonyed and sayde whence cometh this wysdom: & powers vnto hym: & is not this the carpenters sonne? Is not his mother called Mary: and hys brethren, James and Ioses and Simon and Judas? And are not all his sisters with vs? Whence hath he then all these thynges? And they were offended at him. Iesus sayde vnto them: A prophete is not without honoure, saue in his owne countrey, and in his owne house. And he dyd not many myracles there, because of theppes vnbelefe.

The xlii. Chapter.

¶ John is taken and hatched. Christ teacheth true thousande men with fyue loaves and two fishes, and speweth by night from hys disciples vpon the see.



¶ That tyme: Herode the Tetrarche hearde of the fame of Iesu, and sayde vnto hys seruantes: this is John the baptist. He is risen from the dead, and therefore are miracles wrought at hym. For Herode had taken John and bound hym, and put hym in prison because of Herodias, his brother Philipps wyfe. For John sayde vnto hym: it is not lawfull for the to haue her. And when he wolde haue put hym to death, he feared y people, because they counted hym as a prophete. But when Herodes daughter was aspre, the daughter of Herodias dancid before him, and pleased Herode. Therefore he promysed wyth an othe, that he wolde geue her whatsoeuer she wolde aske.

And she beinge instruct of her mother before sayde: geue me here John the baptistes heade in a platte. And the kynge was sorow. Neuertheles, for the othes sake, and then whyche sat also at the table he commaunded it to be geue her, and sent to tormentours, and beheaded John in y prison, and his head was brought in a platte, and geuen to y damsel, and she brought it to her mother. And his disciples cam and toke vp his body, and buried it: went, and tolde Iesus.

¶ When Iesus hearde of it, he departed thence in a shyppe vnto a desert place, out of the waye. And when the people had herde therof, they followed hym on fote and left the cyties. And Iesus went forth, and sawe muche people, and was moued wth mercye towarde them, and he healed of them those that toere sycke. And whē the euen drew on, his disciples came to hym, sayinge: this is a deserte place, and y houre is now past. let the people departe that they maye go in to the towne, and buye the vntayles. But Iesus sayde vnto the. They haue neede to go awaye. Geue ye the to eate. They sayd vnto hym we haue here but v. loaves and two fyfides. He sayd bringe the hyther to me. And he commaunded the people to syt downe on the grasse, & he toke the v. loaves & the ii. fyfides, and lift vp his

eyes towarde heauen and blessed. And when he had broken them, he gaue the loaves to hys disciples, and his disciples gaue them to y people. And they dyd al eate, & were satisfyed. And they gathered vp of the fragmētes that remayned in baskettes full. And they that dyd eate, were about. v. iii. men, besyde women and chyldren.

¶ And streyght waye Iesus made hys disciples to get vp into a shyppe, & to go before hym vnto y other syde while he sent y people awaye. And when the people were sent awaye, he went vp into a mountayne to praye alone. And when nyght was come, he was there him selfe alone. But the shyp was now in the wyndes of y see, and was tosse with waues for it was a contrary wynde. And in the fourth watche of the nyght, Iesus went vnto the walkynge on the see. And whē the disciples sawe hym walkynge on y see, they were troubled, sayinge: it is a nyght, & they cryed out for feare. But streyght waye, Iesus spake vnto the, sayinge: be of good cheare, it is I, be not a frayd. Peter answered hym, and sayd: Lorde, if it be thou, byd me come vnto the on the water. And he sayd: come. And when Peter was come downe out of y shyppe he walked on the water, to go to Iesus. But whē he sawe a myghty wynde, he was a frayd. And whē he beganne to syncke, he cryed, sayinge: Lorde saue me. And immediatly Iesus stretchid forth hys hande, & caught hym, & sayd vnto hym: O thou of lytell fayth, wherefore dydest thou doubt? And when they were come into the shyppe, y wynde ceased. Then they that were in y shyppe came and worshipped hym, sayinge: of a true, thou art the sonne of God. And when they were gone ouer, they came into y land of Genesareth. And when the men of the place had knowledge of him, they sent out messengers into al y country rounde about y coast, & brought vnto hym all that were sycke, & besought hym, that they myght touche the hemme of hys vesture oulye. And as many as touched it were made safe.

The xlii. Chapter.

¶ Christ reuersed his disciples, & rebuketh the Pharisees and Scribes for transgressing Gods commaundment, the lawe of the old testament. Christ teacheth the woman of Canaanes daughter, healeth the multitude, & toucheth leuen loaves and a fewe little fyfides, feedeth iiii. thousande men.



¶ Then came to Iesus Scribes and Pharisees whiche were come from Ierusalem sayinge: why do thy disciples transgresse the tradycion of the elders: for they washe not theyr handes whē they eate bread. But he answered and sayd vnto them: why do ye also transgresse the commaundemente of God because of youre owne tradycion? For God com munda sayinge: Honoure father & mother, and he that curseth father or mother let hym dye the death. But ye saye: every one shall saue to his father and mother: what gyft soeuer shalde aue come of me: the same is turned vnto the profyte: and so thal he not honour hys father or hys mother. And thus haue ye made the commaundement of God of none effecte, because of your owne tradycion.

¶ Iudas.



# The Gospel

Mat. xxi. 8  
Luk. xxi. 8  
Mat. xxi. 8

Apocrytes, full well dyd say prophery of you  
savage. \* Thys people draweth nye unto me  
with theyr mouth, and honoureth me with lyp-  
pes, howbeit, theyr hertes are farre fro me - but  
in wayne do they serue me, teachynge the doctri-  
nes and pceptes of men.

**B** And he called the people to hym, & sayd vnto  
the, heare and vnderstande. That whiche goeth  
into y<sup>e</sup> mouth, defyleth not the mā but y<sup>e</sup> whiche  
commeth out of the mouth, defyleth the man.

Then came his disciples, and sayd vnto hym:  
knowest thou not, that the Pharysees were offe-  
ded at thys sayenge? But he answered & sayde:  
Every plante whiche my heavenly father hath  
not planted, shall be plucked vp by the rootes.

Let them alone, they be the blynd leaders of the  
blynde. If the blynde leade the blynde, bothe  
shall fall into the dytche. Then answered Pe-  
ter and sayd vnto hym, declere vnto vs this pa-  
rable. Iesus sayd are ye also yet without vnder-  
standynge? do not ye yet vnderstand, that what  
soever entreth in at the mouth, goeth into the  
bely & is cast oute into the draught? But those  
thynges whiche procede out of the mouth, come  
forn from the herte, and they defyle y<sup>e</sup> man. For  
out of y<sup>e</sup> hert procede euell thoughtes, murders,  
breaking of w. cloke, whordoms, theftes, false  
wytnesse, blasphemys. These are the thynges  
whiche defyle a man. But to take meate wyth  
vnwashed handes, defyleth not a man. **H**

**C** And Iesus went thence, & departed into y<sup>e</sup>  
coastes of Tyre and Sydon, and beholde a wo-  
man of Canaan whiche came out of the same  
coastes) cryed vnto hym sayeng haue mercy on  
me O Lorde thou sonne of Dauid: My dought-  
er is pytously vered with a deuill. But he an-  
swered her nothyng at al, & his disciples came  
and besought hym, sayenge sende her away, for  
she cryeth after vs. But he answered, and sayd:  
I am not sent \* but vnto y<sup>e</sup> losse shepe of y<sup>e</sup> house  
of Israel. Then came she, and worshipped hym,  
sayeng Lorde, helpe me. He answered and sayd:  
it is not mete to take the chyldrens breade, and  
to cast it to dogges. She answered and sayde:  
truthe Lorde, for the dogges eate of the crom-  
mes, which fall from theyr masters table. Then  
Iesus answered and sayd vnto her O woman,  
grete is thy fayth, be it vnto the, euen as thou  
wilt. And her doughter was made whole euen  
at that same tyme. **H**

Luke. xxi. 8

**D** And Iesus went a waye fro thence, and came  
nye vnto the see of Galile, and wente vp into a  
mountayne, and sat downe there. And muche  
people came vnto hym, bryngynge wyth them  
those that were lame, blynde, deafe, maymed,  
and other maner and cast them downe at Iesus  
fete. \* And he healed them in so muche, that the  
people wondered, whan they sawe the domine  
speake, the maymed to be whole, the lame to  
walke, and the blynde to see. And they glorify-  
ed the God of Israel.

Mat. xxi. 8

\* Then Iesus called his disciples vnto hym,  
and sayd I haue compasid on y<sup>e</sup> people, because  
they contynue wyth me nowe thre dayes, and  
haue nothyng to eate and I wyl not let them

departe fastynge, lest they mysleap by y<sup>e</sup> waye.  
And hys disciples sayde vnto hym: Whence  
shulde we get so muche breade in the wyldernes  
as to suffice so grete a multitude? And Iesus  
sayeth vnto them howe many loaves haue ye?  
And they saye: \* seuen, and a fewe lytle fyshes. **Mat. xxi. 8**  
And he commaunded the people to syt downe  
on the greunde: and toke the seuen loaves, and  
the fyshes and after that he had geuen thanks  
he brake them, and gaue to hys disciples, and  
the disciples gaue them to the people. And they  
dyd all eate, and were sufficed. And they toke  
vp (of the broken meate that was lefte) seuen  
baskettes full. And yet they that dyd eate were  
iii. M. men, besyde women and chyldren. And  
he sent awaye the people, and toke wyppes, and  
came into the partes of Magdala.

## The xvi Chapter.

The Pharysees requyre a token. Iesus warneth hys  
disciples of the Pharysees doctrine. The confession of  
Peter. The keyes of heauen. The saythfull must beare  
the crosse after Christ.

**I** The Pharysees also wyth the Sadu-  
ces, came and tempted hym, and desy-  
red hym, that he wolde shewe them a  
sygne from heauen. He answered and  
sayde vnto them: whan it begynneth to drawe  
towards euen, ye saye it wyl be fayre wether,  
for the skye is reade. And in the mornynge. It  
wyl be foule wether to daye, for y<sup>e</sup> skye is glow-  
mynge read. O ye hypocrites, ye can discerne the  
outwarde appareance of the skye: but can  
ye not dyscerne the sygnes of the tymes? \* The  
frowarde and aduounerous nacyon requyret  
\* a sygne, and there shall no sygne be geuen vnto  
it, but the sygne of the \* prophet Jonas. And  
he left them, and departed. **Mat. xxi. 8**

And when hys disciples were come to the o-  
ther syde of y<sup>e</sup> water, they had forgotten to take  
bread wyth them. Then Iesus sayd vnto them  
\* Take hede and beware of the leuen of the Pha-  
rysees and of the Saduces. And they thought in  
them selues, sayenge: we haue taken no breade  
wyth vs. Whiche whan Iesus vnderstode he  
sayde vnto them: O ye of lytell sayth, why take  
ye thought wythin your selues, because ye haue  
brought no bread? Doye not yet perceaue, ne-  
ther remembre those. v. loaves, whan there were  
\* v. M. men, and howe many baskettes toke ye  
vp? \* yet get the. vii. loaves whan there were iii.  
M. men, and howe many baskettes toke ye vp?  
howe happeneth it that ye do not vnderstande,  
y<sup>e</sup> I spake it not vnto you concernynge bread, y<sup>e</sup>  
ye shulde beware of the leuen of the Pharysees,  
and of the Saduces? Then vnderstode they,  
howe that he had not them beware of the leuen  
of breade: but of the doctryne of the Pharysees,  
and of the Saduces.

Mat. xxi. 8  
Luk. xxi. 8

Luke. xxi. 8

Mat. xxi. 8

Mat. xxi. 8  
Luk. xxi. 8  
John. vi. 8  
1 John. ii. 8

**B**

Luke. xxi. 8

Mat. xxi. 8  
1 Mat. xxi. 8

\* When Iesus came into the coastes of the  
citic which is called Cesarea Philippi, he asked  
hys disciples sayenge. \* W. o. domen saye that  
I the sonne of man am? They sayde some saye,  
that y<sup>e</sup> art Ihon the baptist, some Ielyas, some  
Jeremias, or one of the nombre of y<sup>e</sup> prophetes.  
He sayeth vnto the: but whom saye ye y<sup>e</sup> I am?  
Symon

Mat. xxi. 8  
Luk. xxi. 8



Mat. 16. 13.  
John. 6. 13.  
John. 6. 14.  
1. Cor. 15. 1.  
2. Cor. 12. 1.  
1. Tim. 3. 1.

Simon Peter answered and sayde: Thou art Christ the sonne of the living God. And Jesus answered and sayde unto hym: happy art thou Simon the sonne of Jonas, for flesh and blood hath not opened that unto thee, but my father which is in heaven. And I saye unto thee that thou art Peter and upon this rocke I will builde my congregacyon. And the gates of hell shall not prevayle agaynst it. And I will geve unto thee, the keyes of the kyngdome of heaven: And whatsoever thou byndest in earth, shall be bounde in heaven: and whatsoever thou loosest in earth shall be loosed in heaven.

Mat. 16. 13.  
Luke. 9. 18.

Then charged he his disciples, that they shoulde tell no man, that he was Jesus Christ. And from that tyme forth beganne Jesus to shewe unto hys disciples, howe that he must go unto Jerusalem, and suffer many thynges of the elders, and hye Priestes, and Scribes, and must be kylled and be raysed agayne the thyrde daye. And when Peter had taken hym asyde, he began to rebuke hym, sayinge: master, save thy selfe, thys shall not happen unto thee: but he turned hym about, and said unto Peter go after me Satana, thou hyndrest me: for thou savourst not of thynges that be of God, but those that be of men.

Mat. 16. 13.  
Luke. 9. 18.  
John. 6. 13.

Then sayde Jesus unto his disciples: Whosoever will folowe me, let hym forsake hym selfe and take up his crosse, and folowe me. For who so will save his lyfe, shall lose it. Agayne who so doth lose hys lyfe for my sake, shall fynde it. For what doth it proffite a man, if he wyne all the whole worlde and lose hys owne soule? Or what shall a man geve to redeme his soule agayne wythall? For the sonne of man shall come in the glorie of hys father, wyth hys Angels and then shall he rewarde every man accordynge to hys dedes. Clerke I saye unto you, there be stoupyngs here, whiche shall not tast of death, tyll they se the sonne of man come in hys kyngdome.

The xvii. Chapter.

The transfiguration of Christ. He healeth the lunatyke, and payeth tribute.

Mat. 16. 13.  
Luke. 9. 18.



And after vi. dayes, Jesus taketh Peter, James and John hys brother, and byngeth them up into an hye mountayne out of the waye, and was transfigured before them: and hys face shyned as the sonne, and hys clothes were as whyte as the lyght. And beholde, there appered unto them Moyses and Elias talkynge wyth hym. Then answered Peter, and sayd unto Jesus: Lorde, here is good beyng for us. If thou wilt, let us make here iii. tabernacles: one for thee, and one for Moyses, and one for Elias. Whyle he yet spake, beholde, a bright cloude shadowed them. And beholde, there came a voyce out of the cloude which sayd: this is my beloved sonne: in whom I delecte: heare him. And when the disciples heard these thynges, they fell on theyr faces and were sore afrayed. And Jesus came and touched them, and sayd: arise, and be not afrayd. And when they had lyfte up theyr eyes they sawe no man, save Jesus only.

Apo. 1. 1.

Mat. 16. 13.  
Luke. 9. 18.  
John. 6. 13.

And when they came downe from the mountayne, Jesus charged them sayinge: shewe the bysion to no man, untill the sonne of man be raysen agayne from the dead. And his disciples asked hym, sayinge: Why then saye thou scribbs, that Elias must fyrst come? Jesus answered, and sayde unto them: Elias trulye shall fyrst come, and restore all thynges. But I saye unto you, that Elias is come already: and they knewe hym not: but have done unto hym what soever they lusted. In lykewyse shall also the sonne of man suffer of the. Then his disciples understood, that he spake unto them of John Baptist. And when they were come to the people, ther came to him a certayne man knelyng downe to hym, and sayenge: Master have mercy on my sonne, for he is lunatyke and sore verred, for oft tymes he falleth into the fyre, and oft into the water. And I brought hym to thy disciples, and they coulde not heale hym. Jesus answered and sayde: O faithles and croked naciō, howe longe shall I be wyth you? howe longe shall I suffice you? Bynge hym byther. And Jesus rebuked the devyll, and he departed out of hym. And the chyld was healed even that same tyme.

Then came the disciples to Jesus secretly, and sayde: why coulde not we cast hym out? Jesus sayde unto them: Because of your unbeliefe. For verely I saye unto you: If ye have fayth as a grayne of mustarde seede, ye shall saye unto thys mountayne: remoue hence to ponde place, and it shall remoue: nether shall any thyng be impossible unto you. howe be it this kynde goeth not out, but by prayer and fastynge.

Whyle they were occupied in Galile, Jesus sayd unto them: it will come to passe that the sonne of man shall be betrayed unto the handes of men, and they shall kyl hym: and the thyrde daye shall he ryse agayne. And they were exceeding sorry.

And when they were come to the cytye of Capernaum, they that use to receave tribute money, came to Peter, and sayde: Dost thoue master paye tribute? he sayeth yea. And when he was come into the house, Jesus prevented hym sayenge: What thyngkest thou Simon? of whō do the kynges of the earth take tribute or tolle, of theyr chyldren, or of straungers? Peter sayeth unto hym: of straungers. Jesus sayeth unto hym: Then are the chyldren free: Not withstandinge, lest we shoulde offende them, go thou to the see, and caste an angle, and take the fysh that fyrst cometh up, and when thou hast opened his mouth thou shalt fynde a pence of twety pence: that take and geve it unto the for me and the.

The xviii. Chapter.

He teacheth hys disciples to be humble and humble: to avoyde occasions of cwell, and on to forgive: to others offence.



The same tyme came the disciples unto Jesus, sayenge: Who is the greatest in the kyngdome of heaven? Jesus called a chyld unto him, and set hym in the myddest of them, and sayd: Clerke I saye unto you: excepte ye turne, and becomee as chyldren, ye shall not enter into the kyngdome of heaven. Whosoever therfore humblyth



# The Gospell

bleth hym selfe as thys chylde, the same is the  
greatest in the kyngdome of heauen. And who  
so receaueth such a chylde in my name, receaueth  
me. \* But who so doth offende one of these lytle  
ones which beleue in me: it were better for hym  
that a myllstone were hanged about hys necke,  
and that he were drowned in the depth of the see.  
Woe vnto the worlde because of offences. \* Ne-  
cessary it is that offences come. But woe vnto the  
man by whom the offence cometh.

Wherefore \* if thy hande or thy fote hynder  
the, cut hym of and cast it from the. It is better  
for the to enter into lyfe halt or maymed, rather  
then thou shouldest (hauyng two handes or two  
fete) be cast into euerylastyng fyre. And if thine  
eye offende the, plucke it out, and cast it fro the.  
It is better for the to enter into lyfe wth one  
eye, rather then (hauyng two eyes) to be caste  
into hel fyre. Take hede that ye despyse not one  
of these lytell ones. For I saye vnto you, that  
in heauen theyr angels do alwayes beholde the  
face of my father, whyche is in heauen. ¶

For the sonne of man is come to saue þe whych  
was lost. Howe thynke ye? \* If a man haue an  
hundred shepe, and one of them be gone astraye  
both he not leaue nyntye and nyne in the moun-  
taines, and goeth and seeketh it that was gone  
astraye. And if it happen that he fynde it, verily  
I saye vnto you he reioyseth more of y shepe  
then of the nynty & ix whych went not astraye.  
Euen so it is not the wyl of your father in hea-  
uen that one of these lytle ones shoulde perishe.

Moreover \* if thy brother trespassed agayn-  
st the, go and tell hym hys fault betwene hym  
and the alone. If he heare the, thou hast wonne  
thy brother: But if he heare the not, then take  
with thee one or two, that \* in the mouth of  
two or thre wytnesses, euery matter maye be  
stablyshed. If he heare not them, tel it vnto the  
congregation. If he heare not the congregatio, let  
hym be vnto the as an heathen man, and as  
a publican. Verily I saye vnto you: \* Whatso-  
uer ye bynde on earth, shal be bounde in heauen.  
And whatsoeuer ye lose on earth, shal be lost  
in heauen. Agayne I saye vnto you that if two  
of you agree in earth vpon any manner of thing,  
whatsoeuer they desyre: they shal haue it of my  
father whyche is in heauen, for where two or  
thre are gathered togeather in my name, there  
am I in the myddes of them.

Then came Peter to hym, and sayde: Lorde,  
how oft shall I forgyue my brother, if he synne  
agaynst me: tyll seven tymes? Iesus sayeth vn-  
to hym I saye not vnto the vntyl seven tymes:  
but seuentye tymes seuentye tymes. ¶ Therefore  
is the kyngdome of heauen lykened vnto a cer-  
taine man that was a kynge, whych wold take  
accountes of hys seruauntes. And when he had  
begonne to reken, one was brought vnto hym  
whyche ought hym ten thousande talentes, but  
for as much as he was not able to paye, his Lor-  
de commaunded hym to be solde, and hys wyfe  
and chyl dren, and all that he had, and payment  
to be made. The seruaunt fell downe, and be-  
sought hym, sayenge: Spere haue pacyence wth

me, and I wyl paye the al. Then had the Lorde  
pytie on the seruaunte and losed hym and for-  
gaue hym the dette.

So the same seruaunt, went out, and founde  
one of hys felowes whyche ought hym an hun-  
dred pence: and he layde handes on hym, & toke  
hym by the throte, sayenge: paye that thou o-  
west. And hys felowe fell downe, and besought  
hym sayenge: haue pacyence wth me, and I wyl  
paye the all. And he wolde not, but went, & cast  
him into prison, tyll he shoulde paye the det. So  
when hys felowes sawe what was done, they  
were very sorowful, and came, and tolde vnto theyr  
Lorde all that had happened. Then hys Lorde  
called hym and sayd vnto hym: O thou vngre-  
cious seruaunt. I forgave the all that det, whā  
thou desydest me: shouldest not thou also haue  
had compassion on thy felowe, euen as I had py-  
tie on the? And hys Lorde was wroth, and deli-  
uered hym to the iaylers, tyll he shoulde paye all  
that was due vnto hym. So \* lykenysse shall  
my heauely father do also vnto you if ye from  
your heartes, forgene not euery one hys bro-  
ther) theyr trespasses. ¶

## The xix. Chapter.

¶ This chapter containeth answers concerninge matryage, and teach-  
eth not to be carefull, nor to loue worldly riches.

¶ And it came to passe \* that when Je-  
sus had synned the sayenges, he  
gat hym from Galile, and came in-  
to the coastes of Jewye beyonde  
Jordan, and muche people folo-  
wed hym, and he healed them there.

The Pharises also came vnto hym tempting  
hym, and sayenge vnto hym. Is it lawfull for a  
man to make a deuozement wth hys wyfe for  
any manner of cause? he answered and sayd vn-  
to them: Haue ye not read, how that he whyche  
made man at the begynnyng \* made the man &  
woman, and sayde: for thys cause shall a man  
leau father and mother, and shall cleaue vnto  
hys wyfe, & they twayne shal be one fleish, wher-  
fore now they are not twayne but one fleish. Let  
no man therefore put asunder, that whyche God  
hath coubled together. They sayde vnto hym.  
why dyd Moses then commaunde to geue a testi-  
monial of deuozement, and to put her away? he  
sayd vnto them Moses because of the hardnes  
of your hartes) \* suffered you to put awaye your  
wifes. But from the begynnyng it was not so  
\* I say vnto you whosoever putteth away his  
wife (except it be for fornicatio & marperthano-  
ther, breaketh wedlocke. And whoso marryeth  
her which is deuozed, doth commit aduoutry.

His disciples sayd vnto hym: if the mater be  
so betwene man and wyfe, then is it yot good to  
marry he sayde vnto them: al men cannot com-  
prehende this sayenge: for they to whom it is  
gyue for there are some chaft which are so borne  
out of theyr mothers wobe. And there are some  
chaft, which be made chaft of men. And there be  
chaft, whych haue made them selues chaft for þe  
kyngdome of heauens sake. He that can copre-  
hende it, let hym coprehende it. \* ¶ He were there  
brought vnto hym yonge chylde, that he shoulde  
put his

Mark 9. 36

1 Cor 11. 2

2 Cor 11. 1

Luke 15. 6

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2

1 Cor 15. 2



put his handes on them and praye. And the disciples rebuked them. But Iesus sayde vnto them: suffice the children and forbide them not to come vnto me: for of such is the kyngdome of heauen. And when he had putte his handes on them, he departed thence.

And beholde, one came, and sayde vnto hym: \* good master, what good thyng shal I do, that I maye haue eternall lyfe? he sayde vnto hym: why callest thou me good? \* there is none good but one, and that is God. But if thou wylt entre into lyfe, kepe the commaundementes. he sayeth vnto him: Which? Iesus sayd. \* Thou shalt not commit manslaughter. Thou shalt not commit aduoutry. Thou shalt not steale. thou shalt not beare false wytnes: honoure father and mother: \* & thou shalt loue thy neyghboure as thy selfe. The yonge man sayth vnto hym: Al these thynges haue I kepte from my youthe vp: what lacke I yet? Iesus sayd vnto hym: if thou wylt be perfecte \* go and sell all that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come and folowe me. But when the yonge man herde this sayenge, he went awaye sorre. For he had great possessions.

Then Iesus sayd vnto his disciples verely I say vnto you \* it shal be hard for y<sup>e</sup> to enter into the kyngdome of heauē. And agayne I say vnto you: it is easer for a camel to go through the eye of a needle, then for the ryche to enter into the kyngdome of God. When the disciples herd this, they were exceedinglye amazed, sayenge: who then can be sauēd? But Iesus beheld them and sayd vnto them with men this is vnpolysseble \* but with God all thynges are polysseble.

Then answered Peter and sayde vnto hym. Beholde \* we haue forsaken al and folowed the what shal we haue therfore? Iesus sayde vnto them, verely I saye vnto you \* when the sonne of man shal sit in the seat of his maiestye, ye shal haue folowed me, in the regeneration \* shall sit also vpon. xii. seates, and iudge the. xii. trybes of Israel. \* And euery one y<sup>e</sup> forsaketh house, or brethren, or sisters, or father or mother, or wyfe or chyldren, or landes for my names sake, \* shal receaue an hundred folde, and shall inherite euery lastyng lyfe. \* but many that are fyrst, shal be last, and the last shal be fyrst.

### The xx. Chapter.

¶ Whiche teacheth by a synall parable that God is better vnto no man, he teacheth his disciples to be lowlye, and geueth two blande men thys leghe.

**I**N the kyngdome of heauē is lyke vnto a man that is an housholder, which went out early in the morning to hyer labourers into his vyneyarde. And when the agremente was made with the labourers, for a peny a daye, he sent the into his vyneyarde. And he went out aboute the thyrde houre, & sawe other standynge ydell in the market place, & sayde vnto them: go ye also into the vyneyarde: and whatsoeuer is ryghte, I wyl geue you. And they wente thei<sup>r</sup> waye. Agayne he wente out aboute the fyfte and nynt houre, and ydlyke wyse. And aboute the eleuent houre he went out, and founde other standynge ydell,

and sayde vnto them: why stande ye here all the daye ydell? They saye vnto hym: because no mā hath hyred vs. he sayeth vnto them: go ye also into the vyneyarde. and whatsoeuer is ryght, shal ye receaue. So, when euen was come the lord of the vyneyarde sayth vnto his steward: call the labourers, and geue them thei<sup>r</sup> hyer, begynnynge at the last vnto the fyrst. And when they dyd come y<sup>e</sup> came about the eleuent houre they receaued euery man a peny. But when the fyrst came also, they supposed that they shulde haue receaued more, and they lyke wyse receaued euery man a peny. And when they had receaued it, they murmured agaynst the good man of the house, sayeng: These last haue wrought but one houre, and thou hast made them equal vnto vs which haue borne y<sup>e</sup> burthen and heat of y<sup>e</sup> daye.

But he answered vnto one of the and sayde: frend, I do the no wronge: dydest thou not agree with me for a peny? Take that thyne is and go thy waye: I wyl geue vnto thes laste, euen as vnto the. Is it not lawfull for me to do as me lyketh with myne owne goodes? Is thyne eye euell, because I am good? \* So the laste shal be the fyrst, and the fyrst shal be last. For many be called, but fewe be chosen. ¶

¶ And Iesus goynge vp to Ierusalem, toke the twelue disciples asyde in the waye, and sayde vnto them. \* Beholde, we go vp to Ierusalem, and the sonne of man shal be betrayed vnto the chiefe prestes and vnto the scriybes, and they shal condemne hym to death, and shall deliuer hym to the Gentyls, to be mocked, and to be scourged, and to be crucified: and the thyrde daye he shall rylse agayne. ¶ \* The cam to him the mother of zebedees chylde, with her sones, worshyping him & despyng a certayne thyng of hym. And he sayth vnto her: what wylt thou? she sayd vnto hym: Graunt, y<sup>e</sup> these my two sonnes may sit, the one on thy ryght hande, & the other on the left, in thy kyngdom. But Iesus answered sayd: Ye wote not what ye aske. Are ye able to drynke of the cup that I shall drynke of, & to be baptyzed with the baptyme? I am baptyzed with: they saye vnto hym we are. he sayd vnto the ye shall drynke in dede of my cup: & be baptyzed with the baptyme y<sup>e</sup> I am baptyzed with. But to sit on my ryght hande, and on my left, is not myne to geue: but it shal chaunce vnto the, \* that it is prepared for of my father. ¶

\* And when y<sup>e</sup> ten herde this, they dysdayned at the two brethren. But Iesus called the vnto hym, and sayd \* ye knowe that the prynces of y<sup>e</sup> nations haue dominion ouer the. And they that are great men, exerceyse aucthoryte vpon them. It shal not be so amonge you. But whosoener wyl be great amonge you let hym be your mynister, & whoso wyl be chiefe amonge you, let hym be your seruaunt: euen as the sonne of mā came not to be mynystred vnto, but to mynister, and to geue his lyfe a redemption for many. ¶

\* And as they departed fro hierico, much people folowed him. And behold, two blind men sayenge by the waye syde, when they herde y<sup>e</sup> Iesus passed by, they cryed sayenge: O Lord thou sonne

Mat. x. b  
Luk. xii. b

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c

Mat. x. c  
Luk. xii. c

Mat. x. c  
Luk. xii. c

Mat. x. c

Mat. x. c

Mat. x. c

Mat. x. c

Mat. x. c  
Luk. xii. c

Mat. x. c

Mat. x. c  
Luk. xii. c



# The Gospell

sonne of Dauid, haue mercy on vs. And þe people rebuked them, because they shoulde holde theþe peace. But they cryed the more, sayenge: haue mercy on vs, O Lorde, thou sonne of Dauid. And Iesus stode still, and called them, & sayde: what wyll ye þat I shall do vnto you? They saye vnto hym: Lorde, that our eyes maye be opened. So Iesus had compassiō on them, and touched theþe eyes, and immediatly theþe eyes receaued syght. And they folowed hym.

## The xxi. Chapter.

¶ He rydeth into Ierusalem, directh the marchauntes out of the tēple, curseth the figge tre, & rebuketh þe pharisees woth the synnycrude of the two sonnes and of the husbandmen, that slewe such as were sent vnto them.



And when they drew nye vnto Ierusalem, and were come to Bethphage, vnto mount Olpucte. then sent Iesus two dyscyples, sayenge vnto them: go into the towne that lyeth ouer agaynst you, and anone ye shal fynde an asse bounde, and a colte wyth her. looke them, and brynge them vnto me. And if any mā saye ought vnto you, saye ye the Lorde hath nede of the & they shal wape he wyll let the go. All thys was done, þat it myght be fulfilled, wyche was spoked by the prophet, sayeng. \* Tel ye þe daughter of Syon: behold, thy kynge cometh vnto the, meke, spitting vpon an asse and a colte, the sole of the asse vncd to the pocke. The dysciples wit and dyd as Iesus commaunded them, & brought the asse and the colte, & put on the theþe clothes, and set him thereon. And many of þe people spred theþe garmentes in the waye. Other cut downe braunches from þe trees, & strawed the in the waye. Moreover, the people that were before, & they þe

came after, cryed sayeng: Hosanna to the sonne of Dauid. \* Blessed is he that cometh in the name of the Lorde, Hosanna in the hyest.

¶ And when he was come to Ierusalem, all the cytie was moued, sayeng: who is this? And the people saye: this is Iesus, the Prophete of Nazareth, a cytie, of Galile. \* And Iesus went into the temple of God, and cast out all the that solde and bought in the temple, and ouerthrewe the tables of the mony chaungers, and the seates of them that solde doues, and sayd vnto the: It is wyrtten \* my house shal be called the house of prayer. But ye haue made it a denne of thurcs. And the blynde and the halte came to hym in the temple, and he healed them.

When the chiefe prestes and scriybes sawe the wonders that he dyd, and the childre cryeng in the temple (and sayenge: Hosanna to þe sonne of Dauid) they dysdayned, and sayd vnto hym: hearest þe what these saye? But Iesus sayth vn to the why not: haue ye neuer read. \* Out of þe mouth of babes and suckelinges thou haste ordeyned prayse. And he lefte them, and went out of the cytie vnto Bethanys, and had hys abydyng there. ¶ In the mornynge as he returned into the cytie agayne, he hongred and when he had spyed a figge tree in the waye, he came to it, & founde nothyng thereon, but leaues only and sayd vnto it: Neuer frute growe on þe hence forthwarde. And anone the figge tree withered

awaye. And when hys dyscyples sawe it, they marvelled, sayeng: Howe soone is the figge tree withered awaye? Iesus answered, and sayd vn to them: Verely I saye vnto you. \* If ye haue fayth and doubt not, ye shall not onely do thys that is happened vnto the figge tree: but also if ye shall saye vnto thys mountayne: remoue, and cast thy selfe into þe see, it shalbe done. \* And all thynges whatsoeuer ye aske in prayer (if ye beleue) ye shall receaue them.

¶ And when he was come into the tēple the chiefe prestes and the elders of the people came vnto hym as he was teachyng, and sayd: \* Wp what aucthorite doest thou these thynges? and who gaue the thys power? Iesus answered and sayde vnto them: I also wyll aske of pou a certayne thyng, which if ye tell me, I in lyke wyse wyll tel you by what aucthorite I do these thynges. The baptyme of Ihon: whence was it? fro leaueu or of me? And they thought amonge the selues, sayenge: If we saye from heauen, he wyll saye vnto vs: why dyd ye not then beleue hym? But if we shall saye of men, then feare we the people. \* For all men holde Ihon as a prophet. And they answered vnto Iesus, and sayde: We can not tell. And he sayd vnto them: neither tell I pou, by what aucthorite I do these thynges. ¶ What saye ye to thys? ¶ A man had two sonnes, and came to the fyrste, and sayde: sonne, go and worke to daye in my vneparde. He answered and sayde: I wyll not, but afterwarde, he repented, and went. Then came he to the secode, & sayd lyke wyse. And he answered, & sayd: I wyll, and wente not. Whether of the twa ye dyd the wyll of the father? And they saye vnto hym: the fyrste. Iesus sayeth vnto them: verely I saye vnto you, the publicans and harlottes go into the kyngdome of God before you. For Ihon came vnto you by the waye of ryghteousnesse, and ye beleued him not: but publicans and harlottes beleued hym. And ye (when ye had sene it) were not moued afterwarde with repentaunce, that ye myght haue beleued hym.

¶ Herken another similitude. ¶ Ther was a certayn mā an housholder, which plantid a vine parde, & hedged it round about, & made a wynepres in it, & buylt a tower, & let it out to husbandmen, & wet into a straunge cōtre. And when the tyme of frute drew neare, he sent his seruautes to the husbandmen, & they myght receaue the frutes of it. And þe husbandmen caught his seruautes, & beat one, kyllid another, & stoned another. Agayne he sent other seruautes, mo then þe first & they dyd vnto the lyke wyse. But last of al, he sent vnto the his owne sonne, sayeng: they wyll stand in awe of my sonne. But when þe husbandmen sawe þe sonne, they said among the selues: \* This is þe heyre: come, let vs kyll hym, & let vs enioye his inheritaunce. And they caught him, & thrust him out of þe vneparde, & slewe him. When the lord therefore of þe vneparde cometh, what wyll he do vnto those husbandmen? They sayde vnto hym: For as much as they be euil, he wyll cruelly destroye the, and wyll let out hys vneparde vnto other husbandmen, which shall deliuer hym the frute

mat. xxi. e  
Luce. xix. e

2 Es. lxxv. b  
3 Es. lxxv. b  
Job. xxx. e

Mat. xxi. e  
Luce. xix. e  
2 Es. lxxv. b

mat. xxi. e  
Luce. xix. e

1 Es. lxxv. b  
2 Es. lxxv. b  
3 Es. lxxv. b

mat. xxi. e

Job. xxi. e

mat. xxi. e

Luce. xix. e

mat. xxi. e  
Luce. xix. e

mat. xxi. e  
Job. xxi. e  
Luce. xix. e

mat. xxi. e  
Luce. xix. e

2 Es. lxxv. b  
3 Es. lxxv. b  
Job. xxx. e

mat. xxi. e

mat. xxi. e

2 Es. lxxv. b  
3 Es. lxxv. b  
Job. xxx. e  
Luce. xix. e

mat. xxi. e



psa. cxviii. c  
Mat. xii. a  
Luke. xx. r.  
1. i. i. c. d  
Actes. i. i. b

zacha. xii. a

Dant. ii. c

Job. vii. d

1. i. i. c. d  
Luke. xii. g  
and. ff. e

the frute in due seasons. Jesus sayeth vnto the: dyd ye neuer reade in the scriptures? \* The stone whych the buylders refused, the same is become the heade of the corner: this is I Lordes doyng and it is maruelous in your eyes. Therefore say I vnto you: the kyngdome of God shalbe taken from you, and geuen to a nacyon whiche shall bryng forth the frutes therof. And whosoener fallett on this stone, shalbe broken in peces: but on \* who nfoener it fallett it shall all to grynde hym. And when the chiefe Priestes and Pharisees had herde his parables, they perceyued that he spake of the. \* And they went aboute to lape handes on hym, but they feared the people, because they toke hym as a prophete. \* And Jesus answered, and spake vnto them agayne by parables and sayde.

### The. xxi. Chapter.

The marriage of the kynges sonne. Tristute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces, concerninge the resurrection, & answereth the Saduces vnto his question.

Luke. xii. d

**T**he kyngdome of heauen is lyke vnto \* a man that was a kyng, whiche made a marriage for his sonne & sent forth his seruantes, to cal the that were bydden to the weddinge, and they wolde not come. Agayne, he sent forth other seruantes sayenge: Tell them which are bydden: beholde, I haue prepared my dynner, myne oren and my fatynges are kyled, and all thynges are ready, come vnto my marriage. But they made lyght of it, & went they: ways: one to his ferme place, another for his marchaundise, and the remnaunt toke his seruantes, and intreated them shamefully and slew them. But when the kyng herd therof, he was wroth, and sent forth his me of warre and destroyed those murderers and bent vp they: cytie.

Then sayd he to his seruantes: my marriage is dede is prepared. But they whych were bydden were not worthy. So ye therfore out into the hye wayes, and as many as ye fynde, byd them to the marriage. And the seruantes wente oute into the hye wayes, and gathered together all as many as they coude fynde, bothe good and bad, and the weddinge was furnyshed wth gesses. Then the kyng came in to se the gesses, and when he spied there a man, whych had not on a \* weddinge garmente, he sayde vnto hym: frende, howe camest thou in hyther, not hauing a weddinge garmente? And he was cuen speechlesse. Then sayde the kyng to the mynysters: take and bynde hym hande and fote, and caste hym into utter darkenesse: \* there shalbe wepyng and gnashyng of teth. For many be called, but fewe are chosen. \*

Mat. xxi. d

Mat. xii. g  
and. ff. e

Mat. xii. a

Luke. xx. d

\* Then went the pharisees, and toke counsell how they myght tangle hym in his wordes. And they set out vnto hym they: disciples with Herodes seruantes, sayenge. \* Master, we knowe that thou arte true, and teachest I wape of God truelye, nether carest thou for any man for thou regardest not the outward appareance of men. Tell vs therfore: howe thyngest thou? Is it lawfull that tribute be geuen vnto Cesar

or not? But Jesus perceayng they: wyckednes, sayde: Why tempt ye me, ye hypocrites? Shewe me the tribute mony. And they toke hym a peny. And he sayd to them: whose is this ymage and superscripcion? They saye vnto him: Cesars. Then sayde he vnto them: \* Gene therfore vnto Cesar, the thynges which are Cesars, and vnto God, those thynges that are Gods. \* When they had herd these wordes, they maruelled, and left hym, and went they: waye. \* The same daye came to hym the Saduces (whych say that ther is no resurrection) and asked hym, sayenge: Master, Moses sayde that \* yf a man dye, hauinge no chyld, his brother shulde marry his wyfe, and rayse vp seide vnto his brother. There were wyth vs seuen brethren, & the fyrst married a wyfe, and deceased without pssue, and left his wyfe vnto his brother. The seconde, the thyrde, vnto the seuenth. Last of all the woman dyed also. Therefore, in the resurrection, whose wyfe shal she be of the seuen? For they all had her. Jesus answered and sayd: vnto them. ye do erre, not knowyng the scriptures, nor the power of God. For in the resurrection, they nether marie nor are married, but are as the Angels in heauen.

Mat. xii. d  
Luke. xii. b

Mat. xii. b  
Luke. xii. c  
Act. xxi. b

Deut. xxi. b

But as touchyng the resurrection of the dead: haue ye not rede that whych is spoken vnto you of God whych sayth \* I am the God of Abraham and the God of Isaac, and the God of Jacob? God is not a God of dead, but of lyuing. And when the people herde this, they were astonnyed: & his doctryne. \* But when the Pharisees had herde, that he had put the Saduces to sylence, they came together, and one of them (whych was a doctour of lawe) asked him a question, temptyng him, & sayenge: Master, which is the great commaundment in the lawe? Jesus sayd vnto hym. Thou shalt \* loue the Lord thy God wyth all thy herte, and wyth all thy soule, and wyth all thy mynde. This is the fyrste and greate commaundment. And the seconde is lyke vnto it. \* Thou shalt loue thine nerygabout as thy selfe. In these two commaundmentes hangeth all the lawe and the Prophetes.

Exod. xii. b  
Deut. xxi. c  
Luke. xxi. c

Deut. xi. b

Psalm. xxi. d  
Psalm. xxi. e  
Psalm. xxi. f  
Psalm. xxi. g  
Psalm. xxi. h

Whyle the Pharisees were gathered together Jesus asked them, sayenge: What thyngke ye of Christ: whose sonne is he? They sayd vnto hym: the sonne of Dauid. He sayde vnto them: \* howe then doeth Dauid in spere cal hym Lorde, sayenge: The Lorde sayde vnto my Lorde: \* syt thou on my ryght hande, tyl I make thyne enemyes thy fote stoles. If Dauid then call hym Lorde, howe is he then his sonne? And no man was able to answer hym any thyng, neyther durst any man from that daye forth) aske hym any mo questions. \*

Mat. xxi. d

Psalm. cx. a

### The. xxii. Chapter.

Christ spech to the pharisees, Saduces and poppe: and prophesyeth the destruction of Ierusalem.

**W**hen spake Jesus to the people, and to his disciples, sayenge. \* The scriibes and the Pharisees syt in Moses seate. Therefore, whatsoener they byd you obserue, that obserue and do: but do not ye after. \* But if they:

Deut. xxi. b



# The Gospell

Mat. 23. 1. 2.  
Luk. 11. 1. 2.

they workes for they saye, and do not. \* Yee, they bynde together heauy burthens, and greuous to be borne, and laye them on mennes shouldeys but they them selues wyl not heaue at the with one of theyr fingers. All theyr workes do they for the intente, that they maye be sene of men. They set abroad the phylacteries, and make large the borders of theyr garmentes, and loue the uppermooste leates at feastes, and to sit in the chiefe place in counsels, and gretynge in the market, and to be called of men Rabbi.

Mat. 23. 1. 2.  
Luk. 11. 1. 2.

\* But be not ye called Rabbi, for one is your master, euen Christ, and al ye are brethren. And call no man your father vpon the earth, for one is your father whych is in heauen. Nether be ye called masters, for one is your master, euen Christ. He that is greatest amonge you, shalbe your seruant. \* But whosoever exalteth himselfe shalbe brought lowe. And he that humblyeth himselfe shalbe exalted. \* Alas vnto you Scribes and Pharisees, ye hypocrites, for ye shutt vp the kyngdome of heauen before men, \* ye neyther go in your selues, neyther suffer ye them that come to enter in.

Mat. 23. 1. 2.  
Luk. 11. 1. 2.

Luk. 11. 1. 2.

Alas vnto you Scribes & Pharisees, ye hypocrites for ye deuoure widowes houses & that vnder a pretence of longe prayer therfore shall ye be y<sup>e</sup> soner punysshed. Alas vnto you Scribes and Pharisees, ye hypocrites: for ye compasse see and lande, to make one proselyte, & when he is become one, ye make hym two folde more the chyld of hell, then ye your selues are.

Alas vnto you, ye blynd guydes, for ye say: whosoever doth sweare by the temple, it is no thyng: but whosoever sweareth by the gold of the temple, he is gyltye. Ye foolles and blynde: for whether is greater the golde or the temple & sanctifyeth the golde? And whosoever sweareth by the altare, it is no thyng, but whosoever sweareth by the gyfte that is vpon it, he is gyltye ye foolles and vlynde, for whether is greater the gyfte, or the altare that sanctifyeth the gyfte? whoso therefore sweareth by the alter, sweareth by it, and by all thynges that are thereon. And whoso sweareth by the temple, sweareth by it, and by hym that dwelleth therein. \* And he that sweareth by heauē, sweareth by the seat of God and by hym that sitteth thereon.

Mat. 23. 1. 2.

Luk. 11. 1. 2.

Alas vnto you Scribes and Pharisees, ye hypocrites. \* For ye tythe mynt, and anyle, and comyn, and haue lefte the wayghter matters of the lawe iudgement merce and saythe. These ought ye to haue done, and not to leaue the other vndone ye blynde guydes, whych strayne oute a gnat, and swalowe a Camell.

Alas vnto you Scribes & Pharisees, ye hypocrites: for ye make cleane the utter syde of the cup, & of the platter but wythin they are full of byrbere & excrese. Thou blynde Pharise, cleanse fyrst y<sup>e</sup> whych is within the cuppe and platter, y<sup>e</sup> the outsyde of them maye be cleane also.

Luk. 11. 1. 2.

\* Alas vnto you Scribes & Pharisees, ye hypocrites for ye are lyke vnto paynted sepulchres, whiche appeare beautifull outwarde, but are wythin full of dead mens bones & of all fylthynes.

Euen so ye also, outwardly appeare ryghteous vnto men. But wythin ye are full of faynednes and iniquyte. \* Alas vnto you Scribes & Pharisees, ye hypocrites: ye buyde the tombes of the Prophetes, and garnyshe the sepulchres of the ryghteous, and say: yf we had bene in the dayes of our fathers, we wold not haue ben parteners wyth them in the bloude of the Prophetes. And so \* ye be wytnesses vnto your selues, that ye are the chyldren of them whych kyll the Prophetes. I kyll ye lyke wyse the measure of your fathers. Ye serpentes, ye generation of vipers, howe wyl ye escape the damnacion of hell?

\* Wherefore beholde, \* I sende vnto you prophetes and wyse me, and Scribes, and some of them ye shall kyll and crucyfe and some of the shall ye scourge in your synagoges, & persecute them from cytie to cytie: that vpon you maye come all the ryghteous bloude, which hath bene shed vpon y<sup>e</sup> earth, from the bloude of ryghteous \* Abell, vnto the bloude of zachary the sonne of Barachias, whom ye slewe betwene y<sup>e</sup> temple and the altare. Clerely I saye vnto you all these thynges shall come vpon this generation. \* O Jerusalem, Jerusalem, thou that killest the prophetes, and stonest them whiche are sente vnto the: howe often wold \* I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye wold not beholde, \* your house is lefte vnto you desolate. For I saye vnto you: ye shal not se me hence forth, tyll that ye say \* blessyd is he, that cometh in the name of the Lorde. Amen.

## The xxiii. Chapter.

Of Christ howe he was dysceypled & destruction of the temple, & ende of the world, and the comynge of the laste dayes, & what he shal doo to the world, & what shal be the laste dayes.



And Jesus wente out & departed fro the temple & his disciples came to him, for to shewe him y<sup>e</sup> buydinges of the temple. Jesus sayd vnto them: Se ye not all these thynges? Clerely

I saye vnto you \* there shal not be here left one stone vpon another, that shal not be destroyed.

And as he sat vpon mount Oliuete, his disciples ca vnto him secretly, sayeng: Tel vs: when shal these thynges be: & what shal be the token of thy comynge & of the ende of the world? And Jesus answered, and sayd vnto the: \* take hede, that no man deceaue you for many shall come in my name, sayenge: I am Christ & shal deceaue many. Ye shall heare of warres, & tydynge of warres: be not troubled. For all these thynges must come to passe, but the ende is not yet. \* Nation shall ryle agaynst nation, and realme agaynst realme: and there shal be pestilence, and hongre and earthquakes in all places. All these are the begynnynges of sorowes.

\* Then shall they put you to trouble, & shall kyll you and ye shalbe hated of al nacions for my names sake. And then shall many be offended, & shall betraye one another, & shal hate one another. And many false prophetes shal arys, and shal deceaue many. \* And iniquyte shal haue y<sup>e</sup> upperhand, the loue of many shal abate. \* But he that endureth to y<sup>e</sup> ende, the same shalbe safe.

\* And



**Mat. x. 1.** And this Gospel of the kyngdom shal be preached in all the worlde, for a wytnes vnto all nations, and then shal the ende come.

**Mat. x. 17.** \* When ye therfore shal se the abhomyngacion of desolacion (that was spoken of by Daniel the prophet) stande in the holy place, whoso readeth it let him vnderstande. Then let them which be in Jewry, flye into the mountaynes. And let him whiche is on the house toppe, not come downe to let any thyng out of his house. Neither let hym which is in the feld, retorne backe to fetch his clothes. Who shal be in those dayes to them that are with childe, & to the that geue sucke. But praye ye that your flyght be not in the wynter, neither on the Sabbath daye. For then shal be greates tribulacions & such as was not sence the begynnyng of the worlde to this tyme, nor shal be. For except those dayes shulde be shortened, there shulde no flesh be saved, but for the chosens sake those dayes shal be shortened.

**Mat. x. 23.** \* Then if any man saye vnto you lo here is Christ, or there beleue it not. For there shal arise false Christs, & false prophetes & and shal shewe great myracles & wonders. In so muche (that if it were possible, & very electe shulde be deceaued) behold, I haue told you before. Wherfore, if they saye vnto you behold, he is in the deserte, go not ye forth to behold. he is in the secret places, beleue it not. For as the lyghtenynge cometh out of the east, & appeareth into the west: so shal the comynge of the sonne of man be.

**Mat. x. 24.** \* For whersoeuer a dead carcasse is, eue there wyll the Eagles also be gathered together. Immediately after the tribulacions of those dayes shal the sunne be darkened, and the mone shal not geue her lycht, and the starres shal fall fro heauen, and the power of heauen shal be moued. And then shal appere the token of the sonne of man in heauen. And then shal all the kynredes of the earth mouene, and they shal se the sonne of man comynge in the cloudes of heauen, with power and greates glorie. & and he shal send his Angels with the great voyce of a trumpet, and they shal gather together his chosens, from the hyghest partes of heauen, vntill y endes therof.

**Mat. x. 25.** \* Learne a synulytude of the fygge tree: whiche his braunches is yet tender, & the leaues sprong ye knowe that sommer is nye. So lyke wyll ye, when ye se all these thynges, be ye sure that it is nere, euen at the doores. Merely I saye vnto you this generacion shal not passe, tyl all these thynges be fulfilled. \* heauen and earth shal passe, but my wordes shal not passe. But of that daye and houre knoweth no man, no not the angels of heauen, but my father only.

**Mat. x. 26.** \* But as the dayes of Noe were, so shal also the comynge of the sonne of man be. For as in those dayes (that went before the floud) they dydeate and drynke, mary, & were maryed, eue vntill that day that Noe entred into the ship, & knewe not tyll the floude came and toke the all a waye. So shal also the comynge of the sonne of man be. Then shal two be in the feld, the one receaued and the other refused. \* two women shal be grynnyng at the myll, the one receaued and the other

refused. \* (Two in a bed: the one shal be receaued, and the other refused.) \* Watche therfore, for ye knowe not what houre your Lorde wyll come. Of this yet be sure, that if the good man of the house knew what houre the thefe wold come he wold surely watche, and not suffer his house to be broken vp. Therfore, be ye also ready, for in such an houre as ye thynke not, wyll the sonne of man come. Who is a faythfull and wyle seruaunte, whome his Lorde hath made ruler ouer his household, to geue them meat in season. Blessed is that seruaunte, whome his Lorde (when he cometh) shal fynde so doynge: Merely I saye vnto you, that he shal make hym ruler ouer all his goodes. But and if that euell seruaunt saye in his herte, my Lorde wyll be longe a comynge (and so begynne to smyte his felowes, pee, and to eat & drynke with the dyonken) the same seruautes Lorde shal come in a daye when he lokech not for hym, & in an houre that he is not ware of, & shal hewe him in peces, and geue him his porcion wyth hypocrites. there shal be weppynge and gnashynge of teth.

#### The xxv. Chapter.

The ten vyrgyns. The talentes dispersed to the seruautes, and of the generall iudgement.

**Mat. xxv. 1.** When shal the kyngdome of heauen be lyke vnto ten vyrgyns, whiche toke theyr lampes, and wente to mete the byrdgrome (and the byrd) But fyue of them were folysh, and fyue were wyle. And they that were folysh, toke theyr lampes but toke none oyle wyth the. But the wyle toke oyle wyth them in theyr vessels, wyth the lampes also. Whyle the byrdgrome tarped, they all slombzed and slepte. And euen at mydnyghte, there was a crye made behold, the byrdgrome cometh: go oute to mete hym. Then all those virgyns arose, and prepared theyr lampes. So the folysh sayd vnto the wyle: geue vs of your oyle for our lampes are gone out. But the wyle answered, sayng not so lest there be not ynough for vs and you, but go ye rather to the that sell and bye for your selues. And whyle they wente to bye, the byrdgrome came: and they that were ready, wente in wyth hym to the marpage, and the gate was shut vp. Afterward came also the other virgyns sayenge: \* Lorde, Lorde, open to vs. But he answered and sayde: verily I saye vnto you, I knowe you not. \* Watche therfore for ye knowe nether the daye, nor yet the houre wherein the sonne of man shal come.

**Mat. xxv. 2.** \* Lyke wyll ye as a certayne man ready to take his iorney into a straunge countre, called his seruautes, and deliuered vnto them his goodes. And vnto one he gaue fyue talentes, to another two, and to another one: to every man after his habyltye, and straght waye departed.

Then he that had receaued the fyue talentes, went, & occupied wyth the same, & wanne other fyue talentes. Lyke wyll ye also he that receaued two, gayned other two. But he that receaued the one, went & dygged in the earth, and hid his lordes money. After a longe season the Lorde of those seruautes came, and rekened wyth them. And so he that had receaued fyue talentes came

Whi and



# The Gospell

and brought other fyue talentes, sayenge Syr thou delyueredst vnto me fyue talentes behold I haue gayned wth the fyue talentes mo. Ihs lord sayde vnto hym: wel thou good and faythfull seruaunte. Thou haste bene faythfull ouer fewe thynges, I wyl make the ruler ouer many thynges enter thou into the ioye of thy lord. He also that had receaued two talentes, came and sayd Syr I delyueredst vnto me two talentes: behold, I haue wonne two other talentes wth the thy lord sayd vnto hym: wel good & faythfull seruaunt. Thou hast ben faythfull ouer fewe thynges. I wyl make the ruler ouer many thynges Enter thou into the ioye of thy lord.

**E** Then he whych hath receaued the one talent, cam, and sayd Syr, I knewe the, that thou art an harde man, reappynge where thou hast not sownen, and gatherynge where thou hast not strawed & therfore was I afrayed, and went & hid thy talent in the earth lo, there thou haste that thyng is Ihs lord answered & sayde vnto hym thou cruel and slouthfull seruaunt, thou knewest, that I reape where I sowed not, & gather where I haue not strawed, thou oughtest therefore to haue delyuered my money to the exchaungers, & then at my commynge wouldest thou haue receaued myne owne wth vantage. Take therefore the talent from hym, and geue it vnto hym whych hath ten talentes. \* For vnto euery one y hathe shal be geuen, and he shal haue aboundaunce: But he that hath not, from hym shal be taken awaye, euen that which he hath. And cast y vnprofitable seruaunt into vtter darknes, & there shal be weppynge and gnashynge of teth.

**A** When the sonne of man cometh in hys glorye, and all the holy angels wth hym, then shal he syt vpon the seate of his glorye, and before hym shal be gathered all nations. \* And he shal separate them one from another, as a shepheard denyeth the shepe from the gootes and he shal set the shepe on his ryght hande, but y gootes on the left. Then shal the kynge saye to the that shal be on hys ryght hande Come ye blessed of my father, wheret the kyngdome, & prepared for you from the begynnyng of the worlde.

\* For I was an hongred, and ye gaue me meat. I was thyrstye, and ye gaue me drynke. I was herbourlesse, and ye toke me in. Naked, & ye clothed me. \* Speke, and ye vssted me. I was in prison, & ye came vnto me. Then shal the ryghteous answer hym sayeng: Lord when saw we the an hongred, and fed the: or thyrstye, and gaue the drynke: when saw we the herbourlesse, and toke the in: or naked, and clothed the: or when saw we the speke, or in prison, and came vnto the: And the kynge shal answer, and saye vnto them verely I saye vnto you, in as muche as ye haue done it vnto one of the least of these my bretheren, ye haue done it vnto me.

Then shal he saye also vnto them, that shal be on the left hande: \* departe from me ye cursed into euerylastyng fyre whiche is prepared for the deuel and his angels. For I was an hongred and ye gaue me no meat. I was thyrstye, and ye gaue me no drynke. I was herbourlesse, and ye

toke me not in. I was naked and ye clothed me not. I was speke and in prison, and ye vssted me not. Then shal they also answer hym sayenge: Lorde, when saw we the an hongred, or a thyrstye, or herbourlesse, or naked, or speke, or in prison, and dyd not mynyster vnto the: Then shal he answer them, sayenge Clerely, I saye vnto you, in as muche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shal go into euerylastyng payne, the ryghteous into lyfe eternall.

## The xxvi. Chapter.

**M**ary Magdalene anoynteth Christ. They ate the Easterlambe, Christ prayeth in the garden, Judas betrayeth hym, Peter smyteth of Malchus eare, Christ is accused by false witnesses, Peter denieth hym.

**A**d it came to passe, when Iesus had fynished al these sayenges, he sayd vnto hys dyscyples: \* Ye knowe that after two dayes shal be Easter and the sonne of man shal be delyuered ouer to be crucified. \* Then assembled together the chiefe prestes and the scribes and the elders of the people vnto the palace of the hie preast which was called Cayphas and heide a counsell that they myght take Iesus by subtelte and kyl him. But they layd not on y holy dape, lest there be an vproure amonge the people.

When Iesus was in Bethany, in the house of Symeon the leper, ther came vnto hym a woman & haupnge an alabastr boere of precyous oynment, and poured it on hys head, as he sat at the borde. But when hys dyscyples sawe it, they had indignation sayenge: Wheretof serueth this wast? Thys oynment myght haue bene well solde, and geuen to the poore. When Iesus vnderstode that, he sayde vnto them: why trouble ye the woman? For she hath wrought a good worke vpon me. \* For ye haue poore alwayes wth you: But me shal ye not haue alwayes. And in that she hath cast thys oynment on my body, she dyd it to bary me. Clerely, I saye vnto you wheretoeuer thys Gospell shal be preached in the worlde, there shal also thys that she hath done be tolde, for a memoriaall of her.

\* The one of the twelue which was called Judas Iscariot wet vnto the chiefe prestes, and sayd vnto the what wyl ye geue me, and I wil delyuere hym vnto you: And they apoynted vnto him thyrty peces of syluer. And fro that tyme forth he sought oportunitie to betraye hym.

\* The fyrst daye of twete bread, the dyscyples came to Iesus, sayenge vnto hym, where wylt thou y we prepare for the, to cate the pascheouer? And he sayd: go into the cytie, to suche a man, & saye vnto him, the master sayeth: my time is at hande, I wil kepe myne Easter by the, with my dyscyples: And the dyscyples dyd as Iesus had apoynted them, & they made ready the pascheouer.

\* When the eue was come, he sat downe wth the twelue. And as they dyd cate, he sayde: Clerely, I saye vnto you, that one of you shal betraye me. And they were eue readyng sorrowfull and began euery one of them to saye vnto hym: Lorde, is it I? he answered and sayde: he that dyppeth hys hande wth me in the dysche, the same

pro. xiii. c. d. and. xvi. a. Job. x. c.

mat. xiii. a. Luke. xvi. a.

Job. xli. e.

mat. xiii. a. John. xli. a.

John. xli. a.

Deut. x. b.

mat. xlii. b. Luke. xxi. a. Job. xli. a.

mat. xlii. b. Luke. xxi. a.

mat. xlii. c. Luke. xxi. c. Job. xli. c.

mat. xli. c. Job. xli. c.

mat. xli. c. Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.

Job. xli. c.



some shall betray me. \* The sonne of man truly goeth, as it is wyrtten of hym: but wo vnto that man, by whom the sonne of man is betrayed. It had ben good for that man, yf he had not bene bozne. Then Judas whych betrayed hym answered and sayde master, is it I? He sayd vnto hym: thou hast sayd. Whē they were eatynge Jesus toke bread, and whan he had geuen thankes, he brake it, and gaue it to the dyscyples, & said. \* Take, cate, this is my body. And he toke the cuppe, and thanked, and gaue it them, sayenge: Drynke ye al of this, for thys is my blood (whych is of the newe testamente) that is shed for many, for the remyssion of synnes. But I saye vnto you: I wyll not drynke hence forth of this frute of y<sup>e</sup> vyne tree, vntyll y<sup>e</sup> daye when I shall drynke it newe with you in my fathers kyngdō.

\* And when they had sayde grace, they wente out vnto mount Oluetē. Then sayeth Jesus vnto the: all ye shal be offended because of me thys nyght. For it is wyrtten \* I wyll smyte y<sup>e</sup> shep-herde, and the shepe of the flocke shal be scattered abrode. But after I am rysen agayn, I wyll go before you into Galile. Peter answered, & sayd vnto hym \* though al men be offended because of the, yet wyll I not be offended. Jesus sayd vnto hym: Clercyp, I saye vnto the, y<sup>e</sup> in thys same nyght, before the cocke crowe, thou shalt deny me thrise. Peter sayde vnto hym: Pee, though I shoulde dye wyth the, yet wyll I not denye the: Lykewyse also sayde all the dyscyples.

\* Then came Jesus wyth them vnto a farme place, which is called Gethsemane & sayde vnto the dyscyples: lye here whyle I go & praye pōder. And he toke with hym Peter & the two sonnes of zebede, & began to waxe sorowful and heuy. Then sayd Jesus vnto the \* My soule is heuy, cūe vnto the death. Tarye here & watch wyth me. And he went a lytell farther, and fell flat on his face and prayed, sayenge: My father, yf it be possible, \* let this cuppe passe from me neuerthelesse, not as I wyll, but as y<sup>e</sup> wyllte. And he came vnto the dyscyples and founde the a slepe, and sayeth vnto Peter What coulde ye not watch wyth me one houre: watche & praye, that ye entre not into temptation. \* The sperte is wyllynge, but the fleshe is weake.

\* He wente awaye once agayne and prayed, sayenge: My father, yf thys cuppe maye not passe awaye from me, except I drynke of it, thy wyll be fulfilled. And he came, and founde them a slepe agayne. For they eyes were heuy. And he left them went agayne, & prayed the thyrde tyme, sayenge the same wordes. Then cometh he to hys dyscyples, and sayeth vnto the. Slepe on now and take youre rest. Behold, the houre is at hande, and the sonne of man is betrayed in to the handes of synners. Ryse, let vs be goyng beholde, he is at hande, that doeth betraye me.

\* Whyle he yet spake lo, Judas one of the nom-ber of the twelue, came, and wyth hym a greete multitude, wyth sweardes and staues, sent fro the chiefe preastes and elders of the people. But he that betrayed hym, gaue them a token, sayenge: Whome soeuer I kysse that same is he

holde hym faste. And forthwyth he came to Jesus, and sayde: Hail Master, and kysed hym. And Jesus sayde vnto hym: frende, wherfore art thou come? Then came they, and layed handes on Jesus, and toke hym.

And beholde, one of them whych were wyth Jesus, stretched out his hand, & drue his sweard and stroke a seruaunte of the hye preastes, and smote of his eare. Then sayde Jesus vnto hym: put vp thy swearde into his sheath.

\* For al they that take the swearde: shal per-rythe wyth the swearde. Thyntest thou that I can not now praye to my father, and he shall geue me (euen now) more then twelue legions of Angels? But howe then shall the scrptures be fulfilled: for thus muste it be. In that same houre sayd Jesus to the multitude \* He be come out as it were vnto a thefe, wyth sweardes and staues, for to take me. I sat daylye wyth you, teachynge in the temple, and ye toke me not.

\* But all thys is done, that the scrptures of y<sup>e</sup> Prophetes myght be fulfilled. \* Then all the dyscyples forsoke hym, and fled. And they toke Jesus, and led hym to Caphag the hye prealte where the scrpbes and the elders were assembled. But Peter folowed hym a farte of, vnto y<sup>e</sup> hye preastes palace, and went in, and sate wth the seruautes, to se the ende.

\* The chiefe preastes and the elders, and all the counsell, sought false wytnes agaynst Jesus (for to putte hym to death) but founde none: y<sup>e</sup> whē many false wytnesses came, yet founde they none. At y<sup>e</sup> last came two false witnesses, & they sayd: This fellowe sayd \* I am able to destrope the temple of God, and to buylde it agayne in thre dayes. \* And the chiefe preast arose, & sayde vnto hym Answerest thou nothyng? Why do these beare wytnesse agaynst the? But Jesus helde hys peace. \* And the chiefe preaste answered and sayde vnto hym: I charge the by the ly-uyng God, that thou tell vs, whether thou be Christus the sonne of God. Jesus sayeth vnto hym: thou hast sayd. Neuerthelesse, I saye vnto you \* here after shall ye se the sonne of man syt-tyng on the ryght hande of power, & comyng in the cloudes of the skye.

\* Then the hye preaste rent hys clothes, sayenge: he hath spoken blasphemie: what nede we of eny moo wytnesses? Beholde, now ye haue herde his blasphemie, what thinke ye? They answered, and sayde he is worthy to dye. \* Then dōd they spyt in his face, and buffeted hym wyth sylles. And other smote hym on hys face, wth the palme of theyr handes, sayenge: Tell vs thou Christ, who is he that smote the?

Peter sat wythout in the palace. And a dāsel came to him, sayeng: Thou also wast wyth Jesus of Galile: but he denied before the al, sayeng I wote not what thou sayst. Whē he was gone out into the porche, another weneche sawe hym, and sayde vnto them that were there: This fellowe was also wyth Jesus of Nazareth. And agayne he denyed with an othe sayeng I do not knowe y<sup>e</sup> mā. And after a while, came vnto him they, that stood by, & sayd vnto Peter. \* Whych sayest thou

whych sayest thou



# The Gospell

thou arte euen one of them, for thy speache be-  
wrayeth the. Then beganne he to curse and to  
swear, that he knewe not the man. And imme-  
diatly the cocke crowe. And Peter remembred  
the worde of Iesu, whyche sayde vnto hym, be-  
fore the cocke crowe, thou shalt deny me thryse:  
and he went out, and wepte bytterly.

## The xxvii. Chapter.

Christ is deliuered vnto Pilate. Judas hangeth hym  
selfe. Christ is crucified amonge theues. He dyeth and is  
buried, watchmen kepe the graue.



When the mornynge was come, \*all  
the chiefe preastes and the elders of  
the people, helde a counsaile aga-  
ynst Iesus, to put hym to death, &  
bought hym bounde \*and deliue-  
red hym vnto Pontius Pilate the debyte.

Then Judas (whyche had betrayed hym) se-  
ynge that he was condepned, repented hym selfe  
and brought agayne the thryty plates of siluer  
to the chiefe preastes and elders, sayeng: I haue  
synned, betrayenge the innocent bloude. And  
they sayd: what is that to vs? Se thou to that.  
And he cast downe the syluer plates in the tem-  
ple & departed: and went & hanged hym selfe.

And the chiefe preastes toke the syluer plates  
and sayde: it is not lawfull for to put them into  
the treasure, because it is the pryce of blood. And  
they toke counsell: and bought wyth them a pot-  
ters felde, to bury straungers in. Wherefore the  
felde is called *felde of blood*. Then was fulfilled, & whych  
was spoken by Jeremie the prophete, sayeng:  
\*and they toke thrytye syluer plates, the pryce  
of hym that was valued, whom they bought of  
the chyldren of Israel, and gaue them for a pot-  
ters felde, as the Lorde appoynted me.

\* Iesus stode before the debyte, and the debyte  
asked hym, sayenge arte thou the kynge of the  
Iewes? Iesus sayeth vnto hym: Thou sayest.  
And when he was accused of these preastes &  
elders, he answered nothynge. Then sayth Py-  
late vnto hym: hearest thou not, howe many  
wytnesses they laye agaynst the? \* and he an-  
swered hym to neuer a worde: insomuche that  
the debyte marvelled greatly.

\* At that feast, the debyte was wonte to deli-  
uer vnto the people a prisoner, whoso they wolde  
desyre. He had then a notable prisoner, called  
Barababas. Before when they were gathered  
together, Pilate sayd: \*whether wyl ye that  
I geue loose vnto you? Barababas, or Iesus,  
whyche is called Christ? For he knewe that for  
enue they had deliuered hym.

When he was set downe to geue iudgemente  
hys wyfe sent vnto hym sayenge: haue thou no  
thyng to do wyth that iuste man. For I haue  
suffered many thynges this daye in my slepe be-  
cause of hym. \* But the chiefe preastes & elders  
persuaded the people, that they shuld aske Bar-  
rababas, and destroye Iesus. The debyte answe-  
red, and sayde vnto them: whether of these wayne  
wyl ye, that I let loose vnto you? They sayde:

\* Barababas. Pilate sayde vnto them: \* what  
shal I do th. wyth Iesus which is called Christ?

They all sayde vnto him Let him be crucified.  
The debyte sayde: What euill hath he done?  
But they cryed the more sayenge: Let hym be  
crucified. When Pilate sawe, that he could pre-  
uaile nothynge, but y more busynes was made,  
he toke water and washed hys handes before the  
people, sayenge: I am innocent of the bloude of  
this iuste personne, ye shall se. Then answered  
all the people, and sayde: \* hys bloude be on vs  
and on oure chyldren. \* Then let he Barababas  
loose vnto them, and scourged Iesus, and deli-  
uered hym to be crucified.

\* Then the souldyers of the debyte toke Je-  
sus in the common hall, and gathered vnto hym  
all the company. And they strepped hym, & put  
on hym a purple robe, and platted a crowne of  
thornes, and put vpon hys heade, and a reede in  
hys ryght hande: & bowed the knee before him:  
and mocked hym, sayeng: halcyunge of the Je-  
wes. And when they had spyt vpon hym, they  
toke the reede, and smote hym on the heade.

And after that they had mocked hym, they  
toke the robe of hym agayne, and put his owne  
rayment on hym, and led hym awaye to crucify  
hym. And as they came out, \* they founde a way-  
de of Cyren named Symeon (hym they compelled  
to beare his crosse). \* And they cam vnto a place  
which is called Golgotha (that is to say a place  
of dead mens scoules) and gaue hym vynesge  
to drynke, mingled wyth gall. And whē he had  
tasted therof, he wolde not drynke.

When they had crucified hym, they parted  
hys garmentes, and cast lottes: that it myghte  
be fulfilled which was spoken by the Propet:  
\* They departed my garmentes amonge them,  
and vpon my vesture dyd they caste lottes. And  
they sat and watched hym there, & set vpon  
hys heade, the cause of his death wyrtten. Whys  
is Iesus the kynge of the Iewes. \* Then were  
there two theues crucified wyth hym, one on the  
ryght hande and another on the left.

\* They passed by crucified hym, wagginge  
theyr heades, and sayng thou that destroyedest  
the temple of God, and ordeest buyde it in thre  
dayes, saue thy selfe. \* If thou be the sonne of  
God come downe from the crosse. Lyke wyse al-  
so the hye preastes, mockynge hym wyth the  
scriyves and elders sayde. He saued other, hym  
selfe can he not saue. If he be the kynge of Isra-  
el, let hym nowe come downe from the crosse, &  
we wyl beleue him. \* He trusted in God let him  
deliuer hym nowe, if he wyl haue hym, for he  
sayde I am the sonne of God. The theues also  
wyth hym were crucified wyth hym, cast the same  
in hys rethe. \* From the sytte houre was there  
darknesse ouer al the lande vnto nynt houre.  
And about the nynt houre, Iesus cryed, wyth a  
loude voyce, sayenge. Eli, Eli lama sabatha-  
ni. That is to saye: \* My God, my God, why  
hast thou forsake me? Some of them thit stode  
there, when they herde that, sayde Crye man  
callith for helias. And strepght waye \* one of  
the tanne, and toke a sponge, and whan he had  
fyllid it full of vynesge, he put it on a reede, and  
gaue hym to drynke. Other sayde: let be, let vs  
se whether

Actes v. e  
I. mar. ch. 8  
Luk. xxi. b

Mat. xv. b

Mat. xv. b  
Luk. xxi. b

Mat. xv. b  
Job. xxi. b

Isa. xlii. b  
Mat. xv. c  
Luk. xxi. c  
Job. xxi. b

Mat. xv. c  
Luk. xxi. b

Mat. xvi. c

Mat. xv. b

Mat. xxi. b

Mat. xv. c  
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✠ \* And they departed quickly from the sepulchre w<sup>th</sup> feare & great ioye and byd runne, to bringe hys discyples worde. And as they wente to tell hys discyples beholde, Iesus met them, sayeng: All halle. And they came & helde hym by the fete, and worshipped him. The sayd Iesus vnto the be not afrayde. Go tell my bre- thren that they go into Galyle, and there shall they se me. When they were gone, beholde some of the keepers came into the cite, and shewed vnto the hye priestes, al the thynges that had hap- pened. And they gathered them together w<sup>th</sup> the elders, and toke counsel, and gaue large mo- ney vnto the souldiers, sayenge: Saye ye, that hys discyples came by nyght and stole hym a- waye whyle ye slepte. And yf this come to y<sup>r</sup> ru- lers eares, we wyll persuaide hym, and saue you harmeles. So they toke the money, and byd as they were taught. And this sayenge is noyed amouge the Jewes vnto this daye. R

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¶ The office of John the Baptist. The baptisme of  
Christ his strange death, page and the page  
of Peter, Antient times. and John the Baptist  
man with the vnticous spirit, heepest Peters mother  
in lawe, and cleareth the xxv.

Dr. A. H. H. &  
Math. H. H.  
L. H. H. H.

1857. 11 a.  
 1858. 11 a.  
 1859. 11 a.  
 1860. 11 a.  
 1861. 11 a.

Each file

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# The Gospell

then I cometh after me, whose shoe latchet I am not worthy to stoupe downe, and vnloose. I haue baptysed you with water but he shall baptise you wth the holy goost. ¶

And it came to passe in those dayes, that Iesus came from Nazareth, of Galile, and was baptysed of Ihon in Iordane. And as sone as he was come vp out of the water, he sawe heauen open, & the sprete descendynge vpon hym lyke a doue. And ther cam a voyce fro heauen. \* Thou art my deare sonne in whom I delecte.

And immediatly the sprete drewe hym into wylbernelle and he was there in the wylbernes xl. dayes, and was tempted of Sathan, & was wth wylde beastes. \* And the angels minystrid vnto hym. After that Ihon was taken, Iesus came into Galile, preachynge the Gospell, of the kyngdome of God, and sayenge: the tyme is come, and the kyngdome of God is at hande: repent and beleue the Gospell.

As he walked by the see of Galile, he sawe Symon and Andrew his brother, casting nettes into the see, for they were fischers. And Iesus sayde vnto the. folowe me, and I wyl make you to become fischers of men. And straght waye they forsoke theyr nettes & folowed hym. And when he had gone a lytel further thence, he sawe James the sonne of zebede, and Ihon his brother, which also were in the shyppe, mending theyr nettes. And anon he called the. And they left theyr father zebede in the shyppe wth the hyred seruauntes, and folowed hym.

¶ And they cam into Capernaum: & straght waye on the Sabbath dayes he entred into the synagoge, and taught, and they were astounded at his learnynge. \* For he taught them as one that had auctoryte, and not as the Scribes.

¶ And there was in theyr Synagoge a man vered with an vncleane sprete, and he cryed sayenge. Alas, what haue we to do wth the thou Iesus of Nazareth? Arte thou come to destrope vs? I knowe the what thou art, euen that holp one of God. And Iesus rebuked hym, sayenge: holde thy peace, and come oute of the man. And whan the vncleane sprete had torne hym, and cryed wth a loude voyce, he came oute of hym. And they were all amased, in so much that they demaunded one of another amonge them selues sayenge. What thyng is this? What newe doctrine is this? For with auctoryte commaunded he theoule spretes, and they obeyed hym. And immediatly his fame spred abrode throughe out all the region, borderynge on Galyle.

And forthwith whan they were come out of the Synagoge, they entred into the house of Symon and Andrew, with James and Ihon. What Symons mother in lawe laye speke of a feuer. And anon they tell hym of her. And he came and toke her by the hand, and lyst her vp: and immediatly the feuer forsoke her, and she minystrid vnto them. And at euen whan the sunne was downe, they brought vnto hym all that were dyscaised, and them that were vered wth deuils. And all the cytie was gathered together at the doore, and he healed many that

were speke of dyuerse dyscaises, and caste oute many deuils, & suffered not the deuils to speake, because they knewe hym.

And in the mornynge very early, Iesus (when he was risen vp) departed, and went oute into a solitary place, and there prayed. And Symon and they that were wth hym, folowed after hym. And when they had founde him, they sayd vnto hym all men seke for the. And he sayd vnto them: let vs go into the nexte townes, that I maye preach there also for therfore am I come. And he preached in theyr Synagoges, in all Galile, and caste the deuils out.

¶ And there came a leper to hym, beseechynge hym, and knelynge downe, and sayenge vnto hym yf thou wylte, thou canst make me cleane. And Iesus had compassion on hym, & put forth his hande, touched hym, and sayeth vnto hym: I wyl, be thou cleane. And as sone as he had spoken, immediatly the leprosie departed from hym, and he sente hym awaye forthwith, and sayeth vnto hym. \* Se thou saye not hyng to any man but get the hence, shewe thy selfe to the prieste, and offer for thy cleansynge, those thynges whych Moses commaunded, for a wytnesse vnto them. But he (as sone as he was departed) beganne to tell many thynges, & to publysh the sayeng in so much that Iesus could nomore open entree into the cytie, but was without in deserte places. And they cam to him fro euery quarter.

## The ii. Chapter.

¶ He healeth the man of the palsey, calleth him the customer, eateth wth open synners, and exchaungeth synners.



After a few dayes also, he entred in to Capernaum agayne, and it was noised that he was in that house. And anon many were gathered together, in so much that nowether was no roume to receaue them, no, not so muche as aboute the doore, and he preached the worde vnto them. ¶ And they came vnto hym, bringynge one speke of the palsey, which was borne of foure men. And when they coude not come nye vnto hym, for pcase, they vncouered the roofe of the house that he was in. And when they had broke vp the rofe, they dyd (with cordes) let downe the bed wherein the speke of the palsey laye. Whē Iesus sawe theyr fapth, he sayd vnto the speke of the palsey. \* sonne, thy synnes be forgiven the.

But there were certayne of the Scribes sypinge there, and thynkynge in theyr hartes. Why doth he speake these blasphemys: who can forgive synnes, but God onely? And immediatly when Iesus perceaued in his sprete that they so thought wthyn themselves, he sayth vnto the. Why thynke ye such thynges in youre hartes? Whether is it easer to saye to the speke of the palsey: thy synnes be forgiven the, or to saye: arise, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgene synnes, he spake vnto the speke of the palsey: I saye vnto the: arise, and take vp thy bedd and get the hence vnto thyne owne house. And immediatly he arose, toke vp the bed, and went forth before them all: in so muche that

Luke 9. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



that they were all amazed, and glorified God, saying: we neuer sawe it on this fashyon.

**E** And he went agayn vnto the see, and all the people resorted vnto hym, and he taught them. And as Iesus passed by, he sawe Leui the sonne of Alpha, sitting at the receypte of custome, and sayd vnto hym: folowe me. And he arose, and folowed hym. And it came to passe that when Iesus sat at meate in hys house, many publicans and synners sat also together at meate with Iesus and his disciples. For ther were many, that folowed hym. And when the Scribes and Pharisees sawe hym eate wyth publicans and synners, they sayd vnto hys disciples: howe happeneth it, that he eateth, & drynketh wyth publicans and synners? When Iesus heardeth that, he sayde vnto them: They that be whole, haue no nede of the Physycyon, but they that are sycke. \* I came not to call the ryghteous, but synners to repentance.

And the disciples of Ihon and the Pharisees dyd fast, and they come a saye vnto hym. Why do the disciples of Ihon and the Pharisees fast but thy disciples fast not? And Iesus sayd vnto them: can the chyldren of the weddinge faste whyle the bydegrome is wyth them? As longe as they haue the bydegrome wyth them, they can not fast. But the dayes wyl come, when the bydegrome shalbe taken away from them, and then shall they fast in those dayes.

**D** No man also seweth a peece of newe cloth vnto an olde garment, els taketh he a waye p newe peece therof from the old, & so is the rent worse. And no man powreth newe wyne into olde bottels, els the newe wyne doth burst the bot: & and the wyne runneth out, & the bottels are marred. But new wyne must be put into newe bottels. \* And it chaunced (agayne) that he wente thorow the corne felde on the Sabbath dayes and hys disciples began by the waye to plucke the eares of corne. And the Pharisees sayd vnto hym: beholde, why do they on the Sabbath dayes, that whiche is not lawfull? And he sayd vnto them: haue ye neuer reade what Dauid dyd, when he had nede, & was anhungred, both he, & they that were wyth hym? \* Howe he wente into the house of God, in the dayes of Abiathar p hye preast, and dydeate the shewbread (whiche is not lawfull to eate, but for the preastes only) and gaue also to them whiche were wyth hym? And he sayd vnto the: the Sabbath was made for man, & not man for the Sabbath. Therefore is the sonne of man, Lord also of the Sabbath.

#### The. iiii. Chapter.

**E** He helpeth the man wyth the dyed hande, chaseth hys Apostles, and casteth out the vncleane spete, whiche the Pharisees ascribde vnto the deuel. The brother, sister, and mother of Ch. iiii.

**A** And he entred agayne into the Synagoge, and ther was a ma there whiche had a \* wythered hande. And they watched hym, whether he woulde heale hym on the Sabbath daye, that they myghte accuse hym. And he sayde vnto the man whiche had the wythered hande: aryse, and stande in the

myddes. And he sayth vnto them: whether it is lawfull to do good on the Sabbath dayes, or to do euill: to saue lyfe, or to kyll? But they helde theyr peace. And when he had looked roude about on them, wyth anger, mournynge on the blyndnes of theyr hertes, he sayth to the man. \* stretch forth thyne hand. And he stretched it out. \* And hys hande was restored, such as whole as the other. \* And the Pharisees departed, and streyght waye gathered a counsell (wyth them that belonged to Herode) agaynste hym, that they myghte destroye hym. But Iesus auoyded wyth hys disciples to the see. \* And a greete multitude folowed hym from Galile: and from Ierwyse, and from Ierusalem, and fro Idumea, and from beyonde Iordane, \* And they dwelled aboute Tyre and Sydon, a greete multitude of men whiche when they had herde what thynges he dyd, came vnto hym.

And Iesus commaunded hys disciples, that a shyp shoulde wayte on hym, because of the people: lest they shuld thronge hym. For he had healed many, in so much that they pressed vpon him for to touche hym, as many as had plagues. And when the vncleane spetes sawe hym, they fell downe before hym, and cryed sayinge: thou art the sonne of God. And he stravelly charged them that they shoulde not make hym knowne.

And he went vnto a mountayne, and called vnto hym whom he wolde, and they came vnto hym. \* And he ordeyned the twelue, that they shoulde be wyth hym, and that he myghte sende the forth to preache and that they myghte haue power to heale sykneses, and to cast out deuils. And he gaue vnto Symon the name Peter. And he called James the sonne of zebede and Ihon James brother, and gaue them to names Boanarges, whiche is to saye: the sonnes of thonder. And Andronic, and Phylippe, and Bartolomeu, and Mattheu, and Thomas, and James the sonne of Alpha, and Thaddeus, and Symeon of Canaan, and Judas Iscariot: whiche also betrayed hym.

And they came into the house, and the people assembled together agayne, so that they had not leysur so muche as to eate breade. And when they that belonged vnto hym, heard of it, they wente out to laye handes vpon hym. For they sayde: he is madde. And the Scribes whiche came downe from Ierusalem, sayde: he hath the Belzebub, and \* b, he caste deuill, casteth he out deuils. And he called them vnto hym, and sayd vnto them in parables.

Howe can Sathan dryue out Sathan? And if of a realme be denyded agaynst it selfe, y realme can not endure. And if a house be denyded agaynst it selfe, that house can not continue. And if Sathan make insurrection agaynst hym selfe, and be denyded, he can not contynue, but hath an ende. No man can entre into a stronge mannes house, & take a waye his goodes, excepte he fynde the stronge man, and the spoyl his house. Verely I saye vnto pou, al synnes shalbe forgiven vnto mens chyldren, and blasphemys vnto her wyth fouer they haue blasphemied. \* But he that



Mat. xiii. a  
Luk. vi. a

Mat. xiii. b  
Luk. vi. b  
I. of xiii. a  
I. of b,

Mat. xiii. b

Mat. xiii. b  
Luk. vi. c

Mat. xiii. b  
Luk. vi. c  
I. of xiii. b

Mat. xiii. a

Mat. xiii. a  
Luk. vi. b

Mat. xiii. a  
Luk. vi. a



# The Gospell

that speaketh blasphemy agaynste the holye  
gost, hath neuer forgiveness, but is in daunger  
of eternall damnation. For they sayde he hath  
an unclean spere. \* There came also hys mo-  
ther and his brethren, and stode wythoute, and  
sent vnto hym to call hym oute. And the people  
sat aboute hym, and sayde vnto hym: beholde,  
thy mother and thy brethren seke for the wyth-  
oute. And he answered them, sayinge: Who is  
my mother and my brethren? And when he had  
looked rounde aboute on hys dyscyples, whyche  
sat in compasse aboute hym, he sayde: Beholde,  
my mother and my brethren. For whosoever  
doth the wyl of God, the same is my brother and  
my sister and mother.

## The xiiij. Chapter.

The parable of the sower. L. xiiij. vnto the temple  
of the see, wher he obeyed hym.

3



And he began agayne to teache  
by the see syde. And ther gathe-  
red together vnto hym muche  
people, so greatlye, that he en-  
tered into a shyppe, \* and sat in  
the see, & all the people was by  
the see syde on the shore. And he taught them many  
thynges by parables, and sayde vnto the in his  
doctryne. Werken to beholde, \* there wente out  
a sower to sow. And it fortuned as he sowed, &  
some fell by the waye syde, and the fowles of the  
ayre came, and deuoured it. Some fel on sto-  
ny grounde, where it had not muche earth, and  
immediatly sprang vpon, because it had not depth  
of earth, but as sone as the sunne was vp, it  
caught beate and because it had not rotyng, it  
withered awaye. And some fel amonge thornes  
and the thornes grewe vp, and choked it, and it  
gave no frute. And some fel vpon good grounde  
and brought forth frute that sprang vpon, and grewe  
and brought forth, some thyrty folde, and some  
syttie folde, and some an hundred folde, and he  
sayde vnto them: He that hath eares to heare,  
let hym heare.

And when he was alone, they that were about  
hym with the twelve, asked hym of the parable  
And he sayde vnto them: \* To you it is geue to  
knowe the mystry of the kyngdome of God. But  
vnto them that are wythoute, all thynges hap-  
pen by parables: that when they se, they maye  
se, and not discerne, and when they heare, \* they  
maye heare, and not vnderstande. leaste at any  
tyme they shulde turne, and theyr synnes shuld  
be forgiven them. And he sayde vnto them:  
Knowe ye not this parable? and howe the wyl-  
le knowe all other parables.

\* The sower soweth the worde. And they  
(wherof some be rehearsed to be by the waye syde)  
are those, wher the worde is sown. And when  
they heare, Satan cometh immediatly, and ta-  
keth awaye the worde, that was sown in their  
hartes. And lyke wyse the other that receaue sede  
into the stony grounde, are they: whyche when  
they heare the worde, at once receaue it with  
gladnes, yet haue no rote in them selues, and so  
endure but a tyme: and anon when trouble and  
persecucion aryseth for the wordes sake, they

fall immediatly. There be other also that receaue  
seede into thornes, and those are suche as heare the  
worde, and the cares of this world, and the dys-  
septfulnes of ryches, & the lustes of other thyng-  
ges, enter in & choke the worde, and it is made  
vnruteful and other there be, that haue receaue  
seede into a good grounde: they are such that heare the  
worde & receaue it, so that one corne doth bring  
forth thyrty, some syttie, some an hundred.

And he sayde vnto them: \* Is the candle lygh-  
ted, to be put vnder a bushel, or vnder the table?  
Is it not lygh-  
ted to be put on a candlesticke?  
\* For there is nothyng so pryncypall, that shal not  
be opened: neither hath it bene so secret, but that  
it shal come abroad. If any man haue eares to  
heare, let him heare. And he sayd vnto the take  
hede what ye heare: \* With what measure ye  
meate, wyth the same shal other men measure  
vnto you agayne. And vnto you that haue, shal  
more be geuen. For \* vnto hym that hath, shal  
it be geuen, & from hym that hath not, shal be ta-  
ken awaye, euen that whiche he hath.

And he sayd so is the kyngdome of God, eue  
as \* if a man shulde sowe seede in the grounde, &  
shulde slepe, and ryse vpon night and daye and the  
seede shoulde sprynge and growe vp, whyle he is  
not aware. For the earth bringeth forth frute  
of her selfe, fyrste the blade, then the care, after  
that the full corne in the eare. But when the frute  
is brought forth, anon he thrusteth in the sickel  
because the heruest is come.

And he sayde: where vnto shal we lyken the  
kyngdome of God? or wyth what comparyson  
shal we compare it? \* It is lyke a grappe of mu-  
stard seede, whiche when it is sown in the earth  
is lesse then all seedes, that be in the earth: when  
it is sown, it groweth vp, and is greater then  
all herbes, and beareth great branches, so that  
the fowles of the ayre maye make theyr nestes  
vnder the shadowe of it.

\* And with many such parables spake he the  
worde vnto them, after as they myght heare it.  
But wythout parable spake he nothyng vnto  
the. But when they were alone, \* he expounded  
all thynges to his dyscyples. And the same daye  
when euen was come, he sayde vnto the: let vs  
passe ouer vnto the other syde. And they lefte the  
people, & toke hym, euen as he was in the shyp.  
And there were also wyth hym other shyppes.

\* And there arose a greate stourme of wynde, &  
the waues dashed into the shyppe, so that it was  
nowe full. And he was in the sterne a slepe on a  
pelow. And they awaked hym, and sayde vnto  
hym: Master carest thou not, that we perishe?  
And he rose vpe, and rebuked the wynde, and  
sayd vnto the see: peace, be still. And the wynde  
ceased, and there folowed a greate calme. And  
he sayde vnto them: Why are ye so fearefull?  
Howe happeneth it that ye haue no fapth? And  
they feared exceedingly, and sayde one to an-  
other: Who is this? For bothe wynde and see  
obeyed hym.

## The xv. Chapter.

Christe deliuereth the possessed from the unclean  
spere: the woman from the bloudie fluxe, and say-  
eth the capernaum daughter.

And



Mat. viii. 2  
Luk. viii. 2



And they came ouer to the other syde of the see, into the countre of the Gaderenptes. And when he was come oute of the shyppe, immediately there met hym oute of the graues, a man possessed of an vncleane sprete, whiche had hys abydyng amonge the graues. And no mā coulde bynd hym no not wyth cheynes, because that whē he was often boude wyth fetters and cheynes, he plucked the cheynes asunder, and brake the fetters in peces. Nether coulde any man tame hym. And alwayes, nyght and dape he was in the mountaynes and in the graues, cypenge and beating hym selfe wyth stones. But when he had spyed Iesus afarre of, he ranne and worshypped hym and cryed wyth a loude voyce, and sayde. \* What haue I to do wyth the? Iesus thou sonne of the mooste hyst God: I requyre the in the name of God, that thou tozmiēte me not. For he sayde vnto hym: come out of the mā thou soule sprete: And he asked hym, what is thyne name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayed hym instantly, that he wolde not sende them awaye oute of the countre.

Mat. viii. 2  
Luk. viii. 2

Mat. viii. 2  
Luk. viii. 2

But ther was there nye vnto the mountaynes a great herde of swyne fedynge, and all þ deuels besought hym sayenge: sende vs into the heed of swyne, that we maye enter into them. And anon Iesus gaue them leaue. And the vncleane spretes wente oute and entred into the swyne. And the heed was carped headlonge into the see. They were almost two. And were drowned in the see. And the swynherdes fled, and tolde it in the cite, and in the felde. And they went out for to se what had happened: and came to Iesus, and saue hym th it was vered wyth the fende and had the legion. For both clothed and in hys eyght mynde, and they were afrayed. And they that saue it tolde them, howe it had happened to hym that was possessed with the deuell: and also of the swyne.

Luk. viii. 2  
Mat. viii. 2

\* And they began to praye hym, that he wold departe out of theyr coast. \* And whē he was come into the shyppe, he had the deuell prayed hym, that he myght be wyth hym. Howbeit, Iesus wolde not suffre hym, but sayde vnto hym: go to thyne owne house and to thy frendes, and shewe the howe greates thynges the Lorde hath done for the, & howe he hath had compassyon on the. And he departed, and began to publyshe in the ten cyties, howe greates thynges Iesus had done for hym, and all men bydmaruayle.

And when Iesus was come ouer agayne by shyppe vnto the other syde, much people gathered vnto hym, and he was nye vnto the see.

Mat. ix. 1  
Luk. viii. 2

\* And beholde, there came one of the rulers of the Synagoge, whose name was Jairus. and when he saue hym, he fel downe at his fete, and besought hym greatly, sayenge: my daughter lyeth at poynte of death, I praye the come and laye thy hande on her, that she maye be safe and lyue. And he went wyth hym, and much people folowed hym, and thronged hym.

\* And there was a certayne woman, whiche had bene dyscased of an ysue of bloude, twelue yeres, and had suffered many thynges of many physycions, and had spent al that she had, and felte none amendemente at all, but rather was worse, and worse. When she had herd of Iesus she came in the preasse behynd hym, and touched his garment. For she sayd: yf I may but touche hys clothes, I shal be whole. And streight way the fountayne of her bloude was dryed up, & she felt in her bodye, & she was healed of that plage.

Mat. ix. 2  
Luk. viii. 2

And Iesus immediatly felynge in hym selfe that vertue proceeded from hym, turned hym about in the preasse, and sayd: who touched my clothes? And hys dyscyples sayd vnto him thou seest the people thrust the, and askest thou who byd touche me? And he looked rounde aboute for to se her that had done thys thyng. But the woman fearynge and tremblynge (knowynge what was done wythin her) came, and fell downe before hym, & tolde him all the truth. And he sayd vnto her. Doughter \* thy fayth hath saued the: go in peace, and be whole of thy plage.

Luk. viii. 2

\* Whyle he yet spake, there came fro the ruler of the synagoges house, certayne which sayd thy daughter is dead: why dyscassest thou þ ma? After any further? A lone as Iesus herd the word that was spoken, he sayde vnto the ruler of the synagoge be not afrayed, onely beleue. And he suffered no man to folowe hym, saue Peter, and James, and Iohn the brother of James. \* And he came vnto the house of the ruler of the Synagoge, and saue the wondryng, and them that wepte and wayled greatly, and went in, & sayd vnto them. Why make ye thys a do, and wepe? The damsell is not dead, but slepeth. And they laughd hym to scozne. But he put them all out, and taketh the father and the mother of þ damsell, and them that were wyth hym, and entreth in where the damsell laye, and taketh the damsell by the hande, and sayeth vnto her: Tabita, cumi: whych is (yf one do interpret it) damsell, I saue vnto the. And streight waye the damsell arose, and walked. For she was of the age of twelue yeres. And they were astonied out of measure. And he charged them straitly, that no man shulde knowe of it, and commaunded, to geue her meate.

Mat. ix. 2  
Luk. viii. 2

Mat. ix. 2  
Luk. viii. 2

### The vi. Chapter.

¶ Christ Iheronimys Apollonius to hys disciples that were dyscased. Of Iohn & Herode. Of the v. loues. & of the thes. And of the walkynge on the see.



And he departed thence, and came into hys owne countre, and hys dyscyples folowed hym. And whē the Sabboth dape was come, he began to teache in the Synagoge. And many that heard hym were astonied, and sayde: from whence hath these thynges? And what wysedome is thys that is geuen vnto hym: and suche vertues that are wrought by hys handes? \* Is not thys the carpenter Maryes sonne, the brother of James and Ioses and of Juda and Symon: and are not hys sisters here wyth vs? And they were offended at hym. Iesus layd vnto

Mat. xiii. 2  
Luk. xiii. 2

Mat. xiii. 2



may. xlii. g.  
Luke. xlii. d.  
Job. v. f.  
to them: \* A prophet is not despised, but in his owne countre, and amonge his owne kynne, and in hys owne houtholde. And he coude there shewe no myracle, but layde his handes vpon a fewe sycke folke, and healed them, and marueled, because of theyr vnbelene. ¶

**B** \* And he went about by the townes that laye on euery syde, teachynge. \* And he called the twelue, and beganne to sende them forth two & two, and gaue them power agaynst vncleane sprytes. And commaunded the, that they shoulde take nothyng in theyr iorney save a rodde on-lye no scrpp, no bread, no money in theyr purse, but shoulde be shod wyth sandals. And y they shoulde not put on two cootes. And he sayde vnto them: whersoever ye entre into an house, there abyde tyll ye departe thence. \* And whosoever shal not receaue you nor heare you, when ye departe thence, shake of y dust that is vnder youre fete, for a wytnesse vnto them. \* Verely I saye vnto you: it shalbe easer for sodom & Gomor in the daye of iudgement, then for y ctye. \* And they went out & preached, that men shoulde repent and they cast out many deuyls: & anoynted many that were sycke, with oyle, and healed them.

**E** \* And kynge herode hearde of hym: for hys name was spred abroad, and he sayd: Jhon baptyst is rylen agayne from the dead, and therefore myracles are wrought by hym. Other sayde: it is helyas, some sayde: it is a prophete, as one of the prophetes. But when herode herde of hym he sayd: It is Jhon who I beheaded, he is rylen from death agayne. ¶ For herode hym selfe had sent for the men of waere, and layed handes vpon Jhon, and bounde hym, and cast hym into prison, for herodias sake, hys brother whyllypes wyfe because he had maryed her. ¶ For Jhon sayd vnto herode: \* It is not lawfull for the to haue thy brothers wyfe herodias layde wyte for hym, and wolde haue killed hym, but he coude not. For herode feared Jhon, knowyng that he was a iuste man and an holy: and gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

**A**nd when a conuenient daye was come, that herode on hys \* birth daye, made a supper to the lordes, hys captaynes, and chiefe estates of Galile: and when the daughter of the same herodias cam in, and daunced, and pleased herode and the that sat at bourde also: the kynge sayde vnto the damsell: aske of me what thou wyte, and I wyll geue it the. \* And he swore vnto her whatsoeuer thou shalt aske of me, I wyll geue it the, euen vnto the one halfe of my kyngdome. And she went forth, and sayd vnto her mother: what shall I aske? she sayde: Jhon Baptistes head. And she came in stryght waye with hast vnto the kynge and asked, sayenge: I wyll, that thou geue me by and by in a charger, the heade of Jhon Baptyst. And the kynge was sorpe: howbeit for hys othes sake, and for theyr sakes which sat at supper also, he wolde not caste her of. And immediatly y kynge sent the hangman and commaunded hys heade to be broughte in.

**E** And he wote and beheaded hym in y prison, and

brought hys heade in a charger, & gaue it to the damsel, & the damsel gaue it to her mother. And when hys dysciples hearde of it, they came, and toke vphys body, and layed it in a graue. ¶

And the Apostles gathered them selues together vnto Jesus, and told hym al thynges, both what they had done, and what they had taught. And he sayde vnto them: \* come ye alone, out of the waye into the wyldernesse, and rest a whyle: for there were many comyners and goers, and they had no leasure so much as to eate. \* And he went by shyppe oute of the waye into a deserte place. And the people spied them, when they departed: and many knewe him, and ranne a foote thither oute of all ctyes, and came thither before the, and came together vnto hym. And Jesus went out and sawe muche people, \* and had compassyon on them, because they were lyke shepe, nor hauyng a shepherde. And he beganne to teache them many thynges.

**A**nd when the daye was nowe farre spent, hys dysciples came vnto hym, sayenge: thys is a deserte place, and now the tyme is farre passed let them departe, that they maye go into y countre rounde aboute, and into the townes, and bye them bread for they haue nothyng to eate. He answered and sayd vnto them, geue ye them to eate. And they sayde vnto hym: shall we go and bye two hundred penyworth of bread, and geue them to eate? he sayde vnto them: \* Howe many lounes haue ye? So and loke. And when they had searched, they sayde: fyue and two fyshes. And he commaunded them, to make them all sit downe by companies vpon the grene grasse. And they late downe, here a rowe and there a rowe, by hundredes and by fyfties. And when he had take the fyue lounes and the two fyshes, and looked vp to heauen, he blessed and brake the lounes, and gaue them to hys dysciples, to set before them, and the two fyshes deuyded he among them all. And they al dyd eate, & were satysfed. And they toke vp twelue baskettes full therof, and of the fylhes. And they that dyd eate, were about fyue thousande men.

**A**nd streyght waye he caused hys dysciples to go into the shyppe, and to go ouer the see before vnto Bethsaida, whyle he sente awaye the people. \* And asone as he had sente the awaye he departed into a mountayne to praye.

**A**nd when even was come, the shyp was in the myddes of the see, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was contrary vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the see, and wolde haue passed by them. But when they sawe hym walkinge vpon the see, they supposed it had bene a specter & cryed out for they al sawe him, & were afrayed. And anon he talked wyth them, & sayde vnto them: be of good cheate, it is I, be not afrayed. \* And he went vp vnto them into the shyppe, & the wynde ceased, and they were fore amazed in them selues beyonde measure, and maruayled. For they remembred not of the lounes, because theyr herte was blynded.

And



And when they were ouer the water, they came into the lande of Genesareth and dwe by into the haue. And asone as they were come oute of the shyppe, straght wape they knewe hym, and ranne forth throughe oute al the region rounde aboute, and begaune to carpe aboute in beddes those that were speke, when they hearde that he was there. And whither soeuer he entered, into townes, cyties, or villages, they layd the speke folkes in the streates, and prayed hym that they myghte touche, and it were but the hemme of his vesture. And as many as touched hym, were safe.

The vii. Chapter.

The disciples ate wth unwashen handes. The commaundment of God is transgressed by mennes tradicions. Of the woman of Syzophenicia. Of the Sabbath.

Mat. 23. 2



And the Pharisees came together vnto hym, and dyuers of scribes which came from Jerusalem. And when they sawe certayne of his disciples eate breade, wth unwashen handes, they complained. For the Pharisees and al the Jewes, except they walche theyr handes ofte, eate not, obseruynge the tradicions of the elders. And when they come from the market, excepte they walche, they eate not. And many other thynges there be, which they haue takē vpon the to obserue, as the washynge of cuppes and cruces, and brasen vessels, and of tables.

Mat. 23. 2

Then asked hym the Pharisees and Scribes why walke not thy disciples accordynge to the custome, ordeyned by the elders, but eate breade wth unwashen handes? He answered & sayde vnto them: Well prophesied Esaye of you, p-pocrytes, as it is wyrtten: \* Thy people honoureth me wth theyr lippes, but theyr herte is farre fro me: howbeit, in vayne do they serue me, teachynge the doctrynes and commaundmentes of men. For ye laye the commaundment of God apart, and obserue the constitucions of men, as the washynge of cruces, and of cuppes and many other such lyke thynges ye do.

Mat. 23. 2

And he sayd vnto them: Wel, ye cast asyde the commaundment of God, to mapntayne youre owne constitucions. \* For Moses sayd honoure thy father and thy mother: and whoso curseth father or mother, let hym dye the death. But ye saye, a man shall saye to father or mother, Corban: whych is, what gyfte soeuer cometh from me, shalbe for thy p-pocryte. And so ye suffre hym nomore to do ought for his father or his mother and make þ word of God of none effect, throughe your owne constitucion, whych ye haue ordeyned. And many such thynges do ye.

Mat. 23. 2

And when he had called all the people vnto hym, he sayd vnto them: hearken vnto me, euery one of you, & vnderstande. \* There is nothyng without a man, that can defyle hym, when it entreth into hym, but the thynges whych procede out of a man, those are they that defyle the man. If any man haue eares to heare, let hym heare. And when he came into the house, away from þ people, his disciples asked hym of the symple-

tude. And he sayd vnto the: are ye also so greatly without vnderstandynge? Dye not yet perceaue, that whatsoeuer thyng cometh from without, it can not defyle him, because it entreth not into his herte, but into the belye: & goeth out into the draught, pourgynge oute all meates. And he sayd: that whych cometh out of man, defyleth the man. For from within euē out of the herte of men procede euell thoughtes aduoutre, fornicacion, murther, theft, couetousnes, fraude, deceyte, vncleennes, a wycked eye blasphemyes, pryde, folyshnes: all these euell thynges come from within, and defyle a man.

\* And from thence he rose, and went into the borders of Tyre and Sidon, and entered into an house, and wolde that no man shulde haue known. But he coulde not be hyd. For a certayne woman (whose daughter had a foule sperte) as soone as she herde of hym, came, and fell at his fete. The woman was a Greke out of the naciō of Syzophenicia, and she besoughte hym, that he wolde cast out the deuell from her daughter. But Jesus sayde vnto her: let the chyldren first be fed. For it is not mete, to take the chyldrens bread and to caste it vnto the whelpes. She answered and sayde vnto hym euē so Lorde, \* neuertheles the whelpes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this sayenge go thy wape, the deuell is gone oute of thy daughter. And when she was come home to her house, she found that the deuell was departed, and her daughter lyenge on the bedde.

\* And he departed agayne from the costes of Tyre and Sidon, & came vnto the see of Galile throughe the myddes of the coastes of the ten cyties. \* And they brought vnto hym one þ was deaffe and had an impediment in his speche, and they prayed hym, to put his hande vpon hym. And when he had taken hym asyde from þ people, he put his fyngers into his eares, and dyd sygne, and touched his tonge, and looked vp to heauen, and syghed, and sayde vnto him Ephata, that is to saye, be opened. And straght wape his eares were opened, and the strynge of his tonge was loosed, and he spake playne. \* And he commaunded them, that they shulde tell no man. But the more he forbade them, so much the more a great deale they publyshed, sayenge he hath done all thynges well, he hath made be the deaffe to heare, and the dumb to speake.

The viii. Chapter.

The curyng of the seruile lues. The Pharisee aske a signe. The leuit of the pharisee. The synners receiue the kyngdome.



At those dayes \* when there was a very greate company, and had no thyng to eate. Jesus called his disciples to hym, and sayde vnto the: I haue compassion on the people, because they haue now bene wth me thre dayes and haue nothyng to eate: and if I send them away fastynge to theyr owne houses, they shall faynte by the wape. \* For dructe of them came from farre. And his disciples answered hym: where shulde a man haue breade here in the wyldernes, to satysfy these? And he asked the howe many

Mat. 15. 9



many loaves haue ye? They sayde: seven. And he commaunded the people to sytte downe on the grounde. And he toke the seven loaves, and whē he had geuen thynkes, he brake, and gaue it to his dyscyples, to set before them. And they dyd set the before the people. And they had a fewe smal fyshes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate, and were suffised. And they toke vp of the broken meate, that was lefte, seven baskettes ful. And they that dyd eat: were about foure thousande. And he sent them awayne. **I**

**B** And anon he entred into a shyp wyth his dyscyples, and came into the partyes of Dalmanana. \* And the Pharyses came forth, and beganne to dyspute wth hym, scapnge of hym a sygne from heauen, temptynge hym. And when he had syghted in hys spete, he sayth why doth thys generacyō seke a sygne? Verely I saye vnto you, there shall no sygne be geuen vnto thys generacion. And he left them, and went into the shyppe agayne and departed ouer the water.

And they had forgotten to take breade wth them nether had they in the shyppe wth them more then one loofe. And he charged them, sayenge: \* Take hede, beware of the leuen of the Pharyses, and the leue of Herode. And they reasoned amonge them selues, sayeng: We haue no breade. And Iesus knewe it, and sayeth vnto them: Why take ye thought because ye haue no bread? perceauē ye not, yet nether vnderstande? haue ye pour hertes yet blynded? haue ye eyes and se not? and haue ye eares, and heare not? Do ye not also remembre? \* When I brake fyue loaves amonge fyue thousande men, howe many baskettes full of broke meate toke ye vp? They saye vnto hym twelue. \* When I brake seven amonge foure thousand, howe many baskettes of the leauynge of broken meate toke ye vp? They sayd: seven. And he sayd vnto them howe happeneth it that ye do not vnderstande?

**C** And he cam to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caughte the blynde by the hande, and led hym out of the towne: and when he had spyt in his eyes, and put his handes vpon hym, he asked hym yf he sawe ought. And he looked vp, and sayde: I se the men: for I perceauē them walke, as they were trees. After that he put hys hādes agayne vpon hys eyes, and made hym se. And he was restored, and sawe euery man clearly. And he sent hym home to his house sayenge: nether go into the towne, nor tel it to any in the towne. **I**

\* And Iesus went oute, and hys dyscyples in to the townes that longe to the cytie called Cesarea Phylippi. And by the waye he asked hys dyscyples, sayenge vnto them: Whome do men saye that I am? And they answered: some saye, that thou art Ihon Baptist, and some saye, Elias. Agayne, some say that thou art one of the nombre of the prophetes. And he sayd vnto the: but whom saye ye that I am? Peter answered and sayeth vnto hym. \* thou art verpe Christus. And he charged them, that they shoulde tel no

man of hym. And he began to teache the, \* how that the sonne of man must suffer many thynges, and be reprinted of the elders, and of hye Priestes, and Scribes, and be kylled, and after thre dayes aryse agayne. And he spake that sayenge openly. And Peter toke hym asyde, and beganne to chide hym. But he turned about, and looked on hys dyscyples, and rebuked Peter, sayenge: So after me Sathan. For thou sauereste not the thynges that be of God, but the thynges that be of men.

\* And whē he had called the people vnto him wth hys dyscyples also, he sayde vnto them: Whosoever wyll folowe me, let hym forsake hym selfe, and take vp his crosse, and folow me. For whosoever wyll saue hys lyfe, shall lose it. But whosoever shall lose hys lyfe for my sake and the Gospel, the same shall saue it. For what shall it proffyte a man, yf he wyne all the worlde, and loose hys owne soule? or what shall a mā geue to redeme hys soule wth al agayne? \* Whosoever therfore shalbe ashamed of me & of my wordes, in thys aduoutrous and spynfull generacion: of hym also shall the sonne of man be ashamed, when he cometh in the glorie of hys father, wth the golyng angels.

## The ix. Chapter.

The transfiguration. & how Iesus was healed. The transfiguration who shoulde be greatest. & how they are to be rebuked.

**I** And he sayde vnto them: Verely, I saye vnto you: \* There be some amonge them that stand here, whych shall not taste of deathe, tyll they haue sene the kyngdō of God come wth power. \* And after fyue dayes, Iesus took Peter and James and Ihon, and leadeth them vp into an hye mountayne, out of the way alone and he was transfigured before them. And hys raiment dyd shyne, and became verpe whyte, euen as snowe so whyte as no fuller can make vpon earth. And there appeared vnto the helias with Moyses. And they talked wth Iesu. And Peter answered and sayde to Iesu. Master, here is good byynge for vs let vs make also thre tabernacles, one for þ, and one for Moyses, and one for helias. For he wylte not what he sayde for they were afrayed. And there was a cloude that shadowed them. And a voyce cam out of the cloude, sayeng: \* This is my beloued sonne heare hym. And sodeynly when they had loked rounde aboute, they sawe no man more then Iesus only wth them.

\* And when they came downe fro the hyll, he charged them, that they shoulde tel no man those thynges that they had sene, tyll the sonne of mā were rysen from deathe agayne. And they kepte that sayenge wth them, and demaunded one of another, what the rysynge from deathe agayne shoulde meane? And they asked hym, sayenge: Why then saye the Scribes, that helias muste fyrst come? he answered and sayde vnto them: \* helias verely when he cometh fyrst, restoreth all thynges. And the sonne of man (as it is wyrtten of hym) shall suffer many thynges and be set at naught. But I saye vnto you, that helias

Mat. xvi. a  
Luk. ix. b  
Job. vi. d

Mat. xvi. b  
Luk. xii. a

Mat. xiii. c

Mat. xvi. d

Mat. xvi. e  
Luk. ix. c

Mat. xvi. f  
Luk. ix. d  
Job. vi. e

Mat. xvi. f  
Luk. ix. e  
Job. vi. f

Mat. xvi. g  
Luk. ix. f  
Job. vi. g

Mat. xvi. h  
Luk. ix. g

Mat. xvi. i  
Luk. ix. h

Mat. xvi. j  
Luk. ix. i

Mat. xvi. k  
Luk. ix. j  
Job. vi. h

Mat. xvi. l  
Luk. ix. k



liag is come. & they haue done vnto hym what-  
soeuer they wolde, as it was wyrtten of hym.

And when he came to hys dyscyples, he sawe  
much people about them, and the scribes dispu-  
tynge wyth them. And straght waye all the  
people (when they behelde hym) were amased, &  
ran to hym, and saluted hym. And he asked the  
scribes what dyspute ye amonge the. **¶** And  
one of the compaigne answered, and sayde. Ma-  
ster, I haue brought vnto the my sonne, whiche  
hath a dyme sprete. And whensoever he taketh  
hym, he teareth hym, and he cometh, and gnas-  
seth wyth hys teeth, and pyneth a waye. And I  
spake to thy dysciples that they shulde cast him  
out, and they coude not.

He answereth hym, and sayeth. O fapthles  
nacion, howe longe shall I be wyth you? Howe  
longe shall I suffer you? Bynge him vnto me.  
And they brought hym vnto hym. And as sone  
as the sprete sawe hym, he tare hym. And he fell  
downe on the grounde, walowynge & somynge.  
And he asketh hys father: howe longe is it ago  
sens thys happened hym? And he sayde: of a  
chylde: and ofte tymes it hath caste hym in the  
fyre, and into the water, to destroye him. But yf  
thou canst do any thyng, haue mercy on vs, and  
helpe vs. Iesus sayde vnto hym: yf thou couldest  
beleue, al thynges are possible to him that  
beleueth. And straght waye the father of the  
chylde cryed wyth teares, sayenge: Lorde, I be-  
leue, helpe thou myne vnbefe.

When Iesus sawe y the people camerūnng  
together vnto hym, he rebuked the foule sprete,  
sayeng vnto hym: Thou dōme and deate sprete  
I charge the come out of him, & entre nomore in  
to hym. And the sprete (whē he had cryed, & rent  
hym soze) came out of him, & he was as one that  
had bene deade, in so muche that one sayde: he is  
dead. But Iesus caught his hande, and lyft him  
vp, and he rose. And when he was come into the  
house, his dysciples asked hym secretly: why  
coude not we cast hym oute? And he sayde vnto  
them: thys kynde can come forth by nothyng  
but, by prayer and fastynge. **¶**

And they departed thence, and toke theyz  
iorney thowwe Galile, & he wolde not, that any  
man shulde knowe it. For he taught hys dysc-  
ples, and sayd vnto them: the sonne of mā shal  
be deliuered into the handes of men, and they  
shal kyl hym: and after that he is kylled, he shal  
aryse agayne the thyrde daye. But they wyste  
not what he sayde, & were afrayed to aske hym.  
And he came to Capernaum. And when he was  
come into the house, he asked them: what was it  
that ye dysputed amonge youre selues by the  
waye? And they helde theyz peace. for by y way  
they hadde reasoned amonge them selues, who  
shulde be the cheffest. And whē he was set downe  
he called the twelve to hym and sayde vnto the:  
yf any man desyre to be fyrste, the same shal be  
laste of all, and seruaunte to all. \* And he toke  
a chylde, and set hym in the myddes of them,  
and when he had taken hym in hys armes, he  
sayde vnto them: whosoever receaueth any such  
chylde in my name, receaueth me. And whoso-

ever receaueth me, receaueth not me, but hym  
that sent me. **¶**

Ihon answered hym, sayenge: Master we  
sawe one cast out deuels in thy name, and he fo-  
loweth not vs: and we forbad hym, because he  
foloweth vs not. But Iesus sayde: forbyd hym  
not. For \* ther is no man whych (yf he do a my-  
racle in my name) can lyghtely speake euell of  
me. For he y is not agaynst vs, is on oure parte.  
\* Whosoever shal in my name geue you a cuppe  
of water to drynke, because ye beloge to Christ  
verely I saye vnto you: he shal not loose his re-  
warde. \* And whosoever shal offend one of these  
lytle ones, that beleue in me, it were better for  
hym, yf a myllstone were hanged aboute hys  
necke, and he were caste into the see. \* Wherefore  
yf thy hand bynder the, cut it of. It is better for  
the, to enter into lyfe maymed, then (haupnge  
two handes) to go into hell, into fyre that neuer  
shal be quenched, wher \* theyz woyme dyeth not  
and the fyre goeth not oute. And yf thy fote be a  
bynderaunce vnto the, cut it of. It is better for  
the to go halt into lyfe, then (haupnge two fete)  
to be caste into hell, into fyre that neuer shal be  
quenched: wher theyz woyme dyeth not, and the  
fyre goeth not out. \* And yf thyne eye bynder y  
plucke it out. It is better for the to go into the  
kingdom of God w one eye, then (haupnge two  
eyes) to be cast into hell fyre: wher theyz woyme  
dyeth not, and the fyre goeth not out. **¶**

Euery mā shal be salted w fyre. \* And euery sa-  
crityce shal be seasoned with salt. \* Salt is good  
But yf the salt be vnlawery, what shal ye sea-  
son therwyth? Haue salt in youre selues: & haue  
peace amonge youre selues: one wyth another.

### ¶ The .x. Chapter. ¶

¶ Of deuozement. The ryche man quozoned  
with chylde. Of the sonnes of iehede, & of the  
the bypny man.

And when he rose from thence, he  
went into the coastes of Ieruzpe,  
through the regyon that is beyond  
Iordane: And the people resorted  
vnto hym afreshe, and as he was  
wonte, he taught them agayne. And the Pha-  
ryses came, and asked hym. Is it lawfull for a  
man to put awaye hys wyfe to proue hym. And  
he answered and sayde vnto them: \* What byd  
Moses byd you do: and they sayde: Moses suf-  
fered to wyte a testymonypall of deuozement,  
and to put her a waye. And Iesus answered and  
sayde vnto them: For the hardnes of your herte  
he wrote thys precepte vnto you. But at the  
fyrst creatyon \* God made them, man and wo-  
man. Therefore \* shal a man leaue his father and  
mother, & byde by his wyfe, \* and they twayne  
shal be one fleshe. So then are they nowe not  
twayne, but one fleshe. Therefore, what God  
hath coupled together let not man separate.

And in the house hys dysciples asked hym a  
gayne of the same matter. And he sayeth vnto  
the. \* Whosoever putteth awaye his wyfe, & ma-  
ryeth another, breaketh wedlocke to her warde.  
And yf a womā forlake her husbād, & be married  
to



# The Gospell

to another, she commytteth aduoutrye. **R**

\* And they brought chylidren to hym, that he shoulde touche them. And hys dysciples rebuked those that brought them. But whē Iesus sawe it, he was dyspleased and sayde vnto them: Suffre the chylidren to come vnto me, for byd them not. For of suche is the kyngdome of God. Verely I saye vnto you, whosoever doeth not receaue the kyngdome of God, \* as a chylde, he shall not entre therein. And when he had taken them vp in hys armes, he put hys handes vpon them, and blessed them.

**A**nd when he was gone forth into the way ther came one runnyng and kneled to hym, and asked hym: \* good Master, what shal I do, that I maye enheret eternall lyfe? Iesus sayde vnto hym: why callest thou me good? There is no mā good but one, which is God. Thou knowest the commaundementes: breake not marrymony: kyll not: steale not: beare no false wytnesse: defraude no man: honoure thy father and mother. He answered and sayde vnto hym: Master, all these I haue obserued from my yowth. Iesus behelde hym, and fauoured hym, and sayde vnto hym: one thyng thou lackest. \* So thy wape: Sell that thou hast, and geue to the poore, and thou shalt haue treasure in heauen, and come, folowe me, I and take vp my crosse vpon thy shouldeers. But he was dysconforted because of that sayenge, and went awaye moornyng, for he had greute possessions.

And when Iesus had looked rounde aboute, he sayde vnto hys dysciples. \* howe vncasye shal they that haue money, entre into the kyngdome of God. And the dysciples were astonnyed at hys wordes. But Iesus answereth agayne, & sayeth vnto them: chyliden, howe hard is it for them that trust in money, to entre into the kyngdome of God. It is easyer for a camell to go thorowe the eye of an nedle, then for the ryche to entre into the kyngdome of God. And they were astonnyed out of measure, sayenge betwene them selues: who the can be saued? Iesus looked vpon the, and sayde: wyth men it is vnpossible, but not wyth God. for \* wyth God all thynges are possible.

And Peter beganne to saye vnto hym: Lo we haue forsake all, and haue folowed the. Iesus answered, and said: Verely I say vnto you, ther is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wyfe, or chyliden, or landes for my sake and the Gospels, but he shall receaue an hundred folde now in this lyfe, houses and brethren, and sisters, and mothers, and chyliden, and landes wyth persecutions & in the world to come, eternall lyfe. \* But many that are fyrst, shalbe last and last, first. And they were in the waye goynge vp to Ierusalem. And Iesus wente before them, & they were amased, and folowed, and were afrayde.

And Iesus toke the twelue agayne, and beganne to tell them what thynges shuld happen vnto hym. \* Beholde, we go vp to Ierusalem, and the sonne of man shalbe deliuered vnto the hie preastes and vnto the scribes: and they shal

condempne hym to death, and shall deliuer hym to the Gentyles, and they shall mocke hym, and scourge hym, spye vpon hym and kyl hym. And the thyrde daye he shall rylse agayne.

\* And James and Ihon the sonnes of zebede came vnto him, sayeng: Master, we wolde that thou shouldest do for vs whatsoeuer we desyre. he sayd vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryght hande and the other on thy lefte hande, in thy gloire. But Iesus sayde vnto them: Ye wote not what ye aske. Can ye drynke of the cup, that I drinke of: and be baptysed wyth the baptyme, that I am baptysed wyth? and they sayde vnto hym: that we can. Iesus sayde vnto them. ye shal in dede drynke of the cup that I drinke of: & wyth the baptyme that I am baptysed wythal, shal ye be baptysed in but to syt on my ryght hande, and on my left hande is not myne to geue, but it shal happen vnto the, for whom it is prepared.

\* And when the ten heard it, they beganne to dysdayne at James and Ihon. But Iesus when he had called the to him, sayd vnto the: ye knowe that \* they which are sene to beare rule amonge the people, raygne as lordes ouer them. And they that be great amonge the, exerceyse aucthoryte vpon them. Neuerthelesse, so shal it not be amonge you: but whosoever of you wylbe great amonge you shalbe your mynyster. And who soeuer of you wylbe chefe, shalbe seruaunt of al. For \* the sonne of mā also came not to be mynystred vnto: but to mynyster, and to geue hys lyfe for the redempcion of many.

And they came to hierico: \* And as he went out of the cytie of hierico wyth hys dysciples, and a greute nombre of people blynde Bartymens the sonne of Tymeus, late by shye wayes syde beggynge. And when he heard that it was Iesus of Nazareth, he beganne to crye, and say: Iesus, thou sonne of Dauid, haue mercye on me. And many rebuked hym, that he shoulde holde hys peace. But he cryed the more a great deale: thou sonne of Dauid haue mercye on me. And Iesus stode styll, and commaunded hym to be called: And they called the blynde, sayenge vnto hym: Be of good comforte: ryse, he calleth the. And he threwe awaye hys cloke, and rose, and came to Iesus. And Iesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Iesus sayde vnto hym. go thy wape, thy saythe hath saued the. And immediatlye he receaued hys syghte, and folowed Iesus in the waye.

## The xi. Chapter.

**E** Childereth to Ierusalem. The frygge tree dyeth byp. The byres and sellers are cast oute of the temple. The wharfyng question wyth Ch. ii.



And when they came nye to Ierusalem vnto Bethphage and Bethanias, besydes mount Olpnete, he sendeth forth the two of hys dysciples, and sayeth vnto them: Go youre waye into the towne, that is ouer agaynst you.

And

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d

mat. xix. b

mat. xix. b

mat. xix. b  
Luk. xii. d

mat. xix. b

mat. xix. b  
Luk. xii. d

mat. xix. b  
Luk. xii. d



And as soon as ye be entred into it: ye shall fynde a colte bounde, wheron neuer man sate: lose him and bynge hym hether. And if any man saye vnto you: why do ye so? Saye ye, that the Lord hath neede of hym: & straight waye he wyl sende hym hether. And they wente theyr waye, and founde the colte tyed by the doze withoute in a place where two wayes mette, and they loosed hym. And byuers of them that stode there, sayd vnto them: \* What do ye loosinge the colte? And they sayde vnto them, euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus and caite theyr garments on hym: and he sate vpon hym. And many spreade theyr garments in the waye. Other cut downe boughes of the trees, and strawed them in the waye. And they that wente before & they that folowed sayd, sa, eg hosanna, \* blessed is he that cometh in the name of the Lord. Blessed be the kyngdome, that cometh in the name of hym that is Lord of oure father Dauid: hosanna in the hysse.

And the Lord entred into Jerusalem and into the temple. And when he had looked rounde about vpon all thynges, and now the euentide was come, he went out vnto Bethany with the twelve. \* And on the morowe when they were come out from Bethany, he hongred. And when he had spied a fygge tree afarre off, hangeing leaues, he came to it, yf he myght fynde any thyng thereon. And when he came to it, he founde nothinge but leaues: for the tyme of fygges was not yet. And Jesus answered, and sayde vnto the fygge tree: neuer man eate frute of the here after whyle the worlde standeth. And bys dyscyples hearde it.

And they came to Jerusalem. And Jesus went into the temple, and beganne to caste out them that solde and bought in the temple, and ouerthrewe the tables of the money chaungers, and the stoles of them that solde dones: and wolde not suffer, that any man shoulde carpe a vessel thowowe the temple. And he taught sayenge vnto the. \* is it not wyrtten my house shall be called the house of prayer vnto all nactons? But ye haue made it a denne of thieues.

And the Scribes and hye prestes hearde it, and sought howe to destroye hym. \* For they feared hym, because all the people marueled at his doctryne. And when euen was come, Jesus went out of the cite. \* And in the mornyng as they passed by, they sawe the fygge tree dryed vpon by the rotes. And Peter remembred, and sayde vnto hym: Master, behold the fygge tree whych thou cursedste, is wadded awaye. And Jesus answered and sayde vnto them: haue confidence in God. \* Verely I saye vnto you, that whosoever shall saye vnto this mountayne: remoue, and cast thy selfe into the see, and shall not doubt in his herte, but shall beleue that those thynges whych he sayeth shall come to passe, whatsoeuer he sayeth he shall haue. Therefore I saye vnto you: \* what thynges soeuer ye desyre, when ye praye, beleue that ye receaue them, and ye shall haue them. And when ye stande and praye,

\* forgeue, yf ye haue ought agaynst any man, that your father also whych is in heauen, may forgeue you your trespasses.

And they came agayne to Jerusalem. \* And as he walked in the temple, there came to hym the hye prestes, and the Scribes, and the elders, and saye vnto hym: by what aucthorite dost thou these thynges: and whogauethe this aucthorite, to do these thynges? Jesus answered, and sayd vnto them: I wyl also aske of you a certayne thyng and answer ye me, & I wyl tel you by whiche aucthorite I do these thynges. The baptisme of Jhon, whether was it fro heauen or of men? Answer me. And they thought in them selues, sayenge: yf we saye from heauen he wyl saye: why then dyd ye not beleue hym? but yf they had sayde: of men, they feared the people. For all men counted Jhon, that he was a very Prophet. And they answered and sayd vnto Jhu: we can not tell. And Jesus answered, & sayde vnto them: neither wyl I tel you by what aucthorite I do these thynges.

The. xii. Chapter.

The bypocrites let out. Genu to Cesar that helons gethro Cesar. Of the shubres, of the doctes of salur: pporites muste be rich: whiche the offspage of the pooze wponnowe.



And he beganne to speake vnto the by parabes. A certayne man plantet a vyneparde, and compalled it aboute wyth an hedge, and ordeyned a wynepress, & buylte a towre and let it oute to hye vnto husbandmen, and went into a straunge countrepe. And when the tyme was come, he sent to the husbandmen a seruaunt, that he myght receaue of the husbandmen of the frute of the vyneparde. And they caught hym, and bet hym, and sent hym awaye agayne emptye. And moxouer he sente vnto them another seruaunte, and at hym they caste stones, and brake his head and sent hym awaye agayne, all to reupled. And agayne he sent another, and hym they kylled and many other, beatinge some, and kyllyng some.

And so when he had yet but one beloued sonne he sent hym also at the last vnto them, sayenge: they wyl feare my sonne. \* But the husbandmen sayd amongest the selues this is the heyre: come, \* let vs kyl hym, & the inheritaunce shall be oures. And they toke hym and kylled hym, & cast hym out of the vyneparde. What shall therfore the Lord of the vyneyard do: he shall come and destroye the husbandmen, and let oute the vyneparde vnto other. haue ye not reade this scripture? \* The stone whych the buylders dyd refuse, is become the chiefe stone of the corner: this is the Lordes doynge, and it is inuicelous in our eyes. They went about also to take him, and feared the people. For they knew, yf he had spoken the parable agaynst them. And they left hym and went theyr waye.

\* And they sent vnto hym certayne of the pharises and herodes seruautes, to take hym in his wordes. And as soon as they were come, they sayd vnto hym: Master, we knowe yf thou arte true, & carest for no man: for thou saydest not

Ecce tu es

Joh. xii. b

Mat. xxi. b  
Luk. xxi. b  
Joh. xii. b

Mat. xxi. b

Mat. xxi. b  
Luk. xxi. b  
Joh. xi. c

Mat. xi. c  
Luk. xxi. b  
Joh. xi. c

Mat. xxi. b

Mat. xxi. b  
Luk. xxi. b  
Joh. xxi. c

Luk. xxi. b  
Joh. xxi. b

Mat. xxi. b  
Luk. xxi. b  
Joh. xi. c  
Joh. xxi. b

Mat. xxi. b  
Genesis.  
Luk. xxi. c

Mat. xxi. b  
Luk. xxi. b  
Joh. xxi. b

Mat. xxi. b  
Luk. xxi. b



# The Gospell

the outwarde appearaunce of men, but teachest the waye of God truelye: Is it lawfull to paye tribute to Cesar, or not? Dought we to gyue, or ought we not to gyue? But he vnderstode their synulacion, and sayd vnto the: Why tempte ye me? Wyngie me a peny, that I maye se it. And they brought it: And he sayth vnto the. Whose is this ymage, & superscrypcion? And they sayd vnto hym. Celsars. And Iesus answered, & sayd vnto the: \* Geue to Cesar the thynges that be-  
from. xxi. b  
mat. xxi. c  
luc. xx. a

longe to Cesar, and to God the thynges whiche pertyne to God. And they maruayled at hym. There came also vnto hym the Saduces, \* whych saye that there is no resurrection. And they asked hy n, sayng: Master, \* Moyses wrote vnto vs yf any mans brother dye, and leaue hys wyfe behynde hym, and leaue no chyldren: that hys brother shulde take hys wyfe, and rayse vp seide vnto hys brother.  
mat. xxii. a  
luc. xxi. c  
deut. xxv. b

There were seuen brethren, and the fyrst toke a wyfe, and when he dyed, lefte no seide behynde hym. And the seconde toke her, and dyed, ne thec left he any seide. And the thyrde lyke wyse. And seuen had her, and lefte no seide behynde the. Last of all the wyfe dyed also. In the resurrection therfore wyll they spale ryse agayne, whose wyfe shall she be of them? For seuen had her to wyfe. And Iesus answered, and sayd vnto them: Do ye not therfore erre because ye vnderstande not the scripctures, neyther the power of God: For when they shall ryse agayne from deathe, they neyther mary, nor are maryed but are as the angels, whych are in heauen. As touchyng y dead, that they ryse agayne: haue ye not reade in the booke of Moyses, how in the bushe, God spake vnto hym, sayenge: \* I am the God of Abraham & the God of Isahac, and the God of Jacob: he is no God of dead, but the God of lyuynge. Ye are therfore greatly deceaued.  
Exod. iii. b  
mat. xxi. c  
luc. xxi. e

\* And whan there came one of the Serybes, and had herde them disputyng together (and perceaued that he had answered them well) he asked hym whych is the fyrst of all the commaundementes? Iesus answered him, the fyrste of all the commaundementes is. Heare O Israel. \* The Lorde oure God is Lorde onely: And thou shalt loue the Lorde thy God wyth all thy herte, and wyth all thy soule, and wyth all thy mynde, and wyth all thy strengthe. Thys is the fyrste commaundemente. And the seconde is lyke vnto thys: \* Thou shalt loue thy neyghbour as thy selfe. There is none other commaundemente greater then these.  
Deut. vi. a  
mat. xxii. d  
luc. xxi. d

And the Serybe sayd vnto hym. Well master thou hast sayd the truth, for there is one God, & there is none but he. And to loue hym wyth al y herte, and wyth all the mynde, and wyth all the soule, and wyth all the strengthe, and to loue a mans neyghbour as hun selfe is a greater thyng then all burnt offerynges and sacryfyces. And when Iesus saue that he answered dyscretely, he sayde vnto hym. Thou art not farre from the kyngdom of God. And no man after that, durst aske hym any questyon.  
Deut. xxi. b  
mat. xxii. b  
luc. xxi. c  
gala. ii. c  
3. iero. ii. b  
mat. xxii. b

And Iesus answered and sayde, teachyng in

the temple howe say the Serybes y Christ is y sonne of Dauid: For Dauid hym selfe inspyred wyth the holy goost sayd \* The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy foote stole. Dauid hym selfe calleth hym Lorde: & howe is he then hys sonne? And much people hearde hym gladly:  
mat. xxi. d  
psal. cx. a

And he sayd vnto them in hys doctryne: be- ware of y Serybes, whych \* loue to go in longe clothynge: and loue salutacyons in the market places, and the chiefe seates in the congregacyons, and the vppermoste rounes at feastes: whych denoure wydowes houses, and vnder a pretence, make longe prayers. These shall receaue greater dampnacyon.  
mat. xxiii. a  
luc. xxi. g

And when Iesus sat ouer agaynst the treasury, he behelde, \* howe the people put money in to the treasury. And many that were ryche, cast in muche. And ther came a certayne pooze wydowe, & she threwe in two myntes, whych make a farthyng. And he called vnto hym hys dyscyples, and sayeth vnto them. Verely I saye vnto you: that thys pooze wydowe hath cast more in, then all they whych haue cast into the treasury. For they all dyd cast in of theyr superfluyte: but she of her pouerte, dyd caste in all that she had, euen all her lyuynge.  
luc. xxi. a

## The xii. Chapter.

The ende of the world, the daye and the houre is knowen.



As he wente oute of the temple, \* one of hys dyscyples sayde vnto hym: Master, se what stones, and what buyldynges are here. And Iesus answered & sayd vnto him. Seest thou these great buyldynges? There shall not be lefte one stone vpon another, that shal not be throwen downe. And as he late on mounte Olpnete, ouer agaynst the temple, Peter, and James, and Ihon, & Andrieu, asked hym secrete telye: tell vs, when shall these thynges be: And what is the sygne when al these thynges shalbe fulfilled? And Iesus answered them, and began to saye: \* Take hede, lest any man deceaue you. For many shall come in my name, sayenge: I am Christe, and shall deceaue many.  
mat. xxiii. a  
luc. xxi. a

When ye shall heare of warres, and tydyn- ges of warres, be ye not troubled. For such thynges must nedes be. But the ende is not yet. For there shall ryse nacyon agaynst nacyon, and kyngdome agaynst kyngdome. And there shalbe earthquakes in all quarters, and famyshmet shall ther be, and troubles. These are the begyn- nynges of sorowes. \* But take ye hede to youre selues. \* For they shall byngye you vp to the counsels, and into the synagoges, and ye shalbe beaten, per, and shalbe brought before rulers and kynges, for my sake, for a testimony all vnto them. \* And the Gospell must fyrst be publy- shed amonge all nacyon.  
mat. xxiii. a  
luc. xxi. b  
Job. xxi. a  
mat. xxiii. b

\* But when they leade you and present you, take ye no thought, neyther ymagin aforehande what ye shall saye: but what soeuer is geue you in the same houre, that speake. For it is not ye that



that speake, but the holpe goodse. The brother  
shal deluyner by the brother to death, and the fa-  
ther the sonne, and the chyldren shall ryle aga-  
ynst theyr fathers and mothers, & shall put the  
to death. And ye shalbe hated of all men, for my  
names sake. But whoso endureth vnto the ende  
the same shalbe safe.

mat. xxiii. b  
Luke xxi. b  
Dan. ix. g.

\* Moreover, when ye see the abhominacion of  
desolacion (whereof is spoken by Daniel the pro-  
phet) stand where it ought not: let hym that rea-  
deth vnderstande. Then let them y be in Jeru-  
salem, flye to the mountaynes. And let him that is  
on the house toppe, not go downe into the house  
neither entre therein to fetch any thyng out of  
hys house. And let hym that is in the felde, not  
turne backe agayne vnto the thynges whych he  
left behynde hym, for to take hys clothes wyth  
hym. Who shalbe then to them that are wchylde  
and to them that geue suck in those dayes. But  
praye ye that your flight be not in the wynter.  
For there shalbe in those dayes such tribulacion  
as was not from the begynnyng of creatures,  
(whych God created) vnto this tyme, neither  
shalbe. And excepte that the Lord shulde shor-  
ten those dayes, no fleshe shuld be saved. But for  
the electes sake, whome he hath chosen, he hath  
shortened those dayes.

mat. xxiii. b  
Luk. xxi. e

\* And then, if any man saye to you, lo, here is  
Christ, lo he is there, beleue not. For false Chri-  
stes and false prophetes shall ryle, & shall the we-  
myacles & wonders, to deceaue, if it were pos-  
sible, euen the electe. But take ye heede behold I  
haue shewed you all thynges before.

mat. xxiii. b  
Luk. xxi. e

\* Moreover, in those dayes, after that tribu-  
lacion, the sunne shal waxe darke, and y moone  
shal not geue her lyght, and the starres of hea-  
uen shal fall: and the powers whych are in hea-  
uen shal moue. \* And then shall they se y sonne  
of man comynge in the cloudes, wyth greate  
power and gloire. And then shall he sende hys  
angels, and shall gather together his elect from  
the four wyndes, from the ende of the earth, to  
the vniuersall parte of heauen.

mat. xxiii. b  
Luk. xxi. e

\* Leane a synplitude of the fygge tree. When  
hys braunche is yet tender, and hath broughte  
forth leaues, ye knowe y sommer is neare. So ye  
in lyke maner: when ye see these thynges come to  
passe, vnderstande, that he is nye euen at the do-  
res. Verely I saye vnto you: that this generacio  
shal not passe, tyll these thynges be done. Hea-  
uen and earth shal passe, but my wordes shal  
not passe. But of that daye & tyme knoweth no  
man, no not the angels whych are in heauen: ne-  
ther the sonne hym selfe: saue the father only.

mat. xxiii. b  
Luk. xxi. e  
mat. xxv. b  
Luk. xxi. b

\* Take heede, watche and praye, for ye knowe  
not when the tyme is. \* As a man whych is gone  
into a straunge contrey, and hath left his house,  
and geuen his substance to his seruantes, and  
to every man hys worke, and commanded the  
porter to watche. Watche ye therfore, for ye  
knowe not when the master of the house wyll  
come, at euen, or at mydnyght, whether at the  
cockcrowng, or in the dawnyng: least yf he  
come sodenly, ye fynde you slepyng. And that I  
saye vnto you, I saye vnto all, watche.

## The xiiii. Chapter.

¶ **CHAP. xiiii.** Magdalen anoynteth Christ. The water is be-  
leuen. Christ is taken. Peter denieth hym, wyth many  
othe: thynges that were demaunded of Christ.



After two dayes was Easter, and y A  
dayes of swete bread. \* And the hye  
prieastes and the Scribes sought,  
how they might take hym by craft,  
& put him to death. But they sayde:  
not in y feast day, lest any busynesse arysle amonge  
the people. \* And when he was at Bethania, in  
the house of Simon the leper, euen as he sate at  
meat, ther cam a woman hauing an Alabastrer  
bore of opntment, called Marde, y was pure and  
costly: and she brake the bore, & powred it on his  
head. And there were some, that were not content  
within the selues, & sayd: what nedeth this waste  
of opntment? For it myght haue bene solde for  
more then thre hundred pens, & haue bene geuen  
vnto the poore. And they grudged agaynst her.

mat. xxiii. b  
Luk. xxi. e

And Iesus sayd: let her alone, why trouble ye  
her? She hath done a good worke on me. \* For y haue  
ye poore wyth you alwayes, and when  
soever ye wyll, ye maye do them good, but me  
haue ye not alwayes. She hath done that she  
coude: she came aforehande, to anoynt my body  
to the buryenge. Verely I say vnto you: wher-  
soever this Gospel shalbe preached thorow out  
the whole worlde: this also that she hath done, shal  
shalbe rehearsed in remembraunce of her.

mat. xxiii. b  
Luk. xxi. e  
Job. xxi. e

\* And Judas Iscariot, one of the twelue  
went a waye vnto the hye prieastes, to betraye  
hym vnto the. When they herde that, they were  
glad, and promysed that they wolde geue hym  
money. And he soughte, howe he myght conue-  
niently betraye hym.

mat. xxiii. b  
Luk. xxi. e

\* And the fyrst day of swete bread (when they  
offred Pasche) his discyples sayd vnto hym:  
wher wyll thou that we go & prepare, that thou  
mayest eat the Pasche? And he sendeth forth  
two of hys discyples, & sayth vnto the. Go ye in  
to the cite, & ther shal mete you a man bearyng  
a pytcher of water, folow hym. And whither so-  
euer he goeth in, saye ye to the good man of the  
house, the master sayth where is the guest cham-  
ber, where I shall eat Pasche with my discy-  
ples? And he wyll shewe you a greate parloure,  
paued and prepared: there make ready for vs.  
And hys discyples went forth, and came into y  
cite, and founde as he had sayd vnto them: and  
they made ready the Pasche.

mat. xxiii. b  
Luk. xxi. e  
Job. xxi. e

\* And when it was now euentide, he came  
wyth the. xii. And as they sate at boorde and dyd  
eate, Iesus sayde: Verely I saye vnto you: one  
of you (that eateth wyth me) shall betraye me.  
And they beganne to be sorowful, and to saye to him  
one by one: is it I? And another sayd: is it I? He  
answered and sayde vnto them: It is one of the  
twelue, euē he that dyppeth with me in the plat-  
ter. The sonne of man truly goeth as it is wyrt-  
ten of hym, but wo to that man, by whome the  
sonne of man is betrayed. Good were it for that  
man, yf he had neuer bene borne.

mat. xxiii. b  
Luk. xxi. e  
1. Cor. xi. e

\* And as they dyd eate, Iesus toke bread and  
when he had geuen thankes he brake it, & gaue  
to them and sayd: Take, eate, this is my bodye:

Eccl. iii. And



And he toke the cup, & when he had geuen thankes, he toke it to them, & they al drank of it, and he sayde vnto them: This is my bloude of the newe testamēt, whiche is shed for many. Here- lye I gaue vnto you: I wyll dryncke no moze of the frute of the vyne: vntyll that daye, that I drynke it newe in the kyngdome of God. \* And when they had sayde grace: they wente oute to mounte Oliuete.

And Iesus sayeth vnto the: All ye shal be of- fended because of me this nyght. For it is writ- te \* I wyll smyte the shepherd, & the shepe shal be scattered. But after that I am risen agayn I wyll go into Galile before you. Peter sayde vnto hym: And though all men be offended, yet wyll not I. And Iesus sayth vnto hym: Verely I saue vnto the, y this daye euen in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently no, yf I shoulde dye wth the, I wyll not denye the. A lyke wyse also sayd they all.

\* And they came into a place which was na- med Gethsemani. And he sayth to his disciples. Syp ye here whyle I go asyde, and praye. And he taketh wth hym Peter & James and Iohn, and bega to waite abashed, & to be in an agony and sayeth vnto the: \* My soule is heuy, euē vnto y dethe, tar ye here and wathe. And he went forth a lytle, and fel downe flat on the grounde and prayed: that yf it were possyble, the houre myght passe from hym. And he sayd \* Abba fa- ther, all thynges are possyble vnto the, take a- waye this cup from me. Neuertheles, not that I wyl, but that thou wyle, be done.

And he came and founde them slepyng, and sayeth to Peter Simon, slepest thou? Coudest not thou wathe one houre? Wathe ye, & praye least ye entee into temptacion the spere trulpe is ready, but the fleshe is weake. \* And agayne he wente asyde and prayed, and spake the same wordes. And he returned, and founde the aslepe agayne. For they: eyes were heuy, neether wyl they what to answer hym. And he came the thyrde tyme and sayde vnto them: slepe hence forth, & take your ease, it is ynough. The houre is come, beholde, the sonne of man is betrayed into the handes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at hand. \* And im- mediately whyle he yet spake, cometh Judas (which was one of the twelue) and wth hym a greate nombre of people wth sweardes and staves from the hye pceastes and scribes and elders. And he that betrayed him, had geuen the a generall token, sayeng: whosoever I do kysse that same is he. take hym and lead hym awaye warelpe. And as sone as he was come, he goeth straighthe waye to hym, and sayeth vnto hym: Master, Master, & kysed hym. And they layde they: handes on hym & toke hym. And one of the that stode by, dyue out a swearde, & smote a ser- uant of the hye pceast, and cut of his eare.

And Iesus answered and sayde vnto them: \* ye be come out as vnto a thefe wth sweardes and wth staves, for to take me. I was daylye wth you in the temple, teachyng, and ye toke

me not. but these thynges come to passe, that the scripatures shoulde be fulfilled. \* And they al for- soke hym, and ranne awaye. And there folowed hym a certayne younge man, clothed in linnen vpon the bare, and the yongemen caught hym and be lste his linnen garment, and fled from them naked. \* And they led Iesus awaye to the hyest pceaste of all, and wth hym came all the hye pceastes, and the elders, and the scribes. And Peter folowed hym a great waye of (euen tyll he was come into y palace of the hye pceast) and he sat wth the seruautes, and warmed hym selfe at the fyre.

\* And the hye pceastes & all the counsell sought for wytnes agaynst Iesu, to put him to death, & found none: for many bare false wytnes against hym, but they: wytnesses agryped not together. And ther arose certayne, and brought false wytnes agaynst hym, sayeng: We herde hym saye: \* I wyll destroye this temple that is made wth handes, and wthin thre dayes I wyll buylde another, made withoute handes. But yet they: wytnesses agryped not together.

\* And the hye pceast stode vp amongst them and asked Iesus, sayeng: answerest thou no- thynges? Howe is it that these beare wytnes a- gaynst the? But he helde his peace, and answer- ed nothyng. Agayne the hyest pceast asked hym, and sayde vnto hym: Arte thou Christ the sonne of the blessed? And Iesus sayde: I am. \* And ye shall se the sonne of man syttinge on y ryght hande of power, and comyng in the clou- des of heauen. Then the hye pceast rent his clo- thes and sayde: what nede we any further wyt- nesses? He haue heard blasphem, what chynche per & they all condemned hym to be worthy of death. And some beganne to spyt at hym, and to couer his face, and to beate hym wth fyngers, & to saue vnto hym: A reade. And the seruautes buffeted hym on the face.

And as Peter was beneth in the palace there came one of the wenches of the hyest pceast and \* when she sawe Peter warminge hym selfe, she loketh on hym, and sayeth: wast not thou al- so wth Iesus of Nazareth? And he denyed say- eng: I knowe hym not, neether wote I what thou sayest. And he wente oute into the porche, and the cocke crowe. And a damsell (whan she sawe hym) beganne agayne to saue to the that stode by, this is one of them. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou arte one of them, for thou arte of Galile, and thy speache a- gyerth therto. But he beganne to curse, and to sweare, sayeng: I knowe not this man of whō ye speake. And agayne the cocke crowe, & Pe- ter remembred the worde that Iesus layd vnto hym: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

## The xv. Chapter.

Of the passion, death, and burfall of Christ.

And anone in y daye of donnyng, the hye pceas- tes helde a counsell wth the elders & the scribes, and the whole congregacyon, and

mat. xxvi. c

mat. xxvi. c  
Luk. xxii. f  
Joh. xiii. d

mat. xxvi. d

mat. xxvi. d  
Joh. xiii. d

mat. xxvi. d  
Luk. xxii. d

mat. xxvi. d

mat. xxvi. e  
Luk. xxii. e

mat. xxvi. e  
Luk. xxii. e

mat. xxvi. e  
Luk. xxii. f  
Joh. xiii. d

mat. xxvi. e  
Luk. xxii. f  
Joh. xiii. d

mat. xxvi. e  
Luk. xxii. f

mat. xxvi. e  
Joh. xiii. d

mat. xxvi. e

mat. xxvi. e

mat. xxvi. e  
Luk. xxii. f  
Joh. xiii. d

mat. xxvi. g  
Luk. xxii. f  
Joh. xiii. e

mat. xxvi. g  
Luk. xxii. g

mat. xxvi. g  
Luk. xxii. g  
Joh. xiii. e



and bounde Iesus, and ledde hym awaye, and deliuered hym to Pilate. And Pilate asked him art thou the kyng of the Jewes: And he answered, and sayde vnto hym: thou sayest it. And the hye preastes accused hym of many thynges. So Pilate asked hym agayne saye ge. \* And werest thou nothyng: Scholde, howe many thynges they laye vnto thy charge. Iesus yet answered nothyng, so that Pilate merueyled.

At that feaste Pilate dyd deliuer vnto them a prisoner: Whomsoever they wolde desyre. And ther was one that was named Barrabas, whiche laye bounde wyth them that made insurrection: he had commytted murder. And the people called vnto hym: and began to desyre hym, that he wolde do accordyng as he had euer done vnto them. Pilate answered them, sayenge: Wylle ye that I let lose vnto you the kyng of the Jewes: For he knewe that the hye preastes had deliuered hym of enuy. But the hye preastes moued the people, that he shoulde rather deliuer Barrabas vnto them.

Pilate answered agayne and sayd vnto the: \* What wylle ye then that I do vnto hym, whom ye call the kyng of the Jewes: And they cryed agayn crucifie hym. Pilate sayd vnto the what euil hath he done: And they cryed the more feruently: Crucifie hym. And so Pilate wyllynge to content the people, \* let those Barabas vnto them, & deliuered vnto Iesus when he had scourged hym) for to be crucified.

And the souldiers lead hym awaye into the common hall, and called together the whole multitude, and they clothed hym wyth purple, and they platted a crowne of thornes, and crowned hym withall, and beganne to salute him Hail kyng of the Jewes. And they smote hym, on the head wyth a rebe and dyd spytte vpon hym and bowed theyr knees, and worshipped hym.

And when they had mocked hym, they toke the purple of hym, and put his owne clothes on hym, and ledde hym out to crucifye hym. \* And they compelled one that passed by, called Symon of Cyrene (the father of Alexander and Rufus) whiche came oute of the felde, to beare his crosse. \* And they broughte hym to a place named, Golgatha, whiche is, yf a man interpret it: the place of dead mennes sculles) and they gaue hym to drynke, wyne mingled wyth myre, but he receaued it not.

And when they had crucified hym \* they parted his garmentes, casting lottes vpon them, what euery man shoulde take. And it was about the thyrde houre, and they crucified hym. And the tytle of his cause was wyrtten: The kyng of the Jewes. \* And they crucified wyth hym two theues, the one on the right hande, and the other on his left. And the scripture was fulfilled whiche sayeth: \* he was counted amonge the wycked. \* And they that wente by, rayled on hym: wagginge theyr heades, and sayenge: A wretche, that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, & come downe from the crosse. Lyke wyse also mocked hym the hye preastes amonge themselves with

the scripbes and sayd: he saued other men, hym selfe he can not saue. Let Christe the kyng of Israell descende nowe from the crosse, that we maye se, and beleue. And they that were crucified wyth hym, checked hym also.

\* And when the fyrte houre was come, darcknesse arose ouer all the earth, vntill the nynthe houre. And at the nynthe houre Iesus cryed with a loude voyce, sayenge: Eloi, Eloi, lama sabachthani: whiche is (yf one interpret it) \* my God my God, why hast thou forsaken me: And some of them that stode by, when they hearde that sayde beholde, he calleth for helyas. \* And one ranne, and fylled a sponge full of vyner, and put it on a rebe, and gaue hym to drynke, sayenge: let hym alone, let vs se whither helyas wylle come and take hym downe.

But Iesus cryed wyth a loude voyce, & gaue vp the gooste. \* And the vayle of the temple dyd rente in two peces, from the toppe to the bottome. \* And when then Centurion whiche stode before hym) saue, that he so cryed, and gaue vp the gooste, he sayde: Culpe thyus man was the sonne of God. \* There were also women a good waye of, beholdinge hym: amonge whome was \* Marye Magdalene, and Marye the mother of James the litle: and of Ioses, and Marye Salome, \* whiche also when he was in Galile had folowed hym and mynistred vnto hym) and many other women, whiche came wyth hym vnto Ierusalem.

And nowe when the euen was come (because it was the daye of preparyng, that goeth before the Sabbath, \* Ioseph of the cytie of Arimathea a noble counsellour, whiche also looked for the kyngdome of God, came, & wet in bolde vnto Pilate, and begged of hym the bodye of Iesu. And Pilate merueyled that he was already dead, and called vnto hym the Centurion, & asked hym, whether he had ben any while dead. And when he knewe the trueth of the Centurio, he gaue the bodye to Ioseph. And he boughte a linnen clothe, & toke hym downe, and wrapped him in flinnen cloth, & layed him in a sepulchre, that was hewen out of a rocke, & rouled a stone before y dore of y sepulchre. And Marye Magdalene & Marye Ioses, beheld where he was layd.

### The xvi Chapter.

Christe is cpyen agayne, and appeareth to the apostles in whom he commytteth the preachinge of the Gospel.



And when the Sabbath was paste, Marye Magdalene, and Marye Iacob, and Salome, boughte swete odoures, that they might come, and anoint him. \* And early in the morninge the first daye of the Sabbath they came vnto the sepulchre, when the sunne was risen. And they sayde amonge themselves, who shall rolle awaye the stone from the dore of the sepulchre: And when they looked, they sawe how that the stone was rolled away, for it was a very great one. And they went into the sepulchre, and sawe a younge man sittynge on the right syde, clothed in a longe whyte garment, and they were afrayed. \* And he sayth vnto them, be not

afrayde



and bounde Iesus, and ledde hym awaye, and deliuered hym to Pilate. And Pilate asked him art thou the kyng of the Jewes: And he answered, and sayde vnto hym: thou sayest it. And the hye preastes accused hym of many thynges. So Pilate asked hym agayne saye ge. \* And werest thou nothyng: Scholde, howe many thynges they laye vnto thy charge. Iesus yet answered nothyng, so that Pilate merueyled.

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the scripbes and sayd: he saued other men, hym selfe he can not saue. Let Christe the kyng of Israell descende now from the crosse, that we maye se, and beleue. And they that were crucified wyth hym, checked hym also.

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### The xvi Chapter.

Christe is cryen agayne, and appeareth to the apostles in whom he committed the preachinge of the Gospel.



And when the Sabbath was paste, Marye Magdalene, and Marye Iacob, and Salome, boughte swete odoures, that they might come, and anoint him. \* And early in the morninge the first daye of the Sabbath they came vnto the sepulchre, when the sunne was risen. And they sayde amonge themselves, who shall rolle awaye the stone from the dore of the sepulchre: And when they looked, they sawe how that the stone was rolled away, for it was a very great one. And they went into the sepulchre, and sawe a younge man sittynge on the right syde, clothed in a longe whyte garment, and they were afrayed. \* And he sayth vnto them, be not

afrayde



# The Gospell

## The fyrst chapter.

The conceyning and byrth of Ihon the baptist,  
the conception of Christ. The thankfull songes  
of Mary and zachary.



here was in the dayes of he-  
rode the kyng of Iewye, a  
certayne preaste named zacha-  
ryas, \* of the course of Abia.

And his wyfe was of y dough-  
ters of Aaron: and her name  
was Elizabeth: they wer both  
ryghteous before God, & wal-

ked in all the lawes & ordynaunces of the Lord  
that no man coulde fynde faute wyth the. And  
they had no childe, because y Elizabeth was ba-  
ren, & they both were now well strycken in age.

And it came to passe, that whan zachary ex-  
ecuted the preastes offyce, before God, as hys  
course cande (accordynge to the custome of the  
preastes offyce) hys lot fell to burne incense.

And he went into the temple of the Lorde,  
and the whole multitude of y people were with  
out in prayer, whyle the incense was a burnyng.  
And there appeared vnto hym an Angell of the  
Lorde, standynge on the ryght syde of the au-  
tare of incense. And whan zacharyas sawe hym,  
he was abashed, and feare came on hym.

But the angel sayd vnto hym feare not za-  
charye, for thy prayer is heard. And thy wyfe  
Elizabeth shal beare the a sonne, and thou shalt  
call hys name Ihon, and thou shalt haue ioye &  
gladnesse, and many shal reioyce at hys byrth.  
For he shal be greate in the syghte of the Lorde,  
and shal nether drynke wyne ner ströge drinke.  
and he shal be fylled wyth the holyc gooste, euen  
from hys mothers wombe: and many of y chyl-  
dren of Israel shal turne to the y Lorde God.

And he shal go before hym in the sprete and po-  
wer of \* helyas to turne the heartes of the fa-  
thers to the chyliden and the unbeleuers to the  
wysdom of the iust men, to make ready a per-  
fekte people for the Lorde.

And zacharyas sayde vnto the aungell: by  
what token shal I knowe this? For I am old,  
and my wyfe well strycken in yeares. And the  
angell answered, and sayd vnto hym: I am Sa-  
buel, that stande in the presence of God, and am  
sente to speake vnto the, and to shewe the these  
gladtydynge. And behold it shal come to passe  
that thou shalt be domme, and not be hable to  
speake, vntyl y daye that these thynges be per-  
formed, because thou beleuest not my wordes,  
whych shal be fulfilled in theyr season.

And the people wayted for zacharyas, and  
mercyled that he taryed in the temple. And  
when he came oute, he coulde not speake vnto  
them. And they perceaued that he had sene a vy-  
sion in the temple. And he beckened vnto them  
and remayned speechlesse.

And it fortuneth, that as sone as the dayes  
of his offyce were out, he departed into his owne  
house. And after those dayes, hys wyfe Eliza-  
beth conceaued, and byd her selfe fyue monethes  
sayenge: The wysdom of God dealte with me,  
in y dayes where he hath looked on me, to take  
from

afrayed, y seke Iesus of Nazareth, whych was  
crucifyed. he is ryfen, he is not here. Beholde y  
place wher they had put him. But go your way  
and tell hys discyples, and Peter: that he goeth  
before you into Galile, there shall ye se hym, as  
he sayd vnto you. \* And they wet out quyk-  
ly, and fled from the sepulchre. For they trebled  
and were amased. Nether sayd they any thyng  
to any man, for they were afrayed.

When Iesus was ryfen early y fyrst day  
after the Sabbath, he appeared fyrst to Mary  
Magdalene, out of who he had cast seven deuils.  
And he wente, and tolde them that were wyth  
hym, as they mourned & wepte. And they, when  
they herde that he was aloue, and had appeared  
vnto her, beleued it not. \* After that appeared  
he vnto two of them, in a straunge fygure, as  
they walked, and went into the countrey. And  
they went and tolde it to the remaunt. And they  
beleued not these also.

Afterwarde he appeared vnto the eleuen  
as they sate at meat: and cast in theyr teth they  
unbeleue, and hardnes of herte: because they be-  
leued not them whych had sene that he was ry-  
fen agayne fro the dead. And he sayde vnto the:

\* Go ye into al the world and preach the gospel  
to all creatures, he that beleueth and is bapti-  
sed, shal be saued. But he that beleueth not, shal  
be dampned. And these tokens shal folowe the  
that beleue. \* In my name they shal caste oute  
deuils, they shal speake wyth newe töges, they  
shal \* dryue awaye serpentes. And yf they  
drynke any deadly thyng, it shal not hurte the.  
They shal laye theyr handes on the sycke, and  
they shal recover.

So then, when the Lorde had spoken vnto  
them, \* he was receaued into heauen, and is on  
the ryght hande of God. And they wente  
forth and preached euery where. the

Lorde workynge wyth them,  
\* and confortynge y worde  
wyth myracles fo-  
lowynge.

The ende of the Gospell of  
S. Marke.

## The Gospell of S. Luke.



As muche as many haue ta-  
ken in hande to set forth the de-  
claracio of those thynges whych  
are moost surelye to be beleued  
amonge vs, euen as they deli-  
uered them vnto vs, whych fro  
the begynnyng sawe them the  
selues wyth theyr eyes, & were  
mynysters of the thynges that they declared:  
(I determyned also) as sone as I had searched  
out dyligentlye all thynges from the begyn-  
nyng, that then I wolde wyte vnto the, good  
Theophilus: that thou myghtest knowe the cer-  
teinte of those thynges, whereof thou hast bene  
informed.



from me my rebuke amonge men.

And in the fyre moneth the angell Gabriel was sent from God vnto a cytie of Galile, named Nazareth, to a vyrgyne sponſed to a man, whose name was Joseph, of the house of Dauid and the vyrgyns name was Mary. And the angell wente in vnto her, and sayde: Hail full of grace, the Lorde is wth the: blessed art thou amonge women. When she sawe hym, she was abashed at hys sayenge: and cast in her mynde, what maner of salutation that shulde be. And the angell sayde vnto her: feare not Marye for thou haſt founde grace wth God. Beholde, \* thou shalt conceaue in thy wombe, and beare a sonne, and \* shalt cal his name Iesus. He shall be greate, & shall be called the sonne of the hyst. And the Lorde God shall geue vnto hym y seat of hys father Dauid, and \* he shall raygne ouer the house of Jacob for euer, and \* of hys kyngdome there shall be none ende.

Then sayd Mary vnto the angel: howe shall this be, seynge I knowe not a man: And the angell answered & sayde vnto her. The holy goost shall come vpon the, and the power of the hyst shall ouershadowe the. Therefore also that holy thinge which shall be borne, shall be called y sonne of God. And beholde, thy colyn Elizabeth, she hath also conceaued a sonne in her age. And this is her sert moneth, which was called barren for \* wth God shall not hyng be vnpossible. And Mary sayd: behold the handmayden of y Lorde be it vnto me accordynge to thy worde. And the angell departed from her.

And Mary arole in those dayes, and went into the mountaynes wth hast into the cytie of Jewye, and entred into the house of zacharye, & saluted Elizabeth. And it fortuneth, that when Elizabeth herde the salutation of Mary y babe sprange in her wombe. And Elizabeth was fylled wth the holy goost, and cryed wth a loude voyce, and sayde. Blessed art thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this to me, that the mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutation pounded in my eares, the babe sprange in my wombe for ioye. And blessed art thou that hast beleued, for those thinges shall be performed, which were tolde the from the Lorde. And Mary sayde:

\* My soule magnifyeth the Lorde. And my sprete hath reioysed in God my sauour. For he hath looked on y lowe degre of hys handmayden for lo, nowe from hence forth shall all generacions call me blessed. Because he that is myghtye hath done to me greate thynges, and holy is hys name. And his mercy is on them that feare him, from generacion to generacion. He hath strengthened strength wth hys arme, he hath scattered them y are proude in the ymagynacion of theyr herte. \* He hath put downe the myghtye from theyr seates, and exalted them of lowe degre. He hath fylled the hungry wth good thynges, and sent awaye the ryche empty. He hath reioysed hys seruamm Israel, in remembrance of y mercy.

\* Euen as he promysed to oure fathers, Abra-

ham, and to his seide for euer. And Marye abode wth her aboute a thre monethes, and retourned agayne to her owne house.

Elizabeths tyme came that she shulde be deliuered, and she brought forth a sonne. And her neyghbours and her colyns heard howe the Lorde had shewed greafe mercy vpon her and they reioysed wth her.

And it fortuneth that in the eyght dawe, they came \* to circuncyse the chyld: and called hys name zacharias, after the name of hys father. And his mother answered and sayde not so but he shall be called Ihon. And they sayde vnto her: There is none in thy kynred, y is named wth this name. And they made sygnes to his father howe he wolde haue hym called: And he asked for wytyng tables, and wrote, sayenge: hys name is Ihon. And they marvelled all. And his mouth was opened immediatly, and hys tonge also, and he spake and prayesed God. And feare came on all them that dwelt nye vnto the. And all these sayenges were noysed abroad thoroughout all the hyll contre of Jewye: and all they y herde them, sayd the vp in theyr hertes sayeng: What maner of chyld shall this be? And the hande of the Lorde was wth hym.

And hys father zacharyas was fylled wth the holy goost, and prophesied, sayenge: Prayſed be the Lorde God of Israel, for he hath visyted and redemed his people: \* And hath rayſed vp an horne of saluacion vnto vs in the house of his seruamm Dauid. Euen as he promysed by the mouth of hys holy propheces, whych were seng the wolde be begonne. That we shulde be saued from our enemyes, and from the hande of al that hate vs. That he wolde deale mercifullye wth y oure fathers, and remembre hys holy couenant. \* And that he wolde performe for oure, which he swore to oure father Abraham, for to geue vs. \* That we deliuered out of the handes of our enemyes, myghte lerne hym without feare all the dayes of our lyfe, in such holynes & ryghteousnes as are accepte before hym. And thou chyld shalt be called the propete of the y prest: for thou shalt go before the face of the Lorde, to prepare his wayes to geue knowledge of saluacion vnto his people for the remission of synnes. Through the tender mercy of our God, whereby the day springe from an hye hath visyted vs.

\* To geue lyght to them that sat in darthe: nelle, and in the shadowe of death, to gyde our fete into the waye of peace. And thou yld growe and wered stronge in sprete, and wylde in wylder nes, tyll the dawe came, when he shulde be we hym selfe vnto the Israelites.

### The ii. Chapter.

The birth and circumcysion of Ihus. Howe he was receaued into the temple, howe Symeon and Anna prophesied of hym, and howe he was founde in the temple amonge the doctores.

And it chanced in those dayes that there went out a commandement fro Augustus the Emperoure, that all the world shulde be taxed. And this taxinge was the fyrst, and executed wth Syrius was lestenant in Syria. And



Luc. ii. c  
Luc. ii. c  
Luc. ii. c

Luc. ii. b  
Dan. vii. b  
Luc. ii. b

Zach. viii. b  
Gen. xxi. c  
Dan. ix. b  
Luc. i. b

Luc. ii. b

Luc. ii. b  
Luc. ii. c

Gen. xxi. c

Gen. xxi. b  
Dan. ix. b  
Luc. ii. b

Gen. xxi. b

Gen. xxi. b

Gen. xxi. b

Gen. xxi. b

Gen. xxi. b



And every man went vnto hys owne cytie to be tared. And Ioseph also ascended fro Galile, out of a cytie called Nazareth, into Ierusalem, vnto the cytie of Dauid, whiche is called Bethlehẽ because he was of the house and lynage of Dauid, to be tared wyth Mary hys spoused wyfe, whych was wyth chylde. And it fortuneth that whyle they were there, her tyme was come that she shulde be deliuered. And she brought forth her fyrste begotten sonne, and wrapped hym in swadylinge clothes, and layd hym in a maunger because ther was no rounne for the in the ynn.

23 And ther were in the same region, shepherdes watching and keepynge theyr flocke by nyght. And lo, the aungell of the Lorde stode hard by them, & the byghtnes of the Lorde shone rounde about them, and they were sore afrayed. And þe angel sayd vnto them: Be not afrayed. For behold, I bypunge you tydynge of great ioye, that shall come to all people: for vnto you is borne this daye in þe cytie of Dauid, a sauour, which is Christ the Lorde. And take this for a sygne: ye shall fynde the childe wrapped in swadylinge clothes, and layed in a maunger. And straight waye there was wyth the angel a multitude of heauenlye souldiers, prayynge God, and sayenge Glory to God on hye, and peace on þe earth and vnto men a good wyll. ¶

¶ And it fortuneth, as soone as the angels were gone awaye from them into heauen. ¶ The shepherdes sayde one to another: let vs go nowe euen vnto Bethlehem, and se this thyng that we heare saye is happened, whych the Lorde hath shewed vnto vs. And they came with hast and founde Mary and Ioseph and þe babe layde in a maunger. And when they had sene it, they published abroad the sayeng which was tolde them of that chylde. And all they that heard it, wondered at those thynges whych were told the of the shepherdes. But Mary kept al those sayenges, & pondered them in her hert. And þe shepherdes returned, prayynge and laudynge God for all the thynges that they had herd and sene, euen as it was tolde vnto them. ¶

¶ And whẽ the eyght daye was come þe chylde shulde be circumcysed, & hys name was called Iesus whych was named of the Angel, before he was conceaued in the wombe. ¶

¶ And when the tyme of theyr purificacion was come, they brought hym to Ierusalem, to present hym to the Lorde (as it is wyrtten in the lawe of the Lorde: every man chylde that fyrst openeth the matrix, shal be called holpe to the Lorde) and to offer, as it is sayde in the lawe of the Lorde: a payre of turtle doves, or two yonge pyngons.

And beholde, there was a man in Ierusalem, whose name was Symeon. And the same man was iuste and godly, and looked for the consolacyon of Israel, and the holy gooste was in hym. And an answer had he receaued, of the holy gooste, that he shulde not se death, except he fyrst sawe the Lordes Christe. And he came by inspyracyon in the temple.

¶ And when the father and mother broughte

in the chylde Iesus to do for hym after the custome of the lawe, then toke he hym vp in hys armes, and sayde: Lorde, nowe lettest thou thy seruaunt depart in peace, accordynge to thy promyse. For myne eyes haue sene the saluacyon: whych thou hast prepared before the face of all people. \* A lyght to lyghte the gentyls, and the glorie of thy people Israel. ¶

¶ And hys father and mother marvelled at those thynges, whych were spoken of him. And Symeon blessed them, and sayd vnto Mary his mother: behold, this chylde is set to be the fall & vpryngynge agayne of many in Israel, and for a sygne whych is spoken agaynst. And moreouer the swerde shall pearce thy soule, & the thoughtes of many hertes maye be opened.

And there was a Prophetesse, our Anna, the daughter of Phanuel, of þe trybe of Aser: whiche was of a great age, and had lyued wyth an husbande. vii. yeres from her virgynyte. And she had bene a wedowe about. iiii. score & iiii. yere, whych departed not from the temple, but serued God with fastynges and prayers nyght & daye. And she came forth that same houre, and prayed the Lorde, and spake of hym, to al them that looked for redemption in Ierusalem.

And when they had perfourmed all thynges accordynge to the lawe of the Lorde, they returned into Galile, to theyr owne cytie Nazareth. And the chylde grew, and waxed stronge in spirite, and was fylled with wysdome and the grace of God was vpon hym. ¶

And hys father and mother went to Ierusalem every yere: at the feast of Easter. ¶ And when he was. xii. yere olde, they wnt vp to Ierusalem after the custome of the feast daye. And whan they had fulfilled the dayes, as they returned home, the chylde Iesus abode syl in Ierusalem, and hys father and mother knewe not of it: but they supposynge hym to haue bene in the company, came a dayes iorney and soughte hym amonge theyr kynfolke & acquaintance. And when they founde him not, they wnt backe agayne to Ierusalem, and soughte hym. And it fortuneth that after thre dayes, they founde him in the temple, sytynge in the myddes of the doctours, hearynge them, and posynge them. \* And all that heard hym, were astonysed at hys vnderstandynge and answeres.

And when they sawe hym, they marvelled. And hys mother sayde vnto hym: Sonne, why hast thou thus dealt wyth vs? Beholde, thy father and I haue soughte thy sorowynge. And he sayde vnto them: howe is it that ye sought me? Wist ye not, that I must go aboute my fathers busynes? \* And they vnderstode not that sayeng whych he spake vnto them. And he went downe wyth them, and came to Nazareth, and was obedient vnto them. But hys mother kepte all these sayenges together in her herte. And Iesus prospered in wysdome and age, and in fauoure, wyth God and men. ¶

¶ The. iiii. Chapter. ¶

¶ The preachinge, baptysme, and premonente of Ihesu Christe, and a rehearsal of the generation of the fathers.



**I**n the fyfteenth yere of the raygne of Tyberius the Emperoure, Pontius Pilate beyng lefenaunte of Jewye, and \* Herode beyng Tetrarch of Galile, and hys brother Phylippe Tetrarch of Iturea and of the region of the Traconytes, and Lysaniath the Tetrarch of Iudaea when Anna & Capphas were the hie preastes the worde of the Lorde cam vnto Ihon y sonne of zacharias in the wyldernes. And he came into all the coastes about Iordan, preachinge \* the baptyme of repen. aunce for p remysshon of synnes, as it is wyrtte in the booke of the wordes of Esaye the prophete, sayenge: \* The voyce of a cryer in wyldernesse: prepare the waye of the Lorde, make hys pathes straight. Every valley shal be fylled, and every mountayne and hyl shal be brought lowe. And the rough wayes shal be made playne: and all fleete shal be the saluacion of God. **H**

**T**hen sayd he to the people, that were come forth to be baptysed of hym. \* O ye generacyon of vipers, who hath taught you to fye from the wrath to come? Brynge forth therfore due frutes of repentaunce, and begyn not to saye wyth in your selues we haue Abraham to our father. For I saye vnto you: god is able of these stones to rase vp chyldren vnto Abraham. Howe also is the are layde vnto the rote of the tereg, \* every tree therfore which byngeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayenge: \* what shall we do then? he answered and sayeth vnto them: he that hath two coates, let him parte wyth hym that hath none, & he that hath meate let hym do lyke wyse.

**T**hen cam the publycans also to be baptysed and sayd vnto hym: Master, what shall we do? And he sayde vnto them: requyre no more, then that which is appoynted vnto you.

The souldiers lyke wyse demaunded of hym, sayeng: & what shall we do? And he sayde vnto the: hurte no mā: neither trouble any mā wrongfully and be content wyth your payges.

As the people were in a doubte, and all men mused in theyr hertes of Ihon, whether he were very Christ: Ihon answered and sayd vnto the: all \* I baptise you wyth water, but one stronger then I shal come after me, whose sho lachet I am not worthy to vnloose he shall baptise you with the holy goost, and wyth fyre: \* which hath hys fanne in hys hande, and wyl pouрге hys floore, and gather the corne into his barn: but the chaffe wyl be burne wyth fyre p neuer shal be quenched. And many other thynges in his exhortacyon preached he vnto the people.

**T**hen Herode the Tetrach, when he was requyred of hym, for Herodias hys brother Phylippes wyfe, and for al the euels which Herode dyd added this aboue al, & layd Ihon in prison.

And it fortuneth that when all the people receaued baptyme: and \* when Iesus was baptysed and dyd praye, the heauen was opened, and the holpe gooste came downe in a bodely shape

lyke a done vpon hym, and a voyce came from heauen, which sayde: \* Thou arte my beloued sonne, in the do I deelyte.

And Iesus hym selfe beganne to be aboute thirtie yere of age, so that he was \* supposed to be the sonne of Ioseph. Which was the sonne of hely: which was the sonne of Mathat which was the sonne of Leui: which was the sonne of Melchi which was the sonne of Janna: which was the sonne of Ioseph which was the sonne of Matathias. which was the sonne of Amos: which was the sonne of Naum which was the sonne of Heli. which was the sonne of Ragge: which was the sonne of Maath: which was p sonne of Matathias: which was the sonne of Semel: which was the sonne of Ioseph which was the sonne of Iuda. which was the sonne of Ioanna which was the sonne of Rebea which was the sonne of zorobabel: which was the sonne of Salathiel. which was p sonne of Neri: which was the sonne of Melchy, which was the sonne of Addi: which was the sonne of Cosani: which was the sonne of helmadan: which was the sonne of her which was the sonne of Ieso which was the sonne of helizer: which was the sonne of Ioram: which was the sonne of Mattha which was the sonne of Leui which was the sonne of Symeon. which was the sonne of Iuda: which was the sonne of Ioseph: which was the sonne of Jonam: which was the sonne of Heliachun: which was the sonne of Melcha which was the sonne of Menā: which was the sonne of Mathatha: which was the sonne of Nathan which was the sonne of David which was the sonne of Jesse: which was the sonne of Boos which was the sonne of Salmon which was the sonne of Naassan: which was p sonne of Aminadab: which was the sonne of Aran: which was the sonne of Elrom. which was the sonne of Phares: which was the sonne of Iuda which was the sonne of Jacob which was the sonne of Israhac: which was the sonne of Abraham: which was p sonne of Charra which was the sonne of Nachor which was the sonne of Saruch: which was the sonne of Lagan: which was the sonne of Phalce which was the sonne of Heber which was the sonne of Sala: which was the sonne of Cainan: which was the sonne of Arpharat which was the sonne of Sem which was the sonne of Noe. which was the sonne of Lamech: which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Iared: which was the sonne of Malaleed: which was the sonne of Cainan which was the sonne of Enos: which was the sonne of Seth: which was the sonne of Adam: which was the sonne of God.

### The. iiii. Chapter.

Iesus is led into the wyldernesse, and fasteth alle the tyme of hys temptation. he ouercometh the deuyl which cometh into Iherusalem house, healeth hys mother in lawe, and doth grete myracles.

Iesus

Mat. xiii. 4

E

Mat. xiii. 5

Mat. xiii. 6

Luke. xiii. 8

J.ohn. vi. 8

Mat. xiii. 5

Mat. xiii. 6

Mat. xiii. 7

Mat. xiii. 8

Mat. xiii. 9

Mat. xiii. 10

Mat. xiii. 11

Mat. xiii. 12

Mat. xiii. 13

Mat. xiii. 14

Mat. xiii. 15

Mat. xiii. 16

Mat. xiii. 17

Mat. xiii. 18

Mat. xiii. 19

Mat. xiii. 20

Mat. xiii. 21

Mat. xiii. 22

Mat. xiii. 23

Mat. xiii. 24

Mat. xiii. 25

Mat. xiii. 26

Mat. xiii. 27

Mat. xiii. 28

Mat. xiii. 29

Mat. xiii. 30

Mat. xiii. 31

Mat. xiii. 32

Mat. xiii. 33

Mat. xiii. 34

Mat. xiii. 35

Mat. xiii. 36

Mat. xiii. 37

Mat. xiii. 38

Mat. xiii. 39

Mat. xiii. 40

Mat. xiii. 41

Mat. xiii. 42

Mat. xiii. 43

Mat. xiii. 44

Mat. xiii. 45

Mat. xiii. 46

Mat. xiii. 47

Mat. xiii. 48

Mat. xiii. 49

Mat. xiii. 50

Mat. xiii. 51

Mat. xiii. 52

Mat. xiii. 53

Mat. xiii. 54

Mat. xiii. 55

Mat. xiii. 56

Mat. xiii. 57

Mat. xiii. 58

Mat. xiii. 59

Mat. xiii. 60

Mat. xiii. 61

Mat. xiii. 62

Mat. xiii. 63

Mat. xiii. 64

Mat. xiii. 65

Mat. xiii. 66

Mat. xiii. 67

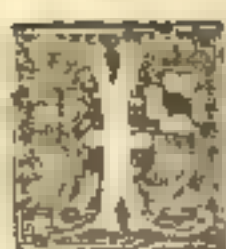
Mat. xiii. 68

Mat. xiii. 69

Mat. xiii. 70



Mat. 11. 1. b  
Mat. 11. 1. b



**I**esus beinge full of the holy gooste, returned fro Jordane, and \* was led by the sprete into þe wyldernesse, and was xl. dayes tempted of the deuell. And in those dayes he eate no thyng. And when they were ended, he afterwarde hongred. And the deuell sayd vnto hym: If thou be the sonne of God, commaunde thys stone that it be bread. And Iesus answered him sayenge: It is wyrtten, \* man shall not lyue by bread only, but by every worde of God.

Deut. 8. 1. a  
Mat. 4. 1. a

And the deuell toke hym into an hye mountayne, and shewed hym all the kyngdoms of the worlde, euen in the twyncklynge of an eye. And the deuell sayde vnto hym all thys power wyll I geue the euer whyte, and the glory of them: for they are deliuered vnto me, and to whom so euer I wyll, I geue it. If thou therfore wyllst fall downe before me and worshippe me, they shall be all thynne. Iesus answered and sayde vnto hym: hence from me Satban. For it is wyrtten:

Deut. 10. 1. c  
Mat. 4. 1. c

\* Thou shalt worshippe the Lorde thy God, and hym onely shalt thou serue.

Deut. 10. 1. c  
Mat. 4. 1. c

And he caried hym to Ierusalem, and set hym on a pynacle of the temple, and sayd vnto hym: If thou be þe sonne of God, caste thy selfe downe from hens. For it is wyrtten \* he shall geue his angels charge ouer the, to kepe the, and in theyr handes they shall beare the vp, that thou doste not thy fote agaynst a stone. And Iesus answered, and sayde vnto hym, it is sayde. \* thou shalt not tempte the Lorde thy God. And as sone as all the tēptacon was ended, the deuell departed from hym, for a season.

Deut. 10. 1. c  
Mat. 4. 1. c

And Iesus returned by the power of the sprete, into Galile, & there wente a fame of hym thowowe out all the regyon. And he taughte in theyr Synagoges, & was commended of al mē.

Mat. 11. 1. g  
Mat. 11. 1. g

\* And he came to Nazareth, where he was nouised and (as hys custome was) he went into the Synagoge on the Sabboth daye, and stode vp for to reade. And there was deliuered vnto hym the booke of the Prophete Esaye. \* And when he had opened the booke, he founde the place, where it was wyrtten. \* The sprete of the Lorde vpon me, because he hath anoynted me: to preache the Gospell to the poore, he hath sent me to heale the broken hearted, to preach deliuerance to the captiue, and syghte to the blynde: frely to set at lybertie them that are brused, and to preache the acceptable peare of the Lorde.

Mat. 11. 1. g  
Mat. 11. 1. g

And he closed the booke, and gaue it agayne to the mynyster, and sat downe. And the eyes of al them that were in the Synagoge were fastened on hym. And he beganne to saye vnto them: This daye is this scripture fulfilled in your eares. And all bare hym wytnes \* and wondred at the geapous wordes whiche proceeded oute of hys mouth. And they sayde: Is not this Iosephs sonne? And he sayde vnto them: Ye wyll vtterlye saye thys proverbe: Whysytion, heale thy selfe. \* Whatsoeuer we haue herde done in Capernaum, do the same here lykwysle in thynne owne countre. And he sayde: Verelye

Mat. 11. 1. g  
Mat. 11. 1. g

I saye vnto you: \* No Prophete is accepted in

hys owne countre.

But I tell you of a truth: \* many wydowes were in Israel, in the dayes of Elias, when heaue was shut thre yeres and syre monethes, whē greate famyshmente was throughte oute all the lande, and vnto none of them was Elias sente saue into Sarepta belydes Sydon, vnto a woman that was a wydowe. \* And many lepers were in Israel in the tyme of Eliseus the prophete: and none of them was censed, sauinge Naaman the Syzian.

Mat. 11. 1. g  
Mat. 11. 1. g

Mat. 11. 1. g  
Mat. 11. 1. g

And all they in the Synagoge (when they herde these thynges) were fylled wyth wrath, & rose vp, and thrust hym oute of the cytie, and led hym euē vnto the edge of the hyll (wher on the cytie was buylt) & they myght cast him downe headlynge. But he departed, & wente hys waye euen thowowe the myddes of them. \* And he came downe to Capernaum (a cytie of Galile) & there taughte them on the Sabboth dayes. \* And they were astonnyed at hys doctryne: for hys preachynge was wyth power. \* And in the Synagoge ther was a man, whiche had an vnclene sprete of a deuell, and cryed wyth a loude voyce, sayeng let me alone, what hast thou to do with vs, thou Iesus of Nazareth? Arte thou come to destroie vs? I knowe the what thou arte, euen the holy of God. And Iesus rebuked hym sayenge holde thy peace, and come out of him. And whē the deuell had throwen hym in the myddes, he cam out of hym, and hurt hym not. And feare came on them all, and they spake amonge them selues, sayenge: what maner of thyng is this? For wyth aucthoryte & power he commaundeth the foule spretes, & they come out. And the fame of hym was spred abrode thowowe oute euerie place of the countrey rounde about.

Mat. 11. 1. g  
Mat. 11. 1. g  
Mat. 11. 1. g

\* And when he was rysen vp and come out of the Synagoge he entred into Symons house. And Symons mother in lawe was taken with a great feuer, and they made intercessyon to him for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immediately she arose and mynystrid vnto them.

Mat. 11. 1. g  
Mat. 11. 1. g

When the sunne was downe, all they that had synke, taken wyth dyuers dyscasses, brought them vnto hym, and he layd hys handes on euerie one of them, and healed them. \* And denys also came out of many, cryenge and sayeng thou art Christus the sonne of God. And he rebuked them, and suffred them not to speake: for they knewe that he was Christus.

Mat. 11. 1. g  
Mat. 11. 1. g

As sone as it was daye, he departed, & wente into a deserte place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayd vnto them I must preache the kyngdome of God to other cyties also: For therfore am I sent. And he preached in the Synagoges of Galyle.

## The v. Chapter.

\* Christus preached in the Synagoge. The doctryne of the Gospell, and foloweth hym. He clyeth the people, healeth the man of the palsey, calleth agayne thyme the customer, and he saith wyth open synners.



**A** **M**ar. llii. a **C**ame to passe that (when the people pressed upon hym, to heare the worde of God) he stode by the lake of Genezareth: & sawe two shyp- pes stande by the lake syde, but the fischerme were gone out of them, and were wal- syng the nettes. And he entred into one of the shippes, which pertayned to Symon) & pray- ed hym that he wolde thruste oute a lytell from the lande. And he sat downe and taught the people oute of the shyppe. When he had leste spea- kyng, he sayd vnto Symon: Launche out into the depe, and let synne poure nettes to make a draught. And Symon answered and sayde vnto him: Master, we haue laboured all nyght, and haue taken nothyng. Neuerthelesse, as thy com- maundement I will lose forth the nette. And when they had this done, they inclosed a greete multitude of fischys. But they nette brake, & they beckened to theyr felowes: whyche were in the other shyppe, that they shulde come, & helpe them. And they came, and fylled both the shyp- pes that they couche agayne.

When Symon Peter sawe this, he fell downe at Iesus knees, sayenge. Lorde, go from me, for I am a synfull man. For ge was astonied, and all that were wyth hym, at the draught of fischys, which they had take: & so was also James and Ihon the sonnes of zebede, which were par- tners wyth Symon. And Iesus sayd vnto Symon. feare not, from henceforth thou shalt catch men. And they brought the shippes to lande, & and forsoke all and folowed hym.

**E** **M**at. llii. b **And** it fortuneth that when he was in a cer- tayne cytie: beholde, there was a man full of le- prosye. and when he had spied Iesus. he fell flat on hys face, and besought hym, sayenge: Lorde, if thou wilt thou canst make me cleane. And he stretched forth hys hand, and touched hym, say- enge: I will, be thou cleane. And immediatly the leprosy departed fro hym. And he charged hym, that he shulde tell no man: but go sayeth he) & shewe thy selfe to the preste, and offer thy clen- syng accorpyng as Moyses commaunded, for a wytnes vnto them.

But so much the moze wente there a fame a- brode of hym, and muche people came together to beare, and to be healed of hym of theyr infir- mities. And he kept hym out of the waye in the wyldernesse, and gaue hym selfe to prayer.

**D** **M**at. llii. a **And** it happened on a certayne daye that he taught, and there sat the Pharyses and doc- toures of the lawe, whyche were come out of all the townes of Galile and Iewye, and Jerusa- lem. And the power of the Lorde was presente, to heale them. \* And beholde, men brought in a bed, a man which was taken wyth a palsy, and they sought meanes to byngge hym in, & to laye hym before hym. And when they could not fynd out, what syde they myghte byngge hym in ( be- cause of the preste) they went vpo the toppe of the house and let hym downe thorowe the tylyng bed and all, even in the myddes before Iesus.

**E** **M**at. llii. a **When** he sawe theyr sayth, he sayde vnto hym- man thy synnes are forgyuen the. And the Scry-

bes and the Pharyses began to thynke sayeng: What felowe is this, which speaketh blaspe- mye: \* who can forgyue synnes but God only?

But when Iesus perceaued theyr thoughtes he answered, and sayd vnto the: What thynke ye in poure hertes: Whether is easier to saye: thy synnes be forgyuen the, or to saye: ryse vp, and walke? \* But that ye maye knowe that the sonne of man hath power to forgyue synnes on earth, he sayde to the sycke of the palsy. I saye vnto the: arise, take vp thy bedde, and go vnto thy house. And immediatly he rose vp before them, and toke vp hys bed wheron he laye) and departed to hys owne house, praysynge God. And they were all amazed, & they gaue the glo- ry vnto God. And were fylled w feare, sayeng: We haue sene straunge thynges to daye.

\* And after this, he went forth, and sawe a Publycane named Leui, sytting at the receyte of custome, and he sayde vnto hym: folowe me. And he leste all, and rose vp, and folowed hym: And Leui made hym a great feast in his owne house. And there was a great company of Pub- lycans and of other that late at meate with the. \* And the Scribes and Pharyses murmured a- gaynst hys dyscyples, sayenge: Why do ye eat and drynke with Publycans and synners? And Iesus answered & sayd vnto them: They that are whole, nede not the Phisicion but they that are sycke. I came not to call the ryghteous, but synners to repentaunce.

And they sayd vnto hym: \* Why do the discy- ples of Ihon fast often, and praye, and the discy- ples of the Pharyses also but thynke eat & drynke he sayde vnto them: \* Can ye make the chylde of the weddyng fast, whyle the bryde grome is wyth the? The dayes wyl come, whē the bryde- grome also shalbe taken awaye from the: then shall they fast in those dayes.

He spake also vnto the a similitude. No man putteth a peece of a newe garmente into an olde vesture, for if he do, then breaketh he the newe, and the peece that was taken out of the newe, a- greeth not with the olde. And no man putteth newe wyne into olde bottels. For if he do, the newe wyne wyl burste the bottels, & runne out it selfe, and the bottels shal perishe. But newe wyne must be put into newe bottels, and bothe are preserued. No man also that drynketh olde wyne, straight waye can awaye wyth newe. for he sayeth: the olde is better.

### The vi. Chapter.

**E** **M**at. llii. a **He** entered hys dyscyples, that pynche the eares of coine, he healed the man which the wyldernesse had. & teach hys twelve Apostles, maketh a newe sermon, and teacheth to do good for euill.

**H** **M**at. llii. a **It** happened on an after pyncypall Sabbath, that he went & thorowe the corne felde, and hys dyscyples pluc- ked the eares of coine, and dyd cate, and robbed them in theyr handes.

And certayne of the Pharyses sayde vnto the: Why do ye that which is not lawfull to do on the Sabbath dayes? And Iesus answered the, and sayde: \* Haue ye not reade what Dauid dyd when he was an hungred, & they were

Mat. lii. d  
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a. d. l. l. l. d

Mat. lii. d  
Mat. lii. c.  
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a. d. l. l. l. d

Mat. lii. d  
Mat. lii. d  
Mat. lii. b

Mat. lii. d  
Mat. lii. b  
L. l. l. l. l. c  
a. d. l. l. l. d

Mat. lii. b  
L. l. l. l. l. c

Mat. lii. b  
L. l. l. l. l. c

Mat. lii. a  
Mat. lii. b

Mat. lii. a



**1. Mc. xxi. a** **Exo. xxi. b** **Mat. xxi. a** **Mat. xxi. b** **Mat. xxi. c** **Mat. xxi. d** **Mat. xxi. e** **Mat. xxi. f** **Mat. xxi. g** **Mat. xxi. h** **Mat. xxi. i** **Mat. xxi. j** **Mat. xxi. k** **Mat. xxi. l** **Mat. xxi. m** **Mat. xxi. n** **Mat. xxi. o** **Mat. xxi. p** **Mat. xxi. q** **Mat. xxi. r** **Mat. xxi. s** **Mat. xxi. t** **Mat. xxi. u** **Mat. xxi. v** **Mat. xxi. w** **Mat. xxi. x** **Mat. xxi. y** **Mat. xxi. z** **Mat. xxi. aa** **Mat. xxi. ab** **Mat. xxi. ac** **Mat. xxi. ad** **Mat. xxi. ae** **Mat. xxi. af** **Mat. xxi. ag** **Mat. xxi. ah** **Mat. xxi. ai** **Mat. xxi. aj** **Mat. xxi. ak** **Mat. xxi. al** **Mat. xxi. am** **Mat. xxi. an** **Mat. xxi. ao** **Mat. xxi. ap** **Mat. xxi. aq** **Mat. xxi. ar** **Mat. xxi. as** **Mat. xxi. at** **Mat. xxi. au** **Mat. xxi. av** **Mat. xxi. aw** **Mat. xxi. ax** **Mat. xxi. ay** **Mat. xxi. az** **Mat. xxi. ba** **Mat. xxi. bb** **Mat. xxi. bc** **Mat. xxi. bd** **Mat. xxi. be** **Mat. xxi. bf** **Mat. xxi. 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xxi. dn** **Mat. xxi. do** **Mat. xxi. dp** **Mat. xxi. dq** **Mat. xxi. dr** **Mat. xxi. ds** **Mat. xxi. dt** **Mat. xxi. du** **Mat. xxi. dv** **Mat. xxi. dw** **Mat. xxi. dx** **Mat. xxi. dy** **Mat. xxi. dz** **Mat. xxi. ea** **Mat. xxi. eb** **Mat. xxi. ec** **Mat. xxi. ed** **Mat. xxi. ee** **Mat. xxi. ef** **Mat. xxi. eg** **Mat. xxi. eh** **Mat. xxi. ei** **Mat. xxi. ej** **Mat. xxi. ek** **Mat. xxi. el** **Mat. xxi. em** **Mat. xxi. en** **Mat. xxi. eo** **Mat. xxi. ep** **Mat. xxi. eq** **Mat. xxi. er** **Mat. xxi. es** **Mat. xxi. et** **Mat. xxi. eu** **Mat. xxi. ev** **Mat. xxi. ew** **Mat. xxi. ex** **Mat. xxi. ey** **Mat. xxi. ez** **Mat. xxi. fa** **Mat. xxi. fb** **Mat. xxi. fc** **Mat. xxi. fd** **Mat. xxi. fe** **Mat. xxi. ff** **Mat. xxi. fg** **Mat. xxi. fh** **Mat. xxi. fi** **Mat. xxi. fj** **Mat. xxi. fk** **Mat. xxi. fl** **Mat. xxi. fm** **Mat. xxi. fn** **Mat. xxi. fo** **Mat. xxi. fp** **Mat. xxi. fq** **Mat. xxi. fr** **Mat. xxi. fs** **Mat. xxi. ft** 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xxi. rb** **Mat. xxi. rc** **Mat. xxi. rd** **Mat. xxi. re** **Mat. xxi. rf** **Mat. xxi. rg** **Mat. xxi. rh** **Mat. xxi. ri** **Mat. xxi. rj** **Mat. xxi. rk** **Mat. xxi. rl** **Mat. xxi. rm** **Mat. xxi. rn** **Mat. xxi. ro** **Mat. xxi. rp** **Mat. xxi. rq** **Mat. xxi. rr** **Mat. xxi. rs** **Mat. xxi. rt** **Mat. xxi. ru** **Mat. xxi. rv** **Mat. xxi. rw** **Mat. xxi. rx** **Mat. xxi. ry** **Mat. xxi. rz** **Mat. xxi. sa** **Mat. xxi. sb** **Mat. xxi. sc** **Mat. xxi. sd** **Mat. xxi. se** **Mat. xxi. sf** **Mat. xxi. sg** **Mat. xxi. sh** **Mat. xxi. si** **Mat. xxi. sj** **Mat. xxi. sk** **Mat. xxi. sl** **Mat. xxi. sm** **Mat. xxi. sn** **Mat. xxi. so** **Mat. xxi. sp** **Mat. xxi. sq** **Mat. xxi. sr** **Mat. xxi. ss** **Mat. xxi. st** **Mat. xxi. su** **Mat. xxi. sv** **Mat. xxi. sw** **Mat. xxi. sx** **Mat. xxi. sy** **Mat. xxi. sz** **Mat. xxi. ta** **Mat. xxi. tb** **Mat. xxi. tc** **Mat. xxi. td** **Mat. xxi. te** **Mat. xxi. tf** **Mat. xxi. tg** **Mat. xxi. th** **Mat. xxi. ti** **Mat. xxi. tj** **Mat. xxi. tk** **Mat. xxi. tl** **Mat. xxi. tm** **Mat. xxi. tn** **Mat. xxi. to** **Mat. xxi. tp** **Mat. xxi. tq** **Mat. xxi. tr** **Mat. xxi. ts** **Mat. xxi. tt** **Mat. xxi. tu** **Mat. xxi. tv** **Mat. xxi. tw** **Mat. xxi. tx** **Mat. xxi. ty** **Mat. xxi. tz** **Mat. xxi. ua** **Mat. xxi. ub** **Mat. xxi. uc** **Mat. xxi. ud** **Mat. xxi. ue** **Mat. xxi. uf** **Mat. xxi. ug** **Mat. xxi. uh** **Mat. xxi. ui** **Mat. xxi. uj** **Mat. xxi. uk** **Mat. xxi. ul** **Mat. xxi. um** **Mat. xxi. un** **Mat. xxi. uo** **Mat. xxi. up** **Mat. xxi. uq** **Mat. xxi. ur** **Mat. xxi. us** **Mat. xxi. ut** **Mat. xxi. uu** **Mat. xxi. uv** **Mat. xxi. uw** **Mat. xxi. ux** **Mat. xxi. uy** **Mat. xxi. uz** **Mat. xxi. va** **Mat. xxi. vb** **Mat. xxi. vc** **Mat. xxi. vd** **Mat. xxi. ve** **Mat. xxi. vf** **Mat. xxi. vg** **Mat. xxi. vh** **Mat. xxi. vi** **Mat. xxi. vj** **Mat. xxi. vk** **Mat. xxi. vl** **Mat. xxi. vm** **Mat. xxi. vn** **Mat. xxi. vo** **Mat. xxi. vp** **Mat. xxi. vq** **Mat. xxi. vr** **Mat. xxi. vs** **Mat. xxi. vt** **Mat. xxi. vu** **Mat. xxi. vv** **Mat. xxi. vw** **Mat. xxi. vx** **Mat. xxi. vy** **Mat. xxi. vz** **Mat. xxi. wa** **Mat. xxi. wb** **Mat. xxi. wc** **Mat. xxi. wd** **Mat. xxi. we** **Mat. xxi. wf** **Mat. xxi. wg** **Mat. xxi. wh** **Mat. xxi. wi** **Mat. xxi. wj** **Mat. xxi. wk** **Mat. xxi. wl** **Mat. xxi. wm** **Mat. xxi. wn** **Mat. xxi. wo** **Mat. xxi. wp** **Mat. xxi. wq** **Mat. xxi. wr** **Mat. xxi. ws** **Mat. xxi. wt** **Mat. xxi. wu** **Mat. xxi. wv** **Mat. xxi. ww** **Mat. xxi. wx** **Mat. xxi. wy** **Mat. xxi. wz** **Mat. xxi. xa** **Mat. xxi. xb** **Mat. xxi. xc** **Mat. xxi. xd** **Mat. xxi. xe** **Mat. xxi. xf** **Mat. xxi. xg** **Mat. xxi. xh** **Mat. xxi. xi** **Mat. xxi. xj** **Mat. xxi. xk** **Mat. xxi. xl** **Mat. xxi. xm** **Mat. xxi. xn** **Mat. xxi. xo** **Mat. xxi. xp** **Mat. xxi. xq** **Mat. xxi. xr** **Mat. xxi. xs** **Mat. xxi. xt** **Mat. xxi. xu** **Mat. xxi. xv** **Mat. xxi. xw** **Mat. xxi. xx** **Mat. xxi. xy** **Mat. xxi. xz** **Mat. xxi. ya** **Mat. xxi. yb** **Mat. xxi. yc** **Mat. xxi. yd** **Mat. xxi. ye** **Mat. xxi. yf** **Mat. xxi. yg** **Mat. xxi. yh** **Mat. xxi. yi** **Mat. xxi. yj** **Mat. xxi. yk** **Mat. xxi. yl** **Mat. xxi. ym** **Mat. xxi. yn** **Mat. xxi. yo** **Mat. xxi. yp** **Mat. xxi. yq** **Mat. xxi. yr** **Mat. xxi. ys** **Mat. xxi. yt** **Mat. xxi. yu** **Mat. xxi. yv** **Mat. xxi. yw** **Mat. xxi. yx** **Mat. xxi. yy** **Mat. xxi. yz** **Mat. xxi. za** **Mat. xxi. zb** **Mat. xxi. zc** **Mat. xxi. zd** **Mat. xxi. ze** **Mat. xxi. zf** **Mat. xxi. zg** **Mat. xxi. zh** **Mat. xxi. zi** **Mat. xxi. zj** **Mat. xxi. zk** **Mat. xxi. zl** **Mat. xxi. zm** **Mat. xxi. zn** **Mat. xxi. zo** **Mat. xxi. zp** **Mat. xxi. zq** **Mat. xxi. zr** **Mat. xxi. zs** **Mat. xxi. zt** **Mat. xxi. zu** **Mat. xxi. zv** **Mat. xxi. zw** **Mat. xxi. zx** **Mat. xxi. zy** **Mat. xxi. zz**

were wpyth him howe he went into the house of  
God, and dyd take and eate the shewe + breade,  
and gaue also to them that were wpyth hym:  
whi. hare not lawfull to eate, but for the + pra-  
ses only: And he sayd unto them: The sonne of  
man is Lorde also of the Sabbath dape.

**†** And it fortunied in another Sabbath al-  
so, that he entred into the Synagoge, + taught  
And there was a man, whose ryght hande was  
dyped vp. And the Scribes and Pharysees wat-  
ched hym, whether he wolde heale on the Sab-  
bath dape, that they myghte fynde howe to ac-  
cuse hym. But he knewe theyr thoughtes, and  
sayde to the man whych had the wpyched hand:  
Ryse vp, and stand forth in the myddes. And he  
arose and stode forth. Then sayde Iesus unto  
them: I wyl aske you a question Whether is it  
lawful on the Sabbath dayes to do good, or to  
do euell: to saue ones lyfe, or to destrope it?  
And he behelde them all in compasse, and sayde  
unto the man: Strecte forth thy hand. And he  
dyd so + and hys hande was restored agayne as  
whole as the other. And they were fylled wpyth  
maruylle, and commyned together amonge the  
selues what they myghte do to Iesu. **†**

**†** And it fortunied in those dayes + that he went  
out into a mountayne for to praye, + conuyned  
all nyght in prayer to God. And a lone as it  
was dape, he called his dyscyples, + and of them  
he chose xii. whom also he called Apostles Sym-  
mon whom he also named Peter, and Andrew  
his brother, James and Ihon, Phylpp and Bar-  
tholomewe, Mattheewe + Thomas, James the  
sonne of Alpheus, and Symmon whycher is called  
zelotes, and Judas James sonne, + Judas Isca-  
riot, the same that was the traitoure.

**†** And he came downe wpyth them, and stode  
in the playne felde, + the company of his dyscy-  
ples + and a great multitude of people out of al  
Jewey + Ierusalem, and from the see coaste + of  
Tyze and Sydon) whych came to heare hym, +  
to be healed of theyr dyscaises, + they that were  
bered with foule spretes, and they were healed.  
And al y people pressed to touche hym, for ther  
went vertue out of hym, and healed them all.

**†** And he lyft vp hys eyes vpon the dyscyples +  
sayde: \* Blessed be ye poore for poures is the  
kyngdome of God. Blessed are ye that hunger  
now, for ye shalbe satisfied. Blessed are ye that  
wepe now, for ye shal laugh. Blessed shall ye  
be when men hate you, and trowe you oute of  
theyr companye, and rayle on you, and abhorre  
your names as an euell thenge, for the sonne of  
mans sake. Reioyce ye in that dape, and be glad  
for beholde, your reward is great in heauen. **†**  
For thus dyd theyr fathers vnto the prophetes.

**†** But wo vnto you that are ryche: for ye haue  
your consolacion. Wo vnto you that are ful for  
ye shal hunger. Wo vnto you that now laugh:  
for ye shal wepe and wepe. Wo vnto you whi  
all men prayse you: for so dyd theyr fathers to  
the false prophetes.

But I saye vnto you which heare: Loue your  
enemys. Do good to them which hate you.  
Blesse them that curse you. And praye for the

whych wrongfully trouble you. And vnto hym  
that smyteth the on the one cheke, offer also the  
other. \* And hym that taketh away thy gowne  
for byd not to take thy cotte also. Geue to euery  
man that asketh of the. And of hym that taketh  
away thy goodes, aske them not agayne. \* And  
as ye wolde that men shoulde do to you, do ye  
also to them lyke wyse.

\* And yf ye loue them whiche loue you, what  
thanke haue ye? For synners also loue theyr lo-  
uers. And yf ye do good for them which do good  
for you, what thanke haue ye? For synners also  
do euen the same. And yf ye lend to them of who  
ye hope to receaue: what thanke haue ye? For syn-  
ners also lende to synners, to receaue such lyke  
agayne. But loue ye yourre enemyes, and do  
good, and lende, lokynge for nothyng agayne:  
and yourre rewarde shalbe grea'e, and ye shalbe  
the chyldren of the hysst for he is kynde vnto the  
vnynde and to the euell.

**†** Be ye therfore mercyfull, as yourre father  
also is mercyfull. \* Judge not, and ye shal not be  
iudged. Condempe not, and ye shal not be con-  
demned: For, geue, + ye shalbe forgiven. \* Geue  
and it shalbe geuen vnto you good measure and  
and pressed downe, and shaken together, + run-  
nyng ouer, shal men geue into your bolomes.  
\* For with the same measure that ye mete with  
all, shal ouer men mete to you agayne.

And he put forth a sympletyde vnto them:  
\* Can the blynde leade the blynde? Do they not  
both fall into the dytche? \* The dyscypyle is not  
aboue hys master. Euery man shalbe perspyght  
euen as hys master is. \* Why seest thou a moat  
in thy brothers eye, but consydrest not þ beame  
that is in thyne owne eye? Epyther howe canste  
thou saye to thy brother: Brother, let me pull  
out the moate that is in thyne eye, when thou  
seest not the beame that is in thyne owne eye.

Thou hypocrite, cast out the beame out of thyne  
owne eye fyrst, + then shalt thou se perspytely, to  
pull out þ moate that is in thy brothers eye. **†**

\* If it is not a good tree, that bringeth forth  
euell frute: neither is that an euell tree that byn-  
geth forth good frute. For euery tre is knowne  
by hys frute. For of thornes do not men gather  
fygges, nor of busshes gather they grapes. A  
good man out of the good treasure of hys herte,  
byngeth forth that which is good. And an euell  
man, out of the euell treasure of hys hert, byn-  
geth forth that which is euell. \* For of the abou-  
daunce of the herte, his mouth speaketh.

Why call ye me \* Lorde Lorde, and do not  
as I bydde you: whosoever cometh to me and  
heareth my sayenges, and doth the same, I wyl  
shewe you to whom he is lyke. \* He is lyke a ma  
wi yche buylte an house, and dygged depe, and  
layde the foundation on a rocke. When the wa-  
ters arose, the floude berre vpon that house and  
coude not moue it. For it was grounded vpon  
a rocke. But he that heareth and doeth not, is  
lyke a man that wythout foundacyon buylt an  
house vpon the carth, agaynst whych the floude  
dyd beate, and it fell immediatly. And the fal of  
that house was greate.



## The vii. Chapter.

¶ He heareth the captaynes seruante, sayeth & tolde was sonne, enuoyment che dysciples, to home Jhon Baptiste sent vnto hym, commendeth Jhon, reponeth the Jewes & esteemeth wyth the Pharise. The woman walsheth hys feet wyth her teares, and he forgiveth her, her synnes.

Mat. xlii. a  
Jeh. xlii. f



¶ When he had ended all hys sayenges in the audyence of the people, \* he entred into Capernaum. And a certayne Centurions seruante whych was deare vnto hym, laye spcke, & was in paret of death. And when he herde of Jesu, he sent vnto hym the elders of the Jewes, bescechyng hym that he wolde come, and heale his seruante. And when they came Jesus, they besought hym instantely, sayenge: he is worthy that thou shouldest do thys for hym. For he loveth our nacyon, and hath buylt vs a synagoge. And Jesus went wyth them.

Mat. xlii. a

¶ And when he was now, not farre from the house, the Centurion sent frendes to hym, sayenge vnto him: \* Lord, trouble not thy selfe for I am not worthy that thou shouldest enter vnder my rooffe. Wherefore I thought not my selfe worthy to come vnto the: but saye thou & word and my seruante shalbe whole. For I also am a man set vnder power, and haue vnder me souldyers, and I saye vnto one go, and he goeth, and to another, come and he cometh: and to my seruante, do thys, and he doth it. Whē Jesus herd thys, he maruailed at hym, and turned hym aboute and sayd to the people that folowed hym: I say vnto you, I haue not foudē so great fayth no, not in Israel. And they & were sente, turned backe home agayne, and founde the seruante whole that had bene spcke.

Mat. xlii. a  
Jeh. xlii. f  
Act. x. c  
and. ff. c

Joh. xlii. c  
and. vi. b

¶ And it fortunēd after thys, that he wente into a cytie, whych is called Naïn, and many of hys dysciples went wyth him, and much people. When he came nye to the gate of the cytie: beholde, there was a dead man caried out, whych was the only sonne of hys mother, and she was a wydowe, and muche people of the cytie was wyth her. And when the Lorde sawe her, he had compassion on her, and sayd vnto her: wepe not. And he came nye and touched the coffyn: & they that bare hym stode still. And he sayde: Yonge man, I saye vnto the: aryse. And he that was dead, sat vp, and began to speake. \* And he deliuered hym to his mother. And ther came a feare on them al. And they gaue the glorie vnto God, sayeng: \* A great Prophete is rysen vp amonge vs, & God hath vyspyed hys people. ¶ And thys rumore of hym went forth thorowe out all Jewry, and thorowe out all the regions whych lye rounde aboute.

Mat. xlii. a

¶ And the dysciples of Jhon shewed hym of all these thynges. \* And Jhon called vnto him two of hys dysciples, and sent tve to Jesus, sayenge: Art thou he that shouldest come: or shall we loke for another? When the me were come vnto him they sayde: Jhon Baptiste sent vs vnto the, sayenge: Art thou he that shouldest come: or shall we wapt for another? And in that same houre he cured many of theyr infirmities and plages, and of euil spyttes, and vnto many that were blind

he gaue syght. And he answered, and sayde vnto them: go your waye and bryng word agayn to Jhon what thynges ye haue sene and hearde, howe that \* the blinde se, the halt go, the lepers are censed, & deafe heare, the dead rysen agayne: to the poore is the glad tydynges preached, and happy is he that is not offended at me.

Mat. xlii. a  
and. lxi. a

\* And when the messengers of Jhon were departed, he began to speake vnto the people concerning Jhon. What went ye out into the wylderneffe for to se? A rede shaken wyth the wynd? But what went ye out for to se? A man clothed in softe rayment? Beholde, they whych are gorgously appareled, and lyue delycatelly, are in kynges courtes. But what went ye forth to se? A Prophete? Yee, I saye to you, and moze then a Prophete. Thys is he of whom it is wyrtten: \* Beholde, I sende myne angell before thy face whych shall prepare thy waye before the. For I saye vnto you amonge wemens chyldre, is ther not a greater prophete then Jhon Baptiste. Nevertheless, he that is lesse, in the kyngdome of God is greater then he. ¶

Mat. xli. c

Mat. xli. a  
Mat. xli. b  
Mat. xli. c

Mat. xli. d

Mat. xli. a

Mat. xli. a  
Mar. xlii. a  
Joh. xli. a

And all the people, and the Publycans that herde hym, iustified God, and were baptysed w the baptyme of Jhon. But the Pharyses and lawers despyed the counsell of God agaynst them selues, and were not baptysed of hym.

¶ And the Lorde sayde: \* Wber vnto Wall Jly: ken the men of this generaciō: and what thynges are they lyke? They are lyke vnto chyldren syttinge in the market place, & cryenge one to another, and sayeng: We haue pyped vnto you, and ye haue not daused: we haue mourned to you, & ye haue not wepte. For Jhon Baptiste came, neither \* eatyng bread nor drynkynge wyne, and ye saye he hath the deuell. The sonne of man is come, and eateth and drynketh, and ye saye: beholde a gluttonous man, and an vnmeasurable drynker of wyne a frend of Publycans and synners. And wyldest thou iustified of al her chyldren.

¶ And one of the Pharises despyed hym that he wolde rate wyth hym. And he went into the Pharyses house, and sat downe at meat. \* And beholde a womā in that cytie (whych was a synner) as sone as she knewe that Jesus sat at meat in the Pharises house, she brought an alabastrer boxe of opyntment, and stode at hys fete behynde hym wepyng, and beganne to walsh hys fete wyth teares, and dyd wepe them wyth the heeres of her brad, and kyssed hys fete, and anoynted them wyth the opyntment.

¶ When the Pharise whych had byddē hym sawe & he spake within him selfe, sayeg: If this man were a Prophete, he wolde surceipe knowe who, and what maner of woman thys is that touched hym, for she is a synner. And Jesus answered, & sayde vnto hym: Simon I haue somwhat to saye vnto the. And he sayde: Master, saye on. There was a certayne lender whych had two detters, the one oughte fyue hundred pence, and the other syftye. When they had nothyng to paye, he forgave them bothe. Tell me therefore, whych of them wyl loue hym moost? Symon answered and sayde: I suppose that he to whom



to whome he forgave moost. And he sayde vnto hym: Thou hast cruelly iudged.

**G** And he turned to the woman, and sayde vnto Symon: Seest thou this woman? I entred into thyne house, thou gaueste me no water for my fete, but she hath washed my fete with teares, and wyped the wyth the heares of her head. Thou gaueste me no kyss: but she, sence the tyme I cam in, hath not ceased to kisse my fete. Myne head with oyle thou dyddest not anoynt: but she hath anoynted my fete wyth oymment. Wherfore I saie vnto the: many synnes are forgiven her, for she loued much. To whom lesse is forgiven, the same doth lesse loue. And he sayde vnto her: thy synnes are forgiven the. And they that sat at meat wyth hym, beganne to saie wythin them selues: Who is this which forgiveth synnes allos? And he sayde to the woman: \* Thy faith hath saued the. Go in peace. **I**

## The viii. Chapter.

**C**hryst wyth hys Apostles gorch from towne to towne and preacheth, wherch the parable of the sowe, teileth to hye in hys mother and hys brother, spileth the ragynge of the see, deliuereth the possessed, and dysparyth the deuce into the hearde of swyne, helpeyth the speke woman, and Petrus daughter.

**A**nd it fortuneth afterwarde that he hym selfe also went throughout cyties and townes preachynge the wynged the kyngdome of God, and the twelve wyth him. And also \* certayne women, whych were healed of euill spertes, and infirmyties. Marce whych is called Magdalene (out of whome went seven deuils,) and Joanna wyfe of Chusa Herodes steward and Susanne, and many other, whychemyngstred vnto hym of theyr substance. \* When much people were gathered together, and were come to hym out of al cyties, he spake by a similitude. \* The sower went out to sowe hys sowe: and as he sowed, some fel by the wape syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on a stone, and as sone as it was spronge vp it wythzed a wape because it lacked moystnes. And some fell amonge thornes, and the thornes spronge vp wythit, & choked it. And some fell on good grounde, and spronge vp, and bare frute, an hundred folde. And as he sayde these thynges he cryed: he that hath eares to heare, let hym heare.

**25** \* And his discyples asked hym, sayeng what maner of similitude is this? And he sayd vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other by parables: that whan they se the shulde not se: \* and when they heare, they shulde not vnderstande.

The parable is this. \* The sowe is the worde of God. Those that are besyde the wape, are they that heare, then cometh the deuell, and taketh awaye the worde out of theyr hertes, least they shoulde beleue and be saued. They on the stones, are they whych when they heare receaue the word wyth ioye, and these haue no rotes: whych for a whyle beleue, and in tyme of temptation go awaye. And that whych fell amonge thornes, are they whych when they haue

herde, go forth, and are choked wyth cares and cythes, and voluptuous lypynge, & byynge forth no frute. That whych fell in the good grounde, are they, whych wyth a pure & good herte heare the worde, and kepe it, and byynge forth frute thozowe pacience. **I**

\* A man when he lygbleth a candell, coureth it wyth a vessel, or putteth it vnder a table but setteth it on a candellsticke, that they which entre in, maye se the lyght. \* Nothynge is in secrete, that shal not come abroad. Neyther any thyng hid, that shal not be knowe and come to lyght. Take hede therfore, howe ye heare. For whosoeuer hath, to him shalbe geue: \* And whosoeuer hath not, fro him shalbe taken: euen that same whych he supposeth that he hath.

\* Then came to hym hys mother, and hys brethren, and could not come at hym for pzease. And it was tolde hym, and sayde: Thy mother and thy brethren stande wythout, and wolde se the. He answered and sayde vnto them: my mother and my brethren are these, whych heare the worde of God and do it.

**I** And it chanced on a certayne daye, that he went into a ship, and hys discyples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forth. But as they sayled he fell asleepe. \* And there arose a storme of wynd in the lake, and they were fylled wyth water, and were in leopardeye. And they came to hym, & awoke hym, sayenge: Master, we are losse. Then he arose and rebuked the wynde and the tempest of water, and they ceased, & it wared calme. And he sayd vnto them: where is your faith? They feared & wondered amonge the seules, sayenge What (thynke ye) is this: for he commaundeth both the wyndes and water, and they obey hym. **I** \* And they sayled vnto the region of the Gadrenites, whych is ouer agaynst Galile.

And when he went oute to lande, there met him out of the cytie a certayne man, whych had a deuill longe tyme, and ware no clothes nether abode in any house but in graues. When he saw Iesus and had cryed, he fell downe before hym, and wyth a loude voyce sayde: \* What haue I to do wyth the Iesus, thou sonne of the God moost hyest? I beseech the torment me not: for he commaunded the foule sperte to come out of the man. For often tymes he had caught hym, and he was bounde wyth chaynes, and kepte wyth fetters: and he brake the bandes, and was carryed of the sende into wyldernesse.

And Iesus asked hym sayenge: What is thy name? And he sayde: Legion, because many deuils were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And ther was there an herde of many swyne, fedynge on an hyll. and they besought hym, that he wolde suffer them to enter into them. And he suffered the. Then wente the deuils out of the man and entred into the swyne. And the heard ran headlynge wyth violence into the lake, and were choked. When the herdme sawe what had chanced, they fled, and tolde it in the

mar. b. c

Luk. xxi. d

mat. xiii. b  
mar. xiii. a

mat. xiii. b  
mar. xiii. a

mat. xiii. b  
mar. xiii. a  
Luk. xxi. d  
mat. xiii. b  
mar. xiii. a  
Luk. xxi. d

mat. b. b  
mar. xiii. b  
Luk. xxi. d

mat. xiii. b  
mar. xiii. a  
Luk. xxi. d

mat. xiii. b  
mar. xiii. a  
Luk. xxi. d

mat. xiii. b  
mar. xiii. a

mat. xiii. b  
mar. xiii. a

mat. xiii. b  
mar. xiii. a

mat. xiii. b  
mar. xiii. a



in the cytie, and in the byllages.

And they came out to se what was done, and came to Iesus, and founde the man (out of who the deuels were departed) sittinge at the fete of Iesus, clothed, and in his right mynd, and they were afrayed. They also whiche sawe it, tolde them by what meanes he (that was possessed of the deuell) was healed. And al the multitude of the Saderenptes, besought hym, that he wolde departe fro the, for they were taken wyth great feare. \* And he gat him vp into the shyp, and returned backe agayne. The man, out of who the deuels were departed besought hym that he myght be wyth him. But Iesus sent him away, sayenge: Go home agayne to thynne owne house, and shewe what thynges soeuer God hath done for the. And he wente hys waye and preached thowowe out all the cytie, what thynges soeuer Iesus had done vnto hym.

And it fortuneth that whan Iesus was come agayne, the people receaued hym. For they all wayted for hym. \* And beholde, ther came a mā named Jairus (and he was a ruler of the Synagoge) and he fell downe at Iesus fete prayenge hym, that he wolde come into hys house, for he had but one daughter onely, vpo a twelue yeres of age, and she laye a dyenge. But as he went, the people thronged hym.

\* And a woman haupnge an pssue of bloude twelue yeres (which had spent al her substance vpon Physycons, neyther coulde be holpen of any) came behynde hym, and touched the hem of hys rayment & immediatly her pssue of bloude stauched. And Iesus sayde: Who is it that touched me? When euery man denyed, Peter (and they that were wyth hym) sayde: After, the people thruste the and vexe the, and sayest thou who touched me? And Iesus sayd: Some bodye hath touched me. For I perceauethat vertue is gone out of me. When the woman sawe that she was not hpyd, she came tremblynge, and fell at hys fete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediatly. And he sayde vnto her: Doughter, be of good comforte \* thy faythe hath saued the, go in peace.

Whyle he yet spake, there came one from the rulers of the Synagoges house, which sayde to hym thy daughter is dead, dyscuse not the Master. But when Iesus herde that worde, he answered the father of the damosell: \* Feare not, beleue only, & she shalbe made whole. And when he came to the house he suffred no man to go in wyth hym, save Peter, James and Ihon, and the father and the mother of the mayden. Euery body wepte & sorowed for her. And he sayd Wepe not. The damosell is not dead, \* but slepeth. And they laughed hym to scorne, knowynge that she was dead. And he thrust them all gyle, & caught her by the hande, and cryed sayenge: Mayde, aryse. And her spiete came agayne, and she rose straight waye. And he commaunded to geue her meate. And the father & the mother of her were astonied. But he warned them that they shulde tell no man, what was done.

### The ix. Chapter. ✠

He sendeth out the twelue Apostles to preche Herodes heareth tell of hym. He seith b. m. men. he seith. b. loaves and two fishes, & dysciples chosse him to be the sonne of God. he transfigureth hym selfe vpon the mount. dynges rich the possessed, and teacheth hys dysciples to be lowly. They helpe bringe aunner, but he reproueth them.



Iesus called the \*twelue together, & gaue the power and authoryte ouer all deuels, and that they myght heale dyscuses. And he sent them to preache the kyngdome of God, \* and to heale the sycke, and he sayd vnto the: Take nothing to your iourney: neyther staffe nor scrippe neyther breade, \* neyther money, neyther haue two coates: \* whatsoeuer house ye enter into, there abyde, and thence departe. And whosoever wyll not receaue you, when ye go out of the cytie, shake of the very duste from your fete, for a testimony agaynst them. And they departed and went thowowe the townes, preachinge the Gospel, and healinge euery where.

\* And Herode the Tetrarche heard of al that was done by hym, and doubted, because that it was sayd of some, that Ihon was rysen agayne from death: & of some, that Elias had appeared, & of some, that one of the olde prophetes was rysen agayne. And Herode sayde: Ihon haue I beheaded but who is this of whom I heare such thynges? And he desired to se hym.

And the Apostles returned and tolde hym al that they had done. \* And he toke them, & went asyde into a solitary place, vnto the cytie, which is called Bethsaida. Whiche when the people knewe, they folowed hym. And he receaued the, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. And when the daye beganne to wexe awaye, then came the twelue and sayde vnto hym: sende the people awaye, that they maye go into the townes and nexte byllages and lodge, and get meat for we are here in a place of wyldernes. But he sayd vnto them: Geue ye them to eate. And they sayde: We haue no mo but fyue loaves and two fishes, excepte we shoulde go and bye meate for all this people. And they were about fyue. Men. And he sayd to hys dysciples: Cause them to syt downe by fyfties in a company. And they dyd so, and made them all to syt downe. And he toke the fyue loaves and the two fishes, and looked vp to heauen and blessed them and brake, & gaue to the dysciples, to set before the people. And they all dyd eat, & were satisfied. And ther was take vp of that remayned to them, twelue baskettes full of broken meate.

\* And it fortuneth as he was alone prayenge hys dysciples were with hym, and he asked them sayenge: Who saye people that I am? They answered and sayd: Ihon Baptist. Some saye: Elias, and some saye that one of the olde prophetes is rysen. He sayde vnto them: But who saye ye that I am? Symon Peter answered and sayde: \* thou art the Christ of God. And he warned and commaunded them that they shulde tell no man that thyng, sayenge: \* the sonne of man muste suffre many thynges, and be reproued of the

Do the



# The Gospel

of the elders, and of þe preastes, & scribes, and  
be slayne and cyle agayne the thyrde daye.

And he sayde to the all, yf any man wyl come  
after me, let him deny him selfe, and take vp his  
crosse dayly, & folowe me. \* For whosoever wyl  
saue his lyfe shall lose it. But whosoever dothe  
lose his lyfe for my sake, the same shall saue it.  
For what anawrageth it a man yf he wyne þe  
whole worlde, and lose hym selfe, or runne in  
dammage of hym selfe? For whoso is ashamed  
of me, & of my wordes, of hym shall the sonne of  
man be ashamed, when he cometh in hym's ma-  
testye, and in the maiestye of hym's father, and of  
the holy angels. Tell you of a truthe: there be  
some standynge here, whiche shall not taste of  
death, tyll they se the kyngdome of God.

\* And it fortuneth that aboute an. viii. dayes  
after these sayenges, he toke Peter and Jhon &  
James, and went vp into a mountayne to praye.  
And as he prayed, the fashion of his countenance  
was chaunged, and hym's garment was whyte, &  
shone. And beholde there talked wyth hym two  
men, whiche were Moses and helias, þe appeared  
in the maiestye, and spake of hym's departynge  
whiche he shoulde ende at Jerusalem. But Peter  
and they that were wyth hym, were heuyn with  
sleepe. And when they awoke they sawe his ma-  
testye, and two men standynge wyth hym.

\* And it chaunced as they departed fro hym,  
Peter sayde vnto Iesus Master, it is good be-  
rynge here for vs. Let vs make also thre taber-  
nacles, one for the, & one for Moses, and one for  
helias (and wythe not what he sayde) whyle he  
thus spake, there came a cloude & ouershadowed  
them, and they feared when they were come into  
the cloude. And ther came a voyce out of þe cloude  
sayenge. This is my deare sonne, heare hym.

And as sone as the voyce was past, Iesus was  
founde alone. And they kept it close and told no  
man in those dayes, any of those thynges which  
they had seene. \* And it chaunced that on the next  
daye, as they came downe from the hyll, muche  
people met hym. And beholde, a man of the com-  
pany cryed oute, sayenge Master, I beseeche the  
beholde my sonne, for he is al that I haue, and se  
a spete taketh hym, and sodenly he cryeth, and

teareth hym, that he someth a-  
gayne, and with much payne departeth fro hym.  
When he hath sente hym, and \* I besought thy  
discyples to cast hym oute, and they coulde not.

Jesus answered and sayd O fayneble and cro-  
ked nation, howe longe shall I be wyth you, and  
suffer you? Wrynge thy sonne hyther. As he was  
yet a comynge, the sende rent hym, and tare  
hym. And Iesus rebuked the vncleane spete,  
and healed the chyld, and deliuered hym to his  
father. \* And they were amazed at the myghty  
type power of God.

But whyle they wondred euery one at all  
thynges whiche he dyd, he sayde vnto his discy-  
ples. Let these sayenges syncke downe into your  
eares. For it wyl come to passe that the sonne  
of man shall be deliuered into the handes of men.  
\* But they wyl not what that word ment, and  
it was hyd from them, that they vnderstode it

not. And they feared to aske hym of that sayenge.  
And ther entred a thought amonge them which  
of them shoulde be the greatest. When Iesus per-  
ceaued the thought of theyr heartes, \* he toke a  
chyld and set hym harde by hym, and sayde vn-  
to them. Whosoever receaueth this chyld in my  
name, receaueth me. \* And whosoever receaueth  
me, receaueth hym that sent me. For he that is  
least amonge you all, the same shall be great.

And Jhon answered, and sayde: Master, we  
sawe one castynge oute deuils in thy name, and  
we forbad hym, because he foloweth not wyth  
vs. And Iesus sayd vnto hym: \* forbyd ye hym  
not. For he that is not agaynst vs, is with vs.

And it fortuneth when the tyme was come, þe  
he shoulde be receaued vp, he set his face to go to  
Jerusalem, and sente messengers before hym.  
And they went and entred into a cytie of the Sa-  
maritanes, to make ready for hym. And they  
wolde not receaue hym, because his face was as  
though he wolde go to Jerusalem. When hym's  
discyples, James & Jhon sawe this, they sayde:  
Lorde, wylte thou that we commaunde fyre to  
come downe from heauen and consume the, euen  
as helias dyd? Iesus turned about, and rebu-  
ked them, sayenge: Ye wote not what mance  
spete ye are of. For the sonne of man is not come  
to destroye mens lyues, but to saue them. And  
they went to another towne. \* And it chaunced  
that as they were walkynge in the waye, a cer-  
tayne man sayde vnto hym. \* I wyl folowe the  
whether soener thou wylte go. Iesus sayd vnto  
hym. Foxes haue holes, and byrdes of the ayre  
haue nestes, but the sonne of man hath not wher  
to laye hym's heade.

And he sayde vnto another: folowe me. And  
the same sayde Lorde, suffre me fyrst to go and  
bury my father. Iesus sayde vnto him. \* Let the  
dead burye theyr dead: but go thou and preache  
the kyngdome of God. And another sayde: Lorde  
\* I wyl folowe the but let me fyrst go by my  
sare well, whiche are at home at my house. Je-  
sus sayde vnto hym. No man that putteth hym's  
handes to the plowe, and loketh backe, is apt to  
the kyngdome of God.

## The .x. Chapter. ✠

¶ He sendeth the .xiiij. before hym to preache, & brenth them  
out of home to behaue them selfe as they had behaue  
father & if theyr the scribe shal be as theyr the  
any of the Samaritanes. Wherbyr wher to a man's neygh-  
bour. Martha receaueth the Lorde into her house, & Marye  
Magdalene is the moste in harte agayn hym's wordes.

¶ After these thynges, the Lorde ap-  
poynted other. lxx. or (and two) also,  
and sent the two & two before hym  
into euery cytie and place whither  
he hym selfe wolde come. Therefore  
sayde he vnto them \* The harvest is great, but  
the labourers are fewe. Praye ye therefore the  
Lorde of the harvest, to send forth labourers in-  
to his harvest, go your wayes. \* Behold, I send  
you forth as lammes amonge wolues. Beare no  
wallet, nether scripp, nor shoes, & \* salute no man  
by the waye. \* Into whatsoeuer house ye enter,  
fyrst saye: Peace be to this house. And yf the  
sonne



Luk. 12.1.9

Math. 23.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

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Mat. 23.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Mat. 23.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Mat. 23.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.



sonne of peace be there, your peace shall rest vpon hym: for not, it shall turne to you agayne. And in the same house saye I will, eatynge and drynkyng such as they geue. For the labourer is worthy of his reward.

**B** Go not from house to house, and into whatsoever cytie ye entre, and they receaue you, eat such thynges as are set before you, and heale the sick that are therein, and saye vnto them: the kyngdom of God is come nyc vpon you. \* But into whatsoever cytie ye enter, and they receaue you not, go your wayes out into the stretes of the same, and saye: euen the very duste of your cytie, which cleaueth on vs, do we wype of agaynst you: Notwithstandynge, be ye sure of this, that the kyngdome of God was come nyc vpon you. I say vnto you: that it shall be easer in that daye for Sodome, then for that cytie.

**C** \* Wo vnto the Chorazin, wo vnto the Bethsaida. For yf the myracles had bene done in Tyre and Sidon, which haue ben done in you, they had (a greete whyle ago) repented of theyr synnes, spttynge in heer cloth and ashes. Neuertheless it shall be easer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (whiche art exalted to heauen) shalt be thruste downe to hel. \* He that heareth you, heareth me, and he that despyseth you, despyseth me: and he that despyseth me, despyseth hym that sent me.

And the lxx. turned agayne wyth lope, sayenge: Lorde, euen the verpe deuils are subdued to vs thowme thy name. And he sayd vnto the:

**C** \* I sawe Satanas (as it had bene lychtynge) fallynge downe from heauen. \* Behold, I geue vnto you power, to tread on serpentes and scorpions, and ouer all maner power of the enemye, and not synge shall hurte you. Neuertheless in this reioyce not, that the spretes are subdued vnto you: but reioyce, that your names are wyrtten in heauen.

**B** That same houre reioysed Iesus (in the holp) goost, and sayd I thanke the, O father, \* Lorde of heauen and earth, for thou hast hyd these thynges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so pleased it the. \* All thynges are geuen me of my father. \* No man knoweth who the sonne is, but the father: and who the father is but the sonne, and he to whom the sonne will shewe hym.

And he turned to his disciples, & sayd secretly:

**C** \* Happy are the eyes, which se the thynges that ye se. For I tell you, that many Prophetes and kynge haue desyred to se those thynges, which ye se, and haue not sene them, & to heare those thynges which ye heare & haue not heard them. And beholde, a certayne lawyer stode by and tempted hym, sayenge: \* Master, what shall I do, to inheret eternall lyfe? He sayd vnto him: What is wyrtten in the lawe? Howe readest thou? And he answered and sayde: \* Loue the Lorde thy God, wyth all thy herte, and wyth all thy soule, and wyth all thy strength, and wyth all thy mynde and thy neyghbour as thy selfe.

And he sayde vnto hym: Thou hast answered ryght. This do & thou shalt lyue. But he wyl-

lynge to iustifye hym selfe, sayde vnto Iesus: And who is my neyghbour?

Iesus answered, and sayde: A certayne man descended from Ierusalem to Hierico, and fell amonge theues whiche robbed hym of his rayment, and wounded hym, and departed, leuynge hym halfe deade. And it chanced, that there came downe a certayne pcesse that same way, and when he sawe hym, he passed by. And lyke- wyse a Leuite, when he wente nyc to the place, came, and looked on hym, and passed by. But a certayne Samaritane, as he iourneyed, came vnto hym: and when he sawe hym, he had compassyō on hym, and went to, and bounde vpon his woundes, and pored in oyle and wyne, and set hym on his owne beast, and brought hym to a comen ynne, and made prouysyon for hym. And on the morowe, when he departed, he toke oute two pence, and gaue them to the host, and sayd vnto hym: Take care of hym: and whatsoever thou spendest more, whē I come agayne, I will recompense the. Whiche now of these thre, thynekest thou, was neyghbour vnto hym that fell amonge the theues? And he sayde: he that shewed mercy on hym. Then sayd Iesus vnto him: So, and do thou lyke wyse.

**C** It fortuneth that as they wente, he entred into a certayne towne. And a certayne woman named Martha, receaued hym into her house. And this woman had a syster, called Marce, whiche also sat at Iesus fete, and hearde his word. But Martha was combred about much seruyng, and stode and sayde: Lorde dost thou not care, that me syster hath left me to serue alone? Wpd her therfore, that she helpe me. And Iesus answered, and sayde vnto her: Martha, thou art carefull, and troubled about many thynges, verely one is nedefull. Marce hath chosen the good parte, whiche shall not be taken awaye from her.

### The xi. Chapter.

**C** He teacheth byn dyssiples to praye, dyssueth agaynst the dyrell, and rebuketh the blasphemous Pharisees. He receyue the quene of syennes and tokens. He eateth wyth the wharfe, and reproveth the pharisees of the wharfe, & pharisees.



And it fortuneth as he was prayenge in a certayne place: whē he ceased, one of his disciples sayd vnto hym: Lorde, teache vs to praye, as thou also taughtest thy disciples. And he sayd vnto the: When ye praye, saye: \* O our father whiche art in heauen, halowed be thy name. Thy kyngdome come. Thy wyl be fulfilled, euen in earth also as it is in heauen. Our daylye breade geue vs this daye. And forgue vs our synnes. For euen we forgue euery man that trespasseth vs. And leade vs not into temptation. But deliuer vs from euell.

And he sayd vnto them: \* If any of you shall haue a frende, and shall go to hym at mydnyght and saye vnto hym: frende, lend me thre loaues, for a frende of myne is come oute of the waye to me, and I haue nothyng to set before hym, and

Do it he



# The Gospell

he wythin answere, and saye: trouble me not, the doore is shute, and my chyldren are with me in the chambere, I can not ryse, and geue the. I saye vnto you, though he wyll not aryse, and geue hym: yet because of hys importunytie he wyll ryse, and geue hym as many as he nedeth. And I saye vnto you, \* aske, and it shalbe geuen you. Seeke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receaueth and he that seeketh, fyndeth: and vnto hym that knocketh, shall it be opened. If the sonne shal aske breade, of any of you, that is a father, wyl he geue him a stone? Or yf he aske fysh, wyl he for fysh geue hym a serpent? Or yf he aske an egge, wyl he offer hym a scorpion? Yf ye then beynge euell, ca geue good gyftes vnto your chyldren, howe muche more shall poure father of heauen geue the holy sperte to the that desyre it of hym. ¶

¶ And he was castynge oute a deuell, and the same was domine. And whē he had cast oute the deuell, the domine spake, and the people wōdred. But some of them sayde: \* he casteth oute deuells thowowe Beelzebub the chefe of the deuells. And other tempted hym and requyred of hym a sygne from heauen. But he knowynge they thought, sayde vnto them. Euery kyngdome deuyded agaynst it selfe, is desolate, and one house doth fall vpon another. If Sathan also be deuyded agaynst hym selfe, howe shall hys kyngdome endure? Because ye saye, that I cast out deuells thowowe Beelzebub. If I by the helpe of Beelzebub caste oute deuells, by whose helpe do your chyldren cast them out? Therfore shall they be poure iudges. But yf I wyth the finger of God cast out deuells, no doubt ye kyngdome of God is come vpon you.

¶ When a stronge man armed, watcheth his house, the thynges that he possideth are in peace. But when a stronger the he cometh vpon hym, and ouercometh hym, he taketh from hym all hys harnes (wherein he trusted) and deuydeth hys goodes. He that is not wyth me, is agaynst me. And he that gathereth not wyth me, scattereth abroade.

¶ When the vncleane sperte is gone oute of a man, he walketh through drye places, seekynge rest. And whē he fyndeth none, he sayeth I wyl retorne agayne vnto my house, whence I came out. And when he cometh, he fyndeth it swept and garnished. The goeth he and taketh to him seuen other spertes worse then hym selfe, & they enter in and dwel there. And the ende of that mā is worse then the begynnynge.

And it fortuneth, that as he spake these thynges, a certayne woman of the companie lyft vp her voyce, and sayde vnto hym. Happy is the wombe that bare the, and the pappes whiche gaue the sucke. But he said Yee, happy are they that heare the worde of God, and kepe it. ¶

¶ When the people were gathered thynke together, he beganne to saye. This is an euell nation, \* they seeke a sygne, and there shal no sygne be geuen them, but the sygne of Jonas the prophete. For as Jonas was a sygne to the ny-

nietes, so shall also the sonne of man be to this nation. \* The quene of the South shall ryse at the iudgement, with the me of thys nation, and cōdempe them: for she came from the vtmooste partes of the earthe, to heare the wysedome of Salomon. And beholde, a greater then Salomon is here. The men of Ninue shall ryse at the iudgement wyth thys nation, and shal cōdempe them for they were broughte to repentaunce, by the preachynge of Jonas. And beholde a greater then Jonas is here.

¶ No man lyghteth a candel, and putteth it in a preuye place, neyther vnder a busshell, but on a candeltycke, that they whiche come in may see the lyght. \* The lyght of the body, is the eye. Therfore when thyne eye is synge, all thy body shalbe full of lyght. But yf thyne eye be euell, thy body also shalbe full of darknes. Take hede therfore, that the lyght whiche is in the, be not darkenes. If all thy body therfore be cleare haunge no parte darke, then shall it all be full of lyght, euen as when a candell doth lyght the wythbrighnes. ¶

And as he spake, a certayne Pharyse besought hym to dyne wyth hym and Jesus went in and sat downe to meate. When the Pharyse sawe it, he was wroth, that he had not synge washed before dyner. And yf Lorde sayd vnto hym: \* Howe do ye Pharyses, make cleane the oute syde of the cuppe, and the platter, but poure inward parte is full of rauenyng & wychednes. Ye fooles, dyd not he that made that whiche is wythout make that whiche is wythin also? Neuerthelesse, \* geue almoose of that ye haue, and beholde, all thynges are cleane vnto you. \* But wo vnto you Pharyses, for ye tyth mynte and rewe and all maner herbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue yf other vndone.

¶ Wo vnto you Pharyses for ye loue the vppermooste seates in the synagoges, & grettynge in the market. Wo vnto you Scribes & Pharyses ye hypocrites, for ye are as graues whiche appeare not, and the men that walke ouer them, are not ware of them. Then answered one of the lawyers, and sayd vnto hym: After thus sayenge, thou puttest vs to rebuke also. And he sayd. \* Wo vnto you also ye lawyers, for ye lade men with burchens, whiche they be not able to beare, and ye poure selues touche not the packes with one of your spngers. Wo vnto you

\* ye buyde the sepulchres of the prophetes, and poure fathers kyled them, trulpe ye beare wytnes, that ye allowe the dedes of your fathers, for they kyled the, and ye buyde they sepulchres. Therfore sayde the wysedome of God. \* I wyl sende them Prophetes and Apostles, and some of them they shall slaye, and persecute: that the bloude of all Prophetes which is shedd from the begynnynge of the world, maye be requyred of thys generation, from the bloude of \* Abel, vnto yf bloude of zachary, which perished betwene the aulter & the temple. Clerelye I saye vnto you: it shalbe requyred of thys nation.

¶ Wo vnto you lawyers, for ye haue taken awaye

mat. xii. a  
Ioh. xvi. f  
Iaco. i. a

mat. ix. b  
Ioh. vii. b

mat. ix. b  
Ioh. vii. b

mat. xii. c

mat. xii. d

mat. xii. e  
Ioh. vii. b  
Ioh. vii. b  
Ioh. vii. b

mat. xii. a  
Ioh. vii. b  
Ioh. vii. b

mat. xii. b  
Ioh. vii. b  
Ioh. vii. b  
Ioh. vii. b

mat. xii. c  
Ioh. vii. b

mat. xii. d  
Ioh. vii. b

mat. xii. e

mat. xii. f  
Ioh. vii. b

mat. xii. g

mat. xii. h

mat. xii. i  
Ioh. vii. b  
Ioh. vii. b



way þe kepe of knowledge, ye entred not in your selues, and them that came in, ye forbad. When he thus spake vnto them, the lawyers and the Pharisees beganne to were busye aboute hym, and capcyoullie to aske hym many thynges, layenge wayte for hym, and sekynge to catche some thyng oute of hys mouth, wherby they myght accuse hym.

### The. xii. Chapter.

The leuen of the Pharisees, whiche comforteth his disciples agaynst persecucion, warneth the to beware of couetousnes, by the similitude of a certayne ryche man, he wil not haue the to hange byp eathen thynges, but to watche, and to be readye agaynst his comynge.

**A**nd there gathered together an innumerable multitude of people (in so muche that they trode one another) he beganne to saye vnto hys disciples. If ye of all \* beware of the leuen of the Pharisees, whiche is hypocrysy. \* For there is nothyng couered, that shall not be vncouered, neither hye that shall not be knowne. \* If ye wyl chynge ye haue spoken in darkness, shall be made in the lychte. And that whiche ye haue hid in the care, euen in secrete places shall be preached on the toppe of the houses. \* I saye vnto you, myntrendes, be not afrayed of the that kille the bodye and after that haue nomore that they can do. But I wyl shewe you, whome ye shall feare. For hym whiche after he hath kylled, hath power to caste into hell. Yee, I saye vnto you, feare him. Are not fyue sparowes bought for two farthynges? And not one of the is forgotten of God. Also are the very heeres of your head are all nombred. Feare not therfore, ye are moze of value then many sparowes.

I saye vnto you, euery one: whosoever confelleth me before men, hym shall the sonne of man knowe also before the angels of God. And whoso denyeth me before men, shall be denyed before the angels of God. \* And whosoever speaketh a worde agaynst the sonne of man, it shall be forgiven hym. \* But vnto hym that blasphemeth the holye gooste, it shall not be forgiven. When they byng you vnto the synagoges, & vnto þe rulers, and offycers, take ye no thought howe, or what thyng ye shal answere, or what ye shall speake. For the holye goost shall teache you in the same houre, what ye ought to saye.

**O**ne of the company sayd vnto hym: Master, speake to my brother, that he deuide the enherytaunce wyth me. And he sayde vnto hym: Man, who made me a iudge, or a deuyder, ouer you? And he sayde vnto the that he deuyde & beware of couetousnes. For no man lyfe standeth in þe aboundaunce of þe thynges whiche he posselleth. And he put forth a sympletyde vnto them, sayenge: The grounde of a certayne ryche man brought forth plentyful frutes, and he thoughte wythin hym selfe, sayenge what shall I do: because I haue no towne, where to bestowe my frutes? And he sayde. Thus wyl I do. I wyl destroye my barnes, and buylde greater, & therein wyl I gather all my goodes that are growen vnto me, and I wyl saye to my soule: Soule,

\* Thou haste muche goodes layed by in store for many yeres, take thyne ease, eate, drynke, and be mery. But God sayd vnto hym: \* Thou fool, this nyght wyl they fetch away thy soule agayne from the. \* Then whose shal those thynges be, which thou hast prouided. So is it with hym that gathereth ryches to hym selfe, and is not ryche toward God.

And he spake vnto his disciples: Therfore I saye vnto you: \* Take no thought for your lyfe, what ye shall eate: neyther for the bodye what ye shal put on. The lyfe is moze then meat and the bodye is moze then raymente. Consyder the rauens, for they neyther sowe nor reape, which neyther haue store house nor barn, and God feedeth them. How much are ye better then feathered foules?

\* Whiche of you (with his takynge thought) can adde to hys stature one cubyte? If ye then be not able to do that thinge which is least, why take ye thought for the remnant? Consyder the lylies how they growe. They labour not, they spyne not: and yet I saye vnto you, that Salomon in all hys royaltie, was not clothed lyke one of these. If God so cloth the grasse (whiche to daye in the felde, and to morowe is caste into the fornaie) howe muche moze wyl he clothe you, O ye of lytle fayth. And aske not ye what ye shall eate, or what ye shall drynke, neyther clymyne ye vp an hye. For all suche thynges do the heathen people of the worlde seke for. Your father knoweth, that ye haue nede of such thynges. Wherefore \* seke ye after the kyngdome of God, and al these thynges shal be mynysshid vnto you. \* Feare not lytell floske for it is your fathers pleasure to geue you the kyngdome.

\* Sell that ye haue, and geue alines. And prepare you bagges, whiche were not olde, euen a treasure, that faileth not in heauen, where no thefe cometh, neyther mothe corrupteth. For where your treasure is, there wyl your hearte be also. \* Let your lynes be grynne aboute, and your lychtes brennyng (in your handes,) and ye your selues lyke vnto men, that wayte for the Lord, when he wyl retorne from the weddyng: that whan he cometh and knocketh they maye open vnto hym immediatly. Happy are those seruauntes, whome the Lord (when he cometh) shall fynde wakynge. Clerelye I saye vnto you, that he shal gyde hym selfe, and make them to sytte downe to meate, and walke by, and mynster vnto them. And yf he come in the seconde watche, yee yf he come in the thyrde watche, and fynde them so, happye are those seruauntes. This vnderstande, that yf the good man of the house knewe what houre the thefe wolde come, he wolde surely wathe, and not suffer his house to be broken by. \* Wepeth therfore readye also, for the sonne of man wyl come at an houre when ye thynke not.

Peter sayde vnto him: \* Master, tellest thou this sympletyde vnto vs or to all men? And þe Lord sayd whome his lord shal make ruler ouer his householde, to geue them theyr due of meate in due

Do in season



# The Gospell

season: \* happye is that seruaunte, whome hys  
lozde whan he cometh, shall fynde so doynge.  
Of a truthe I saye vnto you that he wyl make  
hym ruler ouer all that he hath. But and yf the  
seruaunte saye in his herte: \* My lordc wyl de-  
ferre hys comynge ( and shall begyn to smyte  
the seruautes and maydens, and to eate and  
drynke, and to be drunken ) the lozde of that ser-  
uaunte wyl come in a dape whan he thynketh  
not, and at an houre, whan he is not ware, and  
wyl hewe hym in peeces, and geue hym hys re-  
warde wyth the vnbelueys.

\* The seruaunt that knewe hys masters wyl  
and prepared not hym selfe, neyther dyd accor-  
dunge to hys wyl, shall be beate with many stry-  
pes. But he that knewe not and dyd comynge  
thynges worthy of stryppes, shall be beaten wyth  
fewe stryppes. For vnto whom soeuer muche is  
geuen, of him shall be muche requyred, and to whom  
men haue comyncted muche, of hym wyl they  
aske the more. I am come to sende fyre on the  
earth, and what is my desyre, but that it were al  
ready kindled? Not wythstandynge I muste be

baptysed wyth a baptysme: & howe am I pay-  
ned, tyll it be ended? Suppose ye y I am come  
to sende peace on the earth? I tell you naye, but  
rather deuysion. For from hence forth there shall  
be fyre in one house deuoyded, thre agaynst two  
and two agaynst thre. The father shall be deuy-  
ded agaynst the sonne, and y sonne agaynst the  
father. The mother agaynst the daughter, and  
the daughter agaynst the mother. The mother  
in lawe agaynst her daughter in lawe, and the  
daughter in lawe, agaynst her mother in lawe.

He sayde also to the people: \* whan ye se a  
cloud ryse out of the west, straight way ye saye:  
there cometh a shower, and so it is. And whan  
ye se the southe wynde blowe, ye saye, it wyl be  
hote, & it cometh to passe. Ye pprophete, ye can  
discerne the outward appareance of the skye  
and of the earth but howe happeneth it, that ye  
can not skyll of thys? Yee, and why iudge  
ye not of your selues what is ryght?

\* When thou goest with thyne aduersary to  
the ruler, as thou art in the waye, geue dyligēce  
that thou mayest be deliuered from him, least  
he brynge the to the iudge, and the iudge deliuer  
the to the tapler, and the taplar cast the into pre-  
son. I tell the, thou shalt not departe thence, tyl  
thou hast made good the vtmost myte.

## The xiiij. Chapter.

Of the Galileans whom I plate serue, and of those  
that dwelt in Siloe. The sympletye of the figge tree.  
Whiche beareth the syncke woman. The parable of the  
mustarde seede and leuen. Howe there was the kyngdome  
of heuē reproued by herode and Ierusalem.



Her were present at the same season  
certayne men that shewed hym of  
the Galyleans, whose bloude Py-  
late had myngled wyth theyr owne  
sacryfyce. And Iesus answered and  
sayd vnto them. Suppose ye that these Gal-  
yleans were greater synners the al the other Ga-  
lileans, because they suffered suche punysshment?  
I tell you naye but excepte ye repent: ye shall all

lyke wyse perishe. Of those xviii. vpon whiche  
the towre in Siloe fell, and slewe them, thynke  
ye that they were synners aboue all men that  
dwelt in Ierusalem? I tel you naye: But except  
ye repent ye shall all lyke wyse perishe.

He tolde also this sympletye: a certayne  
man had a figge tree planted in his vyneyard  
and he came and sought frute thereon, and found  
none. Then sayde he to the dresser of hys vyne-  
parde: beholde, this thre yere haue I come, and  
sought frute on this figge tree, and fynde none:  
cut it downe, why combyeth it the ground? and  
he answered and sayde vnto hym: Lordc, let it  
alone thys yere also, tyll I dygge round about  
it, and donge it, to se whether it wyl beare frute  
and yf it beare not then, after that shallte thou  
cut it downe. And he taught in one of theyr sy-  
nagoges on the Sabbath dayes. And beholde,  
there was a woman whiche had a spiete of infy-  
myte. xviij. yeres, and was bowed togeather  
and coude in no wyse lyfte vp her heade. When  
Iesus sawe her, he called her to hym, and sayde  
vnto her: woman, thou arte deliuered from thy  
dysease. And he layd his handes on her, and im-  
mediatly, she was made straight, and glorified  
God. And the ruler of the Synagoge answered  
with indignacion (because thit Iesus had hea-  
led on the Sabbath daye) & sayde vnto the pro-  
ple: There are syxe dayes, in which men oughte  
to worke, in them come that ye maye be healed,  
and not on the Sabbath daye.

But the Lozde answered hym & sayde: Thou  
pprophete, dothe not reche one of you on the Sab-  
both daye, & loose hys oxe or his asse fro the stall  
and leade hym to y water? And ought not thys  
daughter of Abraham, whome Sathan hath  
bounde ( lo. xviij. yeres ) be loosed from thys  
bond on the Sabbath daye? And whē he thus  
sayde, al hys aduersaries were ashamed, and al  
the people reioysed on al the excellēt dedes that  
were done by hym.

Then sayd he what is the kyngdome of God  
lyke? or wherto shall I compare it? \* It is lyke  
a grayne of mustarde seede, whiche a man toke, &  
sowed in hys garden, and it grewe and wared a  
greate tree, and the foules of y ayre made nestes  
in the braunches of it.

And agayne he sayde, whereunto shall I p-  
ken the kyngdome of God? \* It is lyke leuen,  
whiche a woman toke, and hyd in thre peckes  
of meale, tyll all was leuened. And he went thro-  
rowe all cyties and townes, teachynge and toz-  
neyng towarde Ierusalem. Then sayde one  
vnto hym. Lordc, are there fewe that be sauēd?  
And he sayd vnto hym. Arise to enter in at the  
the straght gate: for many ( I saye vnto you )  
wyl seeke to enter in, & shall not be able. Whan  
the good man of the house is rylen vp, and hath  
shut to the doze, and ye begynne to stande with-  
oute, and to knocke at the doze, sayenge: Lordc,  
Lordc, open vnto vs, and he shall answere, and  
saye vnto you: ( I knowe you not whēce ye are )  
Then shall ye begyn to saye, we haue eate & dron-  
ken in thy presence, and thou hast taught in our  
streets. And he shall saye: I tell you, I knowe  
you not



you not whence ye are: departe from me all ye þ  
wozke iniquitie. There shalbe weeping and  
gnaulynge of teth, when ye shall se Abraham  
and Isahac, and Jacob, and all the prophetes in  
the kyngdom of God, and ye pour selues thrust  
out. \* And they shall come from the east & from  
the west, and from the north and from the south  
and shall sit downe in the kyngdome of God.  
And beholde, \* ther are last, which shalbe fyrst.  
And there are fyrst, whych shalbe last.

**G** The same daye came there certayne of þ Pha  
rises, and sayd vnto hym: get the out of the way  
and departe hence: for Herode wyl kyll the. And  
he sayde vnto them: Goe and tell that fore, he  
holde, I cast out deuels, and heale the people, to  
daye and to morowe, and the thyrde day I make  
an ende. Neuerthelesse, I muste walke to daye,  
and to morowe, and the daye folowynge: for it  
can not be that a Prophete perishe any other  
where, saue at Ierusalem.

**I**erusalem, Ierusalem, whych kyllest the  
Prophetes, and stonest them that are sente vnto  
the: howe oft wolde I haue gathered thy chyld  
dren together, as a byrde doth gather her yonge  
vnder her wynges, and ye wolde not. Beholde,  
poure habytacyon is lefte vnto pou desolate. I  
tell you, ye shall not se me vntyll the tyme come  
that ye shall saye. \* blessed is he that commeth  
in the name of the Lorde.

### The xliii. Chapter. ✠

¶ Jesus eateth with the Pharisee healeth the dropsie  
þout the Sab. oth, teacheth to be lowe, telleth of the  
great supper, and warneth them that will folowe hym  
to take thei accomptes befoze, what it wyl cost them:  
The sale of the earth.

**A**nd it chaunced, that he wente into  
the house of one of the chefe Phari  
ses to eate breade on the Sabbath  
daye, and they watched hym. And  
beholde, there was a certayne man  
before hym, whych had the dropsie. And Jesus  
answered, and spake vnto the lawers and Pha  
rises, sayenge: \* Is it lawfull to heale on the  
Sabboth day? And they helde thei peace. And  
he toke hym, and healed hym, and let hym go, &  
answered them, sayenge: Whiche of you shall  
haue an asse or an oxe fallen into a pyt, and wil  
not straght wape pull hym oute on the Sab  
both daye? And they coude not answere hym  
agayne to these thynges.

**H**e put forth also a synplytude to the gastes  
when he marked how they pleased to the hyest  
rowmes, and sayde vnto them: When thou art  
bydden of any mā to a wedding, sit not downe  
in the hyest rowme, lest a more honorable man  
then thou be bydden of hym, and he (that hadde  
hym an. the) come, and saye to the: geue thy  
man rowme, and thou than begyn wyth shame  
to take þ lowest rowme. But rather when thou  
art bidden, go and sit in the lowest rowme that  
when he that had the, commeth he may saye vn  
to the: \* frende sit vp hyer. Then shalt þ haue

worship in the presence of them that sit at meat  
with the. \* For whosoever exalteth hym selfe,  
shalbe brought low. And he that humbleth hym  
selfe, shalbe exalted. ✠

Then sayde he also to hym, that had desyzed  
hym to dyner: ✠ When thou makest a dyner or  
a supper, call not thy frendes, nor thy brethren,  
nether thy kynsmen, nor thy ryche neyghbours  
lest they also byd the agayn, and a recompense  
be made the. But when thou makest a feaste,  
call the poore, the feble, the lame, and the bynde  
and thou shalt be happy, for they can not recom  
pense the. But thou shalt be recompensed at the  
resurreccyon of the iuste men.

When one of them (that sat at meate also)  
hearde these thynges, he sayd vnto hym: happy  
is he that eateth bread in the kyngdome of God.

Then sayde he vnto him. ✠ A certayne mā  
ordyned a great supper, and bad many, & sente  
his seruaunt at supper tyme, to say to them that  
were bydden, come: for all thynges are now rea  
dy. And they all at once began to make excuse.  
The fyrste sayde vnto hym: I haue bought a  
farne, and I must nedes go and se it, I praye the  
haue me excused. And another sayde: I haue  
bought fyue yocke of oren, and I go to proue  
the, I praye the haue me excused. And another  
sayde: I haue maryed a wyfe, and therefore I ca  
not come. And the seruaunt returned & brought  
hys mayster worde agayne therof.

Then was the good man of the house dys  
pleased, and sayd to his seruaunt: Go out quyk  
ly into the stretes and quarters of the cytie, and  
byrge in hyther the poore, and the feble, and þ  
halte, and the bynde. And the seruaunte sayde:  
Lorde, it is done, as thou hast commaunded, and  
yet there is rowme. And the Lorde sayde to the  
seruaunt: Go out vnto the hye wayes & hedges,  
and \* compell the to come in, that my house may  
be fylled. For I saye vnto you, þ none of those  
mē which were bydden, shal tast of my supper. ✠

Then went a great company wyth him, and  
he returned, and sayd vnto them. ✠ ¶ If a man  
come to me, and hate not his father and mother  
and wyfe, and chyl: and brethren, and sy  
sters, yee, & his owne lyfe also, he can not be my  
discypule. And whosoever dothe not beare hys  
crosse, and come after me, can not be my discypule.

Whiche of you disposed to buyde a towre, syt  
teth not downe befoze, & counteth the co t, whe  
ther he haue sufficient to perfourme it: lest after  
he hath layde the foundation, and is not able to  
perfourme it, al that beholde it, begyn to mocke  
hym, sayenge: this man beganne to buyde, and  
was not able to make an ende. Or what kynge  
goynge to make battayle agaynst another  
kynge, sytteth not downe fyrst, and calketh in  
hys mynde, whether he be able wyth ten thou  
sande, to mete hym, that commeth agaynst him  
wyth xx. thousande? Or elles while the other  
is yet a great wape of, he sendeth ambassatours  
and desyrezth peace. So lyke wyse, whosoever  
he be of you, that forsaketh not all that he hath,  
he can not be my discypule. ✠

\* Salt is good, but yf salt haue lost the salt  
nes, what shalbe seasoned ther wyth? It is ney  
ther good for the land, nor yet for the donge byl,  
but men caste it oute at the doores. He that hath  
eares to heare, let hym heare.

¶ The



# The Gospell

## The. xv. Chapter. ¶

The lounge merce of God is open. Let forth  
in the parable of the hundred shepe, and of the sonne  
that was lost.

Matth. ix. b  
Luce. ix. b  
Luce. ix. f



When he resorted vnto hym \* al the pub-  
lycanes & synners, for to heare hym.  
And the Pharisees and scribes mur-  
mured, sayenge: He receaueth syn-  
ners, and eateth wyth them. But he

mat. xix. b

putte forth this parable vnto them, sayenge:  
¶ What man of you hauynge an hundred shepe  
(yf he lose one of them) doth not leaue nyntye &  
nyne in the wyldernes, and goeth after þe which  
is loste, vntyll he fynde it? And when he hath  
founde it, he layeth it on his shuldres wyth ioye.

And as sone as he cometh home, he calleth to-  
gether his louers and neyghbours, sayeng vn-  
to them: Reioyse wyth me, for I haue founde my  
shepe, whiche was loste. I saye vnto you, that  
lyke wyse ioye shalbe in heauen, ouer one synner  
that repenteth, more then ouer nyntye and nyne  
iust persons, whych nede no repentance. Ether  
what woman, hauynge ten grootes, yf she lose  
one, doth not lyght a candell, and swepe þe house  
and seke diligently tyll she fynde it? And whan  
she hath founde it, she calleth her louers and her  
neyghbours together, sayenge: Reioyse wyth  
me, for I haue founde the grote whych I hadde  
lost. Lyke wyse I saye vnto you, shall there be  
ioye in the presence of the aungels of God ouer  
one synner, that repenteth. ¶

Luce. ix. f

¶ And he sayde: A certayne mā had two son-  
nes, and the yonger of them sayde vnto the fa-  
ther: Father, geue me the portion of the goodes  
that to me belougeth. And he deuoyded vnto the  
hys substance. And not longe after, when the  
yonger sonne had gathered al that he had toge-  
ther, he toke hys iorney into a farr countre, and  
there he wasted hys goodes wyth ryotous ly-  
uynge. And whan he had spent all, there arose a  
greate dearth in all that lande, and he began to  
lacke, and went, and came to a ctyzen of y same  
countrey, and he sent hym to hys farme, to kepe  
swyne. And he wolde fayne haue fylled his bely  
with the coddges that the swyne dyd eate, and no  
man gaue it vnto hym.

Mat. ix. a

¶ Then he came to hym selfe, and sayde: howe  
many hyred seruautes, at my fathers haue bred  
prough, and I perishe with honger. I wyl arysse  
and go to my father, and wyl saye vnto hym:  
father, I haue synned agaynst heauē and before  
thee, & am nomore worthy to be called thy sonne  
make me as one of thy hyred seruautes. And he  
arose, and came to his father. ¶ But whē he was  
yet a greate waye of, hys father sawe hym, and  
had compassyon and ranne, and fel on his necke  
and kyssed hym. And the sonne sayd vnto hym:  
father, I haue synned agaynst heauē, and in thy  
syght, and am nomore worthy to be called thy  
sonne.

Joh. xii. c  
p. a. xxxii. a

¶ But the father sayde to hys seruautes:  
brynge forth the best garmēt, and put it on hym  
and put a ryng on hys hande, and shoes on hys  
fete. And brynge hyther that fat caulfe, and kyl  
it, and let vs eat and be mery: for this my sonne  
was dead, and is alyue agayne, he was lost and  
is found. And they began to be mery. The elder

brother was in the felde: and when he came and  
drewen ye to the house, he heard mynstrells and  
daunsynge, and called one of hys seruautes, &  
asked, what those thynges mente. And he sayde  
vnto hym: thy brother is come, and thy father  
hath kylled the fat caulfe, because he hath re-  
ceaued hym safe and sounde. And he was angry  
and wolde not go in. Then came his father out,  
and entreated hym. He answered and sayde to  
hys father: Lo, these many yeres haue I done  
the scrupce, neyther brake at any tyme thy com-  
maundement, & yett gauest thou me neuer a kyd  
to make mery wyth my frendes. but as sone as  
this thy sonne was come (whych hath deuoured  
thy goodes wyth harlottes) thou haste for hys  
pleasure kylled the fat caulfe. And he sayd vnto  
hym: Sonne, thou art euer wyth me, and al that  
I haue, is thyn: it was mete that we shoulde  
make mery and be gladd, for thys thy brother  
was dead, and is alyue agayne; and was loste,  
and is founde. ¶

## The. xvi. Chapter.

The parable of the two bad manen. Not one tittle  
of Gods worde shall perishe. Of the ryche man, and of  
the poore Lazarus.



¶ And he sayde also vnto hys discyples  
¶ There was also a certayne ryche  
mā, whiche had a steward, & the same  
was accused vnto hym that he had  
wasted hys goodes. And he called  
hym, and sayde vnto hym: howe is it, þe I heare  
this of thee? Geue accomptes of thy steward-  
shyppe: for thou mayest be no longer steward.  
The steward sayde wythin hym selfe: what  
shall I do, for my master taketh away from me  
the stewardshyppe. I can not bygge, & to begge  
I am ashamed. I wote what to do, that when I  
am put out of the stewardshyppe, they may re-  
ceauie me into theyr houses.

¶ So when he had called all hys masters det-  
ters together, he sayd vnto the fyrst: howe much  
owest thou vnto my master? And he sayde: an  
hundred connes of oyle. And he sayd vnto hym:  
take thy byll, and syt downe quychlye, & wyte  
fiftye. Then sayde he to another: howe muche  
owest thou? And he sayde: an hundred quarters  
of wheate. He sayde vnto hym: Take thy byll, &  
wyte foure scoore. And the Lorde commendeth  
the vnjust steward, because he had done wyse-  
ly. For the chyldren of thys worlde are in theyr  
nacpon, yfther then the chyldren of lyght. And I  
say vnto you: make you frendes of the vnygh-  
teous Mammon, that when ye shal haue nece,  
they may receaue you into euerlastynge haby-  
tacions. ¶ ¶ He that is fapthfull in y whiche  
is least, is fapthfull also in much. And he that is  
vnyghtheous in the least, is vnyghtheous also  
in much. So then, yf ye haue not bene fapthfull  
in the vnyghtheous Mammon, who wyl beleue  
you in that whiche is true? And yf ye haue not  
bene fapthfull in another mannes bulpyng, who  
shall geue you that whiche is your owne? ¶ No  
seruaunt can serue two masters: for ether he shall  
hate the one, and loue the other, or elles he shall  
leane to the one, and despyse the other. Ye can  
not serue God and Mammon.

Mat. vi. c



**D** All these thynges hearde the Pharisees also, which were coueteous, & they mocked hym. And he sayd vnto them: Ye are they whyche iustifye your selues before me: but God knoweth your hertes. For þ which is hyghly esteemed amonge men, is abhomyable in the syght of God. **I**

Mat. xli. b

Mat. xli. a.  
Mat. xli. c.  
1 Mat. xli. a.  
Mat. xli. b

\* The lawe and the Prophetes raygned vntyl Ihou, and sence that tyme, the kyngdome of God is preached, and every man stryuet to go in. \* Easier is it for heauen and earth to perishe then one tytle of the lawe to faile. \* Whosoever forsaiketh hys wyfe, and marryeth another, committeth aduoutre. And he whych marryeth her that is deuozced from her husbunde, committeth aduoutre also.

**E** There was a certayne ryche man, whyche was clothed in purple and fyne whyte, and lared delciously every daye. And ther was a certayne begger, named Lazarus, whyche laye at hys gate full of sores, desyringe to be refreshed wth the crome, whych fell fro the ryche mans boorde, (and no man gaue vnto hym.) The dogges ca also, and lycked his sores. And it fortune, that the begger dyed, and was caried by the angels into Abrahams bosome. The ryche man also dyed, and was buried.

**I** And beyng in hell in tormentes, he lyfte vp hys eyes, and sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed and sayde: father Abraham, haue mercy on me, and send Lazarus, that he maye dyppe the tpype of hys finger in water, and cole my tonge: for I am tormented in this flame. But Abraham sayd: sonne **G**al. vi. a. \* remembre that thou in thy lyfe tyme receauedst thy pleasure, and contrarywyse, Lazarus receaued payne. But nowe is he comforted, and thou arte punished. Beyond all this, betwene vs & you there is a great space set, so that they which wolde go from hence to you, can not: neyther maye come from thence to vs.

**G** Then he sayde: I praye the therfore father, send him to my fathers house. (For I haue fyue brethren for to warne them, lest they also come into this place of torment.) Abraham sayd vnto hym: they haue Moses and the Prophetes, let them heare the. And he sayd: maye father Abraham, but if one come vnto them from the dead, they wyl repēt he sayd vnto him: If they heare not Moses and the prophetes, neyther wil they beleue though one rose from death agayne. **I**

### The xvii. Chapter.

Christe teacheth his discyples to auoyde occasions of enuie, one to forgive another. He teacheth to be in God, and no man to p. e. come in his owne wyse. He healeth the ten lepers. He speaketh of the latter dayes and of the ende of the worlde.

**A**



sayde vnto the discyples: it can not be, but offences wyl come. Nevertheless, \* wo vnto him, thorowe whome they come. It were better for hym, that a myllstone were hanged about his necke, & he cast into the see, then þ he shoulde offende one of these lytle ones. Take heed to your selues. \* If thy brother trespass agaynst the, rebuke hym and if he repēt, forgive hym. And though he synne agaynst the seven

Mat. xlii. a  
Mat. xli. c

Mat. xlii. c  
Luc. xii. b  
Luc. xii. b

tymes in a daye, and seuen tymes in a daye tourne agayne to the, sayenge: it repenteth me, thou shalt forgive hym.

And the Apostles sayde vnto the Lorde: Increate oure fayth. And the Lorde sayde: \* If ye had fayth lyke a grayne of mustarde seede, and shoulde saye vnto thys Syrcampne tree: plucke thy selfe vp by the rootes: and plante thy selfe in the see, it shulde obeye you.

Mat. xlii. b  
Mat. xli. c

Who is it of you, if he had a seruaunte plowinge or sedynge catel, that wyl saye vnto hym when he cometh from the felde: Go quyklye, and syt downe to meat, and sayth not rather vnto hym: Dresse, wherewith I maye sup, and gyd vp thy selfe, and serue me, tyll I haue eaten and dronken: and afterwarde eate thou, and drynke thou: Doth he thanke that seruaunt, because he dyd the thynges that were commaunded hym? I trowe not. So lyke wyse ye, whan ye haue done all those thynges whych are commaunded you, saye: We are vnprofytable seruautes. We haue done that whych was our duety to do.

**E**

**I** And it chaunced as he went to Ierusalem, that he passed thorowe Samarya and Galile. And as he entred into a certayne towne, there met hym ten men that were lepers. Whych stode a farre of, and put forth theyr voyces, and sayd: Iesumaster, haue mercy on vs. When he sawe them, he sayde vnto the: \* Go we we your selues vnto the prestes. And it came to passe, that as they went, they were censed. And one of them, when he sawe that he was censed, turned backe agayne, and wth a loude voyce praysed God, and fell downe on hys face at his fete, and gaue hym thanks. And the same was a Samarytane. And Iesus answered, and sayde, are there not ten censed? But where are those nyne? There are not founde that returned agayne, to geue God prayse. saue only this stranger. And he sayd vnto hym: aryle, go thy waye, thy fayth hath made the whole. **I**

Luc. xlii. a  
Mat. xlii. a

**I** When he was demaunded of the Pharisees when the kyngdome of God shulde come, he answered the, and sayd: The kyngdome of God shall not come wth waytyng for, neither shall they saye: Lo here, or lo there. For beholde, the kyngdome of God is wthyn you.

And he sayde vnto the discyples: the dayes wyl come, when ye shal desyre to se one daye of the sonne of man, and ye shal not se it.

\* And they shal say to you: Se here, Se there. So not after them, nor folowe them: for as the lyghtenyng that appeareth out of the one parte that is vnder heauen, & shyneth vnto the other parte which is vnder heauen, so shal the sonne of man be in his dayes. \* But fyrst muste he suffre many thynges and be refused of this nacyon.

Mat. xlii. b  
Mat. xlii. c

And as it happened in the dayes of Noe: so shal it be also in the dayes of the sonne of man. They dyd eate and drynke, they marryed wyues and were marryed, euen vnto that same daye þ Noe wente into the Arke: and the floud came, and destroyed the all. Lyke wyse also as it chaunced in the dayes of Lot. They dyd eate & dranke, they bought, they sold, they planted,

Mat. xlii. c  
Luc. xlii. b  
Luc. xlii. c  
Gen. vii. b

Do v thy



they bnylded. But euen the same daye that Lot wente oute of zodom, it raygned wyth fyre and brimstone from heauen, \* and destroyed them all. Euen thus shall it be in the daye, when the sonne of man shall appeare.

Gene. xix. f

mat. xxiii. d

Gene. xix. f

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

mat. xxiii. d

\* At that daye he that is on the house top, and hys stuffe in the house. let hym not come downe to take it out. And let not hym that is in the felde turne backe agayne to the thynges that he left behynde. \* Remember Lottes wyfe. \* Whosoever wyll go aboute to save hys lyfe, shall lose it: and whosoever shall lose hys lyfe, shall save it. I tel you: in that nyght, \* there shall be two in one bed, the one shall be receaved, the other shall be forsake. \* Two shall be agryndynge together the one shall be receaved, and the other forsaken.

And they answered, and sayde to hym: Where Lord? he sayd vnto them: \* whersoever the body shall be, thither wyll also the Eagles be gathered together.

## The xviii. Chapter.

The teachynges be seynt in prynces continual pe of the Pharise and the Publicane. The kyngdome of God belongeth vnto chyldren. Christe answered the ruler, and promysed reward vnto all such as suffer losse for his sake, and folowe hym. The blinde man is restored to hys syght.



And he put forth a parable vnto the synnyng men ought \* alwayes to praye, and not to be weery, sayenge: Ther was in a certayne cytie a iudge, whych feared not God, ne-ther regarded man. And there was a certayne wydowe in the same cytie, & she came vnto hym sayenge: auenge me of myne aduersarye. And he wolde not for a whyle. But afterwarde he sayd wythin hym selfe: though I feare not God, nor care for man, yet because thys wydowe is importune vpon me I wyll auenge her, lest she come at the last and ryle on me. And the Lorde sayd: heare what the vnyghteous iudge sayeth. And shall not God auenge his elect, whych crye daye and nyght vnto hym? yee. though he deferre the I tel you, that he wyll auenge the, & that quickly. \* Neuerthelesse, whē the sonne of man cometh, shall he fynde sayth on the earth?

And he tolde thys parable vnto certayne which trusted in the selues, that they were per-fyte, and despyled other. Two men went vpon to the temple to praye: the one a Pharise, & the other a Publicane. The Pharise stode & prayed thus wythin hym selfe: God, I thanke the, that I am not as other men are, extorsioners, vniust aduouterers, or as thys Publicane. I fast twyle in the weke, \* I geue tythe of all that I possesse. And the Publicane standynge as farre of, wolde not lyft vp hys eyes to heauen, but smote vpon hys brest, sayenge: God be merciful to me a synner, I tel you, thys man departed home to hys house iustified, more then the other. \* For every one exalteth hym selfe, shall be brought lowe. And he humbled hym selfe, shall be exalted.

They brought vnto hym also yonge chyldren, that he shoulde touche them. When his discyples sawe it, they rebuked them. But Jesus (whan he had called the vnto hym) sayd: Suf-

fre chyldren to come vnto me, and forbode them not. For of such is the kyngdome of God. Cle- rely I saye vnto you: whosoever receaueth not the kyngdome of God \* as a chyld, shall not en- ter therein. \* And a certayne ruler asked hym, sayenge: Good master: what ought I to do, to obtayne eternall lyfe? Jesus sayde vnto hym: Why callest thou me good? None is good, saue God onely. Thou knowest the commaundemē-tes. \* Thou shalt not committe aduoutre, thou shalt not kyll, thou shalt not steale, thou shalt not beare false witness, honoure thy father and thy mother. And he sayde all these haue I kept from my yowth vp. Whē Jesus hearde that, he sayde vnto hym: Yet thou lackest one thyng.

\* Sell all that thou hast and dystribute vnto the poore, and thou shalt haue treasure in heauē and come, folowe me. Whan he hearde thys, he was sorowful for he was very ryche.

Whan Jesus sawe that he was sorowful, he sayd: \* with what difficultie shall they that haue mo- ny, enter into the kyngdome of God: it is easer for a camel to go thorow a nedels eye, then for a ryche mā to enter into the kyngdome of God. And they that herde it, sayd: And who can then be saued. And he sayd: \* The thynges which are vnpowable wyth men, are possyble wyth God.

Then Peter sayd: \* Lo, we haue forsaken all and folowed the. he sayde vnto them: Clerely I say vnto you: there is no man that hath forsake house, ether father or mother, ether brethren, or wyfe, or chyldren (for the kyngdome of Goddes sake) whych shall not receaue much more in this world, & in the world to come, lyfe euerlastyng.

Jesus toke vnto hym the twelue, & sayde vnto them: \* Beholde, we go vp to Ierusalem, and all shall be fulfilled, that are wyrtten by the Prophetes of the sonne of man. For he shall be deliuered vnto the Gentyls, and shall be mocked and spytfully entreated, and spytte on. and when they haue scourged hym, they wyll putte hym to death. \* And the thyrde daye he shall a- ryse agayn. \* And they vnderstode none of these thynges. And thys sayenge was hydde from them, so that they perceaued not the thynges whych were spoken.

And it came to passe, that as he was come npe vnto hierico, a certayne blinde man sat by the waye syde beggynge. And when he herd the people passe by, he asked what it meante. And they sayde vnto hym: that Jesus of Nazareth passed by. And he cryed, sayeng: Jesu thou sonne of Dauid, haue mercye on me. And they whych went before, rebuked hym, that he shoulde holde hys peace. But he cryed so much the more: \* thou sonne of Dauid haue mercye on me. And Jesus stode styll, and commaunded hym to be brought vnto hym. And whē he was come nere, he asked hym, sayenge: what wylte thou that I do vnto the? And he sayd: Lord, that I maye receaue my syght. And Jesus sayde vnto hym: receaue thy syght thy faith hath saued the. And immediat- ly he receaued his syght, and folowed hym, pray- synge God. And all the people, when they sawe it, gaue prayse vnto God. I



## The. xix. Chapter.

Of zacheus, and the ten seruantes, to whome the talentes were deliuered. This speth to Jeru-  
salem, and wepeth ouer it.

A



And he entred in, & wet thow  
hiero. And behold ther was  
a man named zacheus, whiche  
was a ruler amonge þ Publi-  
cans, and was ryche also. And  
he soughte meanes to se Iesus  
what he shulde be: & coulde not

for þ pycasse because he was litle of stature. And  
he ranne befoze, & clymbed vp into a wyldc fygge  
tree, to se hym for he was to come þ wape. And  
whē Iesus came to þ place, he loked vp & sawe  
him, & sayd vnto him. zache, come downe at once  
for to daye I muste abyde at thy house. And he  
came downe hastely: & receaued him ioyfully.

And whē they sawe it, they al grudged, sayeng:  
He is gone in, to tarpe w a man that, s a sinner

B

And zache stode forth, and sayde vnto the  
Lorde beholde Lord, the halfe of my goodes I  
geue to the poore, and yf I haue done any man  
wronge, I restore hym foure folde. Iesus sayde  
vnto hym: thys daye is heald happened vnto  
thys house, because that he also is become the  
chylde of Abraham. \* For the sonne of man is  
come to seke, & to save that whych was lost. I

And as they herde these thynges he added  
thereto a parable, because he was nye to Jerusa-  
lem, and because they thought, that the kyng-  
dome of God shulde shortly appere. He sayde  
therfoze: \* a certayne noble man went into a  
farre countre, to receaue hym a kyngdome, and  
to come agayne. And he called hys ten seruaun-  
tes, and deliuered them ten pounde, sayeng vn-  
to them: Occupye tyl I come. But his chylde  
dated hym, & sent a message after hym, sayeng:  
We wyll not haue thys man to rapgne ouer vs.

C

And it came to passe, that when he had recea-  
ued his kyngdome, he returned, & commaunded  
these seruauntes to be called vnto hym, to whō  
he had geuen the money to wyt howe muche e-  
uer y man had done. The came the fyrst, sayeng  
Lord, thy pound hath ganyed t. n pounde. And  
he sayde vnto hym: wel thou good seruaunte:  
because thou hast bene fapthfull in a very ltytel  
thyng, haue thou authorite ouer ten cyties.

And another came sayenge: Lorde, thy pounde  
hath made fyue poude. And to the same he said  
be thou also ruler ouer fyue cyties.

D

And another came sayeng: Lord, beholde here  
is thy pounde, whych I haue kept in a napkin:  
for I feared the, because thou art a strait. mā:  
thou takest vp that thou laydest not downe, &  
reapest that thou dydest not sowe. He sayeth  
vnto hym: \* Of thyn owne mouth, wyl I iud-  
ge the, thou euil seruaunt. knewest thou þ I am  
a strait mā, takyng vp that I layd not downe  
& reappng that I dyd not sowe: And wherfoze  
gaueste not thou my money into the bancke, &  
at my comyng I might haue requyzed myue  
owne wyth vauntage?

And he sayde vnto the that stode by take frō  
hym that pounde, and gyue it hym that hath ten  
pounde. And they sayde vnto hym: Lorde, he

hath ten pound. For I saye vnto you, that \* wh  
to euery one whych hath shalbe geuen: \* and  
be shall haue aboundance) & from hym that hath not  
shalbe taken a wape, euen that which he hath.  
\* For couer, those myne enemyes, ( whych wold  
not that I shulde rapgne ouer them) byng by-  
ther, & see them befoze me. \* And whē he hadde  
thus spoken, he proceeded forth, taking his iour-  
ney, to go vp to Jerusalem. I

\* And it fortunied when he was come nye to  
Bethphage & Bethany, besydes þ mount which  
is called Oluet, he sent tow of his disciples, say-  
enge go ye into the towne, whych is ouer aga-  
ynst you into the whych, as lone as ye are come,  
ye shal fynde an asses colte tyed, wheron yet ne-  
uer man sat. Loose hym, & byngc hym hether.  
And yf any man aske you, why do ye loose hym  
thus shall ye saye vnto hym. The Lorde hath  
nede therof.

They that were sent, wet they way, & fōude  
euen as he hadde sayde vnto them. And as they  
were a losyng the colte the owners therof sayd  
vnto the: why lose ye the colte? And they sayde  
for þ Lord hath nede of hym. And they brought  
hym to Iesus, and caste they raymente on the  
colte, & set Iesus thereon. And as he wente, they  
spredde they clothes in the wape.

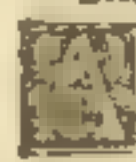
And when he was nowe come nye to the go-  
ynge downe of the mount Olucte, the whole  
multitude of the disciples began to reioyce, & to  
praple God with a loude voyce for al the myra-  
cles that they had sene, sayeng: \* blessed be the  
kyng that cometh in the name of the Lorde:  
prace in heauen, & gloze in the hyst. And some  
of the Pharises of the company sayd vnto him  
Master rebuke thy disciples. He sayd vnto the  
I tel you, that yf these holde they peace, \* then  
shall the stones crye.

\* And when he was come neare, he behelde  
the cytie, and wept on it sayenge If thou had-  
dest known those thynges which belonge vn-  
to thy peace, euen in this thy day, thou wouldest  
take hede. But nowe are they hydde from thine  
eyes. For the dayes shall come vnto the, \* that  
thy enemyes also shal cast a baie aboute the, &  
coppell the round, and kepe the in on euery syde  
& make the ene wyth the grounde & thy chylde  
whych are in the. And they shall not leaue in  
the one stone vpon another because thou know-  
west not the tyme of thy visitacion.

\* And he went into the temple, & beganne to  
caste out them that solde therein, and them that  
bought, sayenge vnto them: It is writen \* my  
house is the house of prayer, but ye haue made  
it a denne of thenes: And he taught dayly in the  
temple. I \* But the hie prestes & the scribes  
and the chefe of the people wente aboute to de-  
stroye hym: and coulde not fynde what to do.  
For al the people stakke by him whē they herde  
him.

## The. xx. Chapter.

¶ They aske Chyrt one question, & he aseth thym another  
The parable of the hyarye arde. ¶ It rebute to be geuen vnto  
Celar, & how Chyrt oppeth the mowthes of the Saducen.



And it fortunied in one of those dayes ( as I  
he taughte the people in the temple and  
preached þ Gospel) the hie prestes and  
the

\* mat. xix. b  
and. xix. c  
mat. xix. c  
Luk. xix. c

\* mat. xix. c  
Luk. xix. c

\* mat. xix. c  
Luk. xix. c

It

\* mat. xix. b  
Luk. xix. c  
and. xix. b  
Luk. xix. b  
Luk. xix. b

\* Luk. xix. c

\* Job. xl. a

\* Job. xl. a  
Luk. xix. c  
Luk. xix. c

\* Luk. xix. c  
Luk. xix. c  
Luk. xix. c

\* mat. xix. b  
Luk. xix. c  
Luk. xix. c  
Luk. xix. c  
Luk. xix. c  
Luk. xix. c  
Luk. xix. c  
Luk. xix. c

\* mat. xix. b  
Luk. xix. c

\* mat. xix. b

\* Luk. xix. c  
Luk. xix. c



# The Gospell

Mat. xxi. c.  
Mat. xxi. d.

the scribes came together with the elders, and spake vnto him saying: \* Tel vs by what authority doest thou these things? Either who is he that gaue the this authority? Jesus answered & sayd vnto them, I also wol aske you one thing, and answer me. The baptisme of John: was it from heauen or of men? And they thoughte w<sup>th</sup> in them selues, saying: If we saye from heauen, he wol saye: why then beleued ye hym not? But and if we saye: of men, all the people wol stone vs. For they be perswaded, that John is a prophete. And they answered, & they coude not tell whence it was. And Jesus sayde vnto them, nether tel I you, by what authority I do these thynges.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.  
Mat. xxi. g.

**B** Then beganne he to put forth to the people this parable. \* A certayne man planted a vyne parde, & let it forth to husbandmen, and wente hym selfe into a straunge countre for a great season. And when the tyme was come he sent a seruaunt to the husbandmen, that they shoulde geue hym of the fruite of the vyneparde. And they be-  
hym, and sent him away emptye. And agayne he sent yet another seruaunt. And him they dyd beate, and entreated hym shamefully, and sente hym away emptye. And agayne, he sente the thyrde also, and hym they wounded, and caste him out. Then sayd the Lord of the vyneparde: what shall I doe? I wol sende my deare sonne peradventure they wol stande in awe of hym: when they see hym.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

**B** But when the husbandmen sawe hym, they thoughte within them selues, saying this is the heire, \* come lette vs kyll him, that the inheri-  
taunce maye be oures. And they caste him oute of the vyneparde, and kylled hym. What shall the Lord of the vyneparde therefore do vnto them? he shal come and destroye these husbandmen, and shal let oute his vyneparde to other.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

When they heard this, they sayd God forbid. And he behelde them, and sayde, what is this then that is wyrtten. \* the stone that the buyl-  
ders refused, the same is become the head of the corner. Whosoever dothe stonble vpon that stone, shal be broke: but on whom soeuer it falleth, it wol grynde him to powder. And the hye priestes and the scribes the same houre wente a-  
boute to laye handes on him, \* And they feared the people. For they perceyued that he had spo-  
ken this similitude agaynst them.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

**B** And they watched hym, and sent forth spyes whiche shoulde saye them selues ryghteous men, \* to take hym in his wordes, & to deliuer hym vnto the power & authority of the debite. And they asked hym, sayinge Master, we knowe that thou sayeste and teachest ryghte, nether consp-  
derest thou the outward apperaunce of any man, but teachest the waye of God truly. Is it lawfull for vs to geue tribute vnto Cesar, or no? he perceaued theyr craftyness, & sayde vnto them: \* why tempte ye me? Shewe me a peny, whose ymage and superscription hath it? They answered and sayde: Cesar. And he sayd vnto them geue then vnto Cesar, the thynges which belonge vnto Cesar, and to God the thynges p-

Mat. xxi. d.  
Mat. xxi. e.

Mat. xxi. d.  
Mat. xxi. e.

perayne vnto God. And they coude not repro-  
ue his sayinge before the people: and they mar-  
uailed at his answer, and healde theyr peace.

**T**hen came to hym certayne of the Sadu-  
ces, \* whiche denye that there is any resurrec-  
cyon. And they asked hym sayinge: \* Master  
Moses wrote vnto vs, if any mannes brother  
dye hauinge a wyfe, and he dye without chyl-  
dren, that then his brother shoulde take his  
wyfe, and rase vp seed vnto his brother. Ther  
were therefore seuen brethren, and the fyrst toke  
a wyfe, and dyed without chyliden. And the se-  
conde toke her, and he dyed chylidlesse. And the  
thyrde toke her: and in lykewyse the resydue of  
the seuen, & lette no chyliden behynde them, and  
dyed. Last of all the woman dyed also. Nowe in  
the resurreccion, whose wyfe of them shal she be?  
For seue had her to wyfe. Jesus answered and  
sayde vnto them. The chyliden of this worlde  
maye wyue, and are marryed but they whiche  
shal be counted worthy of that worlde and the  
resurreccyon fro the dead, do not marrye wyues,  
nether are marryed, nor yet can dye any more, for  
they are equall vnto the angels, and are \* the  
sonnes of god, in as much as they are chyliden  
of the resurreccyon. And that the dead shal rylse  
agayn. Moses also sheweth besydes the buye:  
when he calleth \* the Lord, the God of Abraham  
and the God of Isaac, & the God of Jacob. For  
he is not a God of dead, but of lyving. For all thys  
vnto hym. Then certayne of the Pharisees an-  
swered, and sayde: Master, thou haste wel sayd  
And after that durste they not aske hym any  
question at all.

Mat. xxi. c.  
Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

Mat. xxi. d.  
Mat. xxi. e.  
Mat. xxi. f.

And he sayde vnto them: \* howe saye they  
Christ is Dauids sonne? And Dauid hym selfe  
sayeth in the booke of the Psalmes: \* The Lord  
sayde vnto my Lord: syt thou on my ryghte  
hande tyl I make thys enemye thys fote stole  
Dauid therefore calleth hym Lord: and howe  
is he then his sonne?

**T**hen in the audyence of all the people, he sayd  
vnto his disciples. \* be ware of the scribes, whiche  
wol go in longe clothyng: and loue gretyng-  
ges in the markets, & the best seates in the sy-  
nagoges, and the chiefe rowmes at feastes, whiche  
denoure wyddowes houses saynyng long pray-  
ers. the same shal receaue greater damnacyon.

Mat. xxi. d.  
Mat. xxi. e.

## The xxi. Chapter.

**T**his chapter sheweth the poore wyddowes tellyng of the  
destruction of Ierusalem, & of the teachers, of the tolles  
and troubles to come, of the end of the world, and  
of his owne cominge.



**W**hen he behelde, \* he sawe the ryche  
men, whiche cast in theyr offerynges  
into the treasury. he sawe also a cer-  
tayne poore wyddowe, whiche cast  
in thys two mites. And he saide  
of a truthe I saye vnto you, \* that this poore  
wyddowe hath put in more than they al. For they  
all haue of theyr superfluite added vnto the of-  
ferynges of God: but she, of her penyury hath cast  
in all the substance that she had

Mat. xxi. d.

Mat. xxi. d.

And vnto some that spake of the temple how  
it was garnyshe wyth goodly stones and Je-  
wels, he sayd: \* The dayes wil come in the which

Mat. xxi. d.  
Mat. xxi. e.



(of these thynges which ye se) there shall not be lefte one stone vpon another, that shall not be throwe downe. And they asked him saye: Ma-  
ster, when shall these thynges be, & what sygne wyll ther be when suche thynges shall come to passe? And he said: take hede, that ye be not de-  
ceayd. For manye shall come in my name, & saye that they are Christe: and theye draweth neare. Followe ye not them therfore. But when ye heare of warres and sedicions be not afrayd. For these thynges must first come to passe, but the ende foloweth not by and by. Then sayde he vnto them: Nacion shall rise agaynst nacion and kyngdome agaynst kyngdome, and greete earthquakes shall be in all place, and hunger, & pestilence & fearful thynges. And great sygnes shall ther be from heauen.

But before al these, they shall lave handes on you, and perscute you, delivertyng you vnto the synagoges & into prison, & shall byrnyng you vnto kynges & rulers for my names sake: And this shall chaunce you for a testimoniall. Be at a sure poynt therfore in your hertes, not to sturpe before. What ye shall answer: for I wyll gyve you a mouthe & wysedome, where agaynst al your aduersaries: shall not be able to speake nor resist. Moreover ye shall be betray-  
ed of your fathers & mothers and bretheren, and kynskolke and frendes, & some of you shall they put to death. And hated shall ye be of al men for my names sake & ther shall not one beare of your heade perswade, wylle your soule by patience.

And when ye se Jerusalem beseged wyth an host, then be sure that the desolacyon of the same is nye. Then let them which are in Jeru-  
salem, fflye to the mountaynes. And let them which are in the myddell of it, departe out. And let not them that are in other countries, enter therein. For these be the dayes of vengeance, that all thynges which are wyrtten maye be fulfilled. But wo vnto them that be wyth chylde, and to them that gyve sucke in those dayes: for there shall be great trouble in the lande, and whate-  
ouer all this people. And they shall fall thorow the edge of the swerde, and shall be led awaye captiue into all nations. And Jerusalem shall be troden downe of the gentyls, vntill the tyme of the gentyls be fulfilled.

And there shall be sygnes in the soure, and in the moone, and in the starres and in the earth: the people shall be at theyr wyrttes ende, thorow dyspayre. They see and the water shall roare, and myennes hertes shall saye them for feare, and for loking after those thynges which shall come on the earth. For the powers of hea-  
uen shall moue. And then shall they se the sonne of man come in a cloude wyth power and great gloire. When these thynges begynne to come to passe: then loke vp, and lyfte vp your heades for your redemption draweth nye.

And he shewed them a similitude: beholde the figge tree, and al the trees when they shote forth theyr buddes ye se & know of your owne selues that sommer is then nye at hand. So ly-  
ke wyll also (when ye se these thynges come to

passe) be sure, that the kyngdome of God is nye. Cleerly I saye vnto you: this generacion shall not passe, till all be fulfilled. Heauen and earth shall passe but my wordes shall not passe.

Take hede to your selues lest at any tyme your hertes be overcome with surfetyng and drunkennes and cares of this lyfe, and so the day come vpon you vnwares. For as a snare shall it come on al them that dwell on the face of the whole earth: watch ye therfore continu-  
ally, and praye, that ye maye escape all these thynges that shall come, and that ye may stand before the sonne of man.

In the day tyme, he taughte in the temple: and at nyghte, he wente out, and abode in the mount that is called Olivet. And all the pro-  
ple came in the morynge to hym into the tem-  
ple, for to heare hym.

### The xxii. Chapter.

Christ is betrayed. They rate the Passer lamb. The institution of the sacrament. They streue who shalbe greater. He reboueth them. He prayeth three times vnto the fader. They take hym and byrnyng hym to the byr-  
den house. Peter denieth hym thrise, & they byr-  
den hym before the counsell.



In the feast of sweete breade nye which is called Easter, and the hye prestes, and scribes soughte how they myghte kyl hym, for they feared the people. Then entered Sathas into Ju-  
das, whose surname was Iscariot (whyche was of the nombre of the twelue) & he went his waye, and communed wyth the hye prestes and offycers, howe he myghte betraye hym vnto the. And they were glad, & promysed to gyve hym, mony. And he consented, & sought oportunitie to betraye hi vnto the wher the people were asyem-  
bled.

Then came the daye of sweete breade, when of necessity Passouer muste be offered. And he sente Peter & John, sayenge: go & prepare vs Passouer, that we maye eate. They sayde vnto hym: Where wylte thou, & we prepare? And he sayd vnto them: Beholde, when ye enter in to the cite, ther shall a man mete you, bearyng a pytcher of water, hym folowe into the same house that he entreteth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is the gelle chamber, where I shall eate Passouer with my disciples? And he shall shewe you a greete parlour paved. Then make ready. And they wente and founde as he hadde sayde vnto them, and they made readye the Passouer.

And when the houre was come, he sate downe, and the xii. Apostles with him. And he sayde vnto them: I haue inwardlye despyed to eate this Passouer wyth you, before that I suffice. For I saye vnto you: henceforth I wyll not eate of it any more, vntill it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thanks and sayd: Take this, and deuyn-  
de it amonge you. For I saye vnto you: I wyll not drynke of the frute of the vyne, vntill the kyng-  
dome of God come.

And he toke breade, and when he hadde ge-  
uen thanks, he brake it, and gaue vnto them



# The Gospell

sayenge. This is my body, which is geuen for you. This doynyt & membraunce of me. Lyke wyse also whē he had supped, he toke the cuppe sayenge. This cup is the newe testament in my bloude, whiche is shed for you.

¶ Yet beholde, the hande of hym that betrayeth me, is wyth me on the table. And trulpe the sonne of mā goeth as it is appoynted. But wo vnto that man by whom he is betrayed. And they beganne to enquire among them selues, which of them it was, that shoulde do it.

¶ And there was a stryfe amonge them, whiche of them shoulde seme to be the greateste. And he sayd vnto them the kynges of nacpous raygne ouer them, and they that haue auctorite vpon them are called gracious Lordes. But ye shal not be so. \* But he þ is greatest among you, shalbe as the yonger: and he that is cheefe, shalbe as he that doth minister. For whether is greater, he that syttest at meate, or he that serueth? Is not he þ syttest at meate? But I am amonge you, as he that ministrerth. Ye are they whiche haue bydden wyth me in my temptacions. And I apoynt vnto you a kyngdome, as my father hath apoynted to me: that ye maye cate and drynke at my table in my kyngdome, and syt on seates, iudgyng the twelue trybes of Israell. ¶ And the Lorde sayde. Symon, Symon, beholde. Satan hath desired to sytce you, as it were wheat: but I haue prayed for þ, that thou say the sacle not. And when thou art conuerted, strenght thy brethren. And he sayde vnto hym. \* Lorde, I am ready to go with the into pryson, and to deathe. And he sayde. I tell the Peter, the cocke shal not crowe this dape, tyll thou hast thysle denyed that thou knowest me.

¶ And he sayde vnto them. \* When I sent you wythout wallet and scrippe and shoes lacked ye any thyng? And they sayd, no. The he sayd vnto them but now he that hath a wallet, let hym take it vp, and lyke wyse his scrippe. And he þ hath no swearde, let hym sel his coate, and bye one. For I say vnto you, that yet the same whiche is wyrtten, muste be perfourmed in me: \* even among the wyched was he reputed. For those thynges whiche are wyrtten of me haue an ende. And they sayde. Lorde, beholde, here are two swerdes. And he sayde vnto them it is ynough. \* And he came oute, and wente (as he was wonte) to mount Oliue. And the disciples folowed hym. And when he came to the place, he sayde vnto them: \* praye, leaste ye fall into temptation. \* And he gate him selfe from thē, about a stonys cast, and knelled downe, & prayed sayenge: Father yf þ wylt, remoue this cup fro me. Neuer thelesse, \* not my wyll, but thynne be fulfilled. And there appeared an aungell vnto him from heauen, confortyng him. And he was in an agonye, and prayed the longer. And his sweat was lyke droppe of bloude, trycklyng downe to the grounde. And when he rose vp fro prayer and was come to his disciples, he found them slepyng for heuynesse, and sayde vnto the why slepe ye? Ryse, and praye, lest ye fall into temptation.

\* Whyle he yet spake, beholde, there came a company, and he that was called Judas one of the twelue, went before them, and pleased nye vnto Iesus, to kisse hym. But Iesus sayde vnto hym: Judas, betrayest thou the sonne of mā wyth a kysse? When they whiche were aboute hym sawe what wolde folowe, they sayd vnto hym: Lorde, shall we synge with swerd? \* And one of them smote a seruaunt of the hye preste, and stroke of his ryghte eare. Iesus answered and sayde. suffre ye thus farre forth. And when he touched his eare, he healed hym.

¶ Then Iesus sayde vnto the hye prestes and rulers of the temple and the elders which were come to hym. Ye become oute, as vnto a thefe wyth swerdes and staves. When I was dayly wyth you in the temple, ye stretched forth no handes agaynst me. But thys is euen poure very house, and the power of darckenes. Then toke they hym, and led hym, and brought hym to the hye prestes house. But Peter folowed afarre of. And when they had kyndled a fyre in the myddes of the palace, and were set done together, \* Peter also satte downe amonge them. But when one of the torches behelde hym, as he satte by the fyer, and looked vpo hym, he sayd: thys same felow was also wyth hym. \* And he denyed hym sayenge woman, I know hym not. And after a lytle whyle another sawe hym, and sayde thou arte also of them. And Peter sayde: man, I am not.

¶ And aboute the space of an houre after, another assayed, sayenge verely this felowe was wyth hym also, for he is of Galile. And Peter sayde man I wote not what thou sayeste, I am immediatly whyle he yet spake, the cocke crew. And þ Lorde turned backe, & looked vpo Peter. \* And Peter remembred þ word of the Lorde, how he had sayde vnto hym before the cocke crowe, thou shalt denye me thysle. And Peter wente oute and wepte bitterly.

¶ And the men that toke Iesus, mocked hym and smote hym: \* when they had byndefolde hym, they stroke hym on the face, & asked hym, sayenge arede, who is it þ smote the. And many other thynges dyspytfully sayd they agaynst hym. And assone as it was dape, the elders of the people and the hye prestes and the scribbes came together, and led hym into theyr coucell. sayenge art thou very Christ tell vs? And he sayde vnto them yf I tell you, ye wyl not beleue. And yf I aske you, ye wyl not answer me, nor let me go. \* Hereafter shall the sonne of man syt on the ryght hande of þ power of God. Then sayde they all art thou then the sonne of God? He sayd, ye say that I am. And they sayd \* what nede we any further wyrtnes? For we out selues haue herde of his owne mouthe.

## ¶ The xxiii Chapter.

Iesus is brought before Pilate and Herode. The men make lare intencion for hym. The parysch for his entres mres. to: gaured the chere vpon his ryght hande, and apert on the crosse, and is surped.

¶ And the whole multitude of them arose and led hym vnto Pilate. And they beganne to accuse him, sayenge we founde thys

mat. xxiii. c  
mar. xiii. b

¶

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. b

mat. xxiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b

mat. xxiii. c  
mar. xiii. b  
Job. xiii. b



this fellow peruerfing the people, and forbyd-  
dyng to paye tribute to Cesar sayenge that he  
is Christ a king. And Pylate apposed him, say-  
eng Art thou the kyng of the Jewes? He answered  
hym and sayde thou sayest it. Then sayde Pi-  
late to the hye Priestes, and to the people: I  
fynde no faulte in this man. And they were the  
more farrce sayeng: He moueth the people, tea-  
chyng thozowe oute all Jewys, and begaune at  
Galyle, cū to this place.

When Pylate herde mencyon of Galyle he  
asked, whether the man were of Galyle. And  
as sone as he knewe that he belonged vnto \* he  
rodes iurisdictione he sente him to Herode which  
was also at Ierusalem at that tyme.

And when Herode sawe Iesus, he was excea-  
dyng glad. For he was despyous to se hym of  
a longe season, because he had herde many thin-  
ges of hym, and he trusted to haue seene some  
miracle done by him. Then he questioned with  
hym many wordes. But he answered hym no-  
thyng. The hye priestes & scribes, stode forth  
and accused hym straitly. And Herode with  
his men of warre, despyed hym: and when he  
had mocked hym, he arrayed hym in whyte clo-  
thyng, and sent hym againe to Pylate. \* And  
the same day Pylate & Herode were made fren-  
des together: For befor they were at variaunce

And Pylate called together the hye Priestes  
and y people & sayd vnto the pe haue brought  
this man vnto me as one that peruerteth the  
people. And beholde, I examyn him befor you  
and fynde no fault in this mā, of those thynges  
wher of ye accuse him. No, nor yet Herode. For  
I sent you to hym: and lo nothinge worthy of  
death is done to hym. I wyl therefore chasene  
hym, and let hym looe. \* For of necessitie, he  
must haue let one looe vnto them at the least.

And all the people cryed at once, sayenge a-  
wayne with hym, and delpuer to vs Barabaz:  
(which for a certayn insurreccyon made in the  
cite and for murther was caste in prison) Py-  
late spake agayne to them wyllyng to let Je-  
sus looe. But they cryed, sayenge: Crucifye  
hym. Crucifye hym. He sayde vnto them the  
thyzde tyme: what euill hath he done? I fynde  
no cause of death in hym: I wyl therefore cha-  
sene him, and let him go. \* And they cried with  
loude voyces, requyring that he myght be cru-  
cified. And the voyces of them and of the hye  
Priestes preuailed.

And Pylate gaue sentence, that it shulde be  
as they requyred \* and he let looe vnto them  
hym that for insurreccyon and murther was  
cast into prison, whome they had despyed and  
he delpuered vnto them Iesus, to do with hym  
what they wold. \* And as they led him a way,  
they caught one Symon of Syren, commyng  
out of the felde, and on him layd they the crosse,  
that he myght beare it after Iesus.

And there folowed hym a greate compaignie  
of people, and women \* whiche bewailed and  
lamented hym: But Iesus turned backe vnto  
them, and said: Ye daughters of Ierusalem, wepe  
not for me: but wepe for your selues, and for

your chyldren. For behold, the dayes wyl come  
in the which they shal saye: \* happy are the ba-  
ren and the wombes that neuer bare, and y pay-  
pes whiche neuer gaue sucke. Then shall they  
begynne to saye to the montaynes, fal on vs &  
to the hylles, couer vs. For if they do thys in a  
grene tree, what shal be done in the dryer?

And there were two euill doers led wpth  
him to be slayne. \* And after y they were come  
to the place which is called Caluary, ther they  
crucified hym, & the euill doers, one on the right  
hande, and the other on the lefte. Then sayd Je-  
sus, father forgue the for they wote not what  
they do. \* And they parted his raimente and  
cast lottes. And the people stode, and behelde.

And y rulers mocked him with the, saynge:  
he saued other men let him saue himselfe, if he  
be very Christ, the chole of God. The souldyers  
also mocked him, and came, and offered hym by-  
negar, & sayde, if thou be the kyng of the Jewes,  
saue thyselfe. \* And a superscription was writ-  
ten ouer hym, with letters of Greke, and Latin  
and hebrew. Thys is the kyng of the Jewes.

And one of the euill doers whiche were han-  
ged caryed on hym sayeng If thou be Christe,  
saue thy selfe and vs. But y other answered, &  
rebuked hym sayenge. Fearest thou not God  
seyng thou arte in the same dampnacion? We  
are ryghteously punyshed for we receaue accor-  
dyng to oure dedes. But thys man hath done  
nothing amysse. And he sayd vnto Iesus Lord  
remembre me, whē thou comest into thy king-  
dome. And Iesus sayd vnto hym: Certes I say  
vnto y to day shalt thou be w me in Paradyse:

\* And it was aboute the sytte houre. And  
there was darcknes ouer all the earth, vntill the  
nynt houre, and the Sonne was darkened.

\* And the vayle of the temple dyd rent, cut tho-  
rowe the myddes. And when Iesus had cryed  
wth a loude voyce, he said. Father into thy ha-  
des I commende my sprete. And when he thus  
had sayd he gaue vp the goost. \* When the Cen-  
turon sawe what had happened, he glorified  
God sayenge: Certes thys was a ryghteous  
man. And all the people that came together to  
that syght and saw the thynges whiche had hap-  
pened, synote they were wised and returned. And  
all hys aquauntances \* and the women that fo-  
lowed hym from Galyle, stode afarre of, behol-  
dyng these thynges.

And beholde \* ther was a man named Jo-  
seph a counsellour, and he was a good man and  
iuste, the same had not consented to the coun-  
sel and dede of them, whiche was of Aramatia  
a cite of the Jewes, whiche same also waped  
for the kyngdom of God he went vnto Pylate  
and begged y body of Iesus and toke it downe  
and wrapped it in a lincloth & layed it in a se-  
pulchre that was hewen in stone, wherin neuer  
man before was layed. \* And that daye was  
preparyng of the Sabboth, and the Sabboth  
drew on: The women that folowed after, which  
had come wpth hym fro Galyle, behelde the se-  
pulchre, and how his body was layed. And they  
returned & prepared swete odours and oynment.



# The Gospel

tes. but rested the Sabbath daye, accordyng to the commaundement.

## The. xliii. Chapter.

The women come to the grave. Christ apereth vnto the two disciples that go towarde Emmaus, standeth in the midst of all his disciples openeth theyr vnderstandyng in the scripture as he telleth them a charge & ascendeth vp to heauen.

mat. xxviii.

mat. xxi. a  
Jobn. vi. a

**A**t vpo þ first dai of the Sabottes, very early in the morning, they came vnto the sepulchre, and brought the sweete odours whych they haue prepared, and other women wyth them. And they founde the stone rouled awaye from the sepulchre, and they wente in, but found not the body of the Lord Iesu. And it happened as they were amased there at. Beholde two men stode by the in shypynge garmentes. \* And as they were afrayde, & bowed downe theyr faces to the earth they sayd vnto them Why seke ye the lyuynge amonge the deade? he is not here: but he is risen. Remembre howe he spake vnto you, when he was yet in Galile, sayng that the sonne of mā must be deliuered into the handes of synful men and be crucified, & the thyrde daye ryse againe.

mat. xxviii.

mat. xxi. a

mat. xxviii.

mat. xxi. c

And they remembred hys wordes, & returned from the sepulchre, and tolde all these thynges vnto those eleuen, & to all the remmaunte. \* It was Mary Magdalene, & Joāna, and Marpe Jacobi, and other that were wyth them, whiche told these thynges vnto the apostels. And their wordes seemed vnto them sayned thynges, neither beleued they them. Then arose Peter & ran vnto þ sepulchre, & looked in & sawe the linē clothes laied by the selues, & departed, wonderynge in hymselfe at that whyche had happened. †

mat. xxi. c

mat. xxi. c

\* And beholde two of them wente that same daye to a towne (called Emmaus) whyche was from Jerusalem about a. lx. fozlonges, and they talked together of all these thynges þ had happened. And it chaunced that whyle they communed together and reasoned, Iesus hymselfe drew neare, \* and went with them. But theyr eyes were holden, that they shulde not knowe hym: And he sayde vnto them: what maner of communications are these that ye haue one to another, as ye walke & are sad? And the one of them (whose name was Cleophas) answered, and sayde to hym. Art thou onely a straunger in Jerusalem and hast not knowen the thynges whiche haue chaunced there in these dayes? he sayde vnto them: what thynges?

And they sayd vnto hym: of Iesus of Nazareth, whiche was a prophete myghtye in dede, & worde, before God and all the people: and how the hye prestes, and oure rulers deliuered hym to be condemned to death, & haue crucified hym. But we trusted that it had ben he þ shulde haue redeemed Israel. And as touchyng all these thynges, to day is euē þ. iij. day, that they were done.

Jobn. vi. a

\* Yee, & certayne women also of our company made vs astonyed, whiche came early vnto the sepulchre, and found not his body, and cam, sayyng that they had sene a vpspon of Angells, whiche sayde that he was a lyue. And certayne of them whyche were wyth vs, wente to the sepulchre, and founde it euen so as the women had

sayde, but hym they sawe not.

And he sayde vnto them: O fooles and slowe of herte, to beleue all þ the Prophetes haue spoken. \* Oughte not Christe to haue suffered these thynges, & to enter into his glory? And he began at Moyses, & all the Prophetes, and interpreted vnto them in all scriptures which were writte of him. And they drew neare vnto þ towne, which they wēt vnto. And he made, as though he wold haue gone further. And they \* constrained him: sayyng abyde with vs, for it draweth towarde nyght, & the daye is farre passed. And he wente in, to tary with the. \* And it came to passe, as he sat at meate with the, he took breade, & blessed it, & brake, and gaue to them. And theyr eyes were opened, and they knewe hym: & he vanysht out of theyr syght. And they sayd betwene the selues byd not oure hertes burne within vs, whyle he talked with vs by the waye, and opened to vs the scriptures? And they rose vp the same houre, and retourned agayne to Jerusalem and founde þ eleue gathered togyther, & the that were with them, sayyng: the Lord is risen in dede, and hath appeared to Simon. And they told what thynges were done in the way, & how they knewe hym in breakyng of breade. †

mat. xxviii. c  
Jobn. vi. c

mat. xxi. a  
Jobn. vi. c

mat. xxi. b

As they thus spake, † Iesus hymselfe stode vnto them in the myddest of the, & saith vnto the peace be vnto you. (It is I, feare not). But they were abashed & afrayed, and supposed that they hadde sene a spyrte. And he sayde vnto them. Why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, that it is euen I myselfe. Handle me and se: for a spyrte hath not flesh & bones as ye se me haue.

Jobn. vi. c

Jobn. vi. b

mat. xxi. c

act. xxi. a

act. i. b

act. i. b  
mat. xxi. b

And when he had thus spoken, he shewed the his handes and his fete. And whyle they yet beleued not for ioye, & wōdred, he said vnto the. \* haue ye here any meate? And they offered him a peece of a broyled fsh & of an hony cōbe. And he took it, & dyd eate before the. And he said vnto them: \* These are þ wordes whiche I spake vnto you, whyle I was yet with you þ al must nedes be fulfilled which were written of me in the law of Moyses & in the Prophetes, & in the Psalmes. \* Then opened he theyr wittes, that they myght vnderstande the scriptures, & sayd vnto them: Thus is it written, & thus it beho-ued Christ to suffer, & to ryse agayne frō death the thyrde day: & that repentaunce & remission of synnes shoulde be preached in his name amonge all nacions: † & must begyn at Jerusalem. And ye are witnesses of these thynges. † And beholde, I wll sende þ promysse of my father vpo you. \* But tary ye in þ cite of Jerusalem, vntyl ye be endued with power frō on hye. And he led them out into Bethany, & lyft vp his handes, and blessed the. \* And it cam to passe, as he blessed the he departed frō the & was carryd vp into hea-ue. And they worshipped him, & returned to Jerusalem with great ioye & were continually in the temple prayyng & laudyng God. Amen. †

Here endeth the  
Gospel of saint  
Luke.

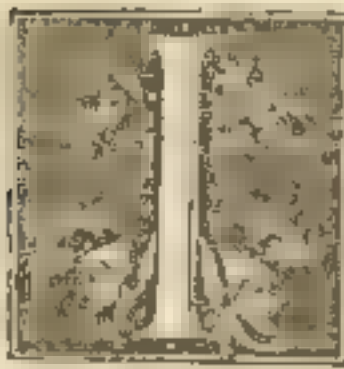
The



# The Gospell of Saynete Iohn.

## The fyrst Chapter. ✠

The euergylpynge byth of Chyist, and howe he be-  
came man. The testymony of Iohn. The callynge of  
Andreye, Peter, &c.



In the begynnynge was the  
worde, and the worde was  
with God: and God was the  
worde. The same was in the  
begynnynge wpth God. \* Al  
thynge was made by it and  
wythout it was nothynge, &  
was made. \* In it was lyfe,

and the lyfe was the<sup>1</sup> lyght of men, & the lyghte  
shyneth in darkenesse. and the darkenesse cōpre-  
hended it not. There was sent a man from God  
whose name was Iohn. The same came as a  
wytnesse of the lyght, that all men through him  
might beleue \* he was not that lyght bi. \* was  
sent to beare wytnes of the lyght. That lyghte  
was the true lyght, whych lyghteth euery man  
that cometh into the worlde. he was in the  
worlde, and the worlde was made by hym. and  
the worlde knewe hym not.

He came amonge his owne, and his owne re-  
ceaued hym not. But as many as receaued hym  
\* to the gaue he power to be the sonnes of God:  
euen them that beleued on hys name whych were  
borne, not of bloude, nor of the wyll of the fleshe,  
nor yet of the wyll of man: but of God.

\* And the same word became fleshe, & dwelte  
amonge vs: \* and we sawe the glory of it, as the  
glorye of the onely begotten sonne of the father,  
full of grace and truthe. ✠

\* Iohn beareth wytnesse of hym, and cry-  
eth, sayenge: \* he was he of whome I spake,  
whych he though he came after me, wente before  
me for he was before me. \* And of hys fulnesse  
haue all we receaued euen grace for grace. For  
the lawe was geuen by Moyses: but grace and  
truthe came by Iesus Chyriste: \* No man hath  
sene God at any tyme.

The onely begotten sonne which is in the bo-  
sonne of the father, he hath declared hym. ✠

\* And thys is the recorde of Iohn: when þ  
Jewes sent Preastes and Leuites from Jeru-  
salem, to aske hym: what art thou? And he con-  
fessed and denyed not, and sayde playnly: I am  
not Chyriste. And they asked hym what thou  
\* art thou helyas? And he sayeth: I am not.

\* Art thou that Prophete? And he answered:  
no. Then sayde they vnto hym: what art thou,  
that we maye geue an answer vnto them that  
sent vs? What sayest thou of thy selfe? he sayd:

\* I am þ voyce of a cryer in þ wyldernes, make  
strayght the waye of the Lorde, \* as sayde the  
prophete Elayas. And they whych were sente  
were of the Pharisees. And they asked hym, and  
sayde vnto hym: Why baptystest thou then, yf  
thou be not Chyrist, nor helyas, neither that Pro-  
phete? Iohn answered them, sayenge: \* I ba-

ptysse with water, but there standeth one amōge  
you, whome ye knowe not, he it is whych  
though he came after me, was before me, whose  
sho latched, I am not worthy to vnloose. These  
thynges were done in Bethabara beyonde Ior-  
dane, \* where Iohn dyd baptysse. ✠

\* The nexte daye, Iohn seeth Iesus com-  
ynge vnto him, and sayth \* beholde the lambe  
of God, whych taketh awaye the synne of the  
worlde. This is he of whome I sayde: After me  
cometh a man, whych went before me, for he  
was before me, and I knewe hym not: but that  
he shoulde be declared to Israel, therfore am I  
come baptysynge wpth water.

\* And Iohn bare recorde sayenge: I sawe the  
spete descende from heaue, lyke vnto a doue, &  
abode vpon hym, and I knewe him not. But he  
that sent me to baptysse in water, the same sayde  
vnto me: vpon whome thou shalt se the spete  
descende, and tarpe styll on hym, the same is he  
whych baptyseth w the holy goost. And I sawe  
and bare recorde that he is the sonne of God. ✠

The nexte daye after, Iohn stode agayne,  
and two of hys dysciples, and he behelde Iesus  
as he walked by, and sayeth: beholde the lambe  
of God. And þ two disciples hearde him speake  
& they folowed Iesus. And Iesus turned about  
and sawe them folowe him, and sayth vnto the:  
What seke ye? They sayde vnto hym: Rabbj  
(whych is to saye yf one interprete it, Master)  
wher dwellest thou? he sayth vnto them: come  
and se. They came and sawe where he dwelte: &  
abode with hym that daye. For it was aboute  
the tenth houre.

One of the two whych heard Iohn speake,  
and folowed him, was Andrew Simon Peters  
brother. The same founde hys brother Symon  
fyrst, and sayeth vnto him. we haue founde Mes-  
sias, whych is by interpretation, annointed &  
brought him to Iesus. And Iesus behelde him,  
and sayd thou art \* Simon the sonne of Ionas,  
thou shalt be called Cephas, whych is by inter-  
pretacion a stone. The daye folowynge, Iesus  
wold go into Galyle, and founde Philip, & sayth  
vnto him folow me \* Philip was of Bethsaida  
the cytie of Andrew and Peter. Whylpp founde  
Nathanael and sayth vnto hym we haue founde  
him, of whom \* Moyses in the lawe and the<sup>1</sup> Pro-  
phetes dyd wyte, Iesus the sonne of Joseph of  
Nazareth. And Nathanael sayd vnto him \* can  
there any good thyng come oute of Nazareth?  
Whylpp sayeth vnto hym come and se.

Iesus sawe Nathanael comynge to hym and  
sayth of him. Beholde a ryght Israelite, in who  
is nogyle. Nathanael sayth vnto hym: whence  
knowest thou me? Iesus answered and sayd vn-  
to hym. Before that Whylpp called the, when  
thou wast vnder the fygge tre, I sawe the. Na-  
thanael answered and sayde vnto hym: Rabbi,  
thou art euen the verie sonne of God, thou arte  
the kyng of Israel. Iesus answered, and sayde  
vnto hym: Because I sayde vnto the, I sawe  
the vnder the fygge tre, thou beleueste. Thou  
shalt se greater thynges then these. And he  
sayeth vnto hym. Verelpe, verelpe, I saye vnto  
the  
you:

Iohn iii. b  
and. f. a

Mat. iiii. b  
I. Cor. xii. b

Mat. iii. b  
Mat. xiii. b  
Luce iii. b

D

Mat. xvi. c.

Iob xli. c.

Gene. xli. c.  
and. xlii. c  
Deu. x. b  
I. Cor. xii. c  
and. ii. b  
\* Iob. vii. c

Gene. i. a  
Exo. viii. b

Iob. xli. b  
\* Iob. viii. b  
and. ii. a

Iohn. b. b

I. Cor. xli. b  
Deu. x. b  
Roma. i. b  
Galat. iii. a

Baruk. ii. c

Mat. xvi. a  
I. Cor. x. c  
\* Iob. i. a

Mat. iii. b  
Mat. i. a

Collo. ii. b

Exo. xxi. b  
\* Iob. xli. b

Iohn. b. b

Mat. xi. b  
I. Cor. x. b

Gene. i. a  
Deu. i. a

Luce. i. a  
\* Elap. xi. b

Mat. iii. b  
Mat. i. a  
Luce. iii. c  
Actes. x. b

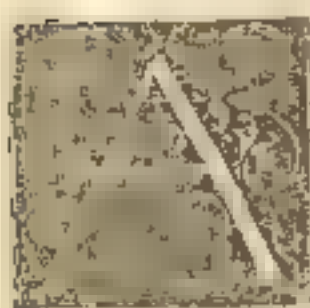


# The Gospell

pon: hereafter shall ye see heauen open and the angels of God ascending and descending ouer the sonne of man.

## The ii. Chapter. ✠

✠ As it turneth the water into wyne, and dyspured the buyers and sellers out of the temple.



And the thyrde daye was there a marriage in Cana a cytie in Galile, and þe mother of Iesus was there. And Iesus was called (þe his dysciples) vnto þe marriage. And when the wyne fayled, the mother of Iesus sayeth vnto hym: they haue no wyne. Iesus sayth vnto her: womā \* what haue I to do wþ þe, myne houre is not yet come. His mother sayeth vnto the mynisters. whatsoeuer he sayth vnto you, do it. And ther were standing there, lyxe waterpottes of stone after the maner of the purspenge of þe Jewes, cōtaynyng twy or thre syrkyns a pece. Iesus sayth vnto them: fyl the waterpottes with water. And they fylled the vp to the bryme. And he sayth vnto the: drawe out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned into wyne, and knewe not whēce it was, but the mynisters whych drewe the water knewe. he calleth the byrdegrome, & sayeth vnto him. Euery man at þe begynnynge doth set forth good wyne, and whē men be dronke, then þe whych is worse. But thou haste kepte the good wyne vntill now. This begynnynge of myracles dyd Iesus in Cana of Galile, and shewed hys glorie, and hys dysciples beleued on hym. ✠ \* After thys he went downe to Capernaum, he and hys mother and hys brethren, and hys disciples, & there continued many dayes.

✠ \* And the Jewes Easter was euen at hande. And Iesus wente vp to Ierusalem, and founde syttinge in the temple, those that solde oxen, and shepe, and dones, and chaungers of money. And when he hadde made (as it were) a scourge of small coardes, he droue them all out of the temple, wþ the shepe and oxen, and potyzed oute þe chaungers moneye, and ouerthrewe the tables, & sayde vnto them that solde dones: haue these thynges hence, and make not my fathers house, an house of marchaundyse. And his disciples remembered it, that is wyrtten: \* the zeale of thyne house hath euen eaten me.

Then answered the Jewes, and sayde vnto hym: what token shewest thou vnto vs, seynge that thou doest these thynges? Iesus answered and sayd vnto them. \* Destroye this temple, and in thre dayes I wyl reare it vp. Then sayde the Jewes. xlvj. yeres was thys temple abydynge, and wylte thou reare it vp in thre dayes? But he spake of the temple of hys bodye. As soon therfore as he was rysen fro death agayne hys dysciples remembered that he thus hadde sayde: And they beleued the scripture, and the wordes whych Iesus had sayde.

When he was in Ierusalem at Easter in the feast daye: many beleued on hys name, when they sawe hys myracles whych he dyd. But

Iesus dyd not comyt hym selfe vnto them, because he knewe all men, and neded not, that any man should testify of hym. ✠ For he knewe what was in man. ✠

## The iii. Chapter. ✠

✠ The communycacion of Iesus wþ Nicodemus. The doctrine and baptyse of Ihon, and what myghte he deareth of Chyist.



There was a man of the Pharyses named Nicodemus, a ruler of the Jewes. ✠ The same came to Iesus by nyght, and sayd vnto him Rabbi, we knowe that thou art a teacher come from God. for no man coulde do suche myracles as thou doest, except God were wþ hym. Iesus answered and sayd vnto him. Verely, verely, I saye vnto the, excepte a man be borne from aboue, he can not see the kyngdome of God. Nicodemus sayeth vnto hym: howe can a man be borne when he is olde can he enter into his mothers wombe & be borne agayne? Iesus answered: ✠ Verely, verely, I saye vnto the, excepte a man be borne of water and of the sprete, he can not enter into the kyngdome of God. ✠ That whiche is borne of the flesche, is flesche, and that whiche is borne of the sprete, is sprete. Maruayle not thou that I sayde to the, ye muste be borne from aboue. The wynde bloweth where it lysteth, and thou hearest þe sounde thereof \* but canst not tell whence it cometh, & whither it goeth. So is euery one that is borne of the sprete.

Nicodemus answered and sayde vnto hym: howe can these thynges be? Iesus answered and sayd vnto hym: art thou a master in Israel, and knowest not these thynges? Verely, verely, I saye vnto the, we speake that we do knowe, and testify that we haue sene: and ye receaue not our wytnes. ¶ I haue tolde you, earthlye thynges, and ye beleue not. howe shall ye beleue, ¶ I tell you of heauenly thynges?

\* And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whych is in heauen.

\* And as Moyses lyfte vp the serpent in the wyldernesse, euen so muste the sonne of man be lyfte vp, that whosoeuer beleueth in hym, perissh not, but haue eternall lyfe. ✠

✠ \* For God so loued the worlde, that he gaue hys onely begotten sonne, that whosoeuer beleueth in hym, shoulde not perishe, but haue euerylastynge lyfe. ✠ For God sent not hys sonne into the worlde, to condempne the worlde: but that the worlde throughe hym myght be saued. he that beleueth on hym is not condempned. But he that beleueth not is condempned already, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the condempnation: \* that lyght is come into þe worlde and men loued darkenesse more then lyght, because theyr dedes were euill. ✠ For \* euery one that euill doeth, hateth the lyght: neyther cometh to the lyght, lest hys dedes shoulde be reproued. ¶ he that doeth truthe, cometh to the lyght, & his dedes maye be knowne, howe þe they are

1re 161 b  
Apoca. 1. 2.

Job. 41. 2

John. 11. 1 b  
and. 1. 1 b.  
Ex. 1. 1 a

1re 161 b

1re 161 b

1re 161 b

13

1re 161 b  
1re 161 b  
1re 161 b

1re 161 b  
1re 161 b  
1re 161 b

1re 161 b

1re 161 b  
1re 161 b

1re 161 b

1re 161 b

1re 161 b

1re 161 b



Job 111. a  
 Jacob, 111. a  
 Qur 1. a  
 Kur, 111. a  
 Qur, 111. b

Job. 111. a

Job. 111. b

From, etc., as  
referred to  
the same.  
The same.  
The same.

¶ The lodging commination of Ed: with the  
troops of Samarra by the turtles spoe: How he  
healeth the cruel Loune.

[illegible]

11. par. bil. a

From. Fri. 1  
Roma. 1. 8  
L. 10, 11. 6

**E**  
mac. rbf.  
mar. liff q  
Euke rbf.  
Robn. f. d  
and. f. c

2 02  
2 02  
2 02



red, and ye are entred into theyr laboures.

Many of the Samaritans of that cuntry be-  
lieued on him, for the sayeng of the womā, which  
testified that he tolde her all that euer she dyd.  
So, when þe Samaritans were come vnto him  
they besought hym, that he wolde tarpe wpyth  
them. And he abode there two dayes. And ma-  
ny mo beleued because of hys owne wordes, and  
sayd vnto the woman. Nowe we beleue, not be-  
cause of thy sayeng: for we haue hard hym oure  
selues, and knowe that thys is euen Christus, the  
Sauoure of the worlde. **I**

After two dayes he departed thence, and wēt  
awayne into Galile. **I** For Jesus him selfe testi-  
fied, þa prophet hath none honour in hys owne  
countre. Then, as sone as he was come into Ga-  
lile, the Galileans receaued hym: whan they had  
sene all the thynges that he dyd at Ierusalem at  
the daye of the feast. For they went also vnto þe  
feast daye. So Jesus cam agayne into Cana of  
Galile, where he turned the water into wyne.  
**I** And ther was a certayn ruler, whose sonne  
was sycke at Capernaum. As sone as the same  
herde that Jesus was come oute of Jewrye into  
Galile, he went vnto hym, and besought hym, þe  
he wolde come downe, and heale hys sonne. For  
he was ruen at the poynte of death. Then sayde  
Jesus vnto hym: excepte ye se sygnes and won-  
ders, ye wyl not beleue. The ruler sayeth vnto  
hym: Syr, come downe oz euer that my sonne  
dye. Jesus sayeth vnto hym. So thy waye, thy  
sonne lyueth. The man beleued the worde that  
Jesus had spoken vnto hym. And he wente hys  
waye. And as he was goynge downe, the ser-  
uauntes met hym, and tolde hym, sayenge: Thy  
sonne lyueth. The ruler enquired be of the houre  
when he beganne to amende. And they sayd vn-  
to hym. Yesterdaye, at the seuenth houre, the ser-  
uēt left hym. So the father knewe, that it was  
the same houre, in the whiche Jesus sayde vnto  
him. Thy sonne lyueth. **I** And he beleued and al  
his household. **I** This is agayne þe seconde my-  
racle, that Jesus dyd, whā he was come oute of  
Jewrye into Galile.

## The. v. Chapter. **I**

The healeth the man that was sycke eynge a thyrtē  
yeares. The Iewes accuse hym, he answereth for  
hys selfe, and reproueth them.

After thys was ther a feaste daye of  
the Jewes, and Jesus wēt vp to Je-  
rusalem. And ther is at Ierusalem  
by þe slaughter house, a pole (whych  
is called in the hebrue tōge, Beth-  
esda) hauinge fyue porches, in whiche laye a  
great multitude of sycke folke, of blynde, balde  
and wythered, waytyng for the mounyng of þe  
water. For an angel went downe at a certayne  
ceason into the people, and stered þe water. Who  
soever then syt (after the steryng of the wa-  
ter) stepped in, was made whole, of whatsoeuer  
dyscase he had. And a certayne man was there,  
whych had bene dyscased. xxxviij. yeres. Whē  
Jesus sawe hym lye, & knewe that he nowe log-  
tyme hadde bene dyscased, he sayeth vnto hym:  
Wylt thou be made whole? The sycke man an-

swered hym. Syr, I haue no man when the wa-  
ter is troubled, to put me into the pole: But in þe  
meane tyme, whyle I am aboute to come, ano-  
ther steppeth downe before me.

Jesus sayth vnto hym: **I** saye, take vp thy bed  
and walke. And immediatlye the mā was made  
whole, and toke vp hys bed, and walked. And þe  
same daye was the Sabboth. The Jewes ther-  
fore sayde vnto hym, that was made whole: It  
is the Sabboth daye, it is not lawfull for the to  
carpe thy bed: he answered them: he that made  
me whole, sayde vnto me. Take vp thy bed, and  
walke. Then asked they hym: What manis  
that, whych sayde vnto the: take vp thy bedde  
and walke. And he that was healed, wylte not  
who it was. For Jesus had gotten hym selfe a-  
wayne, because that ther was ptease of people in  
that place.

Afterwarde, Jesus founde hym in þe temple,  
and sayde vnto hym: beholde, þart made whole  
synne nomore, lest a worse thyng happen vnto  
the. The mā departed and tolde the Jewes that  
it was Jesus whych had made hym whole. **I**  
And therfore the Jewes dyd persecute Jesus,  
and soughte the meanes to sleie hym, because he  
had done these thynges: on the Sabboth dayes.  
And Jesus answered them: **I** saye, My father  
worketh hyther to, and I worke. Therfore the  
Jewes sought the more to kyll hym, not onelye  
because he had broken the Sabboth: but sayde  
also that God was hys father, and made hym  
selfe equall wpyth God.

Then answered Jesus and sayde vnto them:  
Clerey, verely, I saye vnto you. **I** saye, the sonne can  
do nothing of hym selfe, but that he seeth the fa-  
ther do. For whatsoeuer he doeth, that doeth the  
sonne also. For the father loueth the sonne, and  
he weth hym all thynges that he hym selfe doth.  
And he wyl shewe hym greater workes then  
these, because ye shuld maruaile. For lyke wyse  
as the father rayseth vp the dead, & quykkeneth  
them, euen so the sonne quykkeneth whome he  
wyl. **I** Neitherudgeth the father any man: but  
hath commytted all iudgement vnto the sonne,  
because that all men shoulde honoure the sonne,  
euen as they honoure the father. He that honou-  
reth not the sonne, the same honoureth not the  
father, whych hath sent hym. Clerey, verely, I  
saye vnto you: **I** saye, he that heareth my word, and  
beleueth on hym that sent me, hath euerlastyng  
lyfe, and shall not come into dampnation. but  
is scaped from death vnto lyfe.

Clerey, verely, I saye vnto you **I** saye, the houre  
shall come, and nowe it is, when the deade shall  
heare the voyce of the sonne of God. And they þe  
heare shall lyue. **I** saye, for as the father hath lyfe in  
hym selfe, so lyke wyse hath he geue to the sonne  
to haue lyfe in hym selfe: and hath geuen hym  
power also to iudge, because he is the sonne of  
man. Maruaile not at thys for the **I** saye, the houre  
shall come, in the whiche all that are in the graues shall  
heare hys voyce, and shall come forth: they that  
haue done good, vnto the resurreccyon of lyfe:  
and they that haue done euell, vnto the resurrec-  
cyon of dampnation. **I**



**I** can of myne owne selfe do nothinge. As I heare, I iudge, and my iudgement is iust, because I like not myne owne wyll, but the wyll of the father whych hath sent me. \* If I shoulde beare wytnes of my selfe, my wytnes were not true. There is another that beareth wytnes of me: and I am sure, that the wytnes whych he beareth of me is true.

**I**ohn. i. b. \* He sent vnto Iohn, & he bare wytnes vnto the truth. But I receaue not the recorde of man. Neuerthelesse, these thynges I sape & ye myght be safe. He was a burning and a shynnyng lyght and ye wolde for a season haue reioysed in hys lyghte. \* But I haue greater wytnes, then the wytnes of Iohn. \* For the workes whych the father hath geuen me to synspire, the same workes that I do, beare wytnes of me, that the father hath sent me. And the father him self whych hath sent me, \* hath borne wytnes of me. Ye haue not heard his voyce at any tyme, nor sene hys shape, hys worde haue ye not abydyng in you. For whom he hath sent hym ye beleue not.

Search the scriptures, for in them ye thynke ye haue eternall lyfe: and they are they whych testifye of me. And yett wyll ye not come to me & ye myght haue lyfe. I receaue not prayse of me. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name and ye receue me not. \* If another come in hys owne name, hym wyll ye receaue: howe can ye beleue whiche receaue honoure one of another, and like not the honoure that cometh of God onely? Do not thynke that I wyl accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For had ye beleued Moses ye wolde haue beleued me: for he wrote of me. But ye beleue not hys wyrtynge: howe shall ye beleue my wordes? **I**

### The vi. Chapter. **I**

*¶ Jesus feareth some shoulde be men, departeth aboue that they shoulde not make hym a kynge, and reproueth the scribes & pharisees of hys wyse. The carnall are offended at hym.*

**A**fter these thynges \* Jesus went hys waye ouer the see of Galile, whych is the see of Tyberias \* and a great multitude folowed him, because they saw hys myracles whych he dyd on them that were diseased. And Jesus went vp into a mountayne and there he sat wth hys disciples. And after, a feast of the Jewes was nye. **I**

**I**ohn. vi. b. \* When Jesus then lyfte vp hys eyes, and sawe a great company come vnto hym, he sayth vnto Philip: whence shall we bye bread that these maye eat? Thys he sayd to proue hym for he hym selfe knewe, what he wolde do.

Philippe answered hym \* two hundred peny worthe of breade are not sufficient for them that euery man maye take a pte. One of hys disciples (Andrew, Symon Peters brother) sayeth vnto him: There is a lad here, whiche hath fyue barley loaves and two fyshes: but what are they amonge so many? And Jesus sayde: Make the people sit downe. There was muche grasse in that place. So the men sat downe in nombre, aboute fyue thousande. And Jesus toke the bread

And when he had geuen thanks, he gaue to the dysciples, and the dysciples to them that were set downe. And ykewyle of the fyshes as much as they wolde.

**W**hen they had eaten ynough, he sayeth vnto hys dysciples: gather vp the broken meate whych remaineth, that nothinge be losse. And they gathered it together, & fylled twelue baskets wth the broke meate of þe fyue barley loaves, whych broken meate remained vnto them that had eaten. Then those men, when they had sene the myracle that Jesus dyd, sayde: thys is of a truth \* the same prophete, that shuld come into the worlde. **I** When Jesus therfore perceaued that they wold come, and take hym vp to make hym a kynge, \* he departed agayne into a mountayne hym selfe alone. \* And when euen was nowe come, hys dysciples went downe vnto the see, and gat vp into a shyppe and came ouer the see vnto Capernaum. And it was nowe darcke, and Jesus was not come to them. And the see arose wth a great wynde that blew. So whē they had rowen about a. xxv. or xxx. furlonges they sawe Jesus walkyng on the see and drawyng nye vnto the shyppe, & they were afrayed. But he sayth vnto them. It is I, be not afrayed. Then wolde they haue receaued hym into the shyppe, and immediately the shyppe was at the lande, whether they went.

**T**he daye folowynge, when the people (whych stood on the other syde of the see) sawe that there was none other shyp there, save that one wher into hys dysciples were entred, and that Jesus wente not wth hys dysciples into the shyppe, but that hys dysciples were gone awaye alone (howbeit, there came other shippes from Tyberias, nye vnto the place, where they dyd eate breade, after that the Lorde hadde geuen thanks, when the people therfore sawe that Jesus was not there, neyther hys dysciples, they also toke shyppe, and came to Capernaum, seekinge for Jesus. And when they hadde founde hym on the other syde of the see, they sayde vnto hym: Rabbi, when cameste thou hyther? Jesus answered them, and sayde: verely, verely, I say vnto you: ye like me, not because ye sawe the myracles, but because ye dyd eate of the loaves and were fylled. **I** Laboure not for the meate whych perysheth, but for that whych endureth vnto euertlastyng lyfe, whych meate the sonne of man shall geue vnto you. For him hath God the father sealed. Then sayde they vnto hym: what shall we do that we myghte worke the workes of God? Jesus answered and sayde vnto them: thys is the worke of God that ye beleue on hym, whome he hath sente. They sayde therfore vnto hym, \* what sygne shewest thou then, that we maye se, & beleue the? What doest thou worke? Our fathers dyd eate Manna in þe deserte, as it is wyrtten. He gaue them \* breade from heauen to eate. The Jesus sayde vnto the verely, verely, I say vnto you: Moses gaue you not þe bread fro heuē \* but my father geueth you þe true bread fro heuē. For the breade of God is he whych cometh downe from heauen, and ge-

Et iii. uerby



# The Gospell

with lyfe vnto the worlde.

Then sayde they vnto him: Lorde, enermore geue vs thys bread. And Iesus sayd vnto them: I am the bread of lyfe. He that cometh to me, shal not hunger: and he that beleueth on me shall neuer thurst. But I saye vnto you that yea so haue sene me and yet ye beleue not. All that the father geueth me shall come to me: and hym I cometh to me, I caste not away. For I am come downe from heauen: \*not to do that I wyl but that he wyl, whych hath sent me. And thys is the fathers wyl whych he hath sente me, that of all whych he hath geuen me, I shal loose nothyng, but rayse them vp agayne, at the last daye. And thys is the wyl of him I sent me: that euery one whych seeth the sonne \*and beleueth on hym, haue euerlastyng lyfe. And I wyl rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the breade of lyfe, which came downe from heauen. And they sayde: \*Is not thys Iesus the sonne of Ioseph, whose father and mother we knowe? howe is it then that he sayth, I am downe fro heauen? Iesus answered and sayde vnto the: murmure not amonge you selues.

\*No man can come to me, except the father whych hath set me, drawe him. And I wil rayse hym vp at the laste daye. It is wyrtten in the Prophetes: \*and they shal be all taught of God. Euery man therefore that hath hearde, and hath learned of the father, cometh vnto me. \*Not that any man hath sene the father, saue he whych is of God, the same hath sene the father.

Verely, verely, I saye vnto you he I putted his truste in me, hath euerlastyng lyfe. I am I bread of lyfe, Your fathers dyd eate Manna in the wyldernes, and are dead. Thys is I breade, which cometh downe from heauen that a man maye eate therof, and not dye. I am that leuyng bread, whych came downe from heauen. If any man eate of thys breade: he shall lyue for euer.

\*And the bread that I wyl geue, is my fleshe, which I wyl geue for the lyfe of the worlde.

The Jewes therefore stroue amonge them selues saying: howe can this fellowe geue vs that fleshe of his to eate? The Iesus sayde vnto the: Verely, verely, I saye vnto you: excepte ye eate the fleshe of the sonne of man and dryncke his bloud, ye haue no lyfe in you. Whoso eateth my fleshe and dryncketh my bloud, hath euerlastyng lyfe, and I wyl rayse hym vp at the laste daye. For my fleshe is meate in dede: and my bloud is dryncke in dede. He I eateth my fleshe and dryncketh my bloud dwelleth in me, and I in hym. As the lyuyng father hath sent me, and I lyue for the father: Euen so he that eateth me shall lyue by I meane of me. This is the bread, which came downe from heauen: not as your fathers dyd eate Manna, and are dead. He that eateth of this bread, shall lyue euer.

These thynges sayd he in the Synagoge, as he taught in Capernaum. Many therefore of his dysciples, when they had herde thys, sayd thys is an harde sayeng: who can abyde the hearpyng of it? Iesus knewe in hym selfe, that hys dysc-

ples murmured at it: and he sayde vnto them: Doth thys offende you? What and yf ye shall se that sonne of man ascende vp thither where he was before? It is the spete that quykenneth, I fleshe profyteth nothyng. The wordes that I speake vnto you are spete and lyfe. But there are some of you I beleue not. For Iesus knewe from the begynnyng, which they were, that beleued not, & who shulde betraye hym. And he sayd therfore sayde I vnto you that \*no man can come vnto me, except it were geue vnto him of my father. Fro that tyme many of his dysciples went backe, and forsoke hym, and walked nomore w him. Then sayde Iesus to the twelue: wyl ye al so go awaye? Then Symon Peter answered: hym Lorde, to whome shall we go? Thou haste the wordes of eternall lyfe, \*and we beleue and are sure that thou art Christ the sonne of the lyuyng God. Iesus answered them: haue not I chosen you twelue, and one of you is a dyuell? He spake of Judas Iscariot the sonne of Symon. For he it was, I shuld betraye hym, beyng one of the twelue.

## The vii. Chapter.

Iesus cometh to Ierusalem at the feast, teacheth the Jewes and reproveth them: There are dyuerse opinions of hym amonge the people. The pharisees rebuke the dysciples, because they haue not brought hym, & thys wylth Nicodemus for takynge his parte.



After these thynges, Iesus went aboute in Galyle: for he wolde not go about in Jewry because that the Jewes sought to kyl him. The Jewes feast of tabernacles was at hande. Hys brethern therefore sayde vnto hym get the hence, & go into Jewry, that thy dysciples also maye se thy workes that thou doeste. For there is no man that doeth any thyng in secrete, and he him selfe seeketh to be knowne openly. If thou do such thynges, shewe thy selfe to the worlde. For hys brethren beleued not in hym.

Then Iesus sayde vnto them. My tyme is not yet come: but your tyme is alwaye readye. The worlde cannot hate you. \*But me it hateth because I testifie of it, that I workes therof are euell go ye vp vnto this feast, I wyl not go vnto this feast, for my tyme is not yet full come. When he had sayd these wordes vnto them, he abode still in Galile. But as sone as his brethren were come, then went he vp also vnto the feast, not openly, but as it were pruely. Then sought I Jewes him at I feast, & sayd: \*where is he? And much murmurig was ther of him amonge I people. For some sayd: \*he is good, other said nay, but he deceyeth I people. Howbeit no man spake openly of hym, for feare of the Jewes.

\*Nowe when halfe of the feast was done, Iesus wente vp into I temple, and taught. And the Jewes maruailed, sayeng: howe knoweth he the scriptures, seynge I he neuer learned? Iesus answered them, & sayd: My doctryne is not myne: but his I sent me. If any man wyl be obedient vnto his wyl, he shal knowe of I doctryne whether it be of God, or whether I speake of my

Luke. xxi. c

John. vi. c

Mat. xxi. c

John. vi. c

Mat. xxi. c  
John. vi. c  
Luce. xxi. c

Luke. xxi. c

John. vi. c

John. vi. c

Mat. xxi. c  
Luce. xxi. c  
John. vi. c

Luke. xxi. c  
John. vi. c

Mat. xxi. c  
Luce. xxi. c  
John. vi. c

John. vi. c

John. vi. c

Mat. xxi. c  
John. vi. c  
Luce. xxi. c



my selfe. He that speaketh of hym selfe, seeketh  
hys owne prayse. But he that seeketh his prayse  
that sente hym, the same is true, and no vnyghe-  
teousnesse is in hym.

**Exod. xx. 2.** \* Wpd not Moses geue you a lawe, and yet  
**Deut. b. 10** none of you kepeth the lawe: why go ye aboute  
to kyll me? The people answered & sayde: Thou  
hast the deuell: who goeth aboute to kyll the?  
**John. b. 10** Jesus answered, and sayde vnto them: \* I haue  
done one worke, and ye all maruaile. Moses  
therfore gaue vnto you the circumcision not be-  
**Gen. xxi. 3** cause it is of Moses. but \* of the fathers. And yet  
ye on the Sabbath dape, circumcise a man. If  
a man on the Sabbath dape receaue circumcy-  
sion, without breakynge of the lawe of Moses  
bydape ye at me, because I haue made a man  
euery whyt whole, on the Sabbath dape? Judge  
**Deut. i. c.** not after the vtrer apperaunce, but iudge with  
**Deut. xxi. c.** a ryghteous iudgement.

Then sayd some of them of Ierusalem: is not  
thys he, whome they go aboute to kyll? But lo,  
he speaketh boldye, and they saye nothyng to  
hym. Do the rulers knowe in dede, þ this is be-  
tray Christ? Howbeit \* we knowe thys mā whēce  
he is. but when Christ cometh, no mā knoweth  
whence he is. Then cryed Jesus in the temple (as  
he taught) sayeng: ye both knowe me, & whence  
I am, ye know. And I am not come of my selfe  
but he that sente me is true, whom ye knowe not.

**John. b. 10** But I knowe hym. (And ye saye that I knowe hym  
not, I haue a tēpēlke vnto you, but I knowe hym.) for I  
am of hym, and he hath sente me. \* Then they  
sought to take hym, but no mā layde handes on  
hym, because hys houre was not yet come. \* Then  
a ny of the people beleued on hym, & and sayde:  
when Christ cometh, wyl he do any mo myra-  
cles then these that thys man hath done?

**John. b. 10** The Pharyses hearde that the people mur-  
mured such thynges concernynge hym. \* And  
the Pharyses and the prestes \* sent mynysters  
to take hym. Then sayde Jesus vnto them: Yet  
am I a lytell whyle wyth you: & then go I vn-  
to hym that sente me. Ye shall seeke me, and shall  
not fynde me: \* and where I am, thither can ye  
not come. Then sayde the Jewes amonge them  
selues: Whether wyl he go, that we shall not  
fynde hym? Wyl he go amonge the Gentyles,  
(whiche are scattered abroad) and teach the  
Gentyles? What maner of sayunge is thys that  
he sayd: ye shall seeke me, and shall not fynde me:  
and where I am thither can ye not come.

In the last dape, that greate dape of the feast  
**John. b. 10** Jesus stode and cryed, sayenge: \* If any man  
thyrste, let hym come vnto me, and dryncke. He  
that beleueth on me (as sayth the scripture) out  
of hys belly shall flowe ryuers of water of lyfe.  
But thys spake he of the sprete, which they that  
beleue on hym, shoulde receaue. \* For the holpe  
goost was not yet there, because Jesus was not  
yet glorified.

**John. b. 10** \* And any of the people therfore (when they  
hearde this sayeng, sayde \* of a truthe thys is a  
Prophete. but other sayde: thys is Christ. But  
some sayde: Shall Christ come oute of Galyle?  
Sayth not the scripture, that Christ shall come

of the seide of Dauid: & out of the towne of Beth  
leem, where Dauid was? So was there dyscen-  
sion amonge the people because of hym. And  
some of them wolde haue taken hym, but no mā  
layed handes on hym. Then came the mynysters  
to the hye prestes and Pharyses. And they sayd  
vnto them. why haue ye not brought hym? The  
mynysters answered: neuer man spake as thys  
man doeth. Then answered them the Pharyses:  
are ye also dyscaued? Doth any of the rulers or  
of the pharyses beleue on hym? But thys comē  
people whiche knowe not the lawe, are cursed.  
Nicodemus sayeth vnto them (\* he that came to  
Jesus by nyghte, and was one of them: ) Doeth  
our lawe iudge any man, before it heare hym, &  
knowe what he hath done? They answered and  
sayde vnto hym: Arte thou also of Galyle?  
Search and loke. For oute of Galyle aryseth  
no Prophete. And euery man wente vnto hys  
owne house. **John. iii. 2**

### The viii. Chapter. **✠**

**✠** A woman is taken in aduoutre. Christ delpurereth her  
The fress of such as followe Christ, when they accuse to  
haue the deuell wythin hym, and go about to stone hym.

**✠** Jesus went \* vnto mount Olpue, and  
early in the mornynge he cam a-  
gayne into the temple, and al the peo-  
ple came vnto hym, & he sat downe  
and taught them. And the Scribes  
and Pharyses brought vnto hym a woman ta-  
ken in aduoutre: and when they had set her in  
the myddel, they saye vnto hym Master, thys  
woman was taken in aduoutre, euē as þ dede  
was a dopng. \* Moses is the lawe commaunded  
vs, that suche shoulde be stoned. But what sayest  
thou? Thys they sayde to tempt hym that they  
myght accuse hym. But Jesus stouped downe,  
and wyth his spynge wrote on the grounde. So  
when they contynued askynge hym, he lyft him  
selfe vp, and sayde vnto them: let hym that is a-  
monge you wythout synne, caste the fyrste stone  
at her. And agayne he stouped downe, & wrote  
on the grounde. And allone as they hearde thys  
they went out one by one, begynnynge at the el-  
dest. And Jesus was left alone, and the woman  
standynge in the myddes. When Jesus had lyft  
vp hym selfe, and sawe no man, but the woman  
he sayd vnto her: woman, where are those thyne  
accusers? Hath no man condemned the? She  
sayd: No mā, Lord. And Jesus sayde. Neether  
do I condemne the. Go and \* synne no more. **John. b. 8**

**✠** Then spake Jesus agayne vnto them, say-  
enge: \* I am the lyght of the worlde he that fo-  
loweth me, doth not walke in darknes, but shal  
haue the lyghte of lyfe. The Pharyses therfore  
sayd vnto him: þ bearest recoorde of thy selfe, thy  
recoorde is not true. Jesus answered, & sayde vn-  
to them: though I beate recoorde of my selfe, yet  
my recoorde is true: for I knowe whence I came  
and whither I go. But ye cannot tel whence I  
come, and whither I go. Ye iudge after þ fleshe,  
I iudge no man. And if I iudge, my iudgement  
is true. For I am not alone: but I and the fa-  
ther that sente me. \* It is also wyrtten in youre  
lawe, that the testymony of two men is true

**✠** I am



I am one that beareth wytnesse of my selfe, and the father that sent me, beareth wytnesse of me. Then sayd they vnto hym: where is thy father? Jesus answered: ye neyther knowe me: nor yet my father. If ye had knowne me, ye shoulde haue knowne my father also. These wordes spake Jesus in the treasury, as he taught in the temple, and no man layde handes on him: for his houre was not yet come.

Then sayde Jesus agayne vnto the: I go my waye, and ye shall seeke me, and shall dye in your synnes. Whether I go, thither can ye not come. Then sayde the Jewes wyl be kyll hym selfe: because he sayeth, whither I go, thither can ye not come? And he sayde vnto them: ye are from beneath, I am from aboue. Ye are of this worlde, I am not of this worlde. I sayde therfore vnto you, that ye shall dye in your synnes. For if ye beleue not that I am he, ye shall dye in your synnes. Then sayde they vnto hym: who arte thou? And Jesus sayeth vnto them: Euen the verpesame thyng that I speake vnto you. I haue many thynges to saye, & to iudge of you. For, and he that sent me, is true. And I speake in the worlde, those thynges, whiche I haue hearde of hym. Howbeit, they vnderstode not that he spake of his father. Then sayde Jesus vnto them: When ye haue lyfte vp an hylde sonne of man, then shall ye knowe, that I am he, and that I do not hyng of my selfe, but as my father hath taughte me, euen so I speake these thynges: and he that set me, is with me. The father hath not lefte me alone, for I do alwayes those thynges that please hym. As he spake these wordes, many beleued on hym.

Then sayd Jesus to those Jewes, whiche beleued on hym: If ye contynue in my worde, then are ye my very disciples, & ye shall knowe the truth, and the truth shall make you free. They answered hym: We be Abrahams seed, & were neuer bonde to any man, howe sayest thou then: ye shall be made free?

Jesus answered them: Verely, verely, I saye vnto you, that whosoever commytteth synne is the seruaunte of synne. And the seruaunt abydeth not in the house for euer. But the sonne abydeth euer. If the sonne therfore shall make you free, then are ye free in dede. I knowe that ye are Abrahams seed, but ye seke meanes to kyll me, because my word hath no place in you. I speake that whiche I haue seene with my father, and ye do, that whiche ye haue seene with your father. They answered and sayd vnto hym: Abraham is our father. Jesus sayth vnto the: If ye were Abrahams chyldren, ye wold do the dedes of Abraham. But now ye go aboute to kyll me, a man that hath tolde you the truth, whiche I haue hearde of God: this dyd not Abraham. Ye do the dedes of your father. Then sayde they to hym: we were not borne of fornication. We haue one father euen God. Jesus sayde vnto them: If God were your father, truly ye wold loue me. For I proceeded forth, and came from God. Neither came I of my selfe, but he sent me. Why do ye not knowe my speech? Euen because ye can

not abyde the hearynge of my worde.

Ye are of your father the deuel, and the lustes of your father wyl ye serue. He was a murthe- rer from the begynnyng, & abode not in the truth because there is no truth in hym. When he speaketh a lyke, he speaketh of his owne: For he is a liar, & the father of the same thyng. And because I tell you the truth, therfore ye beleue me not.

Whyche of you rebuketh me of synne? If I saye the truth, why do not ye beleue me? He that is of God, beareth Goddes wordes. Ye therfore heare them not, because ye are not of God. Then answered the Jewes, and sayde vnto hym: Saye we not well, that thou art a Samaritane, and haste the deuell? Jesus answered: I haue not the deuell: but I honoure my father, and ye haue dyshonoure me. I seake not myne owne praple, there is one that seeketh, and iudgeth. Myse, verely, I saye vnto you: if a man kepe my sayenge: he shall neuer see death. Then sayd the Jewes vnto hym: Howe knowe we that thou hast the deuell? Abraham is dead, & the Prophetes, and thou sayest: if a man kepe my sayenge, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead, and the Prophetes are dead? Whome makest thou thy selfe? Jesus answered: If I honoure my selfe, myne honoure is nothyng. It is my father, that honoureth me, which ye say, is your God, and yet ye haue not knowne hym: but I knowe hym. And if I saye: I knowe hym not, I shall be a lyar lyke vnto you. But I knowe hym, and kepe his sayenge.

Your father Abraham was glad to see my daye: and he sawe it, and reioyced. Then sayde the Jewes vnto hym: thou arte not yet I. ye are olde, and hast thou seene Abraham? Jesus sayde vnto them: Verely, verely, I saye vnto you: per Abraham was borne, I am. Then toke they vp stones, to caste at hym: But Jesus byd hym selfe, and went out of the temple.

## The ix. Chapter.

Christ maketh the man to see that was borne blynde.



As Jesus passed by, he sawe a man whiche was blynde from his birth. And his disciples asked hym, sayenge: Master, who dyd synne, this man, or his father, that he was borne blynde? Jesus answered: Neither hath this man synned, nor yet his father and mother: but that the workes of God shoulde be shewed in hym. I muste worke the workes of hym that sente me, whyle it is daye. The nyght cometh, when no man can worke. As long as I am in the worlde, I am the lycht of the worlde.

As he had thus spoken, he spat on the grounde, and made claye of the spittle, and robed the claye on the eyes of the blynde, and sayde vnto hym: Go, washe the in the pole of Siloe, which by interpretation is almuch to saye, as sent. He went his waye therfore, & washed, and came agayne, sayenge. So the neyghboutes and they that had seene hym before (how that he was a begger



**A** beggar sayde: Is not this he that sat & begged? Some sayde: this is he. Agayne, other sayde: No, but he is like hym.

He hym selfe sayde: I am enen he. Therefore sayde they vnto hym: Howe are thyne eyes opened? He answered and sayde: The man that is called Iesus, made claye, & annoynted myne eyes, and sayd vnto me: Go to the pool Siloe, and washe. And when I went and washed, I receaued my syghte. Then sayde they vnto hym where is he? He sayde: I can not tell.

They brought to the pharises, hym that a li-  
tel before was blynde: and it was the \* Sab-  
both daye, when Iesus made claye, and opened  
his eyes. The agayne the Pharises also asked  
hym, howe he had receaued hys syghte. He sayde  
vnto them: he put claye vpon myne eyes, and I  
washed and do so. Therefore sayde some of the  
Pharises: this man is not of God, because he  
keperh not the Sabbath daye. Other sayde, \*  
howe can a man that is a synner do suche myra-  
cles? And there was a stryfe amonge the. They  
spake vnto the blynde mā againe. What sayest  
thou of hym whyche hath opened thyne eyes?  
He sayde: \* He is a prophete.

But the Jewes dyd not beleue of the mā how  
that he had ben blynde, and receaued his syghte)  
vntill they called the father and mother of him  
that hadde receaued his syghte. And they asked  
them sayenge. Is this your sonne whome you  
saye was borne blynde? Howe doth he now se  
then? Hys father and mother answered them,  
and sayde: we knowe that this is oure sonne, &  
that he was borne blynde: but by what meanes  
he now seeth, we can not tell. Or who hath o-  
pened his eyes, ca not we tel. He is olde ynough  
aske hym, let him answere for him selfe. Suche  
wordes spake his father & mother, because they  
fered the Jewes. For the Jewes had conspyred  
all redy, that if any man dyd confesse that he  
was Christ, \* he shoulde be excommunicat out of  
the Synagoge. Therefore sayde hys father and  
mother: he is olde ynough, aske hym.

Then agayne called they the man that was  
blynde, and sayd vnto hym Gyue God þ prayse  
we knowe that this man is a synner. He answe-  
red therefore, and sayde: Whither he be a synner  
or no, I can not tell. One thyng I am sure of  
that where as I was blynde nowe I se. Then  
sayd they to hym agayne. What dyd he to the?  
Howe opened he thyne eyes? He answered the  
I tolde you perwhyte, ye dyd not heare, wher-  
fore wolde ye heare it agayne? Wylle ye also be  
hys dyscyples? Then care they hym, and sayde:  
We thou hys dysciple. We are Moses disciples  
We are sure, that God speake vnto Moses. As  
for this fellow, we knowe not from whence he is.

The man answered, and sayde vnto them  
this is a maruelous thing, that ye wote not frō  
whence he is, and yet he hath opened myne eyes.  
For we be sure, that God heareth not synners.  
But if any man be a worshypper of God, and  
obediente vnto his wyll, him heareth he. Sence  
the world began, was it not hearde, that any  
mā opened the eyes of one that was borne blind

de. If this man were not of God, he could haue  
done nothyng. They answered, and sayd vnto  
him thou arte all together bozne in synne, and  
dost thou teache vs? And they cast hym out.

Iesus hearde that they had excommunicate  
hym, and whan he hadde founde him, he sayd vn-  
to him dost thou beleue on þ sonne of God? He  
answered & sayde who is it Lord that I might  
beleue on him. And Iesus sayd vnto him. Thou  
hast sene hym, \* and he yt is that talketh wyth  
the. And he sayde: Lord I beleue, and he wor-  
shyped hym. \* And Iesus sayde vnto hym: I  
am come vnto iudgement into this world: that  
they whiche se not, myght se, and they whiche  
se, myght be made blynd. And some of the Pha-  
rises whiche were wyth hym, herde these wo-  
rdes and sayd vnto hym are we blinde also? Je-  
sus sayd vnto the: \* If ye were blynde, ye shoulde  
haue no synne. But now ye say: we se, therefore  
your synne remaineth.

### The x. Chapter. ✠

Christ is the true shepheard and the doze of the shepe, he telleth  
the trueth, and therefore the Jewes take vp stones to cast at him  
and call hys preachynge blasphemie and go aboute to take hym.

**M**erely verely, I saye vnto you, he that  
entreteth not in by the doze into the shep-  
fold, but climeth vp some other waye  
the same is a thefe and a murtherer.

But he that entreteth in by the doze, is the shep-  
herde of the shepe, to hym the porter openeth, &  
the shepe here hys voyce, and \* he calleth hys  
owne shepe by name, and ledeyth them out. And  
when he hath sent forth hys owne shepe, he go-  
eth before them: and the shepe folowe hym for  
they knowe hys voyce. A straunger wylle they  
not folowe, but wylle fyre frō him: for they know  
not þ voyce of straungers. This prouerbe spake  
Iesus vnto the. But they vnderstod not what  
thynges they were whyche he spake vnto them.  
Then sayde Iesus vnto them agayne Clerelye  
verelye, I saye vnto you: \* I am the doze of the  
shepe. All (euen as many as come before me)  
are theues and murtherers: but the shepe dyd  
not here them. I am the doze by me if anye mā  
enter in, he shal be safe, and shal go in and out,  
and fynde pasture, & these cometh not but  
for to steale, kyl and to destroy. I am come that  
they myght haue lyfe, & that they myght haue  
it more abundantly.

✠ I am \* the good shepheard. A good  
shepheard gyueth his lyfe for the shepe. An hy-  
red seruaunt and he which is not the shepheard  
(neither the shepe are hys owne) seeth the wolfe  
comynge, and leaueth the shepe, and flyeth, &  
the wolfe catched and scattereth the shepe. The  
hyred seruaunt flyeth, because he is an hyred  
seruaunt, and careth not for the shepe, I am the  
good shepheard, and \* knowe my shepe, and am  
known of myne. \* As my father knoweth me,  
euen so knowe I also my father. And \* I gyue  
my lyfe for the shepe: and other shepe I haue  
whyche are not of this folde. Them also muste  
I brynge, and they shal heare my voyce, and  
there shal be one folde and one shepheard.

Therefore doth my father loue me, because  
I put

mat. xii. a.  
mar. ix. b.  
luk. xi. b.  
john. b. a.  
and. vii. c.

John. vii. g.  
and. x. d.

\* John. vii. f.

\* John. xii. e.

John. vii. e

John. vii. d

John. xii. f

John. xii. a

\* Jerem.  
xiii. e  
John. b. d.

John. xii. f  
John. xii. d  
John. xii. e



I put my lyfe from me, that I myght take it a-  
gayne. No man taketh it from me: but I put it  
a waye of my selfe, I haue power to put it from  
me, and I haue power to take it agayne. This  
commaundement haue I receaued of my father  
There was a dissentio therfore agayne among  
the Jewes for these sayenges, and manye of the  
sayde: \* he thah the dyuell, and is made why he  
are ye him? \* Other sayd: these are not the wor-  
des of him that hath the deuill. Can the deuill  
open the eyes of the blynde?

And it was at Jerusalem the feaste of the  
dedycatyon, and it was wynter: & Jesus wal-  
ked in the temple, euen in Salomons porche.  
Then came the Jewes rounde aboute hym, and  
sayde vnto hym: Howe longe doest thou make  
vs doute? If thou be Chyste tell vs playnely.  
Jesus answered them: I tolde you, and ye be-  
leue not. The workes that I do in my fathers  
name, they beare wytnesse of me. But ye beleue  
not, because ye are not of my shepe. As I sayde  
vnto you \* my shepe here my voyce: And I  
know them, and they folowe me, & I geue vnto  
them eternall lyfe and they shal neuer perishe,  
neither shall any man plucke the out of my hand  
My father whych gaue the me, is greater then  
all, and no man is able to take them out of my  
fathers hande: I and my father are one.

Then the Jewes agayne toke vp stones, to  
stone hym withall. Jesus answered the many  
good workes haue I shewed you from my fa-  
ther, for whyche of them do you stone me? The  
Jewes answered hym sayenge. For thy good  
workes sake we stone the not: but for thy blas-  
phemye, and because that thou beynge a man,  
makest thy selfe God. Jesus answered them  
Is it not wyrtten in youre lawe? \* I sayde, ye  
are goddes. If he called the goddes, vnto who  
the worde of god was spoken (and the scryp-  
ture can not be broken concernynge him whom  
the father hath sanctified, and sente into the  
worlde). To ye say that I blasfeme: because  
I sayde I am the sonne of God? \* If I do not  
the workes of my father, beleue me not. But if  
I do, and if ye beleue not me, beleue the workes  
that ye maye knowe, and beleue that the father  
is in me, and I in hym.

Agayne they wente aboute to take hym: &  
he escaped out of thei hande, and wente away  
agayne beyonde Iordane into the place where  
John before had baptised, and there he abode.  
And many resorted vnto hym, and sayde: John  
dyd no myracle, but \* all thynges whych John  
spake of thys man were true. And many bele-  
ued on hym there.

## The xi. Chapter.

Christ chaseth Lazarus from death, & he dyed & was  
wher he was & a counsell agayne hym. He getteth hym  
out of the wape.

Certaine man was spcke, named  
Lazarus of Bethania & towne of  
mary, & her sister Martha. It was  
& Mary \* whych annointed Jesus  
with oylment, & wyped hys fete  
with her heare, whose brother Lazarus was  
spcke. Therfore, hys sisters sent vnto him, say-

enge: Lorde, beholde he whome thou louest, ys  
spcke. When Jesus herde that, he sayde this in  
sympte is not vnto deathe: but for the prayse  
of God, & the sonne of God \* myghte be praysed  
by reason of it. Jesus loued Martha and her  
sister and Lazarus. When he had hearde ther-  
fore that he was spcke, he abode two dayes stil  
in the same place where he was.

Then after that, sayde he to hys disciples: let  
vs go into Jewry agayne. hys disciples sayd  
vnto hym. Master, the Jewes lately soughte  
to stone the and wilt thou go thither agayne?  
Jesus answered: are there not. xii. houres of  
the daye? If a man walke in the daye, he stom-  
bleth not, because he seeth the lyghte of thys  
worlde. But if a man walke in the nyght he sto-  
bleth, because there is no lyght in hym. Thys  
sayde he, and after that he sayd vnto them, oure  
freind Lazarus \* slepeth, but I go to wake hym  
out of slepe. Then sayde hys disciples: Lorde,  
if he slepe, he shall do well ynough. Howbeit  
Jesus spake of his deathe, but they thought he  
had spoken of the naturall slepe. Then sayd Je-  
sus vnto them: playnely Lazarus is dead, and  
I am glad for your sakes, that I was not ther  
because ye maye beleue. Neuertheles, let vs go  
vnto hym. Then sayde \* Thomas (whyche is  
called Didimus) vnto the disciples let vs also  
go, that we maye dye with hym. Then went  
Jesus, and founde that he had lyen in hys graue  
foure dayes already. Bethany was nye to Jeru-  
salem, about tyfene furlonges of, & manye of  
the Jewes came to Martha and Mary to com-  
forte them ouer thei brother. Martha asone  
as she herde that Jesus was commynge, wente  
and met hym, but Mary sat still in the house.

Then sayde Martha vnto Jesus Lorde,  
\* if thou haddest ben here, my brother had not  
died: neuerthelesse, now I knowe that what-  
soeuer thou askest of God, God wil geue it the.  
Jesus sayeth vnto her. Thy brother shall ryse  
agayne. Martha sayeth vnto hym, I knowe  
that he shall ryse agayne in the resurrection at  
the last day. Jesus sayeth vnto her: I am the re-  
surrection and the lyfe: \* he that belueth on  
me, pee though he were dead, yet shall he lyue.  
And whosoever lyueth and belueth on me shal  
neuer dye: beleuest thou thys? She sayde vnto  
hym. yea lorde, I beleue that thou art Chyste  
the sonne of God, whyche shulde come into the  
worlde. And asone as he hadde so sayde, she  
went her waye, & called Mary her sister secret-  
ly, sayeng. The Master is come, and calleth for  
the. Asone as she herde that, she arose quykly,  
and came vnto him. Jesus was not yet come in  
to the towne: But was in the place wher Mar-  
tha mette hym. The Jewes then why the were  
with her in the house and comforted her, (whē  
they sawe Mary that she rose up hastelye, and  
went out, folowed her sayenge. She goeth vn-  
to the graue to wepe there.

Then when Mary was come where Jesus  
was, and sawe hym, she cometh nye vnto hys  
fete, and sayth vnto hym. Lorde, \* if thou had  
dest bene here, my brother hadde not bene deade  
When

\* mat. ix. b  
and xii. b  
Mat. ix. b  
Luce xii. b  
Job. viii. f  
Job. viii. g

\* mat. ix. a  
Luce xii. b  
and. b. c

Job. viii. e  
f

Job. viii. a  
and. viii. e  
Job. viii. g

\* Job. viii. b

Job. viii. a  
and. viii. e  
Job. viii. g

mat. xxi. f  
and. xxi. g  
Luce xxi. g  
Job. ix. a  
and. ix. b

mat. xxi. b  
Job. viii. g  
Job. ix. b

\* Job. ix. b

Luce. viii. f

\* Job. ix. a

Job. viii. a  
and. ix. f. g

\* mat. ix. c  
Luce. viii. g  
and. b. d

\* Job. ix. f

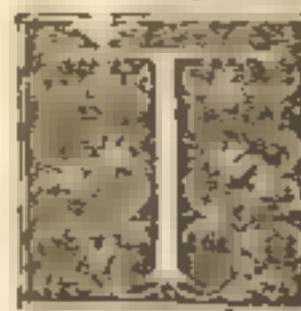
\* Job. ix. b

\* Job. ix. a  
and. ix. f. g  
Job. ix. b  
Luce. ix. a  
and. ix. b  
Job. ix. g

Job. ix. c



Caſary anoynted Chyſtre free. Judas marmureth. Chyſtre  
erulerh her, and ſpeth in Jeruſalem.



hen Jeſus ſix. daies before Eaſter, came to Bethany, wher  
Zarus had ben dead, who he raiſed  
fro deathe. There they made  
him a ſupper, & Martha ſerued,  
but Lazarus was one of them &  
ſate at ſ table with hym. \* Then toke Mary a  
pounde of oynment (called Nardus, perfectre &  
precyouse) and anoynted Jeſus ſete, and wiped  
hys ſeate with her heate, and the houſe was fyl-  
led wth the odoure of the oynment. \* Then  
ſayde one of hys diſcyples (even Judas Iſcari-  
oth Symons ſonne, whych afterwarde betray-  
ed hym) why was not this oynment ſolde for  
thre hundred pence, and giuen to the poore? This  
he ſayde, not that he cared for the poore, but be-  
cauſe he was a thefe and \* had the bagge, & bare  
that whych he was gyuen. Then ſayde Jeſus let  
her alone: agaynſt the day of my buryng hath  
ſhe kepte this. For the poore alwayes ſhall ye  
haue with you, but me haue ye not alwaye.

Each people of ſ Jewes therfore had know-  
ledge that he was there. And they came not for  
Jeſus ſake only, but ſ they myght ſe Lazarus  
also \* whome he raiſed fro deathe. But the hie  
prieſtes helde a counſell, that they myght put  
Lazarus to death alſo, becauſe that for his ſake  
many of the Jewes went a way and beleued on  
Jeſus. ¶

\* On the nexte daie moche people that were  
come to the feaſte, when they hearde that Jeſus  
ſhulde come to Jeruſalem, toke bꝛanches of  
palme trees, and went forth to mete hym, and  
cryed. Hoſanna, \* bleſſed is he that in the name  
of the Lorde, cometh kyng of Iſrael. And Je-  
ſus got a ponge aſſe, & ſat thereon, as it is wyrt-  
ten \* ſcare not daughter of Syon, beholde thy  
kyng cometh ſpying on an aſſe colte. Theſe  
thynges vnderſtoode not thys diſcyples at the  
ſpyſte but whan Jeſus was gloryfied, then re-  
membred they that ſuche thynges were wyrtte  
of hym, and that ſuche thynges they had done  
vnto hym. The people ſ was wth hym, when  
he called Lazarus out of hys graue, and raiſed  
hym fro deathe bare recorde. Therefore met him  
the people alſo, becauſe they heard that he had  
done ſuch a miracle. The phariſes therfore ſaid  
amonge them ſelues: perceaue ye, how we pre-  
uaile nothyng: beholde (all the while) woꝛlde go  
eth after hym.

\* There were certayne grekes amonge them  
that came to woꝛſhypp at the feaſte. the ſame  
came therfore to Philyp whych was of Beth-  
ſaida a cyte of Galile, and deſpyed hym ſaying:  
Syr, we wolde ſayneſe Jeſus. Philyp came  
and tolde Andrew. And againe Andrew and  
Philip tolde Jeſus. And Jeſus answered the  
ſaying: the houre is come, ſ the ſonne of man  
muſt be gloryfied.

\* Clerely verely, I ſaye vnto you: I receypte  
the wheate corne ſal into the grounde, and dye, it  
bydeth alone. If it dye, it byngeth forth much  
fruit.

Whē Jeſus therfore ſadde her woꝛde, & ſ Jewes  
also wepyng whych he came wth her) he gro-  
ned in the ſpyꝛte, & was troubled in hym ſelfe,  
& ſayd where haue ye layed hym? They ſaid vnto  
him, lorde come & ſe. And \* Jeſus wept. The  
ſayd ſ Jewes beholde how he loued hym. And  
ſome of them ſayde. colde not he which \* opened  
the eyes of the blynd, haue made alſo, that this  
ma ſhulde not haue dyed? Jeſus therfore againe  
grouned ſaying: & ſawe the graue. It  
was a callid a ſtone layed on yt.

Jeſus ſayde take ye awaye the ſtone. Mar-  
tha the ſiſter of hym that was dead, ſayde vnto  
hym. Lorde be this tyme he ſtinketh. For he hath  
bene dead foure dayes. Jeſus ſayde vnto her:  
Sayde I not vnto the, that if thou dyddeſt be-  
leue, thou ſhouldeſt ſe the gloꝛye of God? Then  
they toke awaye the ſtone from the place where  
he that had ben dead, was layed. And Jeſus liſt  
vp hys eyes, and ſayde. Father, I thanke the,  
that thou haſte herde me. Howebeit, I knewe,  
that thou heareſt me alwayes, but \* becauſe of  
the people whiche ſtande by: I ſayd it that they  
may beleue, that thou haſt ſent me.

And when he thus had ſpoken, he cryed with  
a loude voyce Lazarus come forth. \* And he ſ  
was dead came forth, bound hande & fote wth  
grauel clothes, and hys face was bounde wth a  
naplyn. Jeſus ſayd vnto them, loſe him and let  
hym go. Then many of the Jewes whych came  
to Mary (and had ſene the thynges whych Je-  
ſus dyd) \* beleued on hym. ¶ But ſome of the  
went their wayes to the phariſes, and told the  
what Jeſus had done.

\* Then gathered the hie prieſtes and the  
phariſes a counſell, and ſayde: \* What do we?  
For thys man doth many myꝛacles. If we let  
hym ſcape thus, all men wll beleue on hym, &  
the Romaynes ſhal come, and take away both  
oure rowme and the people. And one of them  
named Caiphas beyng the hie prieſt that ſame  
yere ſayde vnto them Ye perceaue nothyng at  
all, noꝛ conſyder, that \* it is expedient for vs,  
that one man dye for the people, and not that  
all the people perſhe. Theſs ſpake he not of hym  
ſelfe, but beyng hie prieſte that ſame yere, he  
propheſied that Jeſus ſhulde dye for the people  
and not for the people onlye, but that he ſhulde  
gather together in one, the chyldren of God, ſ  
were ſcattered abꝛoade: \* The ſix. & ſeuen daye forth  
they toke counſel together for to put him to deeth.

Jeſus therfore walked no moꝛe openly among  
the Jewes but wente hys waye thence vnto a  
country nye to a woꝛldernes, into a cyte whiche  
is called Ephꝛaim, and there continued wth  
his diſciples. \* And the Jewes Eaſter was nye  
at hande, and many went out of the countrey vp  
vnto Jeruſalem before the Eaſter to purſpye  
them ſelues. Then ſoughte they for Jeſus and  
ſpake amonge them ſelues as they ſtoode in the  
temple: What \* thynke ye, ſeynge he cometh  
not to the feaſt daie? The hie prieſtes and pha-  
riſes \* hadde gyuen a commaundement, that if  
any man knewe where he were, he ſhulde ſhewe  
it, that they myght take hym. ¶

Luke. xxi. f

\* Job. ix. b

\* Job. xxi. b

\* Job. b. c

\* Job. vii. f

mat. xxi. a  
mar. xxi. a  
Luk. xxi. a  
Act. iiii. c

Job. xiii. b

mat. xxi. a  
mar. xxi. a  
Luk. xxi. a

mat. xxi. a  
mar. xxi. a  
Luk. xxi. a

\* Job. vii. b

\* Job. ix. e

Luke. b. f. f

mat. xxi. a  
mar. xxi. a

\* Job. xxi. b

John. xi. b  
Luk. xxi. a

mat. xxi. a  
Luk. xxi. a

Job. xxi. b  
Luk. xxi. a

Job. xxi. b  
Luk. xxi. a

Job. xxi. b

Act. vii. c  
Luk. xxi. a

\* Job. xxi. b  
Luk. xxi. a

\* Job. xxi. b  
Luk. xxi. a



\* Mat. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

scrypte. \* he that loueth hys lyfe, shall destroye  
it. and he that hateth hys lyfe, in thys worlde,  
shal kepe it vnto lyfe eternall. If any man my-  
nister vnto me, let hym folowe me, and \* wher  
I am, there shall also my mynister be. If any  
man minister vnto me, hym wyl my father ho-  
noure. **I**

\* Joh. x. 1. b  
\* Luk. x. 1. b

Nowe ys my soule troubled, and what shall  
I saye: Father, deliuer me from thys houre:  
but therfore came I into thys houre. Father  
glorifye thy name. Then came there a voyce  
from heauen, sayenge: I haue both glorified it  
and wyl glorifye it agayne. The people ther-  
fore that stode by and herd it, sayde that it thi-  
dred. Other sayde, an Angell spake to hym:  
Jesus answered and sayde this voyce cam not  
because of me, \* but for your sakes.

\* Joh. x. 1. b  
\* Luk. x. 1. b

**I** Nowe is the iudgement of thys worlde:  
\* nowe shall the prynce of thys worlde be caste  
out. And I (if I were lyfte vp from the earth)  
wyl drawe all men vnto me. Thys he sayde:  
sygnifying what death he shuld dye. The peo-  
ple answered hym: We haue hearde oute of the  
lawe \* that Christ bydeth for euer, and howe sa-  
pest thou the sonne of man muste be lyfte vp?  
Who is that sonne of man? Then Jesus sayde  
vnto them: yet a lytle whyle is the lyght wpyth  
you. \* Make whyle you haue lyghte, lest the  
darknesse come on you. He that walketh also in  
the darke, woteth not whither he goeth. While  
ye haue lyghte, beleue on the lyght that ye may  
be the chyldren of the lyght. **I**

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

These thynges spake Jesus and departed,  
and hys disciples folowed hym. But though he  
had done so many myracles before them, yet be-  
leued not they on hym, that the sayeng of Esay-  
as the Prophete myght be fulfilled, whiche he  
spake: \* Lord, who shall beleue oure sayenge?  
And to whom is the arme of the lord declared?  
Therefore could they not beleue, because that E-  
sayas sayeth: agayne: he hath blynded theyr  
eyes, & hardened theyr herte, that they shuld not  
se wpyth theyr eyes, and leaste they shulde vnder-  
stande wpyth theyr herte, and shulde be conuer-  
ted, and I shulde heale the. Suche thynges sayd  
Esayas, when he sawe hys glorie, and spake of  
him. Neuerthelesse, amonge the chiefe rulers al-  
so, many beleued on hym. But (because of the  
Pharises) they wolde not be acknowen of it,  
\* leaste they shulde be excommunicat. \* For they  
loued the prayse of men more then the prayse  
of god. Jesus cryed, and sayde: he that beleueth  
on me, beleueth not on me, but on hym that sent  
me. And he that seeth me, seeth hym that sent me.  
\* I am come \* a lyght into the worlde: & who-  
soeuer beleueth on me, shalde not byde in darke-  
nesse. And if any man heare my wordes, and be-  
leue not, I iudge hym not. For: I came not to  
iudge the worlde but to saue it. He that re-  
fuseth me, and receaueth not my wordes, hath  
one iudger hym. The word that I haue spo-  
ken the same shall iudge hym in the laste daye.  
For I haue not spoke of my self, but the father  
whiche sent me, he gaue me a commaundement  
what I shulde saye and what I shulde speake.

\* Joh. x. 1. b  
\* Luk. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b

And I knowe hys commaundement is lyfe euer-  
lastyng. Whatsoeuer I speake therfore, euen  
as the father bad me, so I speake. **I**

The. xiii. Chapter. **I**  
\* Joh. x. 1. b  
\* Luk. x. 1. b

**B**Efore the feaste of Easter, when Je-  
sus knewe that hys houre was come  
that he shulde depart out of this worlde  
vnto the father. His discypled hys  
whiche were in the worlde, vnto the ende he lo-  
ued them. And when supper was ended, after  
the dyck had \* put in the herte of Judas Isca-  
rioth Symons sonne, to betray hym. Jesus kno-  
winge that: \* the father had gyuen all thynges  
into hys handes, and that he was come from  
God, and wente to God: he rose from supper, &  
layde a syde his vpper garmentes: and when he  
had taken a towell, he gyrded hym selfe. After  
he poured water into a baskyn, and beganne to  
washe the discypled fete, & to wyppen them wpyth  
the towel, wher wpyth he was gyrded.

\* Mat. x. 1. b  
\* Luk. x. 1. b

\* Mat. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

Then came he to Symon Peter. And Peter  
sayde vnto hym: Lord, dost thou washe my  
fete? Jesus answered & sayde vnto hym: What  
I do, thou wotest not nowe, but thou shalt knowe  
hereafter. Peter sayeth vnto hym: thou shalt  
neuer washe my fete, Jesus answered hym: If  
I washe the not, thou hast no parte wpyth me.  
Symon Peter sayeth vnto hym: Lord, not my  
fete only but also the handes and the heade. Je-  
sus sayeth to hym: he that is washed, nedeth  
not saue to washe his fete but is cleane euerpe  
whyle. And ye are cleane, \* but not all. For he  
knewe who it was that shulde betraye hym.  
Therefore sayd he ye are not all cleane: So after  
he had washed theyr fete, and receaued hys clo-  
thes: & was set downe he sayd vnto the agayne:  
wote ye what I haue done to you? Ye call me  
Master and Lord, and ye saye well, for so am  
I. If then you Lord and Master haue washed  
your fete, ye also ought to washe one anothers  
fete. For: I haue gyuen you an ensample that  
ye shulde do, as I haue done to you. **I** Clerely  
verelpe, I saye vnto you: \* the seruante is not  
greater then hys master, neither the messenger  
greater then he that sent hym.

\* Joh. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

If ye vnderstande these thynges \* happy are  
ye, if ye do the. I speake not of you all, I knowe  
whom I haue chosyn. But that the scripture  
maye be fulfilled: \* he that eateth breade with  
me hath leste vpyth hys heale agaynst me. Nowe  
tell I you before it come: that when it is come  
to passe, ye myght beleue that I am he. Clerely  
verelpe, I saye vnto you: \* he that receaueth  
whomsoeuer I send, receaueth me. And he that  
receaueth me, receaueth hym that sent me.

\* Joh. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

When Jesus had thus sayd, he was troubled  
in spryte, and testyfyed and sayde: Clerely ve-  
relpe, I saye vnto you that \* one of you shall be-  
traye me. The discypled looked one on ano-  
ther, doubtyng of whom he spake. There was  
one of Jesus discypled, (which leane on hym)  
\* euen he whome Jesus loued. To him beckned  
Symon Peter therfore: & he shulde aske, who it  
was

\* Mat. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b

\* Joh. x. 1. b  
\* Luk. x. 1. b  
\* Joh. x. 1. b



of whome he spake. He then when he leaned on  
Jesus brest sayd vnto him: Lord, who is it? Je-  
sus answered. He it is whom I gyue a sop. And  
he wet the breade, and gaue it to Judas Iscari-  
oth Symons sonne. And after the soppe, Satan  
entred into hym. Then sayde Jesus vnto him:  
that thou doest, do quickly. That wist no man  
at the table, for what intent he spake vnto him  
Some of them thought because \* Judas had y  
bagge, \* Judas had sayde vnto hym: vnto those  
thynges that we haue nede of agaynst the feast  
or that he shulde gyue some thinge to the poore  
A sone then as he hadde receyued the soppe he  
went immediatly out and it was nyght. Ther-  
fore when he was gone out, Jesus sayd: \* Now  
is the sonne of man glorified. And God is glo-  
rified by hym. Yf God be glorified by hym.  
God shall also glorifye hym by hym selfe: and  
shall straigh t way glorifye hym.

is he that doth y workes. Beleue me that I am  
in the father, & the father in me. Or els beleue  
me for the workes sake.

Clerely verely, I saye vnto you: he that be-  
leueth on me, the workes y do, the same shall  
he do also and greater workes then these shall  
he do, because I go vnto my father. And wha-  
soeuer ye aske in my name, that wyl I do, that  
the father may be glorified by the sonne. Yf ye  
shal aske any thing in my name, I wyl do it. Yf  
ye loue me, kepe my commaundementes,  
& I wyl praye y father, & he shal gyue you ano-  
ther comforter, that he may hyde wyth you for  
euer euen the spere of truth, whome the world  
can not receaue, because the worlde seeth hym  
not, nether knoweth hym. But ye knowe hym.  
For he dwelleth wyth you, and shal be in you.  
\* I wyl not leaue you comfortles, but wyl  
come to you.


Yete a lytle whyle and the worlde seeth me  
no more: but ye se me. For I lyue and ye shall  
lyue. That day shal ye knowe that I am in my  
father, and you in me, and I in you.


\* He that hath my commaundementes, & ke-  
peth the. the same is he that loueth me. And he  
that loueth me, shal be loued of my father, & I  
wyl loue hym, and wyl shewe myne owne selfe  
to hym. \* Judas saythe vnto hym (not Judas  
Iscarioth) Lorde, what is done that thou wylt  
shew thy selfe vnto vs, and not vnto the worlde  
Jesus answered and sayd vnto them: yf a man  
loue me, he wyl kepe my saynges, and my fa-  
ther wyl loue hym, and we wyl come vnto hym  
and dwell wyth hym. He that loueth me not, he  
peth not my saynges. And the worde which ye  
heare, is not myne but y fathers which sent me.

These thynges haue I spoken vnto you, be-  
pyng ye ent wyth you. But the comforter  
whych is the holy ghozt: whom my father wyl  
sende in my name, he shal teache you al thynges  
and byngge al thynges to poure remembraunce  
that soeuer I haue sayd vnto you.

Peace I leaue wyth you, my peace I gyue  
vnto you. Not as the worlde gyueth, gyue I vnto  
you. Let not poure hertes be greued, neyther  
fear. Ye haue herde howe I sayde vnto you: I  
go, and come agayne vnto you. Yf ye loued me,  
ye wold verely reioyce, because I sayd I go vnto  
the father, for the father is greater then I.

\* And now haue I shewed you before it come, y  
when it is come to passe, ye myght beleue.  
Hereafter wyl I not talke many wordes vnto  
you. For the pryncce of this worlde cometh  
and hathe nought in me. But that the worlde  
may knowe that I loue the father. And as the fa-  
ther gaue me commaundement, euensodo I, I  
lyle, let vs go hence.

The. xvi. Chapter.  The true vyne, the husbandman and the branches  
A downyng of loue and a sweete comforter agaynst perse-  
cution

 I am the true vyne, and my father is  
the husbandman. Euery branch that  
beareth not frute in me he wyl take  
awaye. And euery branch that bea-  
reth frute, wyl be pruned, that it maye byngge  
forth

John. xxi. a

\* John. xxi. a  
and. xxi. a

\* John. xxi. a

\* John. xxi. a

John. xxi. a

John. xxi. a  
and. xxi. a

mat. xxi. c  
and. xxi. c  
John. xxi. a

John. xxi. a  
and. xxi. a

\* John. xxi. a  
and. xxi. a  
John. xxi. a

\* John. xxi. a



And he sayde vnto his disciples. Let  
not poure herte be troubled. Ye be-  
leue in god, beleue also in me. In my  
fathers house are many manysonges.  
Yf it were not so I wolde haue tolde  
you. I go to prepare a place for you. And yf I  
go to prepare a place for you, I wyl come a-  
gayne, and receyue you, euen vnto my selfe that  
\* wher I am, ther maye ye be also. And whither  
I go, ye knowe and the wape ye knowe.

Thomas sayth vnto him: Lorde, we knowe  
not whyther thou goest. And how is it possible  
for vs to knowe the wape? Jesus sayth vnto  
hym: I am the way and the truth, and the lyfe  
\* No man cometh vnto the father but by me.  
Yf ye had knowe me, ye had knowe my father  
also. And now ye knowe hym & haue seene hym.

Philip sayth vnto him: Lorde, shewe vs the fa-  
ther, and it sufficeth vs. Jesus sayth vnto him  
haue I bene so longe tyme wyth you, and yet  
hast thou not knowen me. Philip: he that hath  
sene me, hath sene my father. And how sayest y  
the: shewe vs the father? Beleuest thou not that  
\* I am in the father, and the father in me? The  
wordes that I speake vnto you, I speake not  
of my selfe: but the father that dwelleth in me

He armech his disciples to the comforter agaynst  
trouble, and promyseth them the holy ghozt.

at xxi. a  
and. xxi. a  
mat. xxi. c  
John. xxi. a  
and. xxi. a  
John. xxi. a  
and. xxi. a

mat. xxi. c

John. xxi. a  
and. xxi. a  
John. xxi. a

Actes. xvi. b

John. xxi. a  
and. xxi. a  
Actes. xvi. a

John. xxi. a  
and. xxi. a

John. xxi. a  
and. xxi. a

John. xxi. a



Job. xlii. b.  
Act. x. b.

forthmore frute. \* Nowe are ye cleane thowowe  
the wordes whiche I haue spoken vnto you.

Byde in me, and I in you, as the braunche can  
not beare frute of it selfe, excepte it byde in the  
vyne: no more can ye, excepte ye abyde in me. I

in the vyne, ye are the braunches. He that aby-  
dethe in me, and I in hym, the same byngethe  
forth much frute. For without me can ye do no  
thing. If a man byde not in me, he is caste forth  
as a braunche and is wythered: and men gather  
them: and caste the into the fyre, and they burne

\* Mat. xxi. c.  
Job. iii. b.  
Mat. xxi. b.  
Job. x. b.  
Act. x. b.

\* If ye byde in me, and my wordes abide in you  
aske what ye wyl, & it shal be done for you. For  
here in is my father glorified: & ye beare muche  
frute and become my disciples.

As the father hath loued me, even so haue  
I also loued you. Continuing ye in my loue. If ye  
keepe my commaundementes, ye shal abyde in  
my loue, even as I haue kepte my fathers com-  
maundementes, and byde in his loue. These  
thynges haue I spoken vnto you, that my ioye  
myghte remayne in you, and that your ioye  
myghte be full.

Job. xlii. b.  
Act. x. b.

\* This is my commaundement, that ye  
loue together, as I haue loued you. Greater  
loue hath no man, then this: that a man bestow  
his lyfe for his frendes. Ye are my frendes, if ye  
do whatsoeuer I commaunde you. Henceforth  
cal I you not seruantes: for the seruant know-  
eth not what is lordes doeth. But you haue I  
called frendes for al thinges that I haue heard  
of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen  
you, and ordeyned you, to go, and byngeth forth  
frute, and that your frute shuld remayne, that  
whatsoeuer ye aske of the father in my name he  
maye geue it you. For

\* Thys commaunde I you, that ye loue  
together. If the worlde hate you, ye know that  
it hated me before it hated you. If ye were of  
the worlde, the worlde wold loue his owne. Howbe-  
it, because ye are not of the worlde, but I haue  
chosen you out of the worlde. therefore \* the worlde  
hateth you. Remember the worde that I sayde  
vnto you: & seruant is not greater then the lord.

Job. xlii. b.

\* If they haue persecuted me they wyl also per-  
secute you. If they haue kept my sayenge, they  
wyl kepe yours also.

\* Mat. x. c.  
Luce. xxi. c.  
Act. x. b.

\* But all these thynges wyl they do vnto  
you for my names sake, because they haue not  
knowen him that sent me. If I hadden not come  
and spoken vnto them, they shuld haue had no  
synne: but nowe haue they nothyng to cloke  
theyr synne wythall. He that hateth me, hateth  
my father also. If I had not done among them  
such workes, which none other man dyd, they shuld  
haue had no synne. But nowe haue they bothe  
sene, and hated not only me but also my father.  
But this happeneth that the sayeng myghte be  
fulfilled that is wyrtten in theyr lawe: \* they  
hated me without a cause. For

Job. xlii. b.  
Act. x. b.

\* But when the comforter is come: whome  
I wyl send vnto you from the father: euen the  
spyte of truthe, which proceedeth of the father,  
he shal testify of me. And ye shal beare wytnes

also, because ye haue ben w me fro the beginning.

The. xvi. Chapter.

Consolacion agaynst trouble. Part  
the are beate the same Christ.



These thinges haue I sayde vnto  
you, because ye shuld not be offe-  
ded. \* They shal excommunicate  
you: yea & tyme shal come, that  
whosoever killeth you, wil thinke  
that he doth Gods seruice. \* And

\* Mat. x. b.  
Luce. xxi. c.  
Act. x. b.

suche thynges wyl they do vnto you, because  
they haue not knowen the father, neyther yet  
me. But these thynges haue I tolde you, that  
when the tyme is come, ye maye remember the  
that I tolde you. These thinges sayde I not  
vnto you at the beginning, because I was yet  
sent with you.

\* But nowe I go my waye to him that sent  
me, and nohe of you asketh me whether I go.  
But because I haue sayde suche thynges vnto  
you, your hertes are full of sorow. Therefore  
I tell you the truthe, it is expediente for you, &  
I go away. For if I go not away that comfort-  
er wyl not come vnto you. But if I departe,  
\* I wyl sende hym vnto you. And when he is  
come, he wyl rebuke the worlde of synne, and of  
ryghteousnes, and of iudgement. Of synne, be-  
cause they beleue not on me. Of ryghteousnes  
because I go to my father, and ye shal se me no  
more. Of iudgement, because the prince of this  
worlde is iudged already.

Job. xlii. b.

Job. xlii. b.

Job. xlii. b.  
Luce. xxi. c.  
Act. x. b.

Job. xlii. b.

I haue yet many thynges to saye vnto you  
but ye cannot beare them away now. Howbe-  
it when he is come (whiche is the spyte of truthe)  
he wyl leade you into all truthe. He shal not  
speake of hi selfe: but whatsoeuer he shal heare  
that shal he speake, and he wyl shew you thyng-  
es to come. He shal glorifye me, for he shal re-  
ceyue of myne, and shal shewe vnto you. \* All  
thynges that the father hath are myne. There-  
fore sayd I vnto you, that he shal take of mine  
and shewe vnto you. For

\* Mat. x. c.  
Luce. xxi. c.  
Act. x. b.

\* After a whyle ye shal not se me, and a-  
gayne after a whyle ye shal se me: for I go to  
the father. The sayd some of his disciples betwene  
themselves: what is thys that he sayth vnto vs  
after a whyle ye shal not se me, and agayne, af-  
ter a whyle ye shal se me: and that I go to the  
father? They sayde therfore, what is this that  
he sayth after a whyle? We cannot tell what he  
saythe. Iesus perceyued that they wolde aske  
hym, and sayde vnto them. Ye enquire of thys  
betwene yours selves, because I sayde after a  
whyle ye shal not se me, & agayne after a whyle  
ye shal se me. Verely verely. I say vnto you: ye  
shal wepe and lamente, but contrarywise, the  
worlde shal reioyce. Ye shal sorowe, but your  
sorowe shal be turned to ioye.

\* Job. xlii. b.

Job. xlii. b.

Job. xlii. b.

A woman when she trauaileth, hathe so-  
rowe, because her houre is come: but as soon as  
she is deliuered of the chyld, she remembereth  
no more the angur she for ioye that a man is borne  
into the worlde. And ye now therfore haue sorow  
but I wyl se you agayne and your hertes shal  
reioyce, and your ioye shal no man take from  
you. For



**A** pou. And in that day shal ye aske me no question. **¶** Clerely verely, I say vnto you: \* what soeuer ye shal aske f father in my name, he wyl geue it pou. hitherto haue ye asked nothyng in my name. Aske, & ye shal receaue. that your ioye maye be full.

**¶** These thynges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shal no more speake vnto you by prouerbes. but I shal shewe you playnly from my father. At y daye shal ye aske in my name. And I saie not vnto you that I wil speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued, y I came out from God. I went out from the father, and came into the world agayne, I leaue y worlde and \* go to the father.

**¶** Hys disciples sayde vnto hym: Lo, nowe talkest thou plainly and speakest no prouerbe. **¶** Nowe are we sure that thou knowest al thynges, and needest not that any man shulde aske y any question. Therefore beleue we, that thou comest fro God. **¶** Iesus answered them: Howe ye do beleue. **¶** Beholde the houre draweth nye and is alredy come, that ye shal be scattered euery man to hys owne, and shal leaue me alone. And yet am I not alone. For \* the father is wyth me.

These wordes haue I spoken vnto you that in me ye myght haue peace. For in y world shal ye haue tribulacion. but be of good chere I haue overcome the worlde.

### The. xvii. Chapter.

**¶** The most hart and louing prayer of a child vnto his father, for all such as receaue the truth.

**I** haue these wordes spake Iesus and lyft up hys eyes to heauen, and sayde: father, \* the houre is come glorifye thy sonne that thy sonne also maye glorifye the: as thou hast gyuen him power ouer al flesh that he shuld gyue eternal lyfe to as many as thou hast gyuen hym. This is \* lyfe eternal y they might know the, the only true God & Iesus Christ whom thou hast sent. I haue glorified the on the earth. \* I haue fulfilled the worke, whych thou gauest me to do. And now glorifye thou me, o father, with thine owne selfe, wyth the glory, whych I had with the, y the worlde was, I haue declared thy name vnto the men, whych thou gauest me out of the worlde. Thyne they were and thou gauest them me, and they haue kepte thy word. Nowe they haue knowne y all y thynges what so. uer thou hast gyuen me, are of the. For I haue geue vnto them the wordes whiche thou gauest me, and they haue receaued the, and haue knowne surely, that I cam out from the: and they haue beleued, that thou dyddest sende me.

**¶** I pray for them, I pray not for \* the worlde but for them: whych y haue geuen me, for they are thyne. And all myne are thyne, & thyne, are myne, and I am glorified in them. And nowe am I not in the worlde, and they are in y worlde and I come to the. **¶**

**¶** Holy father, kepe thozowe thyne owne

name, the whych thou hast geuen me, that they also may be one, as we are. Whyle I was with them in the worlde I kept them in thy name.

\* Those that thou gauest me, haue I kept, and none of them is lost, but that losse chyld, that the scripture myght be fulfilled.

Now come I to the, and these wordes speake I in the worlde, that they myghte haue my ioye full in them. I haue geuen them thy worde, and \* the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shuldest take the out of the worlde but \* that thou kepe them fro euell. They are not of the worlde: as I also am not of the worlde. Sanctifye them thozowe thy truth. Thy worde is the truth. As thou dyddest sende me into the worlde, euen so haue I also sente them into the worlde, and for they shal be sanctified thozowe the truth.

Nevertheless, I praye not for them alone but for them also whych shal beleue on me thozowe they preacheinge that they al may be \* one, as thou father art in me, and I in y, and that they also may be one in vs: that the worlde maye beleue, that y hast sent me. And the glory whiche thou gauest me, I haue gyuen them, that they maye be one, as we also are one. I in them, and thou in me, y they may be made perfecte in one and that the worlde may know, that thou hast sent me & hast loued the as thou hast loued me.

Father, I wyl that they whych thou hast gyuen me \* be wyth me where I am, that they may see my glory, whiche thou hast giue me. For y louedest me before the making of the worlde. \* O ryghteous father, the worlde also hath not knowne the. but I haue knowne the and these haue knowen. that thou hast set me. And I haue declared vnto them thy name, and wyl declare it that the loue wher wyth thou hast loued me, may be in them, and I in them. **¶**

### The. xviii. Chapter.

**¶** Christ is betrayed. The wordes of his mouth simple the off. ers to the ground. Peter smiteth at an. liban care, Iesus is brought before Anna & Caiphas & Pilate

**W**hen Iesus had spokē these wordes **I** \* he went forth wyth hys disciples ouer y broke of Cedron, where was a garden, into the whych he entred & his disciples. Judas also whych betrayed hym, knewe the place. For Iesus ofte tymes resorted thither wyth hys disciples. Judas then after he hadde receyued a bonde of me (and mynsters of the hye prestes & Pharysees) came thither wyth lanternes, & fyercyandes & weapons. And Iesus knowynge all thynges y shuld come on hym, went forth, and sayde vnto them: whom seke ye? They answered hym: Iesus of Nazareth. Iesus sayth vnto them I am he. Judas also whych betrayed him, stode wyth them. Aflone then as he had sayde vnto them I am he, they went backward and fel to y grounde. Then asked he them agayne: Whome seke ye? They sayde: Iesus of Nazareth. Iesus answered: I haue tolde you, that I am he. Yf ye seke me



# The Gospel

me therefore, let these go they way That I say-  
inge myght be fulfilled whiche he spake: \* of  
the: whiche thou gauest me, haue I not lost one.

Then Symon Peter haupng a sword, dꝛue  
it, and smote the hꝛe pꝛeestes seruaunt, and cut  
of hys ryghte eare. The seruauntes name was  
Malchus, Therefore sayeth Jesus vnto Peter:

\* Put vp thy sword into the sheath, shal I not  
drynke of the cuppe, whiche my father hath ge-  
uen me? Then the companie and the captayne,  
and ministers of the Jewes toke Jesus, & bound  
hym, and led hym awaye to Anna spꝛake: for he  
was father in lawe vnto Caphas, which was  
the hꝛe pꝛest that same year. Caphas was he  
whiche gaue counsel to the Jewes: that it was  
expedient, that one man shuld dye for the people.

\* And Symon Peter folowed Jesus, & so dyd  
another disciple that disciple was knowen vnto  
the hꝛe pꝛest, and wente in with Jesus into the  
palace of the hꝛe pꝛest. But Peter stode at the  
doꝛe wꝛthoute. Then went oute that other dis-  
ciple (whiche was knowen vnto the hꝛe pꝛest)  
and spake to the damasell that kepte the doꝛe, &  
brought in Peter. Then sayde the damasell that  
kepte the doꝛe, vnto Peter. Arte not thou also  
one of thys mannes discyples? He sayde: I am  
not. The seruauntes and mynisters stode ther,  
which had made a fyꝛe of cooles, for it was cold  
and they warmed them selues. Peter also stode  
amonge them, and warmed hym.

\* The hꝛe pꝛest then asked Jesus of hys dis-  
ciples and of hys doctrine. Jesus answered him  
I spake openly in the world. I neuer taughte in  
the Synagoge, and in the temple whiche al the  
Jewes resort, and in secrete haue I sayde no-  
thyng. Why askest thou me? Like them which  
herd me, what I haue sayd vnto them. Behold  
they can tel what I sayd. Whē he had thus spo-  
ken, one of the ministers whiche stode by, smote  
Jesus on y face, saying: and answerest thou the hꝛe  
pꝛest for? Jesus answered hym: If I haue euell  
spoken, beare witness of the euell. But yf I haue  
wel spoken, why synnest thou me? And Annas  
sent hym bounde vnto Caphas the hꝛe pꝛest.

Symon Peter stode, and warmed hym selfe  
Then sayd they vnto him art not thou also one  
of hys discyples? He denyed it, and sayde: I am  
not. One of the seruauntes of the hꝛe pꝛest, hys  
colyn whose eare Peter smot of, sayd vnto him  
dyd not I see the in the garden wꝛth hym? \* Pe-  
ter therefore denyed agayne: and immediatlye  
the cocke crew. Then led they Jesus from Cap-  
phas into the hall of iudgement. It was in the  
mornyng, and they them selues went not into  
the iudgement hal, lest they shuld be defiled, but  
that they myghte eate Pasche. Pylate then  
wente oute vnto the and sayde: what accusa-  
cion bypꝛinge ye agaynst thys man? They answer-  
ed and sayde vnto hym: Yf he were not an euell  
doer we wold not haue deliuered hym vnto the.

Then sayde Pylate vnto them take ye hym, &  
iudge hym after your owne lawe. The Jewes  
therefore sayde vnto hym. It is not lawfull for  
vs to put any mā to death. That the wordes of  
Jesus myght be fulfilled: which he spake, syn-

nyſpenge, what death he shulde dye.

\* Then Pylate entred into the iudgement hal  
agayn, & called Jesus, & sayd vnto hi art thou  
the king of the Jewes? Jesus answered sayd I  
that of thy selfe, or dyd other tel it of me? Pyl-  
late answered: Am I a Jewe? Thyne owne na-  
cion and hꝛe pꝛeestes haue deliuered the vnto me  
What hast thou done? Jesus answered my kinge-  
dome is not of this world. If my kyngdome were  
of this worlde: then wold my ministers surelye  
fyghe, that I shulde not be deliuered to the Je-  
wes, but now is \* my kyngdome not from hece  
Pylate therefore sayde vnto hym: Arte thou a  
kyng? Jesus answered: thou sayeste that  
I am a kyng: For this cause was I borne, and  
for this cause came I into the world, & I am  
beare wꝛtnes vnto y truth. And al y are of the  
truth beare my voyce. Pylate sayde vnto hym,  
What thyng is truth? And whan he had sayde  
thys he went out agayne vnto the Jewes, and  
sayeth vnto them \* I fynde in hym no cause at  
all. Ye haue a custome, that I shuld deliuer you  
one loose at Ester, wil ye that I loose vnto you  
the kyng of the Jewes? Then cryed they all  
agayne, saying: \* Not hym but Barrabas. the  
same Barrabas was a murtherer.

## The xix Chapter.

¶ Jesus is crucified. He committeth hys mother vnto  
John, & yeh and is buried.

Then Pylate toke Jesus therefore, &  
scourged hym. \* And the souldyers  
wounde a crowne of thornes, and  
put it on hys heade. And they dyd  
on hym a purple garment (and sayde: halce kyng of the Jewes, &  
they smote hym on the face. Pylate went forth  
agayne, and sayde vnto them, behold, I bypꝛinge  
hym forthe to you, that ye maye knowe, that I  
fynde no faute in him. Then came Jesus forthe  
wearynge a crowne of thorne, and a robe of pur-  
ple. And he sayeth vnto the: beholde the man  
\* When the hꝛe pꝛeestes thertore and ministers  
saw hym, they cryed saying crucify hym, crucify  
hym. Pylate sayeth vnto the. Take ye hym, & cru-  
cify hym, for I fynde not cause in him. The Je-  
wes answered hym We haue \* a lawe & by our  
lawe he ought to dye, because he made himself  
the sonne of God. When Pylate herd that say-  
inge, he was the more afrayde, and went again  
into the iudgement hal, and sayeth vnto Jesus  
whence arte thou? But Jesus gaue hym none  
answere. Then sayde Pylate vnto hym Spea-  
kest thou not vnto me? knowest thou not, that  
I haue power to crucify the, and haue power to  
loose the? Jesus answered: Thou couldest haue  
no power at all agaynst me, \* except it were ge-  
uen the fro aboue. Therefore, he that deliuered  
me vnto y hath the more synne. \* And fro thence  
forth soughte Pylate meanes to loose hym, but  
the Jewes cryed sayenge Yf thou let hym go, y  
art not Cessars friend. For \* whosoener maketh  
hym selfe a kyng, is agaynst Cessar.

When Pylate hearde y sayeng, he broughte  
Jesus forth, and sat downe to geue sentence in  
y place y is called the pauement, but in the he-  
bꝛue



into hym) and sayde: halce kyng of the Jewes, &

they smote hym on the face. Pylate went forth

agayne, and sayde vnto them, behold, I bypꝛinge

hym forthe to you, that ye maye knowe, that I

fynde no faute in him. Then came Jesus forthe

wearynge a crowne of thorne, and a robe of pur-

ple. And he sayeth vnto the: beholde the man

\* When the hꝛe pꝛeestes thertore and ministers

saw hym, they cryed saying crucify hym, crucify

hym. Pylate sayeth vnto the. Take ye hym, & cru-

cify hym, for I fynde not cause in him. The Je-

wes answered hym We haue \* a lawe & by our

lawe he ought to dye, because he made himself

the sonne of God. When Pylate herd that say-

inge, he was the more afrayde, and went again

into the iudgement hal, and sayeth vnto Jesus

whence arte thou? But Jesus gaue hym none

answere. Then sayde Pylate vnto hym Spea-

kest thou not vnto me? knowest thou not, that

I haue power to crucify the, and haue power to

loose the? Jesus answered: Thou couldest haue

no power at all agaynst me, \* except it were ge-

uen the fro aboue. Therefore, he that deliuered

me vnto y hath the more synne. \* And fro thence

forth soughte Pylate meanes to loose hym, but

the Jewes cryed sayenge Yf thou let hym go, y

art not Cessar's friend. For \* whosoener maketh

hym selfe a kyng, is agaynst Cessar.

When Pylate hearde y sayeng, he broughte

Jesus forth, and sat downe to geue sentence in

y place y is called the pauement, but in the he-

bꝛue

Joh. 8. 12. b

mat. 26. 1. c  
Gen. 17. 8

\* Joh. 8. 1. c

mat. 26. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

mar. 14. 1. c  
Luk. 22. 1. c

Act. 1. 1. b

\* Joh. 8. 1. c  
mat. 26. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

\* mat. 26. 1. c

mat. 26. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

\* Joh. 8. 1. c

mat. 26. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

Act. 1. 1. b

mat. 26. 1. c  
mar. 14. 1. c

Joh. 8. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

mar. 14. 1. c  
Joh. 8. 1. c

\* Joh. 8. 1. c  
Joh. 8. 1. c  
mar. 14. 1. c  
mar. 14. 1. c  
Luk. 22. 1. c

Act. 1. 1. b



hine tonge, Gabbatha. It was the preparpunge dape of the Easter, about the syxt houre. And he saith vnto the Jewes: behold your king: They cryed, a waye wpth hym, a waye wpth, crucifye hym. Pilate sayeth vnto them: Shall I crucifye your kyng? The hye prestes answered: we haue no kyng, but Cesar. \* Then deliuered he hym vnto them, to be crucified. And they toke Iesus, and led hym a waye. And he bare hys crosse, \* And went forth into a place, whiche is called the place of deadmens sculles. But in hebrue, Golgatha, where they crucified hym, and two other wpth hym, on eyther syde one, and Iesus in the myddes. And \* Pilate wrote a tytle, and put it on the crosse. The wyrtynge was: Iesus of Nazareth kyng of the Jewes. Thys tytle reade many of the Jewes. For the place where Iesus was crucified, was nye to the cytie. And it was wyrtten in hebrue, and Greke, and Latyn. Then sayde the hye Prestes of the Jewes to Pilate: wyrt not kyng of the Jewes, but that he sayde: I am kyng of the Jewes. Pilate answered: what I haue wyrtten; that haue I wyrtten.

Then the souldyers, \* when they hadde crucified Iesus, toke hys garmentes, and made foure partes, to enery souldyer a parte, and also his cote. The cote was without seame, wrought vpon thowowe out. They sayd therfore amonge them selues: Let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfilled, saynge: \* They haue departed my rayment amonge them, and for my cote dyd they cast lottes. And the souldyers dyd suche thynges in dede.

There stode by the crosse of Iesus his mother and his mothers syster, Mary the wyfe of Cleophas and Mary Magdalene. When Iesus therfore sawe hys mother and the dysciple stadyng \* whome he loued he sayeth vnto hys mother: woman, be olde thy sonne. Then sayde he to the dysciple: behold thy mother. And fro that houre the dysciple toke her for his owne.

After these thynges, Iesus knowynge that all thynges were now performed, that \* the scripture myght be fulfilled, he sayth. I thyrste. So there stode a vessel by, full of vyneger. \* Therfore they fylled a sponge wpth vyneger & wound it aboute wpth yflope, and put it to hys mouth. As Iesus then receaued of the vyneger, he sayd: \* It is fynished, and bowed hys heade, and gaue vp the goost. The Jewes therfore, because it was the preparpunge of the Sabbath, & the bodys shulde not remayne vpon the croue, on the Sabbath dape (for that Sabbath dape was an hye dape) besoughte Pilate, that they legges myght be broken, and that they myghte be taken downe. Then came the souldyers, and brake the legges of the fyrst, & of the other whiche was crucified wpth hym. But when they came to Iesus, and sawe that he was deade alreadye, they brake not hys legges but one of the souldyers with a speare thrust hym into the syde, and forthwpyth came there out bloude and water.

And he that sawe it bare recoorde, and hys re-

corde is true. And he knoweth that he sayth true that ye myghte beleue also. For these thynges were done, that the scripture shuld be fulfilled. \* Ye shall not breake a bone of him. And agayne another scripture sayth: \* they shall loke on hym whom they pearced. \* After this, Ioseph of Arimathea, whiche was a dysciple of Iesus, but secretly for feare of the Jewes, besought Pilate that he might take downe the body of Iesus. And Pilate gaue hym lycence, & he came therfore, & toke the body of Iesus. And there came also Nicodemus (whiche at the beginning came to Iesus by night) and brought of myrrre and aloes myngled together, about an hundred ponde waighte. Then toke they the body of Iesus, and wounde it in linnen clothes wpth the odoures, as the maner of the Jewes is to burye. And in the place where he was crucified, ther was a garden, and in the garden a newe sepulchre, wherein was neuer man layde. There layde they Iesus therfore, because of the preparpunge of the Sabbath of the Jewes for the sepulchre was nye at hande. ¶

### The. xx. Chapter. ¶

¶ The resurrecyon of Christ, whiche appeareth to Mary Magdalene and to all hys dysciples, to theys greute conforte.



He \* fyrste dape of the Sabbathes. ¶ I cam Mary Magdalene early whē it was yet darke) vnto the sepulchre and sawe the stone taken a waye fro the graue. Thē she ranne, and came to Symon Peter, & to the other dysciple \* whō Iesus loued, and sayeth vnto them: They haue taken a waye the Lord out of the graue, and we can not tell where they haue layde hym. Peter therfore went forth, and that other dysciple, and came vnto the sepulchre. They ranne both together, and the other dysciple dyd outrunne Peter, and came fyrst to the sepulchre. And whā he had stouped downe, he sawe the linnen clothes lyeng yet went he not in. \* Then came Symon Peter folowynge hym, & went into the sepulchre, & sawe the linnen clothes lyng, & the napken that was about hys head, not lyeng wpth the linnen clothes, but wrapped together in a place by it selfe. Thē wente in also that other dysciple, whiche came fyrst to the sepulchre, & he sawe, & beleued. For as yet they knewe not the \* scripture, that he shuld rylse agayne from death. ¶ Then the dysciples went a waye agayne vnto theyr owne home.

¶ Mary stode wpythout at the sepulchre wepyng. So as she wepte, she bowed her selfe into the sepulchre, & seeth two aungels clothed in whyte, sytynge the one at the head, & the other at the fete, where they hadde layde the body of Iesus. They saye vnto her: Woman, why wepest thou? She sayeth vnto them: for they haue taken awaye my Lorde, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and sawe Iesus standynge, and knewe not that it was Iesus. Iesus sayeth vnto her: Woman, why wepest thou? Whō seekest thou? She supposynge that he had bene a gardener, sayeth vnto him: Syr, if thou haue bozne hym hence, tel me where I haue layde hym.

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# The Gospell

hym, and I wil set hym. Jesus sayeth vnto her: Mary she turned her selfe, & sayde vnto hym: Rabboni, which is to say master. Jesus sayeth vnto her: Touche me not, for I am not yet ascended to my father. But go to my brethren, & saye vnto the: I ascende vnto my father & poure father & to my God, & poure God. \* Mary Magdalene came & tolde the dysciples, y the had sene the Lorde, and that he had spoken such thynges vnto her. \* The same day at night which was the fyrst day of y Sabothes, when the doores were shut (wher the dysciples were assembled together for feare of the Jewes) came Jesus, & stode in the myddes, and sayth vnto them: peace be vnto you. And whē he had so sayd, he shewed vnto them his handes, and his syde. Then were the dysciples glad when they sawe the Lorde.

Then sayd Jesus to them agayn: peace be vnto you. As my father sent me, euen so sende I you also. And whē he had sayde those wordes, he brethed on them, and sayth vnto them: Receaue ye the holpe gooste. Whosoever synnes ye remyt, they are remytted vnto them. And whosoever synnes ye retayne, they are retained.

But Thomas one of the twelve (which is called Didimus) was not with the when Jesus came. The other dysciples therefore sayde vnto him: we haue sene y Lorde. But he sayd vnto the: except I se in his handes y prync of the nayles, & put my fynger into y prync of y nayles, & thrust my hand into his syde, I wyl not beleue. And after vii dayes agayn his dysciples were within and Thomas with the. Then came Jesus whē y doores were shut, & stode in the myddes, & sayde: Peace be vnto you. And after y sayd he to Thomas: brynge thy fynger hither, & se my handes, and reach hither thy hande, & thruste it into my syde, & be not saythlesse, but beleuynge. Thomas answered & sayd vnto him: my Lord, & my God. Jesus sayeth vnto hym: Thomas, because thou hast sene me, & hast beleued, blessed are they that haue not sene, & yet haue beleued. \* And many other sygnes truly dyd Jesus in the presence of his dysciples, which are not wyrtte in this booke. These are wyrtten that ye myght beleue, y Jesus is Christ the sonne of God, and that in beleuynge, ye myght haue lyfe thowowe his name.

## The xxi Chapter.

¶ He appereth to his dysciples agayne by the see of Tiberias, and commaundeth them to fische for man.

**A**fterward dyd Jesus shew him selfe agayne, at the see of Tiberias. And on this wyse shewed he himselfe. Ther were together Symon Peter & Thomas (which is called Didimus) and

\* Nathanael of Cana in Galile, & the sonnes of Zebedei, & two other of his dysciples. Symon Peter sayeth vnto the: I wyl go a fshynge. They saye vnto him: we also wyl go with the. They went they waye, & entred into a shyp immediatly, & that nyght caught they nothyng. But when y mornynge was nowe come, Jesus stode on the shore, neuer thelesse y dysciples knewe not that it was Jesus. Jesus sayth vnto the: chylde, haue ye any meate? They answered hym: no. And he

sayeth vnto them: \* cast oute the net on y ryght syde of the shyppe, and ye shall fynde. They cast oute therefore, and anon they were not able to drawe it, for the multitude of fshes.

Then sayd y disciple whō Jesus loued vnto Peter: It is y Lorde. Whē Symon Peter herd y it was y Lorde, he gyrd his cote vnto him, for he was naked, & sprang into y see. The other dysciples came by shyp, for they were not farre frō land, but as it were two hundred cubytes, & they drew y net w fshes. A lōne then as they were come to lāde, they sawe hote coles, & fshes layde thereon, & bread. Jesus sayeth vnto the: brynge of the fshes which ye haue nowe caught. Symon Peter went vp, & drew y net to the lande full of great fshes, an hundred & lxx. And for all there were so many, yet was not the net brokē. Jesus sayth vnto the: come, & dyne. And none of the dysciples durst aske hym: what art thou? for they knewe y it was y Lorde. Jesus then came, & toke bread, & gaue them, and fshes lyke wyse. This is nowe y thyrde tyme that Jesus appeared to his dysciples, after that he was risen agayne from death. So whā they had dynd, Jesus sayeth to Symon Peter. Symon Joanna, louest thou me more then these? he sayd vnto him: yee Lorde, y knowest, y I loue y. he sayth vnto him: fede my lābes. he sayth to hym agayne y seconde tyme: Symon Joanna, louest y me? he sayth vnto hym: yee Lorde, thou knowest y I loue y. he sayd vnto him: fede my shepe. he sayd vnto him y thyrde tyme: Symon Joanna louest y me? Peter was sorow, because he sayd vnto him the thyrde tyme: louest thou me, & he sayd vnto hym: Lorde, thou knowest al thynges, thou knowest that I loue the. Jesus sayeth vnto hym: fede my shepe.

¶ Clearly, verely, I saye vnto the: when thou wast yonge, thou gyrdedst thy selfe, & walkedst whither thou woldest, but when thou art olde, \* thou shalt stretch forth thy handes, & another shall gyde the, and lead the whither thou woldest not. That spake he, sygnifyenge by what death he shulde glorifye God.

And when he had spoken this, he sayeth vnto him: folowe me: Peter turned aboute, & sawe the dysciple, \* whome Jesus loued, folowynge (which also leane on hys breste at supper, and sayde: Lorde, which is he that betrayeth the?) When Peter therefore sawe hym, he sayth to Jesus: Lorde, what shall he here do? Jesus sayeth vnto hym: yf I wyl haue hym to tarye tyll I come, what is that to the, folowe thou me. The went this sayenge abrode amonge the brethren that, that disciple shuld not dye. Yet Jesus sayd not to hym: he shall not dye, but yf I wyl that he tarye tyll I come, what is that to the? The same dysciple is he, whiche testyfeth of these thynges, & wrote these thynges. And we knowe that hys testimonye is true. \* There are also many other thynges, which Jesus dyd, & which yf they shulde be wyrtte euery one, I suppose, y worlde coude not contayne the booke y shulde be wyrtten.

¶ Here endeth the Gospell of Saynt Ihon.

¶ The



# The Actes of the Apostles.

## The first Chapter.

Of the ascension of Christ, and Matthias is chosen in  
steade of Judas.



In the former treatise (deare  
Theophilus) we haue spoken  
of all that Iesus began to do  
and teache, vntill the daye in  
which he was taken vp, after  
that he thowde þ holp goost  
had geuen commaundemen-  
tes vnto the Apostles, whom

he had chosen, to whome also he shewed hym  
selfe alyue after his passyon (and that by many  
tokens, appearinge vnto them fourtye dayes,  
and speakinge of the kyngdome of God, and  
gathered them togeather, \* and commaunded  
them, that they shoulde not departe from Ierusa-  
lem, but to waite for the promys of the father,  
\* whereof, sayeth he, ye haue hearde of me. For  
Ihon truly baptysed wyth water, but ye shal  
be baptysed wyth the holpe gooste after these  
fewe dayes. When they therfore were come to-  
gether, they asked of hym, sayenge, Lorde, wilt  
thou at this tyme, restore agayne the kyngdome  
to Israel? And he sayde vnto them: \* It is not  
for you to knowe þ tymes, or þ seasons, whyche  
the father hath put in hys owne power. but \* ye  
shal receaue power, after that the holy goost is  
come vpon you. And \* ye shal be wytnesses vnto  
me, not onely in Ierusalem, but also in all Jewrye  
and in Samary, & euen vnto the worldes ende.

And when he hadde spoken these thynges,  
whyle they behelde, \* he was taken vp an hie  
and a cloud receaued hym vp out of theyr syght.  
And whyle they looked stedfastlye vp toward  
heauen, as he wente, behelde, two women stode by  
them in whyte apparell, which also sayd: ye me  
of Galyle, why stande ye galyng vpon into hea-  
uen? This same Iesus, whiche is taken vp fro  
you into heauen, \* shall so come, euen as ye haue  
sene hym go into heauen. ¶ Then returned  
they vnto Ierusalem, from the mounte that is  
called Olyuete, whiche is from Ierusalem a  
Sabboth dayes iorneye. And when they were  
come in, they wet vp into a parter, where abode  
both \* Peter and James, and Ihon & Andrieu,  
Phylp and Thomas, Barthelmewe & Mat-  
thewe, James the sonne of Alphus, and Sym-  
mon zelotes, and Judas the brother of James.  
These all continued wyth one accord in prayer  
and supplicacion wyth the women, and Marye  
the mother of Iesu, and wyth hys brethzen.

¶ And in those dayes Peter stode vp in the  
myddes of the dysciples, and sayde, the nombre  
of names that were together, were about an tū-  
dred and twentye. ¶ Ye men and brethzen, this  
scripture must nedes haue bene fulfilled, whiche  
the holy gooste, thowde the mouthe of Dauid  
spake before of Judas, \* whiche was guyde to  
them that toke Iesus. ¶ For he was nombred

wyth vs, and had obtayned felowshyppe in this  
mystryation. And the same hath nowe posses-  
sed a plat of grounde wyth the rewarde of in-  
quitye. and when he was \* hanged, he burst asunder  
in the myddes, and all his bowels gushed  
out. And it is knowen vnto all the inhabyters  
of Ierusalem, in so muche that the same felde is  
called in theyr moother tonge, Acheldama, that  
is to sayd, the bloudy felde. For it is wyrtten in  
the booke of Psalmes: \* hys habytacyon be-  
voyde, and no man be dwellynge therein, \* and  
his dyschord let another take: Wherefore of  
these men whiche haue companied wyth vs (all  
the tyme that the Lorde Iesus had all hys con-  
uersacion amōge vs, begynnynge at þ baptyme  
of Ihon, vnto that same daye that he was take  
vp from vs, must one be ordeyned, to be a wytnes  
wyth vs of hys resurrection.

And they apoynted two, Joseph which is cal-  
led Barsabas whose surname was Justus, &  
Matthias. And when they prayed, they sayde  
thou Lorde which \* knowest the hertes of all me-  
ne, shewe whether of these two thou haste chosen. ¶  
he maye take the rowme of this mystryacion  
and Apostleshippe, from which Judas by tras-  
gessyon fell, that he myghte go to hys owne  
place. And they gaue forth theyr lottes, and the  
lot fell on Matthias, and he was counted wyth  
the eleuen Apostles.

## The ii. Chapter.

Of the commynge of the holy goost, the sermon of Pe-  
ter before the congregacion at Ierusalem, and the  
choysynge of Stephen.



When the fyrstie dayes were come to  
an ende, they were all wyth one ac-  
corde together in one place. And so-  
only there came a sounde fro hea-  
uen, as it had bene the commynge  
of a myghyde wynde, and it fylled all the house  
where they late, and there appeared vnto them  
cloud tonges, lyke as they had bene of fyre, and  
it late vpon eche one of them, \* and they were al  
fylled wyth the holy goost, and began to speake  
wyth other tonges, eue as the same sprete gaue  
them vnderstaunce.

¶ Ther were dwellynge at Ierusalem, Jewes  
deuoute men, oute of euery nacyon of them that  
are vnder heauen. Whē this was noyed about  
the multitude came togeather, & were as sonnyed  
because that euery man hearde the speake wyth  
his owne language. They wondred al, and mar-  
uailed, sayenge amonge them, selues, beholde, this  
are not all these whiche speake, of Galyle? And  
howe heare we euery man hys owne tōge wher  
in we were borne: Parthians, and Medes, and  
Elamites, and the inhabyters of Mesopotamia  
and of Jewrye, and of Capadoeia, of Pontus,  
and Asia, Bithynia, and Pamphilia, of Egypte  
and of the parties of Lybia, whiche is besyde  
Syren, and straungers of Rome, Jewes and  
\* Proselytes. Grekes and Arabians: we haue  
heard them speake in our owne tōges the greates  
workes of God. ¶ They were all amazed, and  
wondred, sayenge one to another: what mea-  
neth this? Other mocked, sayenge: these men  
are full of newe wyne.

¶ It is But



**C** But Peter stepped forth w<sup>th</sup> the eleven, and yfte v<sup>p</sup> hys voyce, and sayde vnto them: Ye men of Iewry, and all ye that dwell at Ierusalem, be this knowen vnto you, and with your eares heare my wordes. For these are not dreames, as ye suppose, sayng it is but the thyrde houre of the daye. But this is that whiche was spoken by the Prophete Joel: And it shalbe in the last dayes, sayth God, of my sprete I wil powre oute vpon all fleshe. \* And your sonnes & your daughters shal prophesye, & your younge men shal se visions, & your old men shal dreame dreames. And on my seruantes, and on my hande maydens I wil poure out of my sprete in those dayes, and they shal prophesye. And \* I will shewe wonders in heauen aboue, and tokens in the earth beneath, blood and fyre, and the vapour of smoke. The sonne shalbe turned into darke-nes, and the mone into bloude before that great and notable daye of the Lorde come. And it shal come to passe, that \* whosoener shal call on the name of the Lorde, shalbe saved. **I**

**D** The men of Israel, heare these wordes: Jesus of Nazareth a man aproued of God among you w<sup>th</sup> myracles, wonders and sygnes, which God dyd by hym in y<sup>e</sup> myddes of you, as ye your selues knowe: hym haue ye taken by the handes of vnyghteous persones, after he was deliuered by the deternynate councell and forknowledge of God and haue crucyfyed & slayne hym: whome God hath rayled v<sup>p</sup>, and loosed the sorowes of death, because it was vnpossible that he shoulde be holden of it. For Dauid speaketh of hym. \* Afore hande I sawe God alwayes before me, for he is on my ryghte hande, that I shoulde not be moued. Therefore dyd my herte reioyse, & my tonge was glad. Moreover also my fleshe shal rest in hope, because thou wylt not leue my soule in hel, neyther wylt thou suffer thynne body to se corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye w<sup>th</sup> thy countenance. **I**

**E** Ye men and brethren, let me frelye speake vnto you of the patriarke Dauid. \* For he is both dead and buryed, and hys sepulchre remaneth w<sup>th</sup> vs vnto this day. Therefore sayng he was a prophete, and knewe that God hadde sworne w<sup>th</sup> an oth to him, that Christ, as cōcernynge the fleshe, shoulde come of the frutes of hys loynes, and shoulde sytte on his seate, he knowynge this before, spake of the resurrection of Christ: that hys soule shoulde not be lefte in hell: neyther his fleshe shoulde se corruption. This Jesus hath God rayled v<sup>p</sup>, \* wherof we all are wytnesses.

**S**ence nowe that he by the ryghte hande of God is exalted, and hath receaued of the father the promyse of the holy goost, he hath shed forth this \* spere whiche ye nowe se, and heare. For Dauid is not ascended into heauē, but he sayeth: \* The Lorde sayd to my Lorde: syt thou on my ryghte hande, vntyll I make thy foes thy foote stooles. Soberthofore, let all the house of Israel knowe for a suretye, that God hath made that same Jesus (whome ye haue crucyfyed) Lorde and Christ.

When they hearde this, they were pycked in theyr hertes, and sayde vnto Peter, and vnto the other Apostles: Ye men and brethren, \* what shall we do? Peter sayde vnto them: repente of your synnes, and be baptysed euery one of you in the name of Jesus Christe, for the remysyon of synnes, and ye shall receaue the gyfte of the holy gooste. For the promyse was made vnto you and to your chyldren, & to al that are as farre of, euen as many as the Lorde our God shal call. And w<sup>th</sup> many other wordes bare he wytnes and exhorted them, sayenge: Saue your selues from this vntowarde generacyon. Then they that gladly receaued hys preachynge were baptysed: and the same daye ther were added vnto them about thre thousande soules.

And they cōtinued in the Apostles doctryne & fellowship, & in breakynge of bread, and in pray-ers. And feare came ouer euery soule. And many wonders and sygnes were shewed by the Apostles: (at Jerusalem. And greete feare came vpon all men.) And all that belened, kept them selues together and hadde all thynges comen, and solde theyr possessyons and goodes, and parted them to all men, as euery man had neede. And they continu-  
**ed** dayly w<sup>th</sup> one accord in the temple, & brake breade from house to house, and dyd cate theyr meate together w<sup>th</sup> gladnes and synghenes of herte, praysynge God, & had fauoure w<sup>th</sup> all the people. And the Lorde added to the congregacyon daly, such as shoulde be saved.

## The iii. Chapter. **I**

The harte is restored to hys lord. Peter preacheth Christ vnto the people.

**P**eter and Ihon went v<sup>p</sup> together into the temple at the nygthe houre of prayer. And a certayne mā that was halt from hys mothers wombe, was broughte, whome they layde daylye at the gate of the temple (whiche is called be-  
**ty**tyful) to aske almes of them that entred into the temple. When he sawe Peter and Ihon that they wolde go into the temple, he desired to receaue an almes. And Peter fastened hys eyes on hym w<sup>th</sup> Ihon, and sayde: Loke on vs. And he gaue hede vnto them, trustyng to receaue some thyng of them. Then sayde Peter: Sopluer and golde haue I none, such as I haue, geue I the. In the name of Jesus Christ of Nazareth \* ryse v<sup>p</sup>, and walke. And he toke hym by the ryghte hande, and lyfte hym v<sup>p</sup>. And immediatlye hys fete and ancle bones receaued strengthe. And he sprang, stode, and walked, and entred w<sup>th</sup> them into the temple, walkynge, and leappynge, and praysynge God.

And all the people sawe hym walke, & prayse God. And they knewe hym, that it was he which sat and begged at the be-  
**ty**tyful gate of the temple. And they wondred, and were sore astonyed, at that whiche had happened vnto hym. And as the halt which was healed, helde Peter & Ihon all the people ranne amased vnto them in \* the porche that is called Salomons.

When Peter sawe that, he answered vnto the people: Ye men of Israel, why maruaile ye at

Joel. ii. s.

mat. xxiii. c.  
Luk. xxi. c.

roma. i. c.

psal. xvi. c.

act. i. c.

act. i. c.

psal. cx. c.  
act. i. c.

act. i. c.

act. i. c.

act. i. c.  
act. i. c.



pe at thys or why loke ye so on vs, as though  
by our owne power or strength we hadde made  
thys man go. The God of Abraham, and of I-  
saac, and of Jacob, the God of our fathers hath  
glorified his sonne Iesus, whome ye deliuered  
\*and censured in the presence of Hylate, whan he  
had iudged hym to be loosed. But ye denped the  
holpe and iuste, \*and despyed a murtherer to be  
geuen you, and kyled \*the Lorde of lyfe, whom  
God hath rayled from death of the whiche we  
are wytnesses. And his name thozowe the sayth  
of his name, hath made thys man sound, whom  
ye se, and know. And the sayth which is by hym  
hath geuen to hym this health in the presence of  
you al. And nowe brethren, I wote that thozowe  
pynozauce ye dyd it, as dyd also your rulers.

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c  
Ioh. xxiij. c  
Ioh. xxiij. c

But God (which before had shewed, by p mouth  
of al his Prophetes,) howe p Christ shuld suffer  
bath thus wyle fulfilled. Let it \*repēt you ther  
fore, and conuert, that your synnes may be done  
awaye. \*When the tyme of refrechyng cometh  
whych we shal haue of the presence of the Lorde  
and when God shal send him, which before was  
preached vnto you, that is to wylt Iesus Christ  
whych must receaue heauen, vntil the tyme that  
all thynges, whiche God hath spoken by the  
mouth of al his holy Prophetes, sence the world  
began, be restozed agayne.

mat. xxiij. c  
Actes. xliij. c

Moses truelpe sayde vnto the fathers: \* a  
Prophete shall the Lorde poure God rayle vp  
vnto you, euen of poure brethren, lyke vnto me:  
hym shall ye heare, in all thynges whatsoever  
he shall saye vnto you. For the tyme wyl come  
that euery soule which wyl not heare that same  
Prophete, shalbe destroyed from amonge the  
people. All the Prophetes also from Samu-  
el and thence forth (as many as haue spoken) haue  
in lyke wyle tolde of these dayes.

mat. xxiij. c  
and. xxiij. c

Ye are the chyldren of the Prophetes, and of  
the couenaunt, whiche God made vnto our fa-  
thers, sayeng to Abraham. \*Eue in thys seide shall  
al the kynredes of p earth be blessed. Forst whā  
God had rayled by hys sonne Iesus vnto you,  
he sente hym to blesse you, that euery one of you  
shulde turne from hys wyckednes. \*

### The. liij. Chapter.

The Apostles are taken and brought before the  
counsell. They are forbydden to preache, but they  
turne them into prayer, and are more obedient vnto  
God then vnto men.



As they spake vnto the people,  
the prestes and the rulers of the  
temple, and the Saduces came  
vnto them, taking it greuouly  
that they taughte p people, and  
preached in Iesus the resurrec-  
tion from death. And they layde handes on them,  
and put them in holde, vntill the nexte daye, for  
it was nowe euentyde. Howbeit many of them  
whych hearde the wordes, beleued, and the num-  
bre of the men was aboute fyue thousande.

And it chaunced on the morowe, that they  
rulers and elders, and Scrybes, (and Annas  
the chiefe Prestre and Caphas, and Ihon, and  
Alexander, and as many as were of the kynred

of the hys Prestes) gathered together at Jeru-  
salem. And when they had set them before them  
they asked \*by what power, or in what name  
haue ye done thys?

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c  
Ioh. xxiij. c

\*Then Peter full of the holys gooste, sayd  
vnto them: ye rulers of the people and elders of  
Israel, yf we this daye be examyned of the good  
dede that we haue done to the synke mā by what  
meanes he is made whole: he it knowen vnto  
you all, \*to all the people of Israel, that by the  
name of \*Iesus Christe of Nazareth, whom ye  
crucified, whome God rayled agayne from de-  
ath, euen by hym doeth thys man stande here pre-  
sent before you whole. \*Thys is the stone whych  
was caste asyde of you buyldeys, whych is  
become the chiefe of the corner. Nepther is there  
saluacion in any other. \*For amonge men vn-  
der heauen ther is geuen none other name, wher  
in we muste be saued. \*

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c

When they sawe the boldnesse of Peter and  
Ihon, and understode that they were vnlearned  
and laye men, they marueled, and they knewe  
them, that they had bene wyth Iesu, and behol-  
dyng also the man (whych was healed) stan-  
dyng wyth them, they coulde not saye agaynst  
it, but commaunded them to go asyde out of the  
counsell, and counceled among them selues, say-  
enge: \*What shall we do to these men? For a  
manifeste sygne is done by them, and is openly  
knowne to all them that dwell in Jerusalem, \*  
we cannot denye it. But that it be noyed no  
farther amonge the people, let vs threaten and  
charge them, that they speake hence forth to no  
man in thys name.

Ioh. xxi. c

And they called them, \*and commaunded the  
that in no wyle they shulde speake nor teache in  
the name of Iesu. But Peter and Ihon answer-  
ed and sayde vnto them. Whether it be ryght in  
the syght of God, to hearken vnto you more then  
to God, iudge ye. For we cā not but speake, that  
whych we haue sene and hearde. So they threatned  
they them, and let them go, and founde nothyng  
how to punyssh them, because of the people. For  
al me praysed God because of \*that which was  
done: for the man was aboute fourtye yere olde  
on who thys myracle of healpge was shewed.

Actes. xliij. c

Actes. xliij. c

As they were let go, they came to their  
felowes, and shewed all that the hys Prestes  
and elders had sayd. And when they herd p, they  
lyft vp theyr voyces to God with one accord, \*  
sayd. Lorde, thou art God, which hast made hea-  
uen and earth, the see, \*al that in them is, which  
doest in thys holys goost by the mouth of thy seruaunt  
Dauid: \*our father, halke sayde: \*Why dyd the  
heathen rage, \*the people ymagyn wayne thyn-  
ges. The kynnes of the earth stode vp, and the  
rulers came together, agaynst the Lorde and a-  
gaynst hys anoynted.

mat. xxiij. c  
Mark. xvi. a  
Luk. xxi. c

For of a trouth, agaynst thy holy chyld Ie-  
sus, who thou hast anoynted bothe Herode and  
Pontius Pilate, wyth the Gentyles and p pro-  
ple of Israel, gathered them selues together, \*  
thy counsell determynd before to be done.  
And nowe Lorde beholde theyr threatenpges  
\* \* \* and



and graunt vnto thy seruantes, that wpth all confydence they maye speake thy worde. So shalt thou stretche forth thyne hande, that hea-lyng and sygnes and wonders be done by the name of thy holpe chyldre Iesus. And asone as they had prayed, \* the place moued, where they were assembled together, \* and they were all fylled wpth the holpe gooste, and they spake the worde of God boldelye.

Actes xviij  
Act 11. a  
Act 11. b

Actes. ii. g  
and. b. b

Actes. i. b

¶ And the multitude of them that beleued, \* were of one hearte, and of one soule: Neyther sayde anye of them, that oughte of the thynges whiche he possessed was hys owne: but they had all thynges commen. And wpth greate power gaue the Apostles wytnesse of the resurrection of the Lorde Iesu. And greate grace was wpth them all. Neyther was ther any amonge them, that lacked. For as many as were possessers of landes, or houses, solde them, and broughte the pryce of the thynges that were solde, and layde it downe at the Apostles fete. And by streybyng was made vnto euerye man accordyng as he had nede. ¶ And \* Ioses, whiche was also called of the Apostles, Barnabas ( that is the say: the sonne of consolacyon ) beyng a Leuyte, and of the countre of Cypers, whan he hadde lande, solde it, and layde the pryce downe at the Apostles fete.

## The. v. Chapter.

The bysellynge of Ananias, and Saphyra to punishyd. Miracles are done by the Apostles which are taken, but the Angell of God byngeth the soule of prson. They are brought before the counsell. The sentence of Gamaliel. The Apostles are beat they resorte in trouble.

**A** Certaine man, named Ananias, wpth Saphyra hys wyfe, solde a pcellen, and kepte awaye parte of the pryce ( hys wyfe also beyng of counsell ) and brought a certayne parte, and layd it at the Apostles fete. But Peter sayd Ananias, how is it, that Sathan hath fylled thyne harte, that thou shouldest lye vnto the holpe goost, and kepe awaye part of the pryce of the lande: Pertayned it not vnto the onely, and after it was solde, was it not in thyne owne power: Why hast thou conceaued thys thyng in thyne herte? Thou hast not lyed vnto men, but vnto God. When Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that herde these thynges. And the yonge men rose vp, and put hym apart, and caried hym out and buryed hym.

¶ And it fortunyd, that ( as it were aboute the space of thre houres after, his wyfe came in, ygnorante of that whiche was done. And Peter sayde vnto her: Tell me, solde ye not the lande for so much? And she sayd yee, for so much. The Peter sayde vnto her. Why haue ye agreed together, to tempte the sprete of the Lorde: Beholde the fete of them which haue buryed thy husbande are at the doore, and shall carpe the out. Then fell she downe straighte waye at hys fete, and yel- ded vp the gooste. And the yonge men came in and founde her dead, and caried her out, and buryed her by her husbande. And greate feare

came on all the congregacyon, and on as many as heard it.

¶ By the handes of the Apostles \* were many sygnes and wonders shewed amonge the people. And they were altogether wpth one accorde in \* Salomons porche. And of other durste no man ioyne hym selfe to them, neuerthelesse the people magnified them. The nombre of them that beleued in the I O R D E bothe of men and women, grewe more and more: in so muche that they brought the sycke into the stretes, and layde them on beddes and couthes, that at the least waye the shadowe of Peter, whan he came by, myght shadowe some of them, \* ( and that they myght all be deliuered from theyr infirmities. ) There came also a multitude out of the cyties rounde about vnto Ierusalem, byngynge sycke folkes, & the whiche were vexed wpth vncleane spretes. And they were heald euery one.

¶ Then the chefe prest rose vp, and all they that were wpth hym ( which is the secte of the Sadducees ) and were full of indignacyon, and layde handes on the Apostles, and put them in the common prelson. \* But the angell of the Lorde by nyght opened the prelson doores, and brought the forth, and sayde: go, stand and speake in the temple to the people, al the wordes of thys lyfe. When they herd that, they entred into the temple early in the mornynge, and taught. But the chefe prest came and they that were wpth hym, and called a counsell together, and all the elders of the chyldren of Israel, and sent men to the prelson, to fet them. When the mynysters came, and founde them not in the prelson, they returned and tolde, sayenge the prelson truly founde we shut wpth all dyligence, and the keepers standynge wpthout before the doores. But when we had opened, we founde no man wpthin. When the chefe prest and the ruler of the temple, and the hye prestes herde these thynges, they doubted of the wherunto thys wolde growe.

¶ Then came one and shewed them: beholde, the men that ye put in prelson, stande in the temple, and teache the people. Then went the ruler of the temple, wpth mynysters and brought the wpthout by violence. For they feared the people, lest they woulde haue bene stoned. And when they hadde brought them, they set them before the counsell. And the chefe prest asked them, sayenge: \* dyd not we stretefully commaunde you, that ye shuld not teache in thys name? And beholde, ye haue fylled Ierusalem with your doctryne, & intende to bynge \* thys mans bloude vpon vs.

¶ Peter and the other Apostles answered, and sayd. \* We ought more to obeye God then men. The God of our fathers raysed vp Iesus, whome ye slew, and hanged on a tree. hym hath God lyfte vp, wpth hys ryghte hande, to be a ruler and a saupoure, for to geue repentance to Israel, and forgynesse of synnes. And we are recordes of these thynges, whiche we saye, and so is also the holpe goost, whome God hath geuen to the that obeye hym. When they herde that, they claue asunder, and soughte meanes to slaye them. Then stode ther vp one in the counsell, a Pharyse, named

Mat. xvi. d

Mat. xvi. d  
John. x. b  
Actes. xvi. b

Actes. xvi. b

Actes. xvi. b

Actes. xvi. b  
and. xvi. f

Actes. xvi. b

Mat. xvi. b

Actes. xvi. b

med



Acte. xxi. a med\* Gamaliell, a doctoure of lawe / had in reputation amonge al the people) & commaunded the Apostles to go asyde a lytle space, and sayd vnto them: Ye men of Israel, take hede to your selues. What ye intend to do as touchynge these men. For before these dayes roose vpon one Theudas, boastynge hym selfe, to whome resorted a nombze of men, aboute a foure hundred, whych was slayne: and they all whych belened hym, were scattered abroad, and brought to nought.

After this man, was there one Judas of Galile in the dayes of the tribute, and drew away much people after hym. He also perished and al euen (as many as harkened to hym) were scattered abroad. And nowe I saye vnto you: refrayne your selues from these men, and let them alone. For yf this counsell, or this worke be of God, ye can not destroye it, lest happye ye be founde to stryue agaynst the God. And so hym agreed the other: and when they had called the Apostles, they beate them, \* and commaunded that they shulde not speake in the name of Iesu and let them go.

And they departed from the counsell, \* re- tor spnge, that they were counted worthy, to suffre rebuke for hys name. And daylye in the temple & in euery house they ceased not, to teach and preache Iesus Christ.

The. vi. Chapter.

¶ Steven maketh answer to his accusation, rebuketh the hardnecked Jewes, and is stoned vnto death.

**I**n those dayes (when the nombze of the dyscyples grewe) there arose a grudge amonge the Grecians agaynst the Hebrewes, because they wyddowes were despyled in the daylye in- nystracyon. Then the twelue called the mul- titude of the dyscyples together, and sayde: It is not meete, that we shulde haue the worde of God and serue tables. Wherefore brethren loke ye oute amonge you, seuen men \* of honest reporte, and full of the holy goost and wysedome, to whome we maye comytt this busynesse. But we wyl geue oure selues continualy to prayer, and to the inynystracion of the worde. And the sayeng pleased the whole multitude. And they chose Steven a man full of fayth and full of the holy e goost, and Philip, and Procorus, and Nicanor, and Timon, and Demetrius, and \* Nicolas a conuerte of Antioche. These they set before the Apostles and when they had prayed they layd theyr handes on them.

And the worde of God encreased, and the nombze of the dyscyples multiplyed in Jerusa- lem greatly, and a great company of the prestes were obedi- nt to the sayth.

¶ And Steven, full of faythe and power, dyd greate wonders and myracles amonge the people. Then there arose certen of the Syna- goge, whych is called the Synagoge of the Ep- hortunes and Syrenytes, and of Alexandria, & of Celycia, and of Asia, dysputynge wyth Ste- ven. And they coulde not resyst the wysedome,

and the sperte, \* whych spake. F

Math. x. c

Then sent they in men, whych sayd: We haue hearde hym speake blasphemous wordes aga- ynst Moses, and agaynst God. And they moued the people and the elders and the Scrybes: and came vpon hym and caught hym, and broughte hym to the counsell, and brought forth false wyt- nesses, whych sayde: This man craeth not to speake blasphemous wordes agaynst this holy place and the lawe. For we herde hym saye: this Iesus of Nazareth shal destroye this place, and shall chaunge the ordynaunces, whych Moses gaue vs. And all that sate in the counsell, looked stedfastlye on hym, and sawe hys face as it had bene the face of an angell.

The. vii. Chapter.

¶ Steven maketh answer to his accusation, rebuketh the hardnecked Jewes, and is stoned vnto death.

**W**hen sayd the chiefe preast: is it euen so? And he sayd. ye men, brethren, & fathers, herken. The God of glorie appeared vnto our ffather Abraham when he was in Mesopotaima, be- fore he dwelt in Charran, and sayde vnto hym: \* Get the out of thy countre, and from thy kyn- red, and come into the lande whych I shal shewe the. Then came he oute of the lande of Chalde, & dwelte in Charran. And from thence, when hys father was deade, he broughte hym into this lande in whych ye now dwell, and he gaue hym none inherytaunce in it, no not the bredth of a foote: \* and promysed that he wolde geue it to hym to possesse, and to hys seide after him, when as yet he had no chylde.

God verely spake on this wyse \* that his seide shulde sojourn in a straunge lande, and that they shulde kepe them in bondage, and entreat them euell. ut I preares. And the nacyon (to whome they shal be in bondage) wyl I iudge, sayd God. And after that shall they come forth and I rurne in this place. \* And he gaue hym a couenaunt of cyrcumcysion. \* And he begat Isaac and cyrcumcysed hym the eyght daye, and \* Isaac begat Jacob. \* Jacob begat the twelue patryarkes. \* And the patryarkes ha- ynge in dignacyon, sold Joseph into Egypte. And God was wyth hym, and deliuered hym oute of all his aduersytes, and gaue him fauoure and wys- dome in the syght of Pharaohynge of Egypte, And he \* made hym gouernoure ouer Egypte, and ouer all hys household.

\* But there came a deth ouer all the land of Egypte and Canaan, and great afflyccon that oure fathers founde no sustenance. But when Jacob herde that there was corne in Egypte, he sent out fathers fyrst. \* And at the seconde tyme Joseph was known of his brethren, & Josephs kynted was made known vnto Pharaoh. Then sent Joseph a message, and caused hys father to be brought, & all hys kynne. lxxv soules. \* And Jacob detourne into Egypte, \* and dyed bothe he and oure fathers, and were caried ouer into Sichem and layde in the sepulchre, \* that Abrah- am boughte for money of the sonnes of Emor, the sonne of Sichem.

ff. lvi. But



**E** But when þe tyme of the promesse drew nye (whiche God had sworne to Abraham) \* the people grewe and multiplied in Egypte: and another kynge arose whiche knewe not of Joseph. The same dealt subtilly with our kynred, and enel in treated our fathers, and made the cast out they: poung chylidren, that they shuld not remayne a- lyue. \* The same tyme was Moses borne, and was acceptable vnto God, and nourished vp in hys fathers house thre Monethes. When he was cast out, Pharaos daughter toke him vp & nourished him vp for her owne sone. And Mo- ses was learned in all maner wysedome of y E- gyptians, & was myghtie in dedes & in wordes.

And when he was full fortye yere olde, it came in hys herte, to vylet hys brethren þe chyl- idren of Israel. And when he sawe one of them suffice wrong, he defended hym, and auenged his quarel that had the harme done to hym, & smote the Egypcia. For he supposed his breth: shold haue understande, howe that God by hys hande shulde delpue them. But they understode not.

**D** And the nexte daye he shewed hym selfe vnto them as they stroue, and wolde haue set them at one agayne, sayeng. Whye ye are brethren, whye hurt ye one another? But he that dyd his neygh- boure wronge, thrust hym awaye, sayeng. \* Who made the a ruler and a iudge ouer vs? wilt thou kylle me, as thou dydest the Egypcian yester- daye? Then said Moses at that sayenge, & was a straunger in the lande of Madian, where he be gat two sonnes.

\* And when fortye yeres were expyred, they appeared to hym in the wylde nesse of mounte Syna an angell of the Lorde in a flambe of fyre in a bushe. The Moses sawe it, he wondered at the lyghte. And as he drew neare to beholde, the voyce of the Lorde came vnto hym. \* I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses tre- bled, & durst not beholde. Then sayde the Lorde to hym. \* Put of thy shoes from thy fete, for the place where thou standest, is holie grounde. I haue perfectly sene the adlycepon of my people, which is in Egypte, and I haue heard their gro- nyng, and am come downe to delpue the. And nowe come, and I will sende the into Egypte.

**E** Thys Moses whome they forsoke (sayenge \* Who made the a ruler and a iudge? the same dyd God sende to be a ruler and a delpueer by the handes of the angel whiche appeared to hym in the bushe. And the same brought them oute, the wynges wonders and sygnes in Egypte, & in the red see, and in the wylde nesse fortye yeres. This is that Moses, whiche sayd vnto the chyl- idren of Israel: \* A prophete shall the Lorde poure God rapse vp vnto you of poure brethren, lyke vnto me, hym shall ye heare.

Thys is he that was in the congregaciō in þe wylde nesse w the angel whiche spake to hym in the mount Syna, and wth our fathers. Thys man receaued the worde of lyfe to geue vnto vs, to whome our fathers wolde not obey, but cast it from them, and in they: hartes turned backe agayne into Egypte, sayenge vnto Aaron:

\* make vs goddes to go before vs. For as for thys Moses that brought vs out of the land of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offered sacryfice vnto the ymage, and reioysed ouer the workes of they: owne handes.

Then God turned hym selfe, and \* gaue them vp, that they shulde worshyppe the hoozte of the skye, as it is wyrtten in the booke of the prophe- tes. \* O ye of the house of Israel, gaue ye to me sacryfices and meates offrynges, by the space of fortye yeres in the wylde nesse? And ye toke vn- to you the tabernacle of Moloch, and the starre of poure God Remphan, figures whiche ye made to worshyppe them. And I will translate you beyonde Babylon.

Our fathers had the tabernacle of wytnesse in the wylde nesse, as he had appoynted them, speakyng vnto Moses. \* that he shuld make it accordyng to the fashion þe had sene. Which tabernacle also oure fathers that came after, \* brought in wth Iosue into the possessiō of þe Centyles, whom God draue out before the face of our fathers, vnto the tyme of Dauid: \* which founde fauoure before God, & wolde sayne haue found a tabernacle for the God of Jacob. \* But Salomon buylt hym an house.

\* Howbeit he that is best of all, dwelleth not in temples made with handes, as sayeth the pro- phet. \* heauen is my seate, and earth is my fote- stole. What house will ye buyld for me sayeth the Lorde: or whiche is the place of my rest, hath not my hande made all these thynges?

Ye shal checked and of vncyrcumcised hertes and eares: ye haue alwayes resysted the holie goost. \* as your fathers dyd, so do ye. Whiche of the prophetes haue not your fathers persecuted? And they haue sayne the whiche shewed before of the comyng of that iust, whom ye haue nowe betrayed, & murdered. And ye also haue recea- ued the lawe \* by the mynystracion of angells, and haue not kept it.

\* When they herde these thynges, they: her- tes claued asunder, & they gnashed on hym wth they: tethe. But he beyng ful of the holy goost looked vp stedfastlye wth his eyes into heauen, and sawe the glory of God, and Iesus standyng on the ryght hande of God, and sayde: Beholde, I see the heauens open, and the sonne of man stan- dyng on the ryght hande of God. Then they gaue a shoute wth a loude voyce, and \* stopped they: eares, and ranne vpon hym al at once, and cast hym out of the cite, and \* stoned hym. And the wytnes layd downe they: clothes at a yōge mans fete, whose name was Saule. And they stoned Steuen, callyng on, and sayeng. Lorde Iesu, \* receaue my sprete. And he kneled downe and cryed wth a loude voyce. Lorde, \* lape not thys synne to they: charge. And when he hadde thus spoken he fell asleepe. **E**

## The viii. Chapter. **E**

\* Saul persecuteth the chrysten. The apostles are sta- tered abrode. Philip cometh into Samaria. Symon Magus is baptised, he of Samaria, whiche baptiseth the chamberlaine.

Saul



Acte. xxi. b



**S**aul consented vnto his deeth. And at that tyme there was a great persecucion agaynst the congregaciō which was at Jerusalem and they were all scattered abroad thorowoute the regions of Jewrye and Samaria, excepte the apostles. But denontmē dyssed Steuen and made greates lamentacyon ouer hym. As for Saul he made hauocke of the congregacyon, and entred into euery house, and drew oute both men and women and thrust them into prysō. Therfore they were scattered abroad went euery where preachyng the word of God.

\* Acte. xxi. b  
Acte. xxi. b  
\* Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

Mat. xxi. b

**T**hen came Philip into a citty of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thiges which Philip spake with one accorde, hearyng and seynge the myracles which he dyd. For vncleane spyttes cryenge with loude voyce, came oute of manye that were possessed of them. And many taken wyth palsyss, and many that halted, were healed. And there was great ioye in that citty. But there was a certayne man, called Symon, whych before tyme in the same citty vled wythcraftte, and bewtyched the people of Samaria, sayenge that he was a man that coulde do greates thynges. Whom they regarded, from the least to the greatest, sayyng thys man is the power of god, whych he is called greates. And him they set much by, because that of longe tyme, he had bewtyched them with sozceries.

Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

**B**ut as sone as they gaue credence to Philip's preachyng of the kyngdome of God, and of the name of Jesus Christ: they were baptyssed both men and women. Then Symon hymselfe beleued also. And when he was baptyssed, he continued with Philip, wondred, beholdyng the myracles and sygnes, whiche were shewed.

Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

**W**hen the apostles whych were at Jerusalem harde say, that Samaria had receaued the worde of God they sent vnto them Peter and Iohn. Which when they were come downe prayed for them, that they myght receaue the holy ghoost: For as yet he was come on none of them but they were baptyssed orly in the name of Christ Jesu. Then layed they theyr handes on them, & they receaued the holy ghoost.

Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

**W**hen Symon sawe that thorow layenge on of the apostles handes, the holy ghoost was geuen, he offered them money, sayenge giue me also this power, that on whomsoeuer I put the handes, he may receaue that holy ghoost. But Peter sayde vnto him, thy money perishe with the, because thou haste thought that the gyfte of God maye be obteyned wyth money. Thou haste neyther parte nor felowshipp in thys buyssnes. For thy herte is not ryght in the syghte of God. Repent therefore of thys thy wyckednes and praye God, that the thought of thyne herte maye be forgiven the. For I perceyue that thou arte full of bytter gal, and wrappid in iniquite.

Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

**T**hen answered Symon and sayde: praye pe to the lord for me that none of these thynges whych ye haue spoken, fal on me. And they whē they had testified and preached the word of god

returned toward Jerusalem, and preached the Gospell in many ctyes of the Samaritans.

**T**he angel of the Lord spake vnto Philip, sayenge: aryse and go towarde the southe vnto the waye that goeth downe from Jerusalem vnto the citty of Gaza, whych is in the deserte. And he arose, and went on. And beholde, a man of Ethiopia (a chamberlayne, and of great aucthorite, with Candace quene of the Ethiopians, and had the rule of al her treasure) came to Jerusalem for to worship. And as he returned home agayne syttinge in hys charet, he red Esay the prophete.

Acte. xxi. b  
Acte. xxi. b

**T**hen the sprete sayde vnto Philip: go neare and ioyne thy selfe to ponder charret. And Philip ran to him, and herde hym red the prophete Esay, and sayde: Understādest thou what thou readeest? And he sayd how can I, except I had a guyde? And he desyred Philip, that he wolde come vp, and syt with hym. The tenoure of the scripture whiche he red, was this: he was led as a shepe to be slayne: and like a lambe domine before his shearer, so opened he not hys mouthe. Because of hys humblenes he was not esteemed. But who shall declare his generacyon: for hys lyfe is taken from the earth. The chamberlayne answered Philip, and sayd: I praye the of who speaker he the prophete thys? of hym selfe, or of some other man?

Acte. xxi. b

**P**hilip opened hys mouthe, and began at the same scripture, and preached vnto hym Jesus. And as they went on theyr waye, they came vnto a certen water, & the chamberlayne sayde: Se, here is water: what doth let me to be baptyssed? Philip sayde vnto hym: If thou beleue wyth all thyne harte thou mayest. And he answered & sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charet to stāde still. And they went downe bothe in the water: both Philip and also the chamberlayne, and he baptyssed him. And as sone as they were com out of the water the sprete of the Lord caughte awaye Philip and the chamberlayne sawe hym nomore. And he went on hys waye reioysyng but Philip was founde at Azotus. And he dwelled thorowoute the countre, preachyng in all ctyes, tyll he came to Cesarea.

Acte. xxi. b  
Acte. xxi. b

The ix. Chapter.

Paul is converted, and confoundeth the Jewes Peter baptiseth Nabeytha.



**A**nd Saul yet brethyng out threathynges and slaughter agaynst the disciples of the Lord, wente vnto the hie prest, and desyred of hym letters, to cary to Damascus, to the synagoges: that yf he founde any of thys waye (whether they were men or women) he myghte bringe them bounde vnto Jerusalem. And whē he iourneyed, it fortunid that as he was come nye to Damascus, suddenly there shyned rounde aboute hym a lyghte from heauen, and he fell to the earth and hearde a voyce, sayenge to hym: Saul Saul, why persecutest thou me? And he sayde: what arte thou Lord? And the Lord sayde: I am Jesus, whome thou persecutest. It

Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b  
Acte. xxi. b

Acte. xxi. b



is harde for the to kyeke agaynste the pyckes.

And he bothe tremblunge, and astonysed sayde:

Luke iii. b  
Actes. ix. f  
and, xv. f

Lord, \* what wilt thou haue me to do? And the Lorde sayd vnto him: aryse, and go into the

Bytie, and it shalbe told the what thou must do.

The men whiche toyned wyth hym, stode amased, hearunge a voyce, but seynge no man. And Saul arose from the earth, and when he opened hys eyes, he sawe no man. But they led hym by the hande, and brought hym into Damasco. And he was thre dayes wythout syght, and neyther dyd eate nor drynke. And there was a certayne discyppe at Damasco, named Ananias, and to hym sayd the Lorde in a visyō. Ananias? And he sayde: Wholde, I am here Lorde and the Lorde sayde vnto him: Arise, and go into the streete which is called Streght, and seke in þ house of Judas after one called Saul

Actes. xix. g  
and, xxi. a

\* of Tharsus. For beholde he prayeth, & hath sent a visyon a man named Ananias compunge into hym, and puttyng his handes on him, þ he myght receaue his syght.

Then Ananias answered: Lorde, I haue herde by many, of this man \* howe muche euell he hath done to thy sayntes at Jerusalem. and here he hath the auctoutye of the hye pryckes, to bynde all that call on thy name. The Lorde sayd vnto hym: go thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentylis, and kynge, and the chyldren of Israell. For I will shewe hym howe greates thynges

Actes. xix. a  
Actes. xix. b  
Actes. xix. c  
Actes. xix. d

\* he must suffre for my names sake.

And Ananias went his waye, and entered into the house, and put hys handes on hym, and sayde: Brother Saul, the Lorde that appered vnto the in the waye as thou camest, hath sent me, that thou myghtest receaue thy syght, and be fylled with the holy goost. And immediatly

Actes. xix. e  
Actes. xix. f  
Actes. xix. g

there fel from hys eyes as it had ben scales, and he receaued syght: and arose, and was baptysed, and receaued meate, and was comforted. Then was Saul certayn dayes with the discyples whiche were at Damasco. And strayght waye he preached Chryste in the Synagoges, how that he was the sonne of God but all that herde hym, were amased, & sayde: Is not this he, that spouted them which called on this name in Jerusalem, and came hyther for that entent, that he myght byngeth bounde vnto the hye pryckes? But Saul encreased þ more in strenght, & cofounded the Jewes which dwelt at Damasco, asprymyng that this was verp Chryst, &

And after a good whyle, the Jewes toke counsell together, to kyll hym. But they layenge awayte was knowen of Saul. And they watched the gates day and nyghte to kyll him.

\* The þ discyples toke hym by nyght & put him thorow þ wall, and let hym downe in a basket.

And whē Saul was come to Jerusalem, he as sayd to couple hym selfe to þ discyples: but they were all afraide of hym, and belcued not that he was a discyppe. But Barnabas toke hym, and brought hym to þ Apostles, & declared to them, how he had sene þ Lorde in þ way and þ he had spoken to him, and howe he hadde done boldly

at Damasco in the name of Jesu. And he hadde his conuersacyō wyth them at Jerusalem, speakeynge boldly in the name of the Lorde Jesu.

And he spake and disputed agaynst the Grekes but they wente aboute to slee hym. Whych whē the brythren knewe, \* they brought hym to Cesarea, and sent hym forth to Tharsus. Then had the congregacyons rest thorow all Jewrye, and Galile and Samaria, and were edified and walked in the feare of the Lorde, and multiplyed by the comforte of the holy ghost.

Actes. xxi. a

And it chaunced as Peter walked thorowoute all quarters, he came also to the sayntes, whiche dwelt at Lydda. And there he founde a certen man named Eneas, whiche hadde kepte hys bed eynge yeres, and was sicke of the palsy. And Peter sayde vnto hym: Eneas? The Lorde Jesu Chryste make the whole, aryse, and make thy bed, \* And he arose immediatly, And all that dwelt at Lydda and Asaron saw him and turned to the Lorde.

\* Actes. ix. b  
Actes. ix. c  
Actes. ix. d  
Actes. ix. e

There was at Joppa a certayne woman a discyppe named Tabitha, whiche by interpreta- tion is called Dorcas, þ same was full of good workes and almes dedes, whiche she dyd, And it chaunced in those dayes that she was sycke, & dyed. Whom when they hadde walshed, they layed her in a chamber. But for as muche as Lydda was nye to Joppa, and the discyples had hearde that Peter was there, they sent vnto him, bespyringe him that he wolde not be greued to come vnto them.

Peter arose, and came wyth them. And when he was come, they brought hym into the chamber. And all the wydowes stode rounde aboute him wepyng, and shewing the coates and garments whiche Dorcas made, whyle she was wyth them. And Peter put them all forth, and kneled downe, and prayed: and turned hym to the bodye, and sayde: Tabitha \* aryse, and he opened her eyes, & when she sawe Peter, she sat vp. And he gaue her the hande, and lyft her vp. And when he hadde called the sayntes and wydowes, he shewed her alme. And it was knowen thorowout all Joppa, and many belcued in the Lorde. And it fortuned, þ he taryed many dayes in Joppa with one Symon a tanner.

Actes. ix. f  
Actes. ix. g  
Actes. ix. h

### The .x. Chapter.

The helpon that Peter sawe howe he was sent to Cornelius. The heathen also receaue the sprete & are baptised.



There was a certayne man in Cesarea called Cornelius, a captayne of þ souldiers of Italy, a deuout man & one þ feared god w al his household whiche gaue muche almes to þ people, & prayed god alway. The same saw by a visyō euidently, about þ ninth hour of þ day an angel of god coming into hi, & saying vnto hi: Cornelius? Whē he looked on him, he was afraid, & said what is it lord: he said vnto hi: Thy prayers & thy almes are come vp to remembrance before god. And now send me to Joppa & call for one Simō whose surname is Peter. He lodgeth w one Simō a tanner, whose house is by the seelyde. He shall tel the, what thou oughtest to do.

Actes. xxi. a

And



hearde, & thyne almes dedes are had in remem-  
brance in the syghte of God. Sende men the-  
fore to go to Toppa, and call for Simon whose  
spyname is Peter. he is lodged in the house of  
one Symon a tanner by the see syde whiche as-  
sone as he is come, shall speake vnto the. Then  
sent I for the immediatlye, and thou haste well  
done, that thou arte come. Howe therfore are  
we all here present before God, to heare al thin-  
ges that are commaunded vnto the of God.

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Groun 11. b  
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Act. 11, 3

2 21.6.11.9

Dr. Williams

Acta p.b

On the morow as they went on they: loz-  
**E**ney, and drew nye vnto the ctyte, Peter wente  
 vp\* vpon the toppe of the house to pray, about  
 the syrt houre, And when he tiered an hongred  
 he wolde haue eaten. But whyle they made rea-  
 dye he fell into a traunce, and sawe heauen ope-  
 ned, and a certayn vessel come downe vnto him  
 as it had bene a great shet, krypt at the foure cor-  
 ners, and was let downe to the earth, wherein  
 were\* all maner of fourfoted beastes of þe earth  
 and verme and toozmes and foules of the ayre  
 And ther came a voyce to hym, yfse Peter, kyt  
 and eate. But Peter sayde: not so lord, for I  
 haue neuer eaten anpe thyng that is commen  
 oz vncleane. And the voyce spake v. to hym a  
 gayne the seconde tyme: \* what God hath clea-  
 sed that call not thou commen. Thys was done  
 thysle, and the vessel was receyued vp agayne  
 into heauen. Whyle Peter also mused in hym-  
 selfe what this vision (which he had sene) meāt  
 beholde, the men whych were sent from Corne-  
 lius had made inquirance for Symons house  
 and stode before the doore: and called oute one,  
 and asked whether Simon whych was spyna-  
 med Peter were lodged there. Whyle Peter  
 thought on the vision, the spyt sayd vnto hym  
 beholde, men seke the: arys therfore, and get þ  
 downe, and go with them, and doubte not, for I  
 haue sent them. Peter wente downe to the men  
 whych were sente vnto him from Cornelius &  
 sayde Beholde, I am he whome ye seke, what  
 is the cause wherfore ye are come? They sayde  
 Cornelius the captayne a iuste man, and one þ  
 feareth God, and of good reposte amonge all þ  
 people of the Jewes was warned by an holpe  
 angel to send for the into his house, and to heare  
 wordes of the. Then called he them in\* and lod-  
 ged them, And on the morowe, Peter wente a-  
 waye wyth them, and \* certeyne brethren from  
 Joppa accompanied hym. And the thyrde day  
 entred they into Cesarea. And Cornelius wai-  
 ted for them, and had called together hys kins-  
 men and special frendes. And as it chanced Pe-  
 ter to come in: Cornelius met hym, & fell downe  
 at hys fete, and worshipped hym. But Peter  
 toke hym vp, sayinge stande vp, \* I my selfe al-  
 so am a man. And as he talked wyth hym, he  
 came in, and founde many that were come toge-  
 ther. And he sayde vnto them: Ye knowe howe  
 that \* it is an unlawfull thyng for a man that  
 is a Jewe, to company oz come vnto an aliente  
 But God hath shewed me, that I shuld not cal-  
 any man commen oz vncleane: therfore came I  
 vnto you withoute delaye, allone as I was set  
 for. I aske therfore, for what intent haue ye set  
 for me. And Cornelius sayde: This daye nowe  
 foure dayes aboute thys houre, I satte fastyng  
 and at the nynthe houre I prayde in my house,  
 and beholde, a man stode before me in bryghte  
 clothynge, and sayde. Cornelius, thy prayer is

\* mat. b. 1. 1  
11.1.1.1.1

\* 100.51.0  
2004.11.14

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कृष्ण, इति

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Dr. bitt



Descende as it had ben a greate spete. let downe from heauen by the four corners and ycame to me. Into þ which when I had fastened mine eyes, I conspyred and sawe \* fourfoted beastes of the earth and vermen of wormes, and foules of the ayer. And I herd a voyce sayeng vnto me arylse Peter, slape, and eate. But I sayde, not so Lord, for nothyng comen oꝝ vncleane hath at tyme entred into my mothe. But the voyce answered me agayne from heauē: consist not thou t hose thynges comen whpche God hath cleue sed. And this was done thre tymes. And al wer taken vp agayne into heauen.

And beholde, immediatlye there were thre men alre dy come vnto the house where I was, sent fro Cesarea vnto me. And the spretesayde vnto me, that I shulde go with them wpythoute doutyng. Moreover, \* these syxe byethren accompanied me, and we entred into the mans house. And he shewed vs, howe he had sene an angell in hys house, which stode and sayde to him send men to Joppa, and call for Symon, whose syzname is Peter he shall tell the wordes, wher by both thou and all thpne house shalbe saued:

¶ And as I began to preache, the holy gooste fell on them, \* as he dyd on vs at the begynnynge. Then came it to my remembraunce, howe that the Lorde sayde: \* Iohn baptised w water, but ye shalbe baptised w þ holy goost. For as much then as God gaue them lyke gyftes as he dyd vnto vs, when we beleued on the Lorde Iesus Chyrste: what was I that I shulde haue wpyth stande God? When they hearde thys, they held thepyr peace, and glorified God sayinge: then hath God also to the Gentyles graunted repentaunce vnto lyfe.

\* They also whpche were scattered abrode thozow the affliccyon that arose aboute Steuen, walked thozowe out vnto Phenices & Cyprus, and Antioche, preachyng the worde to no man but vnto the Jewes only, Some of the were men of Cyprus and Syren, whpche when they were come to Antioche, spake vnto þ Grekes, and preached þ Lord Iesus. And the hande of the Lorde was with them, and a great nombre beleued and turned vnto the Lorde.

¶ Cydynge of these thynges came vnto the eares of þ congregacyō, which was in Ierusalem. And they sent forth Barnabas, that he shulde go vnto Antioche. Whpche when he came, and hadde sene the grace of God, was glad, and exhorted them all, that wpyth purpose of hert they wolde continually cleaue vnto the lord. For he was a good man, and ful of the holy ghoſte and of faith & much people was added vnto þ Lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he hadde founde hym he broughte him vnto Antioche.

And it chaunced that a whole yere they had thepyr conuersacyon with the congregacion there, and taughte muche people, in so muche, that the discyples of Antioche were the syxte that were called Chursten.

\* In those dayes came prophetes from the cypre of Ierusalem vnto Antioche. And there

stode vp one of them named Agabus, and sygnified by the spete, that there shulde be great derty thozow out all the world whpche came to passe in the Emperour Claudius dayes. Then the discyples eury man accordynge to hys abilitye, purposed to sende \* socour vnto the byethren whpche dwelt in Jewrye. Whpche thyng they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

## The xii. Chapter.

¶ Herode persecuteth the Chyrtien. Killeth James, and putteth Peter in prison. Whome the Lorde deliuereth by an angell. The shamesfull deach of Herode.



¶ The same tyme Herode the kynge stretched forth hys handes to bere certen of the congregacion. And he kylled \* James the brother of John wpyth the swerde. And because he sawe that it pleased the Jewes he proceeded further, and toke Peter also. Then were the dayes of swete breade. And when he had caught hym, he put him in prison also, & deliuered hym to foure quatermions of souldyers to be kept, entendyng after Easter to bringe him forth to the people. And Peter was kepte in prison. But prayer was made without ceasing of the congregacyō, vnto God for hym. And when Herode wolde haue broughte hym out vnto þ people, the same nyght slept Peter betwene two souldyers, bound wpyth two chapnes, & the keepers befoze the dore kepte the prison. And beholde, \* the angell of the Lorde was there present, & a lyght shyned in the habitacyn. And he smote Peter on the syde, & sterred hym vp, sayenge: arylse vp quykely. And hys chapnes fell of from hys handes. And þ angell sayde vnto hym: gyde thy selfe, and bynde on thy sandales. And so he dyd. And he sayeth vnto hym: caste thy garment aboute the, and folowe me. And he came oute and folowed hym, & wpyth not that it was truth whpche was done by the angell, but thought he hadde sene a vision. When they were past þ fyrste and the seconde watch, they came vnto þ yron gate, that leadeth vnto the ctye, & whpche opened to them by the owne accorde. And they went out, and passed thozowe one strete, and forthwpyth, the angell departed from hym.

And when Peter was come to hym selfe, he sayd now I knowe of a suertye, that the Lord hath sent hys angell, & hath deliuered me out of the hande of Herode, & from all the waytynges for, of the people of the Jewes. ¶ And as he conspyred the thyng, he came to the house of Mary the mother of one John, whose syzname was Marke, where many were gathered together \* in prayer. As Peter knocked at the entyre dore, a damsell came forth to herken, named Rhoda. And whan she knewe Peters voyce she opened not the entyre for gladnes, but ran in, and tolde how Peter stode befoze the entyre. And they sayd vnto her: thou arte madde: But she affirmed þ it was even so. Then sayde they: it is hys angell. But Peter continued knockyng, and when they had opened the dore, and

¶ Teu. xi. 8.  
Deu. xii. 8.  
25

¶ Actes. x.

¶ Act. ii. 8.

¶ Iohn. i. 8.  
Act. i. 8.

¶ Act. viii. 8.

¶ Act. xiii. 8.

¶ Act. xxi. 8.

¶ I. Cor. xii. 8.  
¶ I. Cor. xii. 8.  
¶ I. Cor. xii. 8.

¶ Mat. xii. 8.  
¶ Mat. xii. 8.

¶ Actes. ii. 8.

¶ Actes. ii. 8.  
¶ Actes. ii. 8.

¶ Actes. i. 8.



and sawe hym, they were astonied. \* And when he had beckened vnto them with the hāde, that they myght holde theyr peace, he tolde them by what meanes þe Lorde had broughte hym oute of the prison. \* And he sayde: go shewe these thynges vnto James and to the brethren. And he departed, and went into another place.

¶ As it was daie, there was no lye tell ado amonge the Ioudes, what was become of Peter. When Herode had soughte for hym, and founde hym not, he examyned the keepers, and commaunded them to be carried awaie. And he descended from Ierusalem to Cesarea, and there abode. Herode was displeased wth them of Tyre and Sidon, But they came all with one accorde to hym, and made intercession vnto Blastus the kynges chamberlaine, and desired peace, because theyr countre was noyed by the kynges prouision. And vpon a daie appointed, Herode arrayed hym in royall apparell, and set him in his seate, & made an oracion vnto the. And the people gaue a shoute, sayng: it is þe voyce of a God, and not of a mā. And immediatly þe angel of þe Lord smote him, because he gaue not God the honoure, & he was eaten of wormes & gaue vp the goost. And the worde of God grewe & multiplied. And Barnabas and Paul retuned to Jerusalem, when they hadde fulfilled theyr office, & toke with them. \* John whose surname was Marke.

The xliii. Chapter.

¶ Paul and Barnabas are called to preache amonge the heathen, of Sergius Paulus & Symon the forcerer. Paul preaches at Antioche

¶ There were in the congregacion that was at Antioche, certayne prophetes, and teachers: as Barnabas and Symon that was called Nigres, and Lucius of Cyrene, and Manahen. Herode the Tetrarches norrellowe, and Saul. As they ministered to the Lorde and fasted, the holy goost sayd: separate me Barnabas and Saul, for the worke wherunto I haue called the. And when they had fasted and prayed, and layde theyr handes, on them, they let them go. And they after they were sente forth of the holy goost, departed vnto Seleucia, and from thence they sayled to Cyprus. And when they were at Salamine, they shewed the worde of God in the synagoges of the Jewes. And they had John to theyr minister.

¶ When they hadde gone thorow the yle vnto Paphos, they founde a certain forcerer, (a fals prophete, a Jewe) whose name was Barjesu, whiche was wth the ruler of the countre one Sergius Paulus a prudent man: The same ruler called vnto hym Barnabas and Saul, and desired to heare the worde of God, But Elimas the forcerer (for so is his name by interpretation) wthstode them, and soughte to turne the ruler away fro the fapth. Then Saul whiche (also is called Paul, beyng full of the holy goost, set his eyes on hym, and sayde: O ful of all subtilty and disceyfulness, thou chyld of the deuell, thou enemy of all ryghteousnesse: wyle thou not cease to peruerste the straghte wayes of the Lorde?

And now beholde, the hande of the Lorde is vpon the and thou shalt be blynde, and not se the sunne for a season. And immediatlye, there fell on hym a myste and a darkenes, and he wente aboute, sekynge them that shulde leade hym by the hande. Then the ruler when he sawe what had happened beleued, and wōdred at the doctrine of the Lorde.

¶ When Paul departed from Paphos, they that were wth hym, came to Perga in Pamphilia. and \* John departed from them, and returned to Jerusalem. But they wandred thorow the countreys, and came from Perga to Antioche in Pisidia, and went into the synagoge on the Sabbath daie, and late downe. And after the lecture of the lawe and the prophetes the rulers of the synagoge sente vnto them, sayinge yemen and brethren, if ye haue any sermō to exhorte the people, saie on.

¶ Then Paul stood vp, and \* beckened with the hand for silence, and sayde: Men of Israel and ye that feare God, geue audience. The god of thys people chose oure fathers, and exalted the people, when they dwelt as strangers in the lande of Egypte, and \* wth an hye arme broughte hethen out of it, and about the tyme of fourtye yeares, suffered he their maners in the wylbernes. And he destroyed seuen nacions in þe lande of Canaan, \* and deuided theyr lande to them by lot. And afterward, \* he gaue vnto the iudges aboute the space of foure hundred and fyfthe yeares, vnto the tyme of Samuell the prophete. And afterward, they \* desired a king and God gaue vnto them \* Saule the sonne of Cis, a men of the tyebe of Ben Iamin by the space of fourtye yeares, And whan he was put downe, he set vp dauid to be theyr kyng, of whom he reported sayinge. \* I haue founde dauid the sonne of Jesse, a man after myne owne hert, whych shall fulfill all my wyl.

\* Of thys mannes seede hath the God of Israel, a saviour: one Jesus, when John had first preached before his commynge \* the baptyme of repentance to Israel. And when John had fulfilled his course, he sayd: \* Whome ye thynke that I am, the same am I not. But behold, ther cometh one after me, whose shoes of his fete I am not worthy to loofe.

¶ Yemen and brethren, chyldren of the generacion of Abraham, and whosoever amonge you feareth God, \* to you is thys worde of saluacion sente. For the inhabitants of Jerusalem and theyr rulers, because \* they knew hym not, nor yet the voyces of the prophetes whiche are redde euery Sabbath daie, they haue fulfilled them, in condemnyng hym: \* And when they found no cause of death in him, yet desired they pylate to kyll hym. And whan they had fulfilled all that were written of him, they toke him downe fro the tree, and put hym in a sepulchre, But God raysted him againe from death, (the which is shewed) and \* he was sene many dayes of them: whiche came by wth hym from Galile to Jerusalem: whiche \* are his wytnesses vnto the people

Act. xliii. b  
Act. xliii. b  
Act. xliii. b  
Act. xliii. b  
Act. xliii. b

Act. xliii. a  
Act. xliii. b  
Act. xliii. a

Job. viii. b

Act. xliii. a

Act. xliii. a

Act. xliii. a

Act. xliii. a  
Act. xliii. a

Act. xliii. a  
Act. xliii. a

Act. xliii. a  
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Act. xliii. a  
Act. xliii. a

Act. xliii. a  
Act. xliii. a

Act. xliii. a  
Act. xliii. a



And we declare vnto you, how that the promise (which was made vnto the fathers) God hath fulfilled vnto the children (euen vnto vs) in that he aryled vp Iesus agayne. Heuen as it is wyrtten in the seconde psalme: \* Thou art my sonne, this daye haue I begotten the. As concernynge that he aryled him vp from death, now nomoze to retorne to corrupcion he sayd on thys wyse: \* The holy promyses made to Dauid, wyl I geue saythfully to you. Wherefore he sayeth also in another place. \* Thou shalt not suffer thynne holp to be corrupcion. For Dauid after he had in thys tyme fulfilled the wyl of God) \* fell on slepe, and was layde vnto hys fathers, and sawe corrupcion. But he whome God rayled agayne sawe no corrupcion.

¶ Be it knowen vnto you therfore (ye men and brethren) that \* thowhe thys man is preached vnto you forgiuenes of synnes, & that by him, all that beleue, are iustified from all thynges frome whych you coude not be iustified by the lawe of Moyses. Beware therfore, lest that fall on you, which is spoken of in þe prophetes. \* We holde, ye despylers, & wonder, and perperpe. for I do a worke in poure dayes, whych ye shall not beleue, thought a man declare it you.

¶ When the Jewes were gone oute of the congregacion, the Gentyls besought þe they wold preache the worde the next Saboth. When the congregacion was broken vp, many of the Jewes and vertuous proselites folowed Paule and Barnabas, whiche spake to them: \* Exhorted them to continue in the grace of God,

¶ And þe next Saboth daye came almost the whole cite together, to heare þe worde of God. But whē the Jewes sawe the people, they were full of indignacion and spake agaynst those thynges, whych were spoken of Paule spelyng agaynst it, and raylinge on it: Then Paule and Barnabas wered holde and sayde: it was mete

\* that the worde of God shulde byste haue bene preached to you. But sepng ye put it from you, and thynke ye are selues vnworthy of euerslyng lye. lo, we turne to the Gentyls: for so hath the Lorde commaunded vs. \* I haue made the alyght of the Gentyls, that thou be the saluacion vnto the ende of the worlde.

¶ When the Gentyls herde this, they were glad and glozfyed the worde of the Lorde, and beleued, eue as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed thowhe out all the region: But the Jewes moued the deuoute and honest women, and the chiefe men of the cite: and reased persecucion agaynst Paule and Barnabas, and expelled them out of the cite: \* But they shoke of the duste of the cite agaynst them, and cam vnto Iconium. And the disciples were fylled with ioye and with the holy goost. ¶

## The xiii. Chapter.

¶ Paule and Barnabas preache at Iconium, some beleue, some here by sedicion. At Lystra they wolde be sacrificers to Barnabas and Paule, whiche refuse it and exhorthe the people to worshippe the true God. Paule is stoned: after that cometh he to Derba, Lystra, Iconium, and to Antioche.

¶ And it fortuned in Iconium that they went both together into þe synagoge of the Jewes, and so spake, that a greate multitude bothe of the Jewes and also of the Grekes beleued. But the unbeleuing Jewes, sterd vp, and ynquyeted the myndes of the gentyls agaynst the brethren: Longe time abode they there, and quyt them selues boldely wth the helpe of the Lorde, whych gaue testimonye vnto the worde of hys grace, and \* graunted signes and wonders to be done by thei handes. But the multitude of the cite was deuided: and parte helde to the Jewes, and parte wth the Apostles.

¶ When there was an assaute made bothe of the gentyls & also of the Jewes wth thei rulers to do them violence, and to stone them they were ware of it, and fled vnto Lystra and Derba, cytyes of Lycaonia, and vnto the regyon þe lyeth rounde about, and there preached the gospel. (and all the multitude was moued at thei doctrine, but Paul & Barnabas taried at Lystra.) And there sat a certen man at Lystra weake in his fete byng a crepel from hys mothers wombe, and neuer had walked. The same hearde Paule preache, whiche beholdyng hym, and perceauynge that he hadde sayd to be whole, sayde wth a loude voyce stande vpryght on thy fete. And he sterd vp and walked. And whē the people saw what Paule had done, they lyfte vp thei voyces, sayenge in the speache of Lycaonia: \* Goddes are come downe to vs in the lykenes of men. And they called Barnabas Jupiter, and Paul Mercurius because he was the preacher. Then Jupiters prest, þe dwelt before thei cite, brought oren and garlandes vnto the porche, and wold haue done sacrificy wth the people.

¶ Whiche when the Apostles Barnabas and Paule herde of, they rente thei clothes, and ran in amonge the people, cryenge and sayng, srys why do ye thys? \* We are mortall men lyke vnto you, and preach vnto you, that ye shall turne from these vanyties vnto the lyuynge God, \* whiche made heauen and earth and the see and all thynges that are therein: the whych in tymes past suffered al nacions to walke in thei owne wayes. \* Neuerthelesse, he leste not him selfe woute wytnes, in that he shewed hys beneyfites from heauen, in geupnge vs rayne and fruteful seasons fyllynge oure hertes wth foode and gladnes. And with these sayenges, scrace refrayned the people, that they had not done sacrificy vnto them.

¶ Thether came certayne Jewes from Antioch & Iconium whych (whan they had obtayned the peoples consent) and had stoned Paule) drewe hym out of the cite, supposynge he had bene dead. Howbeit as the disciples stode round aboute him, he arose vp, and came into the cite. And the next day he departed wth Barnabas to Derba. And whan they had preached to that cite & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthened the disciples soules agayne, and \* exhorted them to continue in the saythe, affirmyng



**11. 11. 11. c.** mynge that we muste \* thozow moche tribula-  
cyon entre into the kyngdome of God. And  
whan they had ordeyned them elders by electyō  
in euery congregacyon, and had prayed and fa-  
sted, they comended them to þe Lorde on whom  
they beieued. And whan they hadde gone tho-  
rowe out Phisida, they came to Pamphilia, &  
whan they hadde preached the worde in Perga  
they descended into the cite Italia, and thence  
departed by shippe to Antioche from whence  
they were committed vnto the grace of God to  
the worke whiche they fulfylled. When they  
were come, and had gathered the congregacion  
together, they reherled all that God had done  
by them and howe he hadde opened the doore of  
fayth vnto the Gentyls. And there they abode  
longe tyme with the disciples.

**The xv. Chapter.**

**¶** Marfaunce aboute circumcyon. The Apostles pacy-  
fyed the matter at Jerusalem. Paul and Barnabas preach  
at Antioche.

**¶** **A**nd certayn men whiche came downe  
from Jewrye, taughte the brethren  
\* excepte ye be circumcysed after the  
maner of Moyses, ye can not be saued.  
So when there was rpsen dyscencyon and dis-  
putynge not a lytell vnto Paule and Barna-  
bas agaynst them, they determyned that Paul  
and \* Barnabas, and certayne other of them  
shulde go vnto Jerusalem vnto the Apostles  
and elders about this questyon. And after they  
were brought on theyr way by the congregaci-  
on, they passed ouer Phenices and Samaria,  
declarynge the conuersion of the Gentyls, and  
they brought greate ioye vnto all the brethren.  
And when they were come to Jerusalem, they  
were receaued of the congregacyon and of the  
Apostles & elders. And they declared all thynges  
that God had done by them. Then rose vp  
certayne of the secte of the Pharyses, whiche  
dyd beleue, sayenge that it was nedfull to cir-  
cumcysse them and to commaunde them to kepe  
the lawe of Moyses. And þe Apostles and elders  
came together, to reason of this matter.  
And when there was moche disputynge, Peter  
rose vp, and sayde vnto them: Ye men and bre-  
thren, Ye knowe how that a good whyle ago,  
God dyd shewe vnto vs, þe Gentyls by my  
mouthe shulde heare the worde of the Gospell,  
and beleue. And God which \* knoweth the her-  
tes, bare them wytnesse, and gave vnto them  
the holy goost, euen as he dyd vnto vs, and put  
no difference betwene vs and them sayenge that  
wyth fayth be \* purifyed theyr hertes. Nowe  
therfore, why tempte ye God, to put on the dis-  
ciples neckes the yoke \* whiche neither our fa-  
thers nor we were able to beare? But we bele-  
ue, that thozowe the grace of the Lorde Iesu  
Christe, we shalbe saued, as they do. Then all  
the multitude was peased and gaue audience to  
Barnabas and Paul, whiche tolde what sig-  
nes and wondres God had shewed amonge the  
Gentyls by them.

**¶** And when they helde theyr peace, James an-  
swered, sayenge: Men and brethren, hearken vnto  
me. Symeon tolde, howe God at þe begynning

dyd visyt the gentyles, to receaue of the a people  
in hys name. And to this agree the wordes of þe  
prophetes, as it is wyrtien \* After this I wyl  
returue, and wyl buylde agayne the taberna-  
cle of Dauid, whiche is fallen downe and that  
whiche is fallen in decaye of it, wyl I buylde a-  
gayne, and I wyl set it vp, that the resydue of  
men myghte leke after the Lorde and also the  
Gentyles vpon whom my name is named, sayth  
the Lorde, whiche doth al these thynges: knowe  
vnto God are all hys workes from the begyn-  
nyng of the worlde. Wherefore my sentence is  
that we trouble not them: whiche from among  
the Gentyles, are turned to God: but that we  
wypte vnto them, that they abstayne them sel-  
ues \* from fylthynges of ymagis and from for-  
nicacyon, and from straungled, and fro bloude  
For Moyses of olde tyme hath in euery cyty the  
that preache hym, in the synagoges, when he is  
red euery Sabboth daie.

Amos. 9. 11.

\* 1 Cor. 9. 11. &  
1 Cor. 9. 11. &  
1 Cor. 9. 11. &  
1 Cor. 9. 11. &

Then pleased it the Apostles and elders with  
the whole congregacion, to sende chosen men of  
theirowne compaigne to Antioche wyth Paul  
and Barnabas. They sent \* Judas (whose syr-  
name was Barsabas) and Syllas, which were  
chele men amonge the brethren, and gaue them  
letters in theyr handes after this maner.

\* 1 Cor. 9. 11. &

The Apostles, and elders and brethren sende  
gretynge vnto the brethren whiche are of the  
Gentyles in Antioche, Syria and Cilicia. For  
as moche as we haue heard, þe certayne whiche  
departed from vs, haue troubled you with wor-  
des, and combyed your mindes, sayeng Ye must  
be circumcysed, and kepe the lawe, to whom we  
gaue no suche commaundement. It semed ther-  
fore to vs a good thinge, when we were come to-  
gether wyth one accorde, to sende chosen men  
vnto you, wyth our beloued Barnabas and  
Paule, men that haue leoparded their liues for  
the name of our Lorde Iesu Christe. We haue  
sent therfore Judas and Syllas, which shall al-  
so tell you the same thynges by mouthe. For it  
semed good to the holy goost & to vs, to charge  
ye with nomore, then these necessarye thinges  
that is to saye, that ye abstayne from thynges  
offered to ymagis, and from bloude, and from  
strangled, & fro fornicaciō. Fro whiche if ye kepe  
your selues, ye shall do well. So fare ye well.

\* 1 Cor. 9. 11. &

When they therfore were departed, they  
came to Antioche and gathered the multitude  
together, and deliuered the epistle. Which whē  
they hadde red, they reioysed of the consolacyon.  
And Judas and Syllas beyng prophetes, ex-  
horted the brethren w much preaching, and streng-  
thened them. And after they hadde tarped there a  
space, they were let go in peace of the brethren  
vnto the Apostles. Norwytstandynge it plea-  
sed Syllas to abyde there wyl \* (but Judas departed  
alone to Jerusalem) Paul and Barnabas continued  
in Antioche, teachynge and preachynge þe word  
of the Lorde with other many.

\* 1 Cor. 9. 11. &

But after a certayne space, Paule sayde vn-  
to Barnabas. Let vs go agayne, and visite our  
brethren in euery cytye where we haue shewed  
the worde of the Lorde, and se howe they do.

And

\* Actes. 1. b  
1 Cor. 9. 11. &  
1 Cor. 9. 11. &

Job. 11. 11. b  
and. 11. 11. a

\* Act. 11. 11. b



And Barnabas gaue counsell to take wyth them John, whose name was Marke. And Paul wolde not take hym vnto theyr companye \* whych departed from them at Pamphilia, and went not with them to the worke. And the contencion was so sharpe betwene the, that they departed a sunder one from the other and so Barnabas toke Marke, & sayled vnto Cyprus. And Paul chose Silas, and departed beyng committed of þe brethren vnto the grace of God. And he went thorow Siria and Cilicia stablyshyng the congregacyons: (commandyngs to kepe the preceptes of the Apostles and elders.)

## The xvi. Chapter.

Timothy is circumcised. Paul preacheth at Philippi, and there he put in prison.

**W**hen came he to Derba and to Listra And beholde, a certayn discypple was there named Timotheus a womans sonne which was a Jewelle and beleued: but his father was a Greke. Of whome reported well the brethren that were at Lystra and Iconium. hym wolde Paul that he shulde go forth wyth hym, and toke and circumcised hym, because of the Jewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorow the cities they deliuered them þe decrees for to kepe, that were ordeyned of the Apostles and elders, whych were at Ierusalem. And so were the congregacyons stablyshed in the fapth, and encreased in nombre dayly.

**W**hen they had gone thorow out Phrygia and the region of Galacia, and were forbydden of the holy goost to preache the worde in Asia, they came to Mysia, and soughte to goo into Bithynia. But the spyte suffered them not: but when they had gone thorow Mysia, they came downe to Troada. And a vision appeared to Paul in the nyght. Ther stode a man of Macedonia and prayed hym, sayenge: come into Macedonia, and helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, beyng certified that the Lorde hadde called vs, for to preache the Gospell vnto them. When we lowled forth from Troada, we came with a straite courseto Samothracia & the nexte day to Neapoli, and from thence to Philippi whych is þe chiefe cytie in the partes of Macedonia, and a fre cytie. We were in that citie abydyng certayne dayes. And on the Sabbath dayes we went oute of the cyt. & besydes a ryuer, where men were wont to praye. And we satte downe, and spake vnto the women whiche resorted thither. And a certayn womā (named Lydia) a seller of purple, of the cytye of Thyatira, whych worshipped God, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thynges, whych Paul spake. When she was baptised, & her household, she besought vs, sayenge: If ye thynke that I beleue on the Lorde come into my house, and abyde there.

And she constrained vs. And it fortuned as we went to praye, a certayne damsell possessed with a spyte that prophesied, met vs, whiche brought her master, & masters moche vantage

wyth prophesyinge. The same folowed Paul and vs and cryed, sayenge. \* these men are the seruauntes of the mooste hye God, whych speke vnto vs the waye of saluacyon. And this dyd she many dayes, But Paul not contēt, turned aboute, and sayd to the spyte. I comaunde the in þe name of Iesu Christ, that thou come oute of her. And he came out the same houre.

And when her master and maistres sawe that þe hope of their ganyng was gone, they caught Paul and Syllas, and drew the into the market place vnto the rulers and brought them to the officers sayenge. These men trouble our cytie sayinge they are Jewes and preache ordinaunces, whych are not lawfull for vs to receaue, neyther to obsecue, sayinge we are Romaynes. And the people ranne agaynst them and the officers rente theyr clothes, and commaunded the to be beaten with rodde. And when they had beaten them sore, they cast the into prison, commaundyng the sayler of the prison to kepe the diligently: whych when he had receaued such comaundement, thrust them into the inner prison, and made theyr fete fast in the stocks.

At mydnyght Paul and Syllas prayed, and praised God. And the prisoners hearde them. And sodenly ther was a greates earthquake, so that the foundaciō of the prison was shaken, & immediatly al the doores opened & euery mans bandes were loosed. When the keeper of the prison waked out of his slepe and sawe the prison doores open, he drew out his sword & wold haue kylled him selfe supposyng that the prisoners had bene fled. But Paul cried with a loud voice sayng, do thy selfe no harme, for we are al here. Then he called for a lyght, & sprang in, and came tremblyng vnto Paul, & fell downe at the fete of Paul, and Syllas, & brought the out, & sayde Syr \* what muste I do to be saued? And they sayd beleue on the Lord Iesus and thou shalt be saued & thy household. And they preached vnto him the word of the Lorde, & to al that were in his house. And he toke them the same houre of the nyght, and washed theyr woundes, and was baptised and al theyr of his household strayght waye. And when he had brought the into his house, he set meate before them, and loyed that he wyth all his household, belened on God.

And when it was daye, the officers sent the ministers, sayenge let those men go. The keeper of the prison tolde this sayinge to Paul, the officers haue sent worde to loose you. Nowe therefore, get you hence and go in peace. Then sayd Paul vnto them: they haue beaten vs openly vncōdemned, for all that we are Romaynes, and haue cast vs into prison: and now wolde they sende vs awaye pryncely? Hape verily, but let them come thyn selues, & fet vs oute. When the mynysters tolde these wordes vnto the officers, they feared when they herde, that they were Romaynes: & they came and brought them: and broughte them oute, and desyred the to departe oute of the cyt.

And they went out of the prison, and entred in to



to the house of Lidia, and whē they had sene the  
brythren, they confortēd them, and departed.

### The. xvi. Chapter.

Paul. Cometh to Thessalonica, where the Jewes see the  
cōfession of Paul's escape, & cometh to Athens wher  
he preacheth the true and unknown God.

**A**s they made their journey thowto  
Amphipolis: and Apollonia, they  
came to Thessalonica, where was  
a Synagoge of the Jewes. And  
Paul (as bysmaner was) wente  
in vnto them, and thre Saboth dayes declared  
out of the scripture vnto them, openyng and al-  
legynge, that \*Christe must nedes haue suffred,  
and ryle agayne from deathe, & that thys Iesus  
was Christ, whome, sayde he) I preache to you.  
And \*some of them beleued, and came and com-  
panied wpth Paul and Sylas, & of the deuote  
Greekes a greate multitude, and of the chese we-  
men not a fewe.

**B**ut the Jewes whych beleued not, had in-  
dygnacion and toke vnto the euell men, whych  
were vagabondes, and gathered a cōpanie, and  
set all the cite on a roare, & made assaute vnto  
house of Jason, & sought to bypunge them out to  
the people. And when they founde the not, they  
drew Jason, & certayne brythren vnto the hea-  
des of the cite, cōpunge. these that trouble the  
worlde are come hyther also, whom Jason hath  
receaued pruely. \* And these all do contraye to  
the decrees of Cesar, affirmynge another kyng  
one Iesus. And they troubled the people, and the  
officers of the cite, whē they hearde these thynges.  
And whē they were suspiciouly answered  
of Jason, & of the other, they let them go.

**A**nd the brythren immediatly sent a waye  
Paul & Sylas by nyght vnto Berrea. Whych  
when they were come thither, they entred into  
the Synagoge of the Jewes. These were the no-  
blest of byrth amōge the of Thessalonica, which  
receaued the word with all dyligence of mynd,  
and searched \* scriptures dailly, whether those  
thinges were euen so. And many of the beleued:  
also of worshipful women whych were Greekes,  
and of men not a fewe. Whē the Jewes of Thes-  
salonica had knowledge of the word of God was  
preached of Paul at Berrea they came & moued  
the people there. And then immediatly the bry-  
thren sent a way Paul to go as it were to the see  
but \* Sylas and Timotheus abode there still.

**A**nd they by guyde Paul, brought hym vnto A-  
thens & receaued a cōmaundement vnto Sylas  
and Timotheus, for to come to hym with speede  
& came they way. Whyle Paul wayted for the  
at Athens, bys sperte was moued in hym, whē he  
sawe the cite geul to worshippynge of ymages.  
Then dysputed he in the synagoge wpth the Je-  
wes, and wpth the deuout perlonnes: and in the  
market dailly wpth them that came vnto hym  
by chaunce. Certayne Philosophers of the Epi-  
cures & of the Stoyckis, dysputed wpth hym.  
And somether were which sayd what wyl this  
habler saye: Other sayde: he seemeth to be a ty-

pynges bringer of newe deuels, because he prea-  
cheth vnto the Iesus and the resurrection. And  
they toke hym, & brought him into Marce strete  
sapenge. maye we not knowe what thys newe  
doctryne wherof thou speakest, is? For I byp-  
ngest straunge thynges to our eares. We wolde  
know therfore, what these thynges meane. For  
all the Athenians and straungers which were  
there, gaue the selues to nothyng els, but ether  
to tell, or to heare some newe thyng.

Paul stode in the myddes of Marce strete, &  
sayde: ye men of Athens, I perceaue that in all  
thynges ye are superstitious. For as I passed  
by, and behelde the maner howe ye worshyppe  
poure goddes, I founde an auter wherein was  
wrytten: vnto the unknown God. Whome ye  
then ignorantlye worshyp, hym shewe I vnto  
you. \* God that made the world and al that are  
in it (saynge that he is Lorde of heauen & earth)  
& dwelleth not in temples made with handes, ne-  
ther is worshipped wpth mennes handes, as  
though he neded of any thyng, sayng he hymselfe  
\* geueth lyfe and brythe to all men euery where  
and hath made of one bloude all nacions of men  
for to dwell on all the face of the earth, and hath  
allyned before, howe longe tyme, and also the  
endes of theyr inhabytacion, that they shoulde  
seke God, yf they myghte fele and fynde hym,  
though he be not farre from euery one of vs.  
For in hym we lyue, moue, and haue our byng,  
as certayne of poure owne poetes sayde: For  
we are also bys generacion. For as muche then  
as we are the generation of God, we ought not  
to thynke that the Godhead is lyke vnto golde,  
syluer, or ston, grauen by crafte and ymagina-  
cion of man.

\* And the tyme of this ignorance God regar-  
ded not. \* But nowe byddeth all men euery  
where repent because he hath appoynted a day  
in the whiche he wyl iudge the worlde wpth  
trygheousnelle, by that man by whome he hath  
appoynted, and hath offered saythe to all men,  
after that he had raysed hym from deathe.

Whenthey hearde of the resurrection from  
death, some mocked, & other sayd we wyl heare  
the agayne of this matter. So Paul departed  
from amonge the. Howbeit certayne men claue  
vnto hym and beleued amonge the whiche was  
Dionysius a senatoure, and a woman named  
Damaris, and other wpth them.

### The. xvii. Chapter.

Paul preacheth at Corinthum continuing there a yere  
and a halfe goeth agayne into Syria cometh to Ephesus  
Cefarea and Antio. he. Of Apollos Aquila and Priscilla.

**A**fter this, Paul departed fro Athens  
and came to Corinthū, & founde a cer-  
taine Jewe named \* Aquila, bozne in  
Pontus, lately come fro Italie, wpth  
his wyfe Priscilla, because that the Emperoure  
Claudius had cōmaunded all Jewes to departe  
from Rome) and he drew vnto them, because  
he was of the same crafte, he abode wpth them,  
and wroughte. they crafte was to make cōtes.

¶ And



# The Actes

And he preached in the synagoge every Saboth

Day. (Lettinge forth in the meane whyle the name of the lord  
Jesus) and exhorted the Jewes and the gentyles.

When \* Syllas and Timotheus were come  
from Macedonia, Paule was constrained by  
spete. to testyfy to the Jewes that Jesus was  
very Christ. And whē they sayde contrarie and  
blasphemed \* he shoke hys raiment and sayd vn  
to them. your bloude be vpon your owne hea-  
des. from hence forth wyl I go blamelesse vnto  
the gentyles. And he departed thence, and entred  
into a certayne mannes house, named Justus, a  
worshypper of God, whose house ioynd harde  
to the synagoge. Howbeit, one Crispus & chefe  
ruler of the synagoge \* beleued on the Lord with  
all hys household, and manye of the Cozynthi-  
ans whan they gaue audience beleued, and were  
baptysed.

Then spakethe Lorde to Paul in the nyght  
\* by a vpyon: be not afrayde, but speake, and  
holde not thy peace: for I am with the, and no  
man shall inuade the: that shal hurte the. For I  
haue muche people in this cytie. And he continued  
there a yere and syxe monethes, and taught the  
the worde of God.

When Gallio was ruler of the countre of  
Acaia, the Jewes made insurreccyon with one  
accozde agaynst Paule, and brought hym to the  
iudgemente scate, sayenge: thys felowe counce-  
lith men to worshypp God contrary to the lawe.  
And when Paule nowe was aboute to open his  
mouth, Gallio sayde vnto the Jewes, yf it were  
a matter of wronge, or an euill dede (O ye Je-  
wes) reason wolde that I shulde heare you, but  
yf it be a questyon of wordes or of names, or of  
your lawe, loke ye to it your selues. For I wyl  
be no iudge of suche matters, and he draue them  
from the scate. Then all the Grekes toke So-  
stenes the chefe ruler of the Synagoge, & smote  
hym before the iudges scate. And Gallio cared  
for none of those thynges.

Paule after thys, tarped there yet a good  
whyle, and then toke hys leaue of the brethren &  
sayled thence into Cyria, Pryscylla and Aquil-  
la accompanynge hym. And \* he chose hys read  
in Cenchrea, for he had a vowe: And he came to  
Ephesus and left them there, but he hym self en-  
tered into the Synagoge, and reasoned with the  
Jewes. When they despyred hym to tary longer  
tyme with them, he consented not, but badde the  
fare well, sayenge. I muste nedes (at thys feaste  
that cometh, be in Jerusalem: but I wyl re-  
turne agayne vnto you \* yf God wyl. And he de-  
parted from Ephesus: and whan he was come  
vnto Cesarea, and ascended vp and saluted the  
congregation, he departed vnto Antioche: and  
when he had tarped there a whyle, he departed. &  
went ouer all the countre of Galacia & Phrygia  
by order, strengthyng al the dyscyples.

And a certayne Jewe named \* Apollos,  
borne at Alexandria, came to Ephesus, an elo-  
quent man, and myghty in the scriptures. The  
same was informed in the waye of the Lorde, &  
spake feruentlye in the synagoge, and taught dily-  
gently the thynges of the Lorde and knewe but

the baptyme of Ihon onely. And the same begā  
to speake boldly in the Synagoge. Whō when  
Priscylla and Aquilla hadde hearde, they toke  
hym vnto them, and expounded vnto hym the  
waye of God more perfectly. And when he was  
dysposed to go into Acaia, the brethren wrote,  
exhortynge & dyscyples to receaue hym. Which  
when he was come helped them muche whiche  
had beleued thowow grace. For he overcame the  
Jewes myghtely, and that openly, shewynge by  
the scriptures, that Jesus was Christ.

## The xij. Chapter.

Of the church that were baptysed at Ephesus  
and what myracles were done by Paul. Demetrius  
moueth sedycyon in the cytie.



Fortuned that whyle Apollo was  
at Cozynthū, Paule passed thowowe  
the vpper coastes and came to Ephe-  
sus, and founde certayne dyscyples,  
and sayde vnto them: haue ye recea-  
ued the holpe gooste, sence ye beleued? And they  
sayd vnto hym: no, we haue not hearde whether  
there be any holy goost or no. And he sayd vnto  
them, wherewith were ye then baptysed? And  
they sayde: with Ihons baptyme. Then sayde  
Paule: \* Ihon verelye baptysed with the bap-  
tyme of repentaunce, sayenge vnto the people &  
they shulde beleue on hym, whiche shulde come  
after hym that is on Christe Jesus. When they  
herd thys, they were baptysed in the name of the  
Lorde Jesu. And when Paule \* layde hys han-  
des vpon them, \* the holpe gooste came on them,  
and they \* spake with tonges, and prophesied,  
and all the men were about twelue.

And he wente into the Synagoge, and beha-  
ued hym selfe boldlye for the space of thre mo-  
nethes, dysputynge and geuyng them exhor-  
tacyons of the kyngdome of God. ¶ Whan  
dyuers wered harde perted and beleued not,  
but spake euell of the waye of the L O R D E  
(and that be. oze the multitude) he departed  
from them, and separated the dyscyples. And he  
dysputed baptye in the scole of one called Ty-  
rannus. And thys contynued by the space of  
two yeaues: so that all they whiche dwelte in  
Asia, hearde the worde of the Lorde Jesu, bothe  
Jewes and Grekes. And God \* wrought sprec-  
all myracles by the handes of Paule. so that fro  
hys bodye, were broughte vnto the synagoge, nap-  
kys and parteleetes, and the vpleases depart-  
ed from them, and \* the euell spretes wente out  
of them.

Then certayne of the vagabounde Jewes  
crocyfites, toke vpon them to call ouer them  
(whiche hadde euell spretes) the name of the  
L O R D E Jesus, sayenge: We adoure you  
by \* Jesu whome Paule preacheth. And there  
were seuen sonnes of one Sceua a Jewe, and  
chefe of the prestes whychdyd so. And the euell  
spete answered and sayde: Jesus I knowe,  
and Paule I knowe: but who are ye? And  
the man in whome the euell spete was, ranne  
on them,

actes. ii. b  
math. i. a  
luke. iii. c.  
rohn. i. d

actes. vi. b  
actes. x. a  
actes. x. b  
actes. x. c  
actes. x. d  
actes. x. e  
actes. x. f  
actes. x. g  
actes. x. h  
actes. x. i  
actes. x. j  
actes. x. k  
actes. x. l  
actes. x. m  
actes. x. n  
actes. x. o  
actes. x. p  
actes. x. q  
actes. x. r  
actes. x. s  
actes. x. t  
actes. x. u  
actes. x. v  
actes. x. w  
actes. x. x  
actes. x. y  
actes. x. z

actes. xvi. b  
actes. xvi. c

actes. xvi. d

actes. xvi. e



on them and overcame them, and prevailed agaynst them, so that they fled out of that house naked and wounded. And this was knowen to all the Jewes and Grekes also which dwelt at Ephesus and feare came on them all, & the name of the Lorde Jesus was magnified.

**And** many that beleued, came, and **confessed** and shewed theyr workes. Many of them whiche used curyous craftes: brought theyr bookes, and burned them before all men, and they counted the price of them, and founde it fyftee thousande syluerlinges. So myghtely grewe the worde of God and prevailed. After these thinges were ended, Paule purposed in hys spere (whā he had passed ouer Macedonia & Achaia) to go to Ierusalem, sayinge: after I haue bene ther I must also se Rome. So sent he into Macedonia two of them that ministered vnto hym euen Timotheus and Erastus but he him selfe remayned in Asia for a season.

**The** same tyme there arose no lytel adoo about that way. For a certayne man named Demetrius, a syluer smyth (whiche made syluer shrines, for Diana) was not a lytel beneficiall vnto the craftes men. Whom he called together with the workmen of lyke occupaciō, and said: **My**s, ye knowe that by this craft we haue advantage. Moreover ye see and heare y not alone at Ephesus, but almoste thorowoute all Asia, this Paule hath perswaded and turned awaye moche people, sayinge that they be not goddesses whiche are made with handes. So that not one lytles our craft cometh into paryl to be se at nought: but also that the temple of the grete goddess Diana shuld be despyled, and her magnificence shuld be destroyed, whom all Asia and the worlde worshyppeth.

When they hearde these sayenges they were full of wrath, and cryed out sayinge: **Great** is Diana of the Ephesians. And all the cytie was on a roze, and they rushed into the comen hall wyth one assent, and caught Gaius & Aristarcus men of Macedonia, Pauls companions.

**When** Paule wold haue entred in vnto the people, the disciples suffered him not. But certayne of the chiefe of Asia (which were his frendes, set vnto hym, despyng hym, that he wolde not preache into the comen hall. Some therefore cryed one thyng and some another, and the congregacyon was all out of quyet, and the more parte knewe not wherfore they were come together.

**Some** of the company dyue for the Alexander, the Jewes thrust hym forwarde, Alexander bekened wyth the hande, and wolde haue geuen the people an answer. When they knewe that he was a Jewe, there arose a shoute almoste for the space of two hours, of al men, cryenge: **great** is Diana of the Ephesians.

When the towne clark had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not that the cytie of the Ephesians is a worshypper of the grete goddess Diana, of the pnyage whiche came from heauen.

Seeinge then that no man saith here agaynst, ye ought to be content, and to do nothyng e rashly

for ye haue brought hyther these men: whiche are nether robbers of churches nor yet despisers of your goddess. Wherefore, yf Demetrius and the craftes men whiche are wyth hym, haue a matter agaynst any man, the lawe is open, and there are rulers, lette them accuse one another. But yf ye go aboute any other thyng, it shalbe determined in a lawfull congregacyon. For we are in iopardy to be accused of this dayes outrage, for as moche as there is no cause, whereby we maye geue a rekenyng of this concourse of people. And when he hadde thus spoken, he let the congregacyon departe.

### The .xx. Chapter.

**Paule** went into Macedonia & into Grece. At Troas he caught by a dead body. At Ephesus he callith the elders of the congregacyon together, sheweth the heppage of Gods worke vnto them, wethereth them of false teachers, maketh his prayer wyth them, and departed to Smyrne.

**After** that rage was ceased, Paule called the disciples vnto hym, and toke his leaue of them, and departed for to go into Macedonia. And whē he hadde gone ouer those parties, and hadde geuen them a longe exhortacyon, he came into Grece and there abode. iii. monethes. And when the Jewes layd wayt for hym as he was about to saile into Smyrna, he purposed to retorne thorow Macedonia. Ther accompanied him into Asia, Sopater of Berea, & of Thessalonica, Aristarcus and Secundus and Gaius of Derba, and Timotheus: & out of Asia Tychicus and Trophimus. These goynge before tarped vs at Troas. And we sayled awaye from Philippos after the dayes of twet breade, and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And vpon one of the Sabbath dayes, when the disciples came together for to breake bread Paul preached vnto them (ready to departe on the morowe) and contynued the preachyng vnto midnyght. And there were many lyghtes in the chāber, where we were gathered together, and there sat in a wyndowe a certayne yonge man (named Euticus) beynge fallen into a depe slepe. And as Paule was preachyng he was the more overcome wyth slepe and fell downe from the thyrde lofte, and was taken by deade. But when Paule went downe, he fell on hym and embraced hym and sayde: make nothyng ado, for hys lyfe is in hym. So whē he was come vp agayn, and had brokē the breade and eaten, and talked a longe whyle (euen tyll the mornyng) at the laste he departed. And they broughte the yonge mā alpyue & were not a lyttel comforted.

And we winne afoze to Smyrne, and lowsed vnto Asson there to receaue Paule. For so had he appoynted, & wold him selfe go afoze. When we were come together at Asson we toke him in, and came to Mitilenes. And we sayled thence, & came the nexte day, ouer agaynst Chios. And the next day we arriued at Samos, & tarped at Troglod. The nexte daye we came to Miletō: for Paul had determined to saile ouer by Ephesus, because he wolde not spende y tyme in Asia



# The Actes

¶ Pauls journey by Syrie. Of Philip the euangeliste, and Agabus the prophete, which warned Paul not to go to Jerusalem. He remaneth stedfast in his purpose and is taken in the temple.



And when it chaunced that we had launched forth, and were departed from them, we came w<sup>th</sup> a straight course vnto Choon, and the day folowing vnto the Rhodes, and from thence vnto Patara. And when we hadde gotten a

Sypppe <sup>¶</sup> wolde sayle vnto Phenices, we wente abroad into it, and seth forth. But when Cyprus beganne to appere vnto vs, we leste it on the lyfte hande, & sayled vnto Syria, and came vnto Tyre. For there the Sypppe vnladed the burthen. And when we had found brethren, we tarped there. vii. dayes. And they tolde Paule thowoe the sprete \* that he shuld not go vp to Jerusalem. And when the dayes were ended we departed & wrote oure way, & they all brought vs on our waye, w<sup>th</sup> wyues and chyldren tyll we were come oute of the ctyte. And we kneled downe in the shewere & prayed. And when we had take our leaue <sup>¶</sup> of another, we toke Sypp and they returned home agayne.

¶ When we hadde full ended the course from Tyre, we went downe to Ptolomaida, and saluted the brethren, & abode w<sup>th</sup> them one daye. The nexte daye, we that were of Pauls companye departed, and came vnto Cesarea. And we entred into the house of \* Philip the euangelist which was one of the leuit, and abode w<sup>th</sup> him. The same man had foure doughters virgyns, which did \* prophete. And as we tarped there a good many of dayes, ther came a certayne prophet fro Jewrie, named Agabus. Whē he was come vnto vs, he toke Pauls girdell, & bounde hys fete and handes, and sayde: Thus sayth the holpe gost \* so shall the Jewes at Jerusalem bynd the man that oweth thys girdell, and shal delyuer hym into the handes of the Gentyls.

¶ When we heard thys, bothe we and othe whiche were of the same place besoughte hym that he wolde not go vp to Jerusalem. Then Paul answered, and sayd: What do y<sup>e</sup> wepyng and veynging myne herte? I am redye, not to be bounde onely, but also to dye at Jerusalem for the name of the lord Iesu. When we could not turne his mynde, we ceased, sayng: \* the wyll of the Lord be fulfilled. After those dayes we toke vp oure burthens, and went vp to Jerusalem. There went w<sup>th</sup> vs also certayne of the discyples of Cesarea, and brought w<sup>th</sup> them one Mnason of Cyprus an olde discyppe, w<sup>th</sup> whom we shulde lodge. And when we were come to Jerusalem, the brethren receaued vs gladly. And on the morowe Paule wet in w<sup>th</sup> vs vnto James.

¶ And al the elders came together. And when he had saluted them, he tolde by order all thynges that God hadde wrought among the Gentyls by his ministracion. And when they hearde it, they glorified the Lord, and sayde vnto hym thou seest brother, howe many thousande Jewes

For he halted (yf it were possible for hym) to kepe at Jerusalem the daye of Penthecoste. And fro Miletum he sent messaungers to Ephesus, & called the elders of the congregacion. Which when they were come to hym, he sayd vnto the. We knowe from y<sup>e</sup> fyrst day that I cam into Asia: after what maner I haue bene w<sup>th</sup> you at all seasons, scrupynge y<sup>e</sup> Lord w<sup>th</sup> al humblenes of mynde, & w<sup>th</sup> many teares and temptacions whiche happened vnto me by the laynges awayt of the Jewes, because I wold kepe backe nothyng that was profitable vnto you: but to shewe you and teache you openly, & thowoe out euerye house: w<sup>th</sup> testyfyng both to the Jewes, and also to the Grekes, the \* repentaunce, that is towarde God, and the fayth whiche is towarde oure Lord Iesus. And now beholde I go bounde in the sprete vnto Jerusalem, not knowenge the thynges that shall come on me there, but that \* the holy ghoost w<sup>th</sup> testyfyeth in euerye ctyte, sayng: that bandes and trouble abyde me. But none of these thynges moue me. ¶ Neether is my lyfe deare vnto my selfe, that I myght fullfyll my course w<sup>th</sup> hope, and the ministracion <sup>¶</sup> (of the worde) which I haue receaued of the Lord Iesu, to testyfy the Gospel of the grace of God. And now behold, I am sure, that henceforth ye all (thowoe whome I haue gone preachynge the kyngdome of God) shall se my face no moze. Wherefore, I take you to recorde this daye that I am pure from the bloude of al men. For I haue spared no laboure, but haue shewed you all the counsell of God. Take heed, therfore vnto yowr selues and to all the flocke amonge whom the holy ghoost hath made you ouersheers, to rule the congregacyon of God which he hath purchased w<sup>th</sup> hys bloude.

¶ For I am sure of thys, that after my departinge shall greuous wolues entre in amonge you, not sparing the flocke. Moreouer, of yowr owne selues shall men aryse, speaking peruerse thynges to drawe discyples after them. Therfore awake, and remember, that by the space of iii. yeres: I ceased not to warne euery one of you nyght and daye w<sup>th</sup> teares.

¶ And now brethren, I commend you to God and to the worde of his grace, whiche is able to buyde farther, and to geue you an inheritance among al the whiche are sanctified. I haue despyed no mans splur, golde, or vesture. Ye yowr selues knowe y<sup>e</sup> these bandes haue minystrad vnto my necessytes, & to the y<sup>e</sup> were w<sup>th</sup> me. I haue shewed you all thynges, howe that so labourynge ye oughte to receaue the weake, and to remember the wordes of the Lord Iesu, how that he sayd it is moze blessed to geue then to receaue.

¶ And when he hadde thus spoken, he kneled downe \* and prayed w<sup>th</sup> them all. And they al wepte sore and fell on Pauls necke, and kyssed hym sozowynge mooste of all for the wordes whiche he spake, that they shulde se his face no moze. And they conuayned hym vnto the Sypppe.

The .xxi. Chapter. ¶

Luk. xiii.

Actes. xxi.

¶ Tim. ii.

¶ 1. Cor. xvi.  
¶ 2. Cor. xii.  
¶ 1. Tim. ii.  
¶ 2. Tim. ii.

¶ 1. Cor. xvi.  
¶ 2. Cor. xii.  
¶ 1. Tim. ii.  
¶ 2. Tim. ii.

¶ Act. xxi.



Jewes there are whiche beleue, and they are all earnest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes, whiche are amonge the gentyles, to forsake Moyses and sayest, that they ought not to carye the chylidren, nether to lye after the customes. What is it therefore? The multitude must nedes come together. For they shall heare þy thou arte come. Do therefore this, that we say to the. We haue. iiii. men, which haue a vowe on the. Them take & purghe thy selfe with them, & do cooke on them, that they may haue theyr heades: and all shall know, that those thynges which they haue heard concernynge the, are nothyng: but that thou thy selfe also walkest and keptest the lawe. But as touchynge the gentylls which beleue: we haue wyrtten & concluded, that they obserue no suche thyng: save only þat they kepe them selues from thynges offered to ydoles, and fro bloudde and from strangled, & from fornicacion. Then þe next day Paule toke the men, & purghe hym selfe wth them & entred into the temple, declaring that he obserued the dayes of the purificacion, vntill þan offeringe shulde be offered for euerp one of the. And whan the seven dayes were now almost ended, the Jewes which were of Asia (whan they sawe him in the temple moued all the people, & layde handes on hym to cryenge: He of Israel, helpe. This is the man, þat teacheth al men euery where agaynst þe people & the law and this place. He hath also brought Grekes into the temple and hath polluted this holy place, For they had sene wth hym one in the cytie: Trophimus an Ephesian, whom they supposed that Paule had brought into the temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drew him out of þe temple, and forthwyt the doores were shut. As they went about to kyll hym, tydnynges came vnto the hye captayne of the souldyers, that all Jerusalem was moued. Which immediatly toke souldyers and vndercaptaynes, & ranne downe to them. When they sawe the vpper captayne & the souldyers: they left smytynge of Paul. Then the captayne came nere and toke hym, and commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And some cryed one thyng, some another amonge þe people. And when he coude not knowe the certayntie for the rage, he commaunded him to be caried into the castell. And when he came vnto a staple, it fortuneth that he was bozne of the souldyers for the violence of the people. For the multitude of the people folowed after, cryenge: a waye wth hym.

And whan Paul began to be caried into the castell, he sayde vnto the hye Captayne maye I speake vnto the? Which sayd. Cast thou speake Greke? Art not thou that Egeptian, which before those dayes madest an vproure: and leddest out into the wyldernes. iiii. thousand men that were murderers? But Paul sayd: I am a man which am a Jewe of Tharsus a cytie in Cyle, a cytiesyn of no vyle cytie. I beseeche the suffre me to speake vnto the people. And when he had ge-

uen hym licence Paul stode on the stapes, & and beckened with the hand vnto the people: & when there was made a greare silence, he spake vnto them in the hebrue tonge, sayenge:

### The xxii. Chapter.

¶ Paule answered the Jewes. He is scourged and sayde in prison agayne.

**M**en, brethren and fathers, heare ye myne answer whiche I make now vnto you. When they herde, that he spake in the hebrue tonge to them, they kept the more silence. And he sayeth: I am verely a man whiche am a Jewe bozne in Tharsus a cytie in Cyle: neuertheles, yet brought vp in this cytie, at þe fete of Samarie, & informed diligently in þe law of the fathers, & was feruēt mynded to Godward, as ye al are this same daye. & I persecuted thys way vnto þe death, byndyng & deliuerynge into prison both men & wemen, as the chiefe prest doth beare me wytnes, & al the estate of the elders of whō also I receaued letters vnto the brethren, & went to Damascus to byng them, (which were there bounde) vnto Jerusalem for to be punysshed.

And it fortuneth, þas I made my iourney and was come nye vnto Damascus about noone) suddenly ther shone fro heauen a great lyght rōde aboute me, and I fell vnto the earth, and heard a voyce sayenge vnto me: Saule, Saule, why persecutest thou me? And I answered what art thou Lord. And he sayde vnto me: I am Iesus of Nazareth, whom thou persecutest. And they that were with me, sawe verely a lyght, & were afrayed but they herde not the voyce of hym þat spake wth me. And I sayde: what shall I do Lord? And the Lord sayd vnto me: Arise, and go into Damascus, and there it shall be told the of all thynges, whiche are appoynted for the to do. And when I sawe nothyng for the byghtnes of that lyght, I was leade by the hande of them that were wth me, and came into Damascus.

\* And one Ananias a perfect mā, and (as per saynyng to the lawe, hauing a good report of al the Jewes whiche there dwelt) came vnto me and stode, and sayd vnto me. Brother Saul, receaue thy sight. And the same houre I receaued my lyght, and sawe hym. And he sayde: the God of our fathers hath ordeyned the before, that thou shouldest knowe his wyll, and se the thyng that is ryghtfull, and shouldest heare the voyce of his mouth, for thou shalt be his wytnes vnto al men of those thynges, whiche thou hast sene and hearde. And now, why tarpest thou? Arise, & be baptysed and waixe a way thy spyrytes in calling on the name of the Lord. And it fortuneth that when I was come agayne to Jerusalem, and prayed in the temple, I was in a traunce, & sawe hym, sayeng vnto me: Make hast and get the quickly out of Jerusalem, for they wyl not receaue thy wytnes, that thou bearest of me.

And I sayd: Lord, they knowe þat I presoned and bet in euery Synagoge the þat belued on the. And when the bloud of thy wytnesse Stephen was shed, I also stode by, and consented vnto his death, and kept the rayment of them that slew hym. And he sayd vnto me departe, for I wyl

sende

Num. vi. a

Actes. xv. f

Actes. xiii. b

Actes. xv. b  
ii. Tim. iiii. b

Actes. ix. b  
and. xxi. g

Actes. b. v

Actes. viii. a  
and. ix. a

and. xxi. b  
1 Cor. xv. b  
Galat. ii. b

Actes. ix. a

Actes. ix. a

Roma. x. e

Actes. ix. b  
and. xxi. b

Actes. xiii. a

Actes. xiii. b  
Galat. ii. b



# The Actes

sende the sarre hence vnto the Gentyles.

They gaue hym audyence vnto thys worde, and then lyft vp theyr voyces and sayde awayne with suche a felowe from the earth: for it is no reason that he shuld lyue: And as they cryed, & cast of their clothes, and thyned dust into the ayre the captayne commaunded hym to be brought in to the castell, & bad that he shulde be scourged, & to be examyned, that he myght know, wherfore they cryed so on hym. And when they bound hym wyth thonges, Paule sayd vnto the Centurion that stode by hym: Is it lawfull for you to scourge a man that is a Romayne & vncōdemned. When the Centurion hearde that, he wente and tolde the vpper captayn, sayng: What intende st thou to do? For this mā is <sup>(a cytyzen)</sup> of Rome.

**E** Then the vpper captayne came, and sayd vnto hym: tell me, art thou a Romayne? He sayde: Yee. And the captayne answered, wyth a greate iumme obtayned I thys freedom. And Paule sayde: I was free borne. Then straght way departed from hym, they which shuld haue examyned hym. And þe captayne also was afrayd, after he knewe that he was a Romayne, and because he had bounde hym.

On þe morowe (because he wolde haue knowen the certayntie, wherfore he was accused of the Jewes) he losed hym fro his bandes & commaunded the hye prestes & all þe counsel to come together & brought Paule forth and set him befoze them.

Act. xxi. b

The xxii. Chapter.

¶ Paule cometh afore the counsel. Debapte ariseth amonge the people, the captayne deliuereth hym. God commaundeth hym.



**A**ul behelde the counsel, & sayde: men and brethren \* I haue lyued in al good conspence befoze God vntyll thys daye. And the hye preste Ananias commaunded the that stode by, to smyte hym on the moth.

Act. xxi. b

Deu. xxi. b

Job. xxi. b

Ecc. xxi. b

Then sayd Paul vnto hym: God shall smyte the thou paynted wall. \* Syttest thou and iudgest me after the lawe, and commaundest me to be smytten contrary to the lawe? And they that stode by, sayd \* reuplest thou Goddes hye preast? Then sayd Paule: I wyll not brethren, that he was þe hye preast. For it is wytten: \* thou shalt not curse the ruler of thy people. When Paul perceived that the one parte were Saducees, and þe other Pharyses, he cryed out in the counsel. My brethren, \* I am a Pharise, the sonne of a Pharise. \* Of the hope and resurrection from death, I am iudged.

Mat. xxi. a

1. Cor. xxi. b

2. Cor. xxi. b

And whē he had so sayd, ther arose a debapte betwene the Pharyses and the Saducees and þe multitude was deuyded. \* For the Saducees saye that there is no resurrection, nether angell nor spete: But the Pharyses graunt both.

Mat. xxi. c

Gen. xxi. b

Leu. xxi. b

**E** And there arose a greate crye: and whan the Scribes whiche were of the Pharyses parte arose, they stroue sayenge: we fynde none euell in thys man. Though a spete or an angell hath apcated to hym, let vs not stryue agaynst God.

And when there arose a great debate, the captayne (fearynge, lest Paul shuld haue ben plucked a sondre of them) commaunded the souldyers

to go downe, and to take hym from amonge the and to brynge hym into the castell.

\* The nyght folowynge, God stode by hym and sayde: be of good cheare Paule: for as thou hast testyfied of me in Jerusalem \* so must thou beare witness also at Rome. And whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe, sayenge: þe they wolde neither eate nor drynke, tyll they had kylled Paule: they were mo then fourty men, whiche had made thys conspyracion. And they came to the chiefe prestes and elders, and sayde: we haue bound our selues wyth a vowe, that we wyl eat nothyng, vntyll we haue slayne Paul.

Act. xxi. b

and. 1. bill. c

Act. xxi. b

Nowe therfore geue ye knowledge to the vpper captayne and to the counsell, that he brynge hym forth vnto vs to morowe, as though we wold knowe somethynge moze perfectly of him. But we (or euer he come neare, are ready to kyl hym. When Pauls sisters sonne heard of thys lapenge awayne, he wente, and entred into the castell, and told Paule. And Paule called one of the vnder captaynes vnto him and sayd. brynge thys pounge man vnto the hye captayne, for he hathe a certayne thyng to shewe hym. And he toke hym, and brought him to the hye captayne and sayde: Paule the prisoner called me vnto hym, and prayed me to brynge thys pounge man vnto the, whiche hathe a certayne matter to shewe the.

The hye captayne toke hym by the hande and wente wyth hym oute of the wape, and asked hym: what is it that thou haste to tell me? And he sayd. The Jewes are determyned to despyce the, that thou woldest brynge forth the Paule to morowe into the counsell, as though they wold enquire somewhat of hym moze perfectly. But felowe not thou theyr myndes: for there lye in waite for hym of them, mo then fourty men which haue bounde them selues wyth a vowe, þe they wyl neither eate nor drynke, tyl they haue kylled hym. And nowe are they ready, and loke that thou shuldest promys.

The vpper captayne then let the pounge man departe, and charged him, sayenge: se thou tel it out to no man, that thou hast shewed these thynges to me. And he called vnto hym two vnder captaynes, sayenge: make ready two hundred souldyers to go to Cesarea, and horsemen thye scoze and ten: and spare men two hundred at the thyrde houre of the nyghte. And deliuer them brasses, that they maye sette Paule on, & brynge hym safe vnto Felix the hye debpte, (For he dyd feare lest happily the Jewes shulde take him away and kyl hym, and he hym self shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner.

Claudius Lysias vnto the mooste myghtye ruler Felix, sendeth greetynge. \* Thys man was taken of the Jewes, and shoulde haue bene kylled of them. Then came I w souldyers, and rescued hym, and perceived that he was a Romayne. And when I wolde haue knowen the cause, wherfore they accused hym, \* I broughte hym forth into theyr counsell: There perceived I that

Act. xxi. b

Act. xxi. b



**I** that he was accused of questions of their lawe  
 But was not gyltye of any thyng worthy of  
 death or of bondes. And when it was shewed  
 me howe that the Jewes layde wayt for hym, I  
 sent hym strayghte waye to the, and gaue com-  
 maundemente to his accusars, that the thinges  
 which they haue agaynst hym, they shoulde tell  
 befoze the: fare well. Then the soudyers (as it  
 was commaunded the) toke Paul, and brought  
 hym by nyght to Annapatars. On the morowe  
 they lefte the horse men to go wpth hym, and re-  
 turned vnto the castell. Which when they came  
 to Cesarea, (and deliuered the epytyle to the de-  
 byte) presented Paul also befoze hym. When  
 the debyte had red the letter he asked of what coun-  
 tre he was. And whē he vnderstode that he was  
 of Celicia: I wyl heare of: sayde he: when thine  
 accusars are come also: and he commaunded hym  
 to be kept in Herodes iudgement hall.

### The xxiii. Chapter.

Paul is accused befoze Felix, he answereth  
 for hym selfe.

**A**fter fyue dayes Ananias the hye  
 priest descended wpth the elders, &  
 wpth a certayne oratoure, named  
 Tertullus, which enformed the de-  
 byte agaynst Paul. And whē Paul  
 was called forth Tertullus beganne to accuse  
 hym, sayenge: We praye that we lye in greate  
 quyetnes the by meanes of the, and that manye  
 good thinges are done vnto this nacyon thro-  
 rowe thy prouidence, that alowe we euer and in  
 all places moost noble Felix wpth all thanks.  
 Not wpthstandynge, that I be not rebious vnto  
 the, I praye the, that thou woldest heare vs  
 of thy curtesy a fewe wordes.

**F**or we haue founde this man a pestylente  
 felowe, and a mouer of debate vnto all the Je-  
 wes in the whole worlde, & a mayntayner of  
 sedycion, of the secte of the Nazarites, which hath  
 also enforced to pollute the temple. Whom we  
 toke, and wolde haue iudged accordynge to our  
 lawe: but the hye captayne Lysias came vpon  
 vs, and wpth greate violence toke hym awaye  
 out of our handes, commaundyng his accusars  
 to come vnto the. Of whome thou mayeste (if  
 thou wylte enquire) knowe the certaynte of all  
 these thinges, wherof we accuse hym. The Je-  
 wes lyke wyse admyed. sayeng, that these thin-  
 ges were euen so.

**T**hen Paul (after that the debyte hymselfe  
 had beckened vnto hym that he shoulde speake)  
 answered: With a moze quyet mynde do I an-  
 swere for my selfe, for as much as I vnderstand  
 that thou haste bene of many peaces a iudge vnto  
 this people, because that thou mayest knowe  
 that there are yet but twelue dayes sence I wēt  
 vnto Ierusalem for to worshyp, and the ne-  
 ther founde me in the temple dysputynge wpth  
 any man, ether rapyng vnto the people, neher in  
 the Synagoges, nor in the cytie. Neether can  
 they proue the thinges wherof they accuse me.

But this I confesse vnto the, that after the

waye (whiche they call herespe) so worshyppe I  
 the God of my fathers, beleuyng all thynges whiche  
 are wyrtten in the lawe and the prophetes, & haue  
 hope towarde God, that the same resurrection of the  
 dead (whiche they them selues loke for also) shalbe,  
 bothe of iuste and vniuste. And therfore I studye  
 to haue alwaye a cleare conscience toward God,  
 and toward men. But after many peaces, I came  
 and brought almes to my people and offerynge  
 (and bowes) in the whiche they founde me  
 purpyed in the temple, neher wpth multytude  
 nor yet wpth vniquestnesse (and they toke me,  
 and cayed, sayenge: away wpth our enemye).  
 Howbeit there were certayne Jewes out of Asia,  
 whiche ought to be here present befoze the, and  
 accuse me, if they had ought agaynst me. or els  
 let these same here saye, if they haue founde  
 any euell doyng in me, whyle I stande here in  
 counsell: excepte it be for this one voyce that I  
 cryed standynge amonge them: of the resurrection  
 from death am I iudged of you this daye.

**W**hen Felix heard these thinges, he deferred  
 them, for he knewe verie well of that waye, and  
 sayd. When Lysias the captayne is come downe,  
 I wyl knowe the uttermoost of youre matter.  
 And he commaunded an vnder captayne to kepe  
 Paul, and to let hym haue rest, and that he shuld  
 forbyd none of his acquaintaunce to mynyshe  
 vnto hym, or to come to hym.

**A**nd after a certayn dayes, when Felix came  
 with his wyfe Drusilla (whiche was a Jewesse)  
 he called for the Paule, and heard hym of that  
 whiche is towarde Christe. And as he preached  
 of ryghte counseile, temperaunce, and iudgement  
 to come, Felix trembled and answered: Go thy  
 waye for this tyme: when I haue a conuenient  
 season, I wyl sende for the. He hoped also, that  
 money shuld haue ben geuen hym of Paul, that  
 he myght loose hym. wherfore he called hym the  
 oftener and comened wpth hym. But after two  
 yere, Festus Porcius came into Felix towne.  
 And Felix wplyng to shewe the Jewes a plea-  
 sure, lefte Paule in prison bounde.

### The xxv. Chapter.

The Jewes accuse Paule befoze Festus, he appeareth  
 vnto the Emperoure, and is sent vnto Rome.



**W**hen Festus had receaued the  
 offyce, after thre dayes, he ac-  
 cended from Cesarea vnto Je-  
 rusalem. Then enformed hym  
 the hye priestes, & the chiefe of  
 the Jewes, of Paul. And they  
 besought hym, and desyred fa-  
 uoure agaynst hym, if he wold  
 sende for hym to Ierusalem: & they layd awayte  
 for hym in the waye, to kyll hym. Festus an-  
 swered, that Paule shoulde be kepte at Cesarea,  
 but that he hymselfe wolde shortly depart thither.  
 Let them therfore (sayd he) whiche amonge you  
 are able, come downe with vs, and accuse hym,  
 if there be any faute in the man.

**W**hen he hadde tarped there amonge them  
 moze then ten dayes, he wente downe vnto Cesa-  
 rea and the next day sat downe in the iudg. met  
 Eg uil seate



# The Actes

scate, and commaunded Paule to be broughte. Whiche when he was come, the Jewes whiche were come from Jerusalem, stode about hym, & layde many and greuous complayntes agaynst Paul, which they coulde not proue, as longe as he answered for hym selfe, \*that he had neyther agaynst the lawe of the Jewes, neyther agaynst the temple, nor yet agaynst Cesar offended any thyng at all.

Act. xxiii. c.  
2. 27. 28. b

**C** Festus \*wyllyng to do the Jewes a pleasure answered Paule, and sayde: Wyle thou go vp to Jerusalem, and there be iudged of these thynges before me? Then sayde Paule: I stande at Cessars iudgement scate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or committed any thyng worthy of death, I refuse not to dye. If none of these thynges are, wherof they accuse me, no man may deliuer me to them. I appeale vnto Cesar. Then spake Festus wyth helyberacion, and answered: Thou haste appealed vnto Cesar: vnto Cesar wylte thou go.

Act. xxiii. c.

Act. xxiii. c.

**W** And after a certayne dayes kynge Agrippa and Bernice cam vnto Cesarea to salute Festus. And when they hadde bene there a good season, Festus rehearsed Pauls cause vnto the kynge sayeng: \*there is a certen man sette in prison of Iherusalem, about whom when I came to Jerusalem, \*the hye preastes and elders of the Jewes enfourmed me, and desired to haue iudgement agaynst him. To whom I answered it is not the maner of the Romaynes, for sauoure to deliuer any man, that he shoulde perishe, before that he which is accused, haue the accusers before hym, and haue lycence to answer for hym selfe, concerninge the crime layde agaynst hym. Therefore when they were come hether wythoute any delaye, on the morowe I sat to geue iudgement and commaunded the man to be broughte forth.

Act. xxiii. c.

**A**gaynst whom, when the accusers stode vp, they broughte none accusation of such thynges as I supposed, but had certayne questyons agaynst hym of theyr owne supersticion, and of one Jesus which was dead, whom Paule affirmed to be alijue. And because I doubted of such manner of questyons, I asked hym, whether he wold go to Jerusalem, and there be iudged of these matters. But when Paule had appealed to be kepte vnto the knowledge of Cesar, I commaunded hym to be kept, tyll I myghte sende hym to Cesar. Agrippa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare him: And on the morowe when Agrippa was come and Bernice, wyth greate pompe, and were entred into the counsell house, with the captaynes and chesemen of the cytie, at Festus commaundement was Paule broughte forth. And Festus sayde: Kynge Agrippa, and all ye men which are here present wyth vs, see this man, about whom all the multitude of the Jewes haue entreated me, bothe at Jerusalem and also here, cryenge: that he ought not to lyue any longer. Yet founde I nothyng worthy of death, that he had committed. Neuertheles, se-

ynge that he hath appealed to Cesar, I haue determined to sende hym. Of whome I haue no certen thyng to wyte vnto my Lorde. Wherefore, I haue brought hym vnto you, and specially vnto the (Kynge Agrippa) that after examination had, I myghte haue somwhat to wyte for me. I thinke it vnreasonable, for to sende a prisoner, and not to shewe the causes which are layde agaynst hym.

## The xxvi. Chapter.

Kynge Agrippa heareth Paul, which telleth hym his callinge from the heauynge.



**A**grippa sayd vnto Paule. thou art permitted to speake for thy selfe. The Paul stretched forth the hand, and answered for hym selfe: I thinke my selfe happye kynge Agrippa, because I shal answer thyse daye before the, of all the thynges wherof I am accused of the Jewes: namely because thou arte expert in all customes and questyons whiche are amonge the Jewes. Wherefore I beseeche the, to heare me patiently.

**W**yllyng that I haue leade of a chyldre (whiche was at the first amonge myne owne nation at Jerusalem) knowe all the Jewes which knewe me from the begynnyng, if they wolde testifie. \*For after the most stryfeteste secte of our religioun, I lyued a Pharisee. And nowe I stande and am iudged for the hope of the promys made of God vnto our fathers: vnto which promys our twelue tribes (instantly scrupinge God day and nyght) hope to come. For whiche hopes sake, kynge Agrippa, I am accused of the Jewes. Why shoulde it be thoughte a thyng incredible vnto you, that God shuld rase agayne the dead? I also verely thought in my selfe that I ought to do many contrarie thynges, cleane agaynst the name of Jesus of Nazareth: which thyng I also dyd in Jerusalem. And many of the sayntes dyd I shut vp in prison, and had receyued auctorite of the hye prestes. And when they were put to death, I gaue the sentence. And I punished them oft in every synagoge, and compelled the to blaspheme, and was yet more mad vpon them, and persecuted them, euen vnto straunge cyties. Aboute whiche thynges as I went to Damascus, with auctorite and lycence of the hye preastes: euen at mydday, (Kynge) I sawe in the waye a lyghte from heauen aboue the brightnes of the sunne shynynge rounde about me and them which iourneyed wyth me. When we were all fallen to the earthe, I hearde a voyce speakynge vnto me, and sayenge in the hebrewe tonge: \*Saull, Saull, why persecutest thou me? It is harde for the to hearken agaynst the prykes. And I sayde: Who art thou Lorde. And he sayde: I am Jesus whome thou persecutest, but rise and stande vpon thy fete. For I haue appeared vnto the for this purpose to make the a mynister and a wytnes bothe of those

Act. xxvi. a.

Act. xxvi. b  
and xxvi. c  
xxvi. d

Act. xxvi. e  
xxvi. f  
xxvi. g  
xxvi. h

Act. xxvi. i  
and xxvi. j



those thinges which thou hast sene, and of those thynges in the whych I wyll appere vnto the, deliueringe the from the people, and from the Gentyles, vnto whome nowe I sende the, to open theyr eyes, that they maye be turned from darkenes to lycht, and from the power of Satan vnto God, that they maye receaue forgiveness of synnes, and inheritaunce amonge them which are sanctified by fapth þis towarde me.

Wherefore (O kynge Agrippa) I was not dysobedient vnto the heauens byspon: but shewed fyrst vnto them of Damasco, and at Jerusalem, and thorow out all the coastes of Jewrye, and then to the Gentyles that they shulde repent and turne to God, and do suche workes as become them that repent. For this cause the Jewes caughte me in the temple, and wente aboute to kyll me. Seeynge therfore that I haue obtayned helpe of God: I continue vnto this daye, wythynge both to small and to grate, sayeng none other thinges, than those which the prophetes and Moses dyd say shuld come. that Christe shulde suffer, and that he shulde be the fyrst that shuld ryse from death and shuld shew lycht vnto the people, and to the Gentyles, As he thus spake for hym selfe, Festus sayde w a loude voyce: Paule, thou arte besyde thy selfe much learyng doth make the made. And Paul sayde: I am not mad (moost deare Festus) but speake forth the wordes of trouth and sobernes. For the kynge knoweth of these thinges, before whom also I speake frely: neyther thyneke I þ any of these thynges are hydden from hym. For this thyng was not done in a corner. Kynge Agrippa beleuest thou the Prophetes: I wote wel þ thou beleuest. Agrippa sayde vnto Paul: Somewhat thou bringest me in mynde for to become Christen. And Paule sayde: I wolde to God þ not onely thou: but also al that heare me to daye were, not somewhat onely but all together, suche as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sat wyth them. And when they were gone aparte, they talked betwene them selues, sayenge. This man doth nothyng worthy of death, or of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene let loose, yf he hadde not appealed vnto Cesar.

### ¶ The xxvii. Chapter.

¶ Paul sheweth towarde Rome. Julius the captayne entreated hym courtously, and at the laste they sailed to Rome.

**W**hen it was concluded, that we shulde sayle into Italye, they deliuered both Paul, and certayne other prisoners, vnto one named Julius, an vnder captayne of Cessars soudyers. And we entred into a shyp of Adramitium, and loosed from lande, apointed to sayle by the coastes of Asia, one \* Aristarcus oute of Macedonia of the countre of Thessalonica carpenge syl wyth vs. And the nexte daye we came to Sidon.

And Julius \* courteously entreated Paul and gaue him lyberte, to go vnto his frendes, and to refresh hym selfe. And when we had launched from thence, we sayled harde by Cyprus because the wyndes were contrarie. And when we had sayled ouer the see of Cilicia and Pamphylia, we came to Myra which is in Lycia.

And there the vnder captayne founde a shyp of Alexandria ready, that sayled into Italye, & he put vs therein. And when we had sayled slowly many daies, & scarce were come ouer against Cydon because the wynde wythstode vs, we sayled hard by the coast of Candy, ouer against Salmo, and with muche worke sayled beyonde it, and came vnto a place which is called þ faire hauens. Ape wynter was the ctyte of Lasea. When much tyme was spent, and whē sayling was nowe leopardus, because also þ they hadde ouerlong fasted, Paul put them in remembrance, & sayde vnto them: Myrys I perceaue, that this vyage wyl be wyth hurte and damage, not of þ sayding and shyp onely, but also of your lyues. Neuer theles the vnder captayne beleued the gouernour and the mayster of the shyppe more then those thinges which were spoken of Paul. And because þ hauen was not comodious to wynter in, many toke counsel to depart thence, yf by any meanes they myghte attayne to Phenice and there to wynter, which is an heauen of Candy, and lyeth towarde the south west and north west wynde. When þ south wynde blew, they supposyng to obtayne theyr purpose, loosed vnto Ailon, and sayled paste all Candy.

But not longe after, there arose agaynst their purpose a flawe of wynd out of the north east. And when the shyp was caught and colde not resyst the wynde, we let her go, and draue wyth the wether. But we were carped into an yle which is named Claudia, & had muche worke to come by a bote, which they toke vp and vsed helpe, and made faste þ shyp, fearynge, lest they shuld fall into þ wyntes. And so they let downe a vessel, and were carped. The nexte daye (whē we were tossed w an excedyng tempest) they lyghened the shyppe, and the thyrde daye we cast out wyth our owne handes the taklyng of the shyppe. When at the laste, nether the sunne nor starres in many dayes appeared & no small tempeste laye vpon vs, all hope that we shulde escape, was then taken awaye. But after long abstinence, Paule stode forth in the myddes of them and sayde: Myrys, ye shuld haue berkened to me, & not to hure loosed from Candy, nether to haue brought vnto vs this harme and losse. And nowe I exhort you to be of good chere.

For there shalbe no losse of any mans lyfe among you, saue of the shyp onely. For there stode by me this nyght þ angel of God, whose I am and whome I serue, sayenge: feare not Paule \* thou muste be brought before Cesar. And lo God hath geuen the al them that sayle wyth þ. Wherefore lys he of good chere: for I beleue God, þ it shalbe euen as it was told me. Howbeit we must be cast into \* a certayne plande.

But when the fourteneth nyght was come

¶ ¶ ¶



# The Actes

(as we were saylynge in Asia, aboute myd-nyght) the shypmen demed, that there appeared some countre vnto them: and sounded, & founde it. xx. faddoms. And whē they had gone a lptell further, they sounded agayne, and founde. xv. faddoms. Then fearynge lest they should haue fallen on some rocks, they cast foure ankers out of the sterne, and wysshed for the daye. As the shypmen were about to flee out of the ship, whē they had let downe the bote into the see, vnder a couloure, as though they wolde haue cast ankers out of the forshyppe) Paul sayd vnto the vndercaptayne & to the soudpers: excepte these abyde in the shyp ye cannot be safe. Then the soudpers cut of the rope of the bote, & let it fall away.

¶ And when the daye began to appere, Paule besought them all to take meate, sayenge thys is the fourtenth daye, that ye haue tarped, and continued fastynge, receaupnge nothyng at al. Wherefore I praye you to take meate: for thys no doute is for youre health for there shal not an hear fall fro the head of any of you. And whē he had thus spoken, he toke bread & gaue thankes to God in presence of them all, and when he had broken it, he began to eate. Then were they al of good cheare, and they also toke meate. They were altogether in the shyppe, two hundred thre score and sytene soules. And when they hadde eaten ynough, they lyghtened the shyp, and cast out the wheate into the see.

¶ When it was day, they knewe not the land but they spyed a certayne hauē wyth a banke, into the which they were minded (yf it were possible) to thrust in the shyp: And when they had taken vp the ankers, they committed them selues vnto the see, and loosed the rudder bondes and hoysed vp the mayne sayle to the wynde, & dretwe to lande. And when they chaunced on a place, whiche hadde the see on both sydes, they thruste in the shyppe, And the fore parte stuck fast and moued not, but the hynder parte brake wyth the vyolence of the waues.

The soudpers counsell was to kyll the prisoners, lest any of them, whē he had come out shulde runne awaye. But the vndercaptayne, wyllynge to saue Paule, kepte them fro theyr purpose, and commaunded that they whiche coulde swimme, shulde caste them selues fyrste into the see, and scape to land. And the other he commaunded to go, some on bozdes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

## The. xxviii. Chapter.

¶ The wynde hurtyd not Pauls hande, he healeth Publius father, and preaceth Christ at Rome.



¶ And whē they were scaped, then they knewe, that the ple was called Milet. And the straungers shewed vs no litel kindnes: for they kyndled a fyre, & receaued vs euery one, because of the present rayne, and because of the colde. And when Paule hadde gathered a bondel of styches, and layde them on the fyre, there came a wynde oute of the heate, and caught him by the hand. Whē

the straungers sawe the beast hange on his hand they sayde amonge them selues: no doute thys man is a myrthener: Whome (though he haue escaped the see) yet vengeance suffreth not to lyue. And he shooke of the wynde into the fyre, & felt no harme. Howbeit they waped when he shuld haue swolne, or fallen downe dead sodely. But after they had loked a greate whyle, and sawe no harme come to him, they chaunged their myndes, and sayde that he was a God.

In the same quarters were landes of the chefe mā of the ple (whose name was Publius) whiche receaued vs, and lodged vs thre dayes curteously. And it fortuneth that the father of Publius, laye sycke of a fever, and of a bloudye fyre. To whom Paule entred in and prayed, & layde his handes on hym & healed hym. So whē thys was done, other also whiche had diseases in the ple, came and were healed: whiche also dyd vs great honoure. And when we departed they lauded vs wyth suche thynges as were necessary.

After thre monethes we departed in a shyppe of Alexandrye, whiche had wyntered in the ple, whose badge was Castor and Pollux. And whē we came to Syracusa, we tarped there thre dayes. And from thence we fet a compasse, & came to Regium. And after one day the south wynde blew, and we came the next daye to Butiolus: where we founde brethren, and were desyred to tary wyth them seuen dayes, and so came we to Rome. And fro thence, when the brethren herde of vs, they came to mete vs at Apphozium, and at the thre tauernes. When Paule sawe them he thanked God, and wered bolde. And when we came to Rome, the vndercaptayne deliuered the prisoners to the chefe captayne of the host: but Paule was suffered to dwell by hym selfe wyth a soudper that kept hym.

And after thre dayes, Paule called the chefe of the Jewes together. And whā they were come, he layde vnto them. Men and brethren though I haue committed nothyng against the people or lawes of the elders, yet was I deliuered prisoner from Ierusalem into the handes of the Romaynes. Whiche when they had examyned me, wolde haue let me go, because there was no cause of death in me. But when the Jewes spake contrarye I was constrained to appeale vnto Cesar: not that I had oughte to accuse my people or. For this cause then haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel I am bound wyth thys cheyne.

And they sayd vnto hym: we nether receaued letters out of Jewry pertaynyng vnto the, ne ther any of the brethren that came shewed or spake any harme of the. But we wyl heare of what thou thynkst. For as concernyng this sect we knowe that euery wher it is spoken agaynst. And when they hadde appoynted hym a daye, ther came many to hym into his lodgyng. To whom he expounded and testified the kyngdom of God and preached vnto them of Iesus: bothe out of the lawe of Moses and out of the prophetes, euen from moynyng to nyght. And some

Act. xxi. b  
Luke. i. c

Act. xxi. b

Act. xxi. c  
and. xxi. b  
Act. xxi. c

Act. xxi. b  
xxii. c  
xxii. b

Act. ii. c

Act. xxi. a  
bele u id

Act. xxi. b  
Luke. xii. a  
and. xxi. c  
and. xxi. a  
Act. xxi. a

Act. xxi. c



belued the thynges whiche were spoken, and some belued not. And when they agreed not amonge them selues, they departed, after that Paule had spoken one worde. wel spake the holy gooste by Elaye the prophete vnto oure fathers, sayenge: \* So vnto this people, and say: **W**yth pouce eares shall ye heare, and shall not understande: and wyth your eyes shall ye se, & not perceaue. For the hert of this people is waxed grosse and wyth theyr eares haue they had not lust to heare, and their eyes haue they closed lest they shoulde se wyth theyr eyes, and heare wyth theyr eares, and understande wyth theyr hertes, and shoulde be conuerted, & I shuld heale the. Be it knowen therfore vnto you, that this saluacyon of God is sent to the Gentyles, and they shal heare it. And when he had sayde these wordes, the Jewes departed from him and had great despycions amonge them selues.

And Paule dwelt two yeres full in hys lodgyng, and receaued all that came in vnto him, preachyng the kyngdome of God, & teachyng those thynges which concerne the Lorde Iesus with all confidence, no man forbyddyng him.

Here endeth the Actes of the Apostles.

## The Epystle of the Apostle saynte Paule to the Romaynes.

The fyrst Chapter.

Pauls declaration howe loue towards the Romaynes, howe much he loveth the Gospell, with the grace thereof, and thus both the beauties of the Deathe.

**P**Aule the seruante of Iesus Christe, called to the offyce of an Apostle, \* put a parte for þe Gospell of God, \* which he had promysed afore by hys Prophetes in the helpe scriptures of his sonne, whych was borne of the lode of Dauid after the fleshe: and hath bene declared to be the sonne of God wyth power after the sperte that sanctifieth, sence þe tyme that Iesus Christ our Lorde rose agayne fro deathe \* by whom we haue receaued grace and Apostleshipp, that obedyence myghte be geuen vnto the saythe in hys name amonge all heathen, of whose nobyrye you be, the electe of Iesu Christ.

To all you that be at Rome, beloued of God and sayntes by election. \* Grace be wyth you & peace froin God oure father, and from the Lord Iesus Christe. **F**yrst verely I thanke my God thorow Iesus Christe for you all, that your saythe is spoken of in all the world. For God is my wytnes (whom I serue, \* wyth my sperte in the Gospell of hys sonne, that without ceasyng I make mencyon of you, prayeng alwayes in my prayers, that by some meane, at þe laste (one tyme or other) a prosperous iourney, by þe wyll

of God, myghte fortune me, to come vnto you. For I long to se you, that I myght bestowe amonge you some spyrituall gyfte, to strengthe you wyth all, that is, that I myght haue consolacion together with you, through the common saythe, which both ye and I haue.

I wolde that ye shuld knowe (brethe) howe that I haue oft tymes purposed to come vnto you \* but haue bene lette herteto, to haue some frute also amonge you, as amonge other of the Gentyles, I am better both to the Grekes and to the vngrekes, to the learned and to the vnlarned. So that (as much as in me is) I am redye to preach the Gospell to you that are at Rome also. \* For I am not ashamed of þe Gospell of Christ, because it is þe power of God vnto saluacyon to euerye one that belueth, to the Jewe fyrst, and also to the Gentyll.

For by it is the ryghteousnesse of God opened from saythe to saythe. As it is wyrtten. \* the luste shall lye by saythe.

For the wrath of God appeareth from heauen against all vngodlynes and vnyghteousnes of men, whiche wythholde the truthe in vnyghteousnes. seynge \* that it whiche maye be knowne of God, is manifest amonge them, because God hath shewed it vnto them. \* For his inuysible thynges (that is to saye hys eternall power & godhed) are sene, for as muche as they are understande \* by the workes, from the creation of the worlde: So that they are wythoute excuse, because that wher they knewe God, they glorifyed him not as God, neither were thankful, but waxed full of vanities in their pygynacions. \* And their folyshe hert was blynded. When they counted them selues wyse, they became foolys, \* and turned the glozpe of the immortal God, vnto an ymage, made not onely after the symilitude of a mortall man: but also of byrdes, and foure footed beastes, and of creeping beastes. Wherefore, God gaue them vp to vncienes, thorow the lustes of their owne hertes to defyle theyr owne bodies amonge them selues: whiche chaunged hys truthe for a lye, & worshipped and serued þe thynges that he made more then him that made them. whiche is to be preyed for euer. Amen. Wherefore, God gaue them vp vnto shameful lustes: \* For eue theyr women dyd chaunge the naturall vse into that whych is agaynst nature. And lyke wyse also þe men, lest the naturall vse of the woman, and brente in theyr lustes one wyth another, \* men wyth men wrought fylthynges, and receaued to them selues the rewarde of theyr erreure, as it was accordyng.

And as they regarded not to knowe God \* such so God deliuered them vp into a lewde mynde, that they shuld do those thynges which were not comenly, beyng full of all vnyghteousnesse, fornicacion, wyckednes, couetousnes, malycyousnes, full of enuye, murder, debayte, disceyte, euil condicioned, whysperers, backbiters, haters of God, disdainful, proud boasters, byngers vp of euil thynges, disobedient to father and mother, wythout understandyng, constant



# The Epistle

treachante breakers, vnloving, truce breakers, vnmercifull Whych men though they knewe, the ryghteousnes of God (comparred not) howe they whych comyt suche thynges, are worthy of death not only (they do) do the same but al so, they whych haue pleasure in them do them.

## The.ii. Chapter.

He reduceth the Jewes, whiche as touchenge synne are lyke the heathen.



Herfore art thou inexcusable, O man whosoever thou be that iudgeste. For in that same where in thou iudgest another, thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thynges. But we are sure, that the iudgement of God, is accordinge to the truth agaynst them whiche comytte such thynges. Thou knowest thou thyselfe, O thou man that iudgest them whych do such thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? Ept thou despysest thou the riches of his godnes, and patience and longe sufferance, not knowynge, that the kyndnes of God leadeth the to repentance?

But thou after thy stubbernes, and hert that cannot repent, heapest vnto thy selfe wrath agaynst the daye of vengeance, when shall be opened the ryghteous iudgement of God, whych will rewarde euery man accordynge to his dedes that is to saye, prayse, honoure and immortallite, to them whych continue in good doynges and seke immortallite. But vnto them that are rebelles, and that do not obeye the truth, but followe vnryghteousnes, shall come indignacion and wrath, tribulacion and angursh, vpon the soule of euery man that dothe euell, of the Jewe fyrste, and also of the Gentyle. To euery man that doth good, shall come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyl.

For there is no respecte of persons, with God. For whosoever hath synned withoute lawe, shall also perishe withoute lawe. And as many as haue synned in the lawe, shall be iudged by the lawe. For in the synghete of God they are not ryghteous whych beare the lawe: but the doers of the lawe shall be iustified. For when the Gentyles whych haue not the lawe, do of nature the thynges cōteyned in the lawe then they haue not the lawe, are a lawe vnto the selues, whych shewe the dede of the lawe wyrtten in theyr hertes. Whyle theyr conscience beareth wytnes vnto them, and also their thoughtes, accusing one another, or excusynge, at the daye when the Lord shall iudge the secretes of men, by Iesus Christ, accordynge to my Gospel.

Beholde thou arte called a Jewe, and trustest in the lawe, and makest thy boast of God, thou knowest his wyl and allowest the thynges that be excellent, and art inforced by the law: and beleueste that thou thy selfe arte a guyde of the blynde, a lpyght of them whych are in darckenes an informer of them whych lacke dyscrecyon, a teacher of the vnlearned, which hast the ensample of knowledge, & of the truth by the law. Thou therfore whiche teachest another, teachest not

thy selfe. Thou preacheest, a man shoulde not steale. yet thou stealest, Thou that sayest, a man shoulde not comytte aduoutre breakeste wedlocke Thou abhorrest ymages, and yet robbest God of his honoure. Thou makest thy boast of the lawe, thou breakest the lawe by thyshonourest God. For the name of God is euell spoken of amonge the Gentyles, thowowe thou as it is wyrtten. For circumcysion verely auayleth, yf thou kepe the lawe. But if thou be a breaker of the lawe, thy circumcysion is turned to vncircumcysion. Therfore, yf the vncircumcysed kepe the ryght thynges contayned in the lawe, shall not his vncircumcysion be counted for circumcysion? And he that is not vncircumcysed which by nature (yf it kepe the lawe) iudge the, which begyn vnder the letter and circumcysion, doest transgresse the lawe? He is not a Jewe, whiche is a Jewe outwarde. Neither is it circumcysion which is outwarde in the fleshe. But he is a Jewe which is hyd with in, and the circumcysion of the hert is the true circumcysion, whiche consisteth in the sprete and not in the letter, whos prayse is not of men but of God.

## The.iii. Chapter.

He sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, & are iustified only by the grace of God in Christ.



What preferment then hath the Jewe? Or what aduantage hath circumcysion? Surely very muche. fyrste because that vnto them were comytted the wordes of God. What then though some of them dyd not beleue? Shall their vnbelefe make the promes of God without effect? God forbid. Let God be true, and eueyry man a lyar, as it is wyrtten. that thou myghtest be iustified in thy sayenges, and overcome when thou art iudged.

But yf our vnryghteousnes make the ryghteousnes of God more excellent: what shall we saye? Is God vnryghteous, whych keth vengeance? I speake after the maner of men) God forbid. For howe then shall God iudge the world? For yf the truth of God appeare more excellent thowowe my lye, vnto his prayse, why am I hence forth iudged as a synner: and not rather (as men speake euell of vs, and as some aspyme that we saye) lette vs do euell, that good maye come therof. Whose dampnacion is iust.

What then? Are we better then they? No, in no wyse. For we haue alreadye proued, howe both Jewes and Gentyles are all vnder synne, as it is wyrtten. There is none ryghteous, no not one there is none that vnderstandeth, there is none that seeketh after God: they are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one. They thowowe is an open sepulchre, with theyr toges they haue dyscreued: the popson of aspes is vnder theyr lippes. Whose mouth is ful of cursynge and bytternes. Their fete are swyft to shed bloud. Destruction and wretchednes are in theyr wayes, & the waye of peace haue they not knowen: There is no feare of God before theyr eyes.



**W**e knowe that whatsoeuer thynges the lawe sayth, it sayth it to them whych are vnder the lawe. That all mouthes maye be stopped, & that all the worlde maye be subdued to God, be cause that \* by the dedes of the lawe ther shal no fleshe be iustified in hys syght. For by the lawe cometh the knowledge of synne.

But nowe is the ryghteousnes of God declared wythout the lawe, for as much as it is allowed by the testymonye of the lawe and of the Prophetes. The ryghteousnes of God, cometh by the fayth of Iesus Christ, vnto all and vpon all them that beleue. (on hpm.)

**T**her is no dyfference. for al haue sinned, and are destitute of the gloze of God: but \* are iustified frely by his grace, through the redempcion that is in Christ Iesu, whome God hath set forth \* to be p obtayner of mercy thowowe fayth by the meanes of hys bloud, to declare his ryghteousnes, in that he forgiveth p synnes that are passed, whiche God dyd suffer, to shewe at thys tyme hys ryghteousnes, that he myght be counted iust, and the iustifier of hym which beleueth on Iesus. **W**here is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

Therefore we holde, that \* a man is iustified by faythe wythout the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentyles? Yes, eue of the Gentyles also. For it is God onely whiche iustifyeth the circumcysion that is of fayth, and vncircumcysion thowowe fayth. Do we then destroie p lawe thowowe faythe? God forbidd: But we rather mayntayne the lawe.

## The. iiii. Chapter.

The declared by the example of Abraham that sayth iustifyeth, and not the lawe, nor the workes therof.

**W**hat shall we saye then, p Abraham our father (as partaynyng to the fleshe) dyd synd? If Abraham were iustified by dedes, the hathe he wherein to reioyse: but not wyth God. For what sayeth the scripture? \* Abraham beleued

God, & it was counted vnto hym for ryghteousnes. To hym p worketh, is the reward not rekened of fauoure, but of due ty. To him p worketh not, but beleueth on hym that iustifyeth the vngodly, is hys faythe counted for ryghteousnes, (accorpyng to the purpose of the grace of God.)

**E**uen as Dauid describeth the blessednes of that man, vnto whom God imputeth ryghteousnes wythout dedes. \* Blessed are they, whose vnrigh-  
teousnes are forgiven, and whose synnes are cou-  
ered. Blessed is that man, to whome the Lorde wyll not impute synne. Came thys blessednes then vpon the vncircumcysion, or vpon the circumcysion also? For we saye, that faythe was rekened to Abraham for ryghteousnes. Howe was it then rekened? whan he was in the circumcysion? or when he was in the vncircumcysion?

\* For in the tyme of circumcysion, but when he was yet vncircumcysed. And he receaued the

\* sygne of circumcysion, as a seale of the rygh-

teousnes of fayth, whych he had yet beyng vncircumcysed, that he shoulde be the father of all them that beleue, though they be not circumcysed. that ryghteousnes myght be imputed to the also. and that he myght be father of circumcysion, not vnto them onely whiche came of the circumcysed, but vnto them also that walke in the steppes of the faythe that was in our father Abraham, before the tyme of circumcysion.

For the promys (that he shuld be the fether of the world) happened not to Abraham or to hys seide thowowe the lawe: but thowowe the ryghteousnes of fayth. \* For if they whiche are of the lawe, be hepyes, then is fayth but vayne and the promys of none effecte. Because the lawe causeth wrathe. For where no lawe is, there is no transgression. Therefore by fayth is the enheritaunce geuen, that it myghte come of fauoure. p the promys myght be sure to all the seed. Not to them onely whych are of the lawe: but to them also whych are of the fayth of Abraham, \* whych is the father of vs all. (As it is wyttē: I haue made the a father of many nacpons) euen before God, who he beleued, whych restoreth the deade vnto lyfe. & calleth those thynges whiche be not as though they were.

**W**hich Abraham, contrarie to hope, beleued in hope, that he shoulde be the \* father of many nacpons, accorpyng to that whych was spokē: \* euen so shall thy seide be, (as the starres of heauen, and the sand of the see.) And he saynted not in p fayth nor yet consydred hys owne bodpe whych was nowe dead, eue when he was almost an hundred yere old nethe yet p Sara was past chyldebearing. He staketed not at the promys of God thowowe vnbefese: but became stronge in faythe and gaue God the prayse, beyng full certysed, that he whych had promysed the same was able also to make it good. And therefore was it rekened to hym for ryghteousnes.

\* Furtherthele it is not wyrtten for hym onely, that it was rekened to hym: (for ryghteousnes) but also for vs, to whome it shalbe counted (for ryghteousnes) so that we beleue on hym that was rapled by Iesus our Lorde from the dead whiche was deliuered for oure synnes, and was rapled agayne for oure iustificacyon.

## The. v. Chapter.

The power of fayth, hope and loue, and howe death is rayged from Adam vnto Christ, by whome onely we haue forgiveness of synnes.

**B**ecause therefore that we are iustified by fayth, we are at pcece wyth God, thowowe our Lorde Iesus Christ, by whome also it chaunced vnto vs to be brought in thowowe faythe, vnto thys grace, wherin we stande, and reioyce in hope of the gloze (of the chylde) of God. Not that onely, but also we reioyce in tribulacions knowyng that \* tribulacion bynggeth pacience, pacience bynggeth experience, experience bynggeth hope. And hope maketh not ashamed: because p loue of God is shed abroad in our hertes, by the holy goost whych is geuen vnto vs.

For



# The Epistle

Ephe. ii. 8  
Rom. vi. 11  
and. ii. 5

Job iii. 1  
1. Job. iiii. 1

**For** \* when we were yet weak, according to the time, & by the death of vs which were vngodly. Yet scarce wyl any man dye for a righte-  
ous man. Paraventure for a good man durste a man dye. **But** \* God setteth out his loue to ward vs, by the death of his sonne. muche more sayng we are reconcyled, we shal be preserued by his lyfe. Not onely this, but we also loue in God by the meanes of our Lord Iesus Christ by whome we haue nowe obtained the attonement.

Gene. ii. 2  
Rom. vi. 11

**Wherefore**, as by one man, synne entered into the worlde, and death by the meanes of synne. Euen so death also went ouer all me, in so muche as all we haue synned. For euen vnto the lawe was synne in the worlde: but synne is not imputed, when ther is no law. neuertheless death rayned from Adam to Moyses, euen ouer them also that had not synned wth lyke transgression as dyd Adam: which beareth the synnitude of hym that was to come. But the gyfte is not lyke as the synne. For yf thowse the synne of one, many be dead: much more plenteous vpon many was the grace of God, and gyfte by grace: \* whiche was of one man Iesus Christ.

John. i. 1

**And** the gyfte is not ouer one synne: as death came thowse one synne of one that synned. For dampnacion came of one synne vnto condemnation. but the gyfte came to iustifye from many synnes. For yf by the synne of one, death rayned by the meanes of one: much more they (whiche receaue aboundaunce of grace and of the gyfte of righteousnes, shall raygne in lyfe by the meanes of one (that is to saye) Iesus Christ.

Gal. iii. 1

**As** lyke wyse then as by the synne of one there was charge vpon all men to condemnation: euen so by the righteousnes of one spryngeth good vpon all men to the righteousnes of lyfe. For as by one mannes disobeyence, many became synners: so by the obediēce of one shal many be made righteous. But \* the lawe in the meane tyme entered in, that synne shuld encrease. Reuerthelater where aboundaunce of synne was there was more plenteousnes of grace. That as synne had rayned vnto death, euen so myghte grace raygne thowse righteousnesse, vnto eternall lyfe, by the helpe of Iesu Christ.

**The vi. Chapter.**

For so much as we be deliuered thesow Christ from synne, we must fashion our selues to lue as the seruauntes of God, and not after our owne lustes. & be bulke rewarde of righteousnes and lyfe.

**What** shal we saye then? Shal we co-  
tinue in synne, that there maye be aboundaunce of grace? God forbid. Howe shal we that are dead as touchyng synne, lue any longer ther-  
in? **Knowe** ye not that \* all we whiche are baptysed into Iesu Christ are baptysed to dye wth hym? We are buryed wth hym by baptyme for to dye: that lyke wyse as Christ was raysed vp from death by the glory of the father, euen so

Gal. iii. 1  
Colo. ii. 12

\* we also shuld walke in a newe lyfe. For yf we be grafte in death lyke vnto hym, euen so shal we be partakers of the resurrection: knowyng this, that our olde man is crucified wth hym also, that the bodye of synne myght utterly be destroyed, that henceforth we shoulde not be seruauntes vnto synne. For he that is dead, is styfied from synne. **Wherefore** \* yf we be dead wth Christ, we beleue, that we shal also lue wth hym: knowyng, that Christ beyng ray-  
sed from death, \* dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concernyng synne once. And as touchyng that he lyueth, he lyueth vnto God. **Lyke wyse** consydre ye also, that ye are dead as touchyng synne, but are aloue vnto God thowse Iesus Christ oure Lorde. **Let** not synne raygne therfore in poure mortall bodye, that ye shulde the vnto obey by the lustes of it. **Neither** geue ye poure members as instrumentes of vnrightheousnes vnto synne: but geue ouer poure selues vnto God as they that of dead, are aloue. **And** geue ouer poure members as instrumentes of righteousnes vnto God. For synne shal not haue power ouer you. Because ye are not vnder the lawe, but vnder grace.

**What** then? Shal we lue, because we are not vnder the lawe but vnder grace? God forbid. **Knowe** ye not, howe that \* to whomsoever ye comyt poure selues as seruauntes to obeye bys seruauntes ye are to whome ye obey: whether it be of synne vnto death, or of obediēce vnto righteousnes? God be thanked, that though ye were the seruauntes of synne, ye haue yet obeyed wth hert vnto the rule of the doctrine, that ye be broughte vnto. \* Ye are then made free from synne, and are become the seruauntes of righte-  
ousnes. **I** speake grossly, because of the in-  
symptie of your fleshe. As ye haue geuen poure members seruauntes to vncleannes and to in-  
quyte, (from one iniquyte to another) euen so nowe geue ouer your members seruauntes vnto righteousnes, that ye maye be sanctified. For when ye were the seruauntes of synne, ye were bodye of righteousnes. **What** frute had ye then in those thynges, wherof ye are now ashamed? For the ende of those thynges is death. But nowe are ye deliuered from synne, and made the seruauntes of God, and haue your frute to be sanctified, & the euer lasting lyfe. For \* the reward of synne is death, but eternall lyfe is the gyfte of God, thowse Iesus Christ oure Lorde.

**The vii. Chapter.**

As Christ hath ben raysed by from the awe and death. **Howe** shal we that be dead wth hym, and callith it the lawe of the members.

**Howe** ye not brethren? **I** speake to them that knowe the lawe, howe the lawe hath power ouer a mā, as longe as it endureth. For \* the wo-  
man whiche is in subiection to a mā is bounde by the lawe to the man, as longe as he lyueth. But yf the man be dead: he is losel fro the lawe of the man. So then \* yf whyle the mā lyueth he couple her selfe wth another mā she shal be counted a wedlocke breaker. But yf the

1. Cor. vii. 1

1. Cor. vii. 1

1. Cor. vii. 1



the man be deade, he is free from the lawe of the husbnde, so that he is no wedlocke breaker, tho' he be coupled her selfe wth another man.

Even so ye also (my bzythre) are dead concerning the lawe, by the body of Christ. y<sup>e</sup> should be coupled to another (I meane to him y<sup>e</sup> is risen agayne fro' death) y<sup>e</sup> we should bring forth frute vnto God. For whā we were in the flesh the lustes of synne which were stirred up by the lawe, rayned in our members, to bring forth frute vnto deathe. But nowe are we deliuered from the lawe, and dead vnto it, wherunto we were in bondage, that we shuld serue in a newe conuersation of the sperte, and not in the olde conuersation of the letter.

What shall we saye then as the lawe synne? God forbid, neuertheles, I knewe not synne, but by the lawe. For I had not knowen what lust had in me, excepte the lawe hadde sayd: thou art not lust. But synne took an occasion by the meanes of the commaundemente and wrought in me all maner of concupiscence. For withoute the lawe, synne was deade. I once liued without lawe: but when the commaundement came, synne reuiued, and I was deade.

And the verye same commaundemente, whiche was ordeyned vnto lyfe, was found to be vnto me an occasion of death. For synne took occasion by the meanes of the commaundemente, to discipline me, & by the same to kepe me. Wherefore the lawe was good to me.

But the which was good made death vnto me. For by the lawe it was synne, that synne myghte appeare (by it which was good) to walke in the lawe, that I mighte be free from the lawe.

For the commaundement mighte be oute of me, sure synful. For we knowe that the lawe is spiritual, but I am carnal. I lide vnder synne, because I allowe not that which I do. For what I wold, it do I not, but what I hate, that do I. If I do nowe that which I wold not, I consent vnto the lawe that it is good. So then now, it is not I that do it, but synne y<sup>e</sup> dwelleth in me.

For I knowe, that in me (that is to saye, in my fleshe) dwelleth no good thing. For to wyl is good, but to do is not.

For the good that I wold, do I not, but the euil which I wold not, that do I. If I do that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynd then by the lawe, that when I wold do good, euil is present wth me. For I deelyte in the lawe of God, after the inward man: but I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduing me vnto the lawe of synne, which is in my members.

O wretched man that I am: who shall deliuer me from this body subdued vnto deathe? I thanke God thorow Jesus Christ our Lord. So then wth the mynde I serue the lawe of God, but wth the flesh the lawe of synne.

So then now, it is not I that do it, but synne y<sup>e</sup> dwelleth in me. For I knowe, that in me (that is to saye, in my fleshe) dwelleth no good thing. For to wyl is good, but to do is not.

For the good that I wold, do I not, but the euil which I wold not, that do I. If I do that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynd then by the lawe, that when I wold do good, euil is present wth me. For I deelyte in the lawe of God, after the inward man: but I see another lawe in my members, rebelling agaynst the lawe of my mynde, and subduing me vnto the lawe of synne, which is in my members.

O wretched man that I am: who shall deliuer me from this body subdued vnto deathe? I thanke God thorow Jesus Christ our Lord. So then wth the mynde I serue the lawe of God, but wth the flesh the lawe of synne.

For the lawe of the sperte geueth lyfe. The sperte of God maketh vs Chrystians & serues wth Christ. The lawe of the flesh geueth deathe. The lawe of the flesh geueth deathe.

For the lawe of the sperte, of lyfe thorow Jesus Christ, hath made me free from the lawe of synne, and deathe. For what the lawe could not do (in as much as it was weake because of the flesh) that performed god and sent his sonne in the flesh, to take away the synne, and by synne damned synne in the flesh, that the righteousnes of the law, might be fulfilled in vs, which walke not after the flesh, but after the sperte.

For they that are carnal, are carnally mynded. But they that are spiritual, are spiritually mynded. To be carnally mynded, is death. But to be spiritually mynded, is lyfe and peace.

Because that the fleshy mynde is enemye agaynst God, for it is not obedient to the lawe of God, nether can be. So then they that are in the flesh, can not please God.

But ye are not in the flesh, but in the sperte y<sup>e</sup> so be that the sperte of God dwell in you. If any man haue not the sperte of Christ, he is none of his. If Christ be in you, the body is dead because of synne, but the sperte is lyfe for righteousnes sake.

Wherefore, y<sup>e</sup> the sperte of hym that raised vp Jesus from death, dwell in you, euen he that raised vp Christ from death shall quicken your mortall bodies, because of his sperte that dwelleth in you.

For if we be dead to the flesh, to liue after the flesh. For y<sup>e</sup> we liue after the flesh, ye shall dye. But y<sup>e</sup> y<sup>e</sup> thorow the sperte y<sup>e</sup> do mortifie the dedes of the body, ye shall lyue. For as many as are led by the sperte of God, they are the sonnes of God.

For ye haue receiued the spirit of adoption, whereby we crye: Abba father. The same spirit beareth witness with our soules, that we are the sonnes of God. If we be sonnes, then are we also heires. I meane of God & heires annexed with him.

For if we be heires, then shall we also be heires with him. For if we be heires, then shall we also be heires with him. For if we be heires, then shall we also be heires with him.

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# The Epistle

1. The spirit also helpeth our faith  
 2. We know not what to desire as we  
 3. To make maketh intercession for us  
 4. Whose words cannot be expressed  
 5. That searcheth the heart knoweth  
 6. The mind of the spirit, for he maketh  
 7. His will known to the Father, according to

The following is a list of the names of the  
 persons who have been appointed to the  
 various positions in the various  
 departments of the Government.  
 The names are given in alphabetical  
 order of the departments.  
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1. The first part of the document is a letter from the President of the United States to the Senate, dated January 18, 1879. It contains the following text:  
 "I have the honor to acknowledge the receipt of your letter of the 10th inst., and in reply to inform you that the same has been forwarded to the proper authorities for their consideration."  
 2. The second part of the document is a report from the Secretary of the Interior, dated February 1, 1879. It contains the following text:  
 "In compliance with the resolution of the Senate passed on the 10th inst., I have the honor to submit herewith a report on the subject of the proposed amendment to the Constitution relating to the term of office of the President."  
 3. The third part of the document is a report from the Secretary of the Treasury, dated February 1, 1879. It contains the following text:  
 "In compliance with the resolution of the Senate passed on the 10th inst., I have the honor to submit herewith a report on the subject of the proposed amendment to the Constitution relating to the term of office of the President."

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...all that are in the world shall be saved by grace through faith, as it says,  
...and they will be justified by his grace, as it says,  
...and they will be justified by his grace, as it says,  
...and they will be justified by his grace, as it says,

the children of the flesh are not the children of  
God. But they which are born of God  
are counted the seed. For this is a word of pro-  
mises \* about this time, and I come, and you  
shall have a sonne that overtopps but who Re-  
becca was wretchedly chosen, each by one, sta-  
ther Isaac. For yet the childre was borne whe-  
they had neither doare good nor bad. that the  
purpose of God by electio might stand. it was  
laid vnto her, not by the reason of works, but  
by the callor \* the labor. In this is the power, as  
it is written. I reioyce haue I loued but I haue  
not labored. That that we say the is that any un-  
righteousness with God. God for his elect  
into Adams \* I will shewe mercy to whom I  
will. For I shew mercy & will haue compassion  
on whom I shew. I haue compassio. So I per-  
mit that in a way will or chynge, but in the  
mercy of God. For the scripture sayth vnto  
Abraham \* I reioyce for this same purpose saue I  
haue not labored. to shewe my power on the elect  
that as might be declared thorowout all  
I shalbe. So hath he in reioyce, as you will &  
in this way I be maketh heard heard

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offended at. And whosoener beleueth on hym,  
shall not be confounded.

The x. Chapter.

The vnsaythfulness of the Jewes.  
A new manner of ryghteousnes.

**B**rethren, my hartes desyre & prayer  
to God for Israel is, that they myght  
be saued. For I beare them recorde, &  
they haue a feruente mynde to God-  
warde, but not accordynge to knowledge. For  
they beynge ignorant of Gods ryghteousnes,  
and goynge about to stablish theirowne rygh-  
teousnes, haue not bene obedient vnto the rygh-  
teousnes of God. For Christe is the fulfyl-  
lynge of the lawe, to iustifie all that beleue.

For Moses wyrteth of the ryghteousnes  
whych cometh of the lawe, howe that the man  
whych doth þe thynges of þe lawe, shall lyue ther-  
by. But the ryghteousnes whiche cometh of  
fayth, speaketh on thys wyse: Sape not thou in  
thyne herte, who shall asende into heauen, that  
is euen to fetch Christe downe from aboue. Or  
ther who shall descende into the depe, that is  
euen to fetche vp Christe agayne from death.  
But what sayth he? The word is nye the, euen  
in thy mouth and in thyne herte.

Thys same is the worde of fayth, whych we  
preach. For if thou knowledgeth with thy mouth  
that Iesus is the Lord, and beleue in thyne herte  
that God raised hym vp from death, thou shalt  
be safe. For to beleue with the herte iustify-  
eth: & to knowledgeth with the mouth maketh a  
man safe. For the scripture sayth: Whosoener  
beleueth on hym, shall not be confounded.

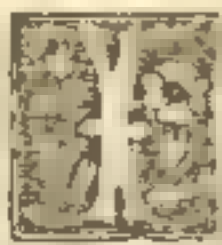
There is no difference betwene the Jewe and  
the gentyl. For one is Lord of al, whych is sayd  
vnto al that cal vpon him. For whosoener doth  
call on the name of the Lord, shall be safe. Howe  
then shall they call on hym, on whom they haue  
not beleued? howe shall they beleue on hym, of  
whom they haue not heard? howe shall they heare,  
wythout a preacher? And howe shall they preach  
except they be sent? As it is wyrted: howe beau-  
tyfull are the fete of them whych byngi & byn-  
ges of peace, and byngi & bynnges of good thyng-  
es. But they haue not al obeyed to the Gospel.

For Elap sayth: Lord, who hath beleued our  
sayenges? So then sayth cometh by hearynge  
and hearynge cometh by the word of God. But  
I aske: haue they not hearde? No doubte: they  
founde went out into all landes, and they wo-  
des into the endes of the worlde.

But I demaunde, whether Israel dyd knowe  
or not? For Moses sayeth: I wyl prouoke  
you to eny, by them that are no people: by a fo-  
lythe nation I wyl anger you: Elap after that  
is bolde and sayeth: I am founde of them, that  
sought me not. I am manifest vnto them, that  
asked not after me. But agaynst Israel he say-  
eth: all daye longe haue I stretched forth the my-  
hades vnto a people that beleueth not, but spea-  
keth agaynst me.

The xi. Chapter.

As the Jewes are not cast away, therefore shall Iwarne  
the gentyles þe called not to be bye mynde nor to despyce  
the Jewes, for the iudgements of God are depe & secret.



Sape then, hath God cast awaye his  
people? God forbid. For euen I also  
am an Israelyte, of þe seed of Abraham  
of the trybe of Benjamin. God hath  
not cast awaye his people whych he  
knewe before. Note ye not, what the scrip-  
ture sayth of Elias, howe he maketh intercession  
to God agaynst Israel, sayng: Lord, they haue  
kylled thy prophetes, and dygged downe thyne  
alters: and I am lefte alone, and they seeke my  
lyfe. But what sayeth the answer of God vnto  
hym? I haue reserued vnto my selfe seuen thou-  
sande men, whych haue not bowed the knee to þe  
ymage of Baal. Euen so also at thys tyme is  
there a remnaunt left, accordynge to the electyō  
of grace. If it be of grace, then is it not nowe of  
workes. For then grace is nomore grace. But  
if it be of workes, then is it nowe no grace. For  
then were deseruynge nomore deseruynge. What  
then? Israel hath not obtayned that whiche he  
seeketh, but the election hath obtayned it. The  
remnaunte are blynded, accordynge as it is wyrt-  
ten: God hath geuen them the sperte of vni-  
quetye eyes that they shulde not se, & eares that  
they shulde not heare, euen vnto this day. And  
Dauid sayeth: Let theyr table be made a snare  
to take them wyth all, and an occasyon to fal, &  
a reward vnto them. Let theyr eyes be blynded  
that they se not, & bowe thou downe theyr backe  
alwaye.

I sape then: haue they therfore stumbled, that  
they shulde utterlye fal away together? God for-  
bid. but to shewe theyr fall is saluacyon hap-  
ned vnto the Gentyles, for to prouoke the wyth  
all. Wherefore if the fall of the be the ryches of  
the worlde & the mynysynge of the þe ryches of  
the Gentyles: howe muche more theyr perfect-  
nesse? I speake to you Gentyles, in as muche as  
I am the Apostle of the Gentyles, I wyl ma-  
gnifye myne offyce, if by any meane I may pro-  
uoke them which are my fleshe, and myght saue  
some of them. For if the casting awaye of the  
be the reconceylynge of the worlde, what shall the  
reconceylynge of them be, but lyfe agayne from de-  
ath? For if one perre be holpe, the whole heape  
is holpe. And if the roote be holpe, the braunches  
shall be holpe also.

Though some of the braunches be broken of,  
and thou bynge a wyld olpnetree, wast graft  
in amonge them, and made partaker of the rote  
and fatnes of the olpnetree, boast not thy selfe  
agaynst the braunches. For if thou boast thy  
selfe, thou bearest not the rote, but the rote the.  
Thou wylt sape then: the braunches are broken  
of, that I myght be grafte in. Thou sayest well  
because of vnbelleue they were broken of, & thou  
stodest stedfast in faythe. Be not hye mynded,  
but feare. For seynge that God spared not the na-  
turall braunches, take hede, lest it come to passe  
that he spare not the also.

Beholde therefore the kyndnes and rygorous-  
nes of God: on them whiche fell, rygorousnes:  
but towarde the, kyndnes: if thou contynue in  
his kyndnes. Or els thou shalt be hewen of, and  
they agayne: if they byde not styl in vnbelleue,  
they shall be

Cap. x. f. 2  
Gen. xlii. b  
John. xii. f  
Act. xiii. f  
Rom. x. f

Roma. f. 2  
1. Tim. ii. a  
11. Tim. i. c.

Act. x. f.

1. Cor. iii. a



# The Epistle

Shalbe grafted in agayne. For God is of power to graffe them in agayne. For yf thou walte cut out of a natural wylde olyue tree, and was grafed contrary to nature in a true olyue tree howe much more shal the natural bzaunches be grafed in theyr owne olyue tree agayne.

I wolde not that thys secreete shoulde be hyd from you my brethren (lest ye shulde be wyse in your owne conceytes) that partye blyndnes is happened in Israel, vntyll the fulnes of the gentyles be come in: and so all Israel shalbe saued. As it is wyrtten: \* There shal come out of Syon he that doth deliuer, and shal turne awaye vngodlynes fro Jacob. And this is my couenaunt vnto them, when I shal take awaye theyr synnes. As concernynge the Gospell they are euemyes for poure salues: but as touchynge the election they are loued for theyr fathers sakes.

For verelye, the gyftes and callinge of God are such, that it can not repente hym of them for loke, as ye in tyme passed haue not beleued God yet haue nowe obtayned mercye thowowe theyr vnbefele: euen so nowe haue they not beleued the mercye whych is happened vnto you: that they also maye obtayne mercye. For God hath wrapped all nacions in vnbefele, that he myght haue mercy on all.

O the depnes of the ryches both of the wyse- dome and knowledge of God: howe vnsearcheable are hys iudgementes, and hys wayes paste fyndynge out. For \* who hath knowen hys mynde of the Lord? Or who hath bene his counsellor? eyther who hath geuen vnto hym spyte, and he shalbe recompensed agayne: for of hym, & thowowe hym and for hym are all thynges: To hym be glorie for euer. Amen.

## The xii. Chapter.

The sweete conuersacion, loue, and workes of sorow as beleue in Christ.

**B**esech you therfore brethren, by the mercifulnes of God, that ye make your bodies a quych sacrifice, holy and acceptable vnto God: whiche is your reasonable seruyng of God and fasthyon not your selues lyke vnto thys wozlde, but be ye chaunged in your shape, by the renewynge of your mynde, that ye maye proue what thyng is good, and acceptable, and perfecte wyl of God is. For I saye (thowowe the grace h butome geuen is) to euery man among you that \* no man stude hye in hys owne conceyte more then it becommeth hym to estyme of hym selfe: but so iudge of hym selfe, that he be gentle and sober, accordyng as God hath dealt to euery man the measure of fapth.

For as we are many members in one bodye, and all members haue not one offyce. so we being many are one bodye in Christe, and euerye man amonge our selues, one anothers members.

\* Seynge that we haue dyuers gyftes accordyng to the grace that is geue vnto vs: yf any man haue the gyfte of \* prophete, let hym haue it that it be agreynge vnto the fapth. \* Let hym that hath an offyce, wayte on hys offyce. Let hym that teacheth take hede to his doctrine. Let

hym that exhorteth, geue attendaunce to his exhortacion. Yf any man geue, let hym do it wyth synglenes. Let hym that ruleth, do it wyth dylygence. Yf any man shewe mercye, let hym do it wyth cheifnes. Let loue be wythout dissimulation. Hate h which is euell, & cleaue vnto that whiche is good. Be kynde one to another wyth brotherly loue. \* In geuyng honoure, go one before another. \* Be not slouthfull in the busynesse whych ye haue in hande. Be seruent in the sperte. Apply your selues to the tyme. Be ioyful in hope. Be patient in tribulation. Continue in prayer: Distribute vnto the necessitye of the sayntes: \* be ready to herbour. \* Blesse the which persecute you. blesse (I saye) and curse not. Be mercy wyth them that are mercye. Wepe also wyth the that wepe. Be of lyke affectyon one towardes another. Be not hye mynded. but make your selues equal. to them of the lower sorte. \* Be not wyse in your owne oppynions. Recoyne to no man euell for euell. Prouyde aforeshad thynges honest (not onely before God, but also) in syght of all men. Yf it be possyble, (as muche as is in you) lyue peaceably wyth all men. Dearly beloved, auenge not your selues, but rather geue place vnto wrath. For it is writte. \* Vengeance is myne, I wyl rewarde, sayeth the Lord.

Therefore, yf thyne enemye hunger, fede hym, yf he thyrst, geue hym dryncke. For in so doyng thou shalte heape coles of fyre on hys heade. Be not overcome of euell, but overcome euell wyth goodnes.

## The xiii. Chapter.

The obedienc of men vnto theyr rulers. Howe fulfyll the same. It is nowe no tyme to folowe the workes of darkness.

**E**uery soule submyt him selfe vnto the auctorite of the hyer powers. For \* there is no power but of God. the powers that be, are ordeyned of God. Whosoever therfore respyeth power, respyeth the ordynaunce of God. But they that respyt, shal receaue to the selues damnacion. For rulers are not fearefull to the that do good, but to them that do euell. Wylt thou be wythoute feare of the power? Do well then: and so shalt thou be prayled of the same. For he is the mynister of God, for thy welth. But and yf thou do that whych is euell, then feare. for he beareth not the sword for nought. for he is the mynister of God, to take vengeance on hym that doth euell. Wherefore, ye must needs obeie, not onely for feare of vengeance: but also because of conscience. And euen for thys cause paye ye tribute. For they are Goddes mynisters, seruyng for the same purpose.

Geue to euery man therfore his durt: \* tribute to who tribute belongeth custome, to who custome is due. feare to whome feare belongeth: honoure, to who honoure pertayneth. \* We nothyng to any man: but thys, that you loue one another. For he that loueth another hath fulfilled the lawe. For these commaundementes \* Thou shalt not commytte aduoutry: thou shalt not kyll thou shalt not steale: thou shalt not beare false wytnesse: thou shalt not lust, & so forth

1 Cor. 12. 13.

E

1. Pet. 3. 12. 1. Cor. 13. 12.

1. Pet. 3. 12. 1. Cor. 13. 12.

Deu. 32. 19.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.

1. Cor. 12. 13.



for the (yf ther be any other commandement) it is all comprehended in thys lawe, namelpe: **L**oue thy neyghboure as thy selfe. Loue but-  
teth not hys neyghboure. Therefore is loue the fulfyllinge of the lawe. **R**

**T**his also we knowe the season howe it is tyme, that we shuld nowe awake out of slepe. For nowe is our saluacion nercer then when we beleued. The nyght is passed, day is come nye. Let vs therfore cast away the dedes of darknes and let vs put on the armour of lpyghte. Let vs walke honestly, as it were in daye lpyghte \*not in eatynge & drynkynge, neyther in chabryng & wantonnes, neyther in stryfe and enuynges, but put ye on the Lorde Jesus Christ. **R** And make not proupl, for the fleshe to fulfyll y lustes of it.

**The xliij. Chapter.**

**T**he weak ought not to be despised. No man shoulde offend another's conscience, agayne for our wardes thyn-  
ges shulde no man condemne another.

**I**m that is weake in the faythe, re-  
ceauie not in disputynge and trou-  
blyng his conscience. One beleueth  
that he maye eat al thyng: Another  
whych is weake eateth herbes. Let  
not him that eateth, despyse him that eateth not  
And let not hym whych eateth not, iudge hym  
that eateth. For God hath receued him. What  
art thou that iudgeste another mans seruante  
whether he stande or fall, & pertayneth vnto hys  
owne master? yee, he shalbe holden vp, & he may  
stande. For God is able to make hym stande.

**T**his man putteth difference betwene daye  
and daye. Another man coueteth al dayes alpe.  
Let euerye mans mynde satysfye hym selfe. He  
that obserueth the daye, doth it vnto the Lorde.  
And he that doeth not obserue the daye, doth it  
for y Lorde also. He that eateth doth it to please  
the Lorde, for he geueth God thanks. And he y  
eateth not, eateth not to please the Lorde wyth  
all, and geueth God thanks. For none of vs ly-  
ueth for hym selfe, & no man dyeth for hym selfe.  
For yf we lyue, we lyue vnto the Lorde. And yf  
we dye, we dye vnto the Lorde. Whether we lyue  
therfore or dye, we are the Lordes. For Christe  
therfore dyed, and rose agayn, and reuyned, that  
he myght be \* Lorde of dead and quyeke.

**B**ut why dost y then iudge thy brother? Ep-  
ther, why dost y despyse thy brother? We shal-  
be all brought before y iudgemēt seat of Christ.  
For it is wyrtē, as true as I lyue, sayeth the  
Lorde \*all knees shall bowe to me, & al tonges  
shall geue prayse to God. So shall euery one of  
vs geue accomptes of hym selfe to God. Let vs  
not therfore iudge one another any more.

**B**ut iudge thys rather, that no mā put a st-  
blyng blocke, or an occasyon to fall in hys bro-  
thers waye. For I knowe, and am full certy-  
fyed by the Lorde Jesus, that \*ther is no thyng  
commune of it selfe, but vnto hym that iudgeth  
it to be comune, to hym is it comune. If thy bro-  
ther be greued wyth thy meate, nowe walkeste  
thou not charytablye. Destroye not hym wyth  
meate, for whom Christe dyed. Cause not poure  
treasure to be euell spoken of. For the kyngdom

of God is not meat and drynke: but ryghteous-  
nes, and peace, and ioye in the holy goste. For he  
that in these thynges serueth Christe, pleaseyth  
God and is commended of men.

**L**et vs therfore folowe those thynges which  
make for peace, & thynges wher wyth one maye  
edefye another. Destroye not the worke of God  
for a lytle meates sake. \* All thynges are pure:  
but it is euell for that man, whych eateth wyth  
hurte of conscience. It is good nether to eat fleshe  
neyther to drynke wyne, neyther any thyng  
wherby thy brother combleth, eyther fallerh, or  
is made weake. Haste thou sayth: haue it wyth  
thy selfe before God. happy is he, that condem-  
neth not hym selfe, in the thyng wherby he also  
ueryth. For he that maketh conscience is damned  
yf he eat: because he eateth not of fayth. For what  
soeuer is not of fayth, the same is synne. **R**

**The xlv. Chapter.**

**T**he insympte & frailties of the weak ought to be borne  
wyth all loue and kyndnes, after the ensample of Christe.

**W**hyche are stronge \*oughte to  
beare the frailties of them whych  
are weake, and not to stande in our  
owne conceytes. Let euerye man  
please hys neyghboure vnto hys  
wraile and edefyng. For Christe pleased not  
hym selfe but as it is written. \* The rebukes of  
them whych rebuked the, fell on me.

**W**hatsoeuer thynges are wyrtē afore  
tyme they are wyrtē for our learning, that we  
thorowe pacience and comforte of the scrip-  
tures, myght haue hope.

**T**he God of pacience and consolacyōs, graūt  
you, to be lyke mynded one towarde another,  
after the ensample of Christe Jesu: \* that ye all  
agreyng together may wyth one mouth prayse  
God, the father of oure Lorde Jesus Christe.  
Wherefore, receauie ye one another, as Christ re-  
ceaued vs, to the prayse of God. And thys I say  
that Jesus Christe was a mynyster of the cry-  
cumcyspon for the truth of God to confyrme the  
promyses made vnto the fathers: \* that the ge-  
tyles myght prayse God for hys mercy, as it is  
wyrtē. \* For thys cause I wll prayse the a-  
monge the gentyles, and synge vnto thy name.  
And agayne he sayeth: \* Receiue ye gentyles  
wyth hys people. And agayne: \* prayse y Lorde  
al ye gentyles, and laude hym all ye nations to-  
gether. And agayne Elape sayeth: there shalbe  
the roote of Jesse, & he that shal ryse to raygne  
ouer the gentyles in him shal the gentyles trust.  
The God of hope fylle you wyth al ioye, & peace  
in beleupnge: that ye maye be ryche in hope, tho-  
rowe the power of the holy goost. **R**

**I** my selfe am full certyfied of you (my bre-  
thren) that ye also are full of goodnes, & fylled  
wyth all knowledge, to llyng to exhorte one  
another. Neuerthelesse brethren I haue some-  
what more boldly wyrtē vnto you, partlye to  
put you in remembraunce, thowoe the grace y  
is geuen me of God, that I shulde be y mynister  
of Jesu Christ amonge the gentyles, and shulde  
mynister the Gospell of God, y the offeringe of  
the

1. cor. xij. d  
2. cor. xij. d  
3. cor. xij. d  
4. cor. xij. d  
5. cor. xij. d

1. cor. xij. d  
2. cor. xij. d  
3. cor. xij. d

1. cor. xij. d  
2. cor. xij. d

1. cor. xij. d  
2. cor. xij. d

1. cor. xij. d  
2. cor. xij. d

1. cor. xij. d  
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1. cor. xij. d

1. cor. xij. d

1. cor. xij. d



# The Epistle

the gentyles myght be acceptable, & sanctified by the holy goste, I haue therfore wherof I may reioyce thowthe Christe Iesu, in those thynges whych pertaine to God. For I dare not speake of any of those thynges, whych Christ hath not wrought by me, to make the Gentiles obedient with worde and dede, in myghty signes & wonders, by the power of the spirite of God: so that from Jerusalem and the coastes rounde aboute vnto Illyricum, I haue tyllid all countreys with the Gospell of Christ.

**E** So haue I enforced my selfe to preach the Gospell, not wher Christ was named, least I shoulde haue built on another mans foundacio: but as it is wrytten: \* To whome he was not spoken of, they shall see: and they that herde not, shall vnderstande. For this cause I haue bene off let: (as am let as yet) that I coulde not come vnto you: but now, scynge I haue nomore to do in these countreys, & also haue bene desirous many yeres to come vnto you, whensoever I take my iourneye into Spayne, I wyll come to you. For I truste to see you in my iourney, & to be brought on my waye thetherwarde by you, after that I haue somewhat enioyed your acquaintance.

**N**ow go I vnto Jerusalem, and mynister vnto the sayntes, for it hath pleased the of Macedonia & Achaia to make a certayne dystrycucion vpon the poore sayntes, which are at Jerusalem. It hath pleased them verely, & they betters are they. For yf the gentyles be made partakers of theyr spiritual thynges, theyr dutye is to minister vnto the in bodily thynges. When I haue perfourmed this, & haue brought the this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that wher I come vnto you, I shall come wyth aboundaunce of the blessing of the Gospell of Christ. **I** beseeche you brethren for our Lorde Iesus Christes sake, & for the lone of the spirite, that ye helpe me in my busyness with your prayers to God for me, that I maye be deliuered from them whiche beleue not in Jewrye: & that this my scrupce, whych I haue to do at Jerusalem, maye be accepted of the sayntes, & I maye come vnto you with lope, by the wyl of God and may with you be refreshed.

**The God of peace be with you all. Amen.**

## The xvi Chapter.

**A** chapter of salutations. He warneth them to beware of mens doctrine, and commendeth vnto them certayne good men, that were iudges and brethren in the church.

**I** Commende vnto you Phoebe our sister (whiche is a mynister of the congregacion of Cenchrea) & ye receaue her in Christe, as it becometh sayntes, & that ye assist her in whatsoeuer busyness she needeth of pouer apde. For she hath suckered many, & myne owne selfe also. Grete Prisca & Aquila my helpers in Christe Iesu, whych haue for my lyfe layd downe theyr owne neckes. Vnto whom not I onely geue thanks, but also all the congregacions of the gentyles. Lyke wyse grete the congregacion that is in their house. Salute my welbeloued Ephenetes, whych is the fruite of Achaia in Christe. Grete Marpe whych bestowed muche labour on vs. Salute

Andronicus & Junia my colyns, and prisoners wyth me also, whych are wel taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Urban our helper in Christ, and Stachis my beloued. Salute Appelles approued in Christ. Salute them, whych are of Aristobolus household. Salute Herodion my kynsman. Grete the that be of the household of Narcissus, whych are in the Lorde. Salute Triphena and Triphosa, whych laboure in the Lorde. Salute the beloued Persis, whych laboured much in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asyncritus, Philegon, Nerman, Patrobas, Recurpus, and the brethren whiche are wyth them. Salute Philogus and Julia, Peneus and his sister, and Olympas, & all the sayntes whych are wyth them. \* Salute one another wyth an holy kysse. The congregacions of Christ salute you.

**I** beseeche you brethren, marke the which cause dyuysion and geue occasiouns of euill, contrary to the doctrine whiche ye haue learned, and auoyde them. For they that are suche, serue not the Lorde Iesus Christe, but theyr owne belyes, and wyth swete and flatterynge wordes, deceaue the hartes of the innocents. For youre obedyence is gone abroade vnto all men. I am glad therfore no doute, of you. But yet I wolde haue you wyle vnto that whych is good, and to be innocent as concernynge euill. The God of peace shall tread Satan vnder your fete shortly. The grace of our Lorde Iesu Christ be wyth you. Timotheus my worke felowe, and Lucius and Jason, and Socipater my kynsmen salute you: I Tertius salute you, whych wrote this Epistle in the Lorde. \* Sayus my host and the hooste of all the congregacions saluteth you. Erastus the treasurer of the cite saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Iesu Christe be wyth you all. Amen.

**To hym that is of power to stablyshe you, accordynge to the Gospell, and preachynge of Iesus Christ in utterynge of the mysterie which was kepte secreete sence the world beganne, but nowe is opened by the scriptures of the Prophetes at the commaundement of the everlastynge God to stee by obedience to the fapth published amonge all nacions. To the same God, whych alone is to be honoure and prayse thowthe Iesus Christ, for ever. Amen.**

**Theys Epistle was sent to the Romaynes from Corinthum by Phoebe, the that was the mynister vnto the congregacion at Cenchrea.**

**The**

2 Cor. 11. 2.  
1 Tim. 2. 8.  
Rom. 1. 12.

2 Cor. 11. 2.  
1 Tim. 2. 8.  
Rom. 1. 12.

1 Cor. 11. 1.

2 Cor. 11. 2.  
1 Tim. 2. 8.



The fyrste Epistle of

saunct Paule the Apostle to  
the Corinthians.

The fyrst Chapter.

He commendeth the Corinthians, exhorteth the to be of  
one mynde, and rebuketh the druggon þ was amonge them  
Worship wysdome is folyshnes before God: þer ther is no  
wysdome but in the despyed crosse of God.

A



Paul called an Apostle of Jesus  
Christ, thowoe þ wyll of God  
and brother Sostenes.

Unto the congregacyon of  
God whych is at Corinthum.  
To the that are sanctified by  
Christ Jesu called saintes with

all þeal on the name of our Lorde Jesus Christ  
in euery place, ryther of theys or of oures.

\* Grace be vnto pou and peacc fro God oure  
father, and from the Lorde Jesus Christ.

þ I thanke my God alwayes on pource be-  
halfe, for þ grace of God whych is geuen pou by  
Jesus Christ, þ in al thynges ye are made ryche  
by hym, in all vterance and in all knowledge  
by the whiche thynges the testymony of Jesus  
Christ was confyrmid in pou, so that ye are be-  
hynde in no gyfte, waytynge for the apperayng  
of oure Lorde Jesus Christe, whiche shall also

strengthen you vnto the ende, that ye may be bla-  
melle in the daye of our Lorde  
Jesus Christe. þ God is saythfull, by whome  
ye are called vnto the felowshyppe of hyr sonne  
Jesus Christ our Lorde. I beseeche you brethren  
by the name of our Lorde Jesus Christ, that ye  
all speake one thyng, and that there be no dis-  
cypion amonge you: but that ye maye be a whole  
body: of one mynde and of one meanyng. For it  
is shewed vnto me (my brethren) of you, by them  
whiche are of the house of Elo, that ther is stryfe  
amonge you. I speake of the same that euery one  
of you sayeth: I holde of Paule: I holde of \* Ap-  
pollo: I holde of Cephas. I holde of Christe. Is  
Christ denyed? Was Paule crucified for you?  
eyther were ye baptised in the name of Paul: I  
thanke God, þ I baptised none of you, but Cri-  
spus and Gayus: lest any shuld saye, that I had  
baptised in myne owne name. I baptised also þ  
house of Stephanas. Furthermoze knowe I not  
whether I baptised any man (of you) or no.

þ For Christ sente me not to baptise, but to  
preache þ Gospell, not wyth wysdome of wo-  
des, lest the crosse of Christ shuld haue ben made  
of none effecte. For the preachynge of the crosse,  
is to them that perishe, folyshnes. but vnto vs  
whych are saued: it is the power of God. For it  
is wytten: I wyll destroye the wysdome of þ  
wyse, and wyll cast awaye the vnderstandynge  
of the prudente. Where is the wyse? Where is  
the scribe? Where is the dyputer of this world  
hath not God made the wysdom of this world  
folyshnes?

For after that the worlde thowoe wysed  
knewe not God, in the wysed of God it pleased

God thowoe folyshnes of preachynge, to saue  
them that beleue. For the Jewes requyre a  
sygne, and þ Grekes seke after wysedome. But  
we preache Christ crucified, vnto the Jewes  
an occasyō of fallynge, and vnto the Grekes fo-  
lyshnes. but vnto them whiche are called both of  
the Jewes and Grekes, we preache Christe the  
power of God and the wysedome of God. For  
the folyshnes of God is wyser then me, and the  
weaknes of God is stronger then men. Brethren  
ye se pource callynge, howe that not many wyse  
men after the fleshe, not many myghty, not ma-  
ny of hye degree, are called. But God hath cho-  
sen the folysh thynges of the world, to confound  
the wyse. And God hath chosen the weak thyn-  
ges of the world, to confound the thynges whych  
are myghty. And vyle thynges of the world  
and thynges whych are despyed, hath God cho-  
sen, þer, and thynges of no reputacyon, for to  
brynge to nought thynges of reputacyon, that no  
fleshe shulde reioyce in hyr presence. And of hym  
are ye, in Christ Jesu, whych of God is made vnto  
vs wysdome, and ryghteousnes, and sancty-  
fyenge, and redemption. That accordynge as it  
is wytten. he whych reioysed, shulde reioyse in  
the Lorde.

The ii. Chapter.

It is no eloquence and gloriouse paynted wordes of  
wysdome, that can edifye and conuert soules  
vnto Christ, but the playne wordes of the scrpture for  
they make mencyon of hym and hys crosse.



And I brethren (whē I cam to you) I  
came not in gloriouse wordes  
or of wysdome, shewynge vnto you  
the testymony of God. Neether  
word I my selfe that I knewe any  
thyng amonge you, saue Jesus Christ, even the  
same that was crucified. And I was amonge  
you in weakenes, and in feare, and in muche tre-  
blyng. And my wordes and my preachynge  
was not wyth entysynge wordes of mans wys-  
dome. but in shewynge of þ sprete and of power,  
that your sayth shuld not stande in the wysdom  
of men, but in the power of God.

We speake of wysdome amonge them that  
are perfecte. not the wysdome of this world, ney-  
ther of the rulers of this world ( whych go to  
nought) but we speake of þ wysdome of God,  
whych is in secrete and lyeth hyd, whiche God or-  
dyned before the worlde vnto our glory, whiche  
wysdome none of þ rulers of this world knewe  
For had they had knowledge, they wolde not  
haue crucified the Lorde of glorye. But (as it  
is wytten: ) \* The eye hathe not sene, and the  
eare hathe not harde, neether haue entred into the  
herte of man, the thynges whych God hath pre-  
pared for them that loue hym.

But God hath opened them vnto vs by hyr  
sprete. For the sprete searcheth al thynges, þer  
the bottome of Goddes secretes. For what man  
knoweth the thynges of a man: saue the sprete  
of man whych is wythin hym? Enē so the thyng-  
es of God knoweth no man, but the sprete of  
God. And we haue not receaued the sprete of the  
worlde: but the sprete whych cometh of God.  
for to knowe the thynges that are geuen to vs  
by hyr of God

mat. viii. 10  
luk. xi. 17  
john. vi. 45

roma. i. 16  
gala. i. 6

roma. xiii. 1  
1 cor. i. 1

1 cor. xviii. 1  
1 cor. xiii. 12  
1 cor. xiii. 12

roma. i. 16  
1 cor. xiii. 12  
1 cor. xiii. 12

1 cor. xiii. 12

1 cor. xiii. 12

1 cor. xiii. 12



# The fyrt Epistle

of God which thyngeſ alſo we ſpeake (not with wordes that mannes wyſedome teacheth, but with wordes whych the holy goost doth teach) makynge ſpirituall compariſon of ſpyrituall thyngeſ. The naturall man perceaueth not the thyngeſ that belonge to the ſpyrite of God. For they are but folpynes vnto hym. Neyther can he perceaueth, becauſe they are ſpyrituall & amyned. But he that is ſpyrituall, diſcuſſeth all thyngeſ: yet he hym ſelfe is iudged of no man. \* For who hath knowe the mynde of the Lorde ept he who ſhall informe hym: But we vnderſtande the mynde of Chriſt.

## The iii. Chapter.

Paul rebuketh the ſectes & aduocates thereof, Chriſte is the foundacion of his church. No man ought to reioyce in man, but in God.

**A**nd I coulde not ſpeake (vnto you brethren) as vnto ſpyrituall: but as vnto carnall, euen as vnto babes in Chriſte. \* I gaue you mylk to drynke, and not meate. For ye then were not ſtrong, nether are ye as yet. For ye are yet carnall. As longe were ye as there is amonge you enuenge, and ſtrep and ſectes: are ye not carnall, and walke after the maner of men? For whyle one ſapeth: I holde of Paul, and another I am of \* Apollo, are ye not carnall? What is Paul? What thynge is Apollos? Onely miniſters are they by whom ye beſeued euen as the Lord gaue euery man grace. I haue planted, Apollos watered: but God gaue the increaſe. So then, neyther is he that planteth any thynge, neyther he that watereth, but God that geueth the increaſe. He that planteth and he that watereth are one. Euerie man yet ſhall receaue his rewarde, accordynge to his labour. For we are Goddes labourers, ye are Goddes husbanders: ye are Goddes buyldynge, accordynge to the grace of God geuen vnto me, as a wyſe buylder haue I layde the foundacion. And another buyldeth thereon. But let euery man take hede, howe he buyldeth vpon. For another foundacion can no man laye, then that is layde: whych is Jeſus Chriſt. If any man buylde on thys foundacion, gold, ſyluer, precious ſtones, tymbre, haye or ſtoble: euerie mannes worke ſhall appeare. For the daye ſhall declare, which ſhall be ſhewed in fyre. And the fyre ſhall trye euerie mannes worke, what it is. If any mannes worke that he hath buylde vpon, byde, he ſhall receaue a rewarde. If any mannes worke burne, he ſhall ſuffre loſſe, but he ſhall be ſafe hym ſelfe. neuertheleſſe yet, as it were thozow the fyre.

**I**\* knowe ye not that ye are the temple of God? & howe that the ſpyrite of God dwelleth in you? If any man deſyle the temple of God, hym ſhall God deſtroye. For the temple of God, is holy, whych temple ye are. Let no man deceaue hym ſelfe. If any man ſeme wyſe to him ſelfe amonge you, let hym become a foole in this woꝛlde, that he maye be wyſe. For the wyſedome of thys woꝛlde is folpynes with God. For it is wytted \* he copalleth the wyſe in theyꝝ craftynes: And agayne, \* God knoweth the thoughtes of the wyſe, that they be vayne. Therefore, let no man reioyce in men. For al thyngeſ are poures, whe

ther it be Paul, ether Apollo, ether Cephas, whe ther it be the woꝛlde, ether lyfe, ether death, whe ther they be preſent thyngeſ, or thyngeſ to come: all are poures: and ye are Chriſtes, and Chriſte is Goddes. ¶

## The iiii. Chapter.

The preachers are but myniſters. Iudgement belongeth only vnto God.

**E**t I a man this wyſe eſtyme vs, euen as the myniſters of Chriſte, and ſeruautes of the ſecretes of God. Furthermore it is requyred of ſtewardes, that a man be founde ſapthful. Unto me is it but a veyl ſmall thynge that I ſhuld be iudged of you, ether of mans iudgement. No I iudge not myne owne ſelfe. For I knowe, Iought by my ſelfe: yet am I not therby iuſtified. It is the Lord that iudgeth me. Therefore iudge nothing before the tyme vntill the Lord come, which wyll lpghten thyngeſ that are byd in darcknes, and open the counſels of the hertes. And the ſhall euerie man haue praiſe of God. ¶

These thyngeſ (brethren) I haue for an example deſcribed in myne owne perſon, and in Apollos, for youre ſakes, that ye myght learne by vs, ſo no man count of himſelf beyond the, which is aboue wytted. that one ſhall not agaynſte another for any mans cauſe. For who preferreth he the? \* What haſt thou, that thou haſt not receaued? If thou haue receaued it, why reioyceſt thou, as though thou haſteſt not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygned as kynges without vs, and I wold to God ye dyd raygne: that we myght raygne wyth you.

For me thynketh, that God hath ſet forth the vs which are the laſt Apollos, \* as it were me appointed to death. For we are a gasping ſtock vnto the woꝛlde, and to the aungels, and to men. We are fooles for Chriſtes ſake, but ye are wiſe thozowe Chriſte. We are weak, but ye are ſtrong. Ye are honorable, but we are diſpyſed. Euen vnto thys tyme we hunger & thyrſte, and are naked, and are boſteted with ſtilles, and haue no certayn dwelling place, and labour, \* wyth hunger withoure owne handes. We are reupled and yet we bleſſe. We are perſecuted, and ſuffer it. We are euil ſpoken of, and we praye. We are made as it were the fylthynges of the woꝛlde, the offſcowynge of all thyngeſ, euen vnto thys daye.

I wyte not theſe thyngeſ, to ſhame you: but as my beloued ſonnes I wane you. For though ye haue ten thouſande inſtrouctours in Chriſt yet haue ye not many fathers. In Chriſt Jeſu I haue begotten you thozowe the Goſpell. Therefore, I deſyre you to folowe me, \* as I folowe Chriſt. For thys cauſe haue I ſent vnto you Timotheus, whych is my deare ſonne, & ſapthful in the Lord, whych ſhall put you in remembraunce of my wayes, that I haue in Chriſte, euen as I teache euerie where in al congregacions. Some ſwell, as though I wolde come nomore at you. But I wyll come to you ſhortely, \* yf God wyll: and wyll knowe, not the wordes of them whych ſwell, but the power: for the kyngdome of

1 Cor. xii. c  
Rom. xi. c

2 Cor. v. d

2 Cor. xii. d  
1 Cor. i. b.

23

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d

1 Cor. xii. d



of God is not in wordes but in power. What wil ye? Shall I come vnto you w<sup>th</sup> a rodde, or els in lone and in the sp<sup>ir</sup>ite of softnesse.

The. v. Chapter.

¶ After what maner Paul curseth the man that had committed fornication w<sup>th</sup> his mother in lawe.

**A** Here goeth a common sapenge, that there is fornicacion amonge you, & such fornicacion, as is not named amonge p<sup>ro</sup>ph<sup>et</sup>es & p<sup>ro</sup>ph<sup>et</sup>es one shulde haue hys fathers wyfe. And ye swel, and haue not rather sorowed, p<sup>er</sup> he whiche hath done thys dede, myght be put from amonge you. For I verelye, as absente in bodye, but presente in sp<sup>ir</sup>ite, haue determyned alreadye (as though I were presente, concernynge hym that hath done thys dede, in the name of our Lorde Iesu Christ when ye are gathered togeather, and my sp<sup>ir</sup>ite w<sup>th</sup> you, w<sup>th</sup> the power of the Lorde Iesus Christ, & to deliuer hym vnto Satan, for the destruccyon of the fleshe, that the sp<sup>ir</sup>ite maye be saued in the daye of the Lorde Iesus.

**B** Your reioysynge is not good. knowe ye not, that a lytle leuen soweth the whole lompe of dowe? & purge therfore the olde leuen that ye maye be newe dowe, as ye are swete bread. For Christ our passecouer is offered v<sup>er</sup> vs. Therfore, let vs kepe holye daye, not w<sup>th</sup> olde leuen, neyther w<sup>th</sup> the leuen of malyciousnesse and wyckednesse but with the swete bread of purenes and frute. I wrote vnto you in a p<sup>ri</sup>uile, that ye shuld not company w<sup>th</sup> fornicatours. And I meante not at all of the fornicatours of thys worlde, e<sup>it</sup>her of the couetouse, or of extortioners, e<sup>it</sup>her the ydolaters. for then muste ye nedes haue gone out of the worlde. But nowe I byd wyte vnto you, & that ye companie not together, yf any that is called a brother, be a fornicatoure or couetouse, or a worshyp<sup>er</sup> of ymages, e<sup>it</sup>her a rapler, e<sup>it</sup>her a dronkarde, or an extorponer: w<sup>th</sup> him that is such, se that ye eate not. For what haue I to do, to iudge them that are w<sup>th</sup>out? Do ye not iudge the that are w<sup>th</sup>in? Them that are without, God iudgeth. Put awaye the euill from amonge you.

The. vi. Chapter.

¶ He rebuketh them for gapynge to law together before the heathen, and reprimeth the y<sup>ou</sup>ng men.

**A** Are one of you haupnge busynesse w<sup>th</sup> another, go to lawe vnder the wycked, & not rather vnder p<sup>ro</sup>ph<sup>et</sup>es? & Do ye not knowe, p<sup>er</sup> the sayntes shall iudge the worlde? Yf the worlde shalbe iudged by you are ye not good ynough to iudge smal tryfles? knowe ye not how that we shall iudge the Angells? Howe muche more maye we iudge thynges that pertain to the lyfe? Yf ye haue iudgements of worldlye matters, take them whiche are despyed in the congregacion, & make the iudges. Thys I say to your shame. Is there utterly not one wyse man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe w<sup>th</sup> another and that vnder the vnbeleuers?

Now therfore, there is utterly a fault amonge you, because ye go to lawe one w<sup>th</sup> another. Why rather suffre ye not wronge? Why rather suffre ye not your selues to haue harme? naye ye poure selues do wronge, and robbe, & that the byeth. Do ye not knowe, howe that the vnryghteous shall not inheret the kyngdome of God? We not deceaued. For & neyther fornicatours, neyther worshyp<sup>ers</sup> of ymages, neyther aduouterers, neyther weakynge, neyther abusers of the selues w<sup>th</sup> mankynde, neyther theues, neyther couetous, neyther dronkarde, neyther cursed speakers, neyther pylers, shal inheret the kyngdome of God. And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Iesus, and by the sp<sup>ir</sup>ite of our God.

I maye do al thynges, but & al thynges are not p<sup>ro</sup>fitable. I maye do al thynges, but I wyl be brought vnder no mans power. Meates are ordeyned for the belly, and the belly for meates; but God shal destroye bothe it and the. Let not thy bodye be applyed vnto fornicacion, but vnto the Lorde, and the Lorde vnto the bodye. God hath rayled v<sup>er</sup> the Lorde, and shal rayse vs v<sup>er</sup> by hys power. & & ether knowe ye not, p<sup>er</sup> your bodies are the members of Christ: shal I notwe take the members of Christ, and make them the members of an harlot? God forbid. Do ye not knowe, that he whiche coupleth hym selfe w<sup>th</sup> an harlot, is become one bodye? & For two, sayth he, shal be one fleshe. But he that is ioyned vnto the Lorde, is one sp<sup>ir</sup>ite.

As fornicacion. Every synne that a man doth is w<sup>th</sup>out the bodye. But he that is a fornicatour, synneth agaynst hys owne bodye. E<sup>it</sup>her knowe ye not, howe that your bodies are the temple of the holye goost, which dwelleth in you whom ye haue of God, and howe that ye are not your owne? For ye are dearly bought. Therfore glorifie God in your bodies, and in your sp<sup>ir</sup>ites, which are Goddes.

The. vii. Chapter.

¶ Of marriage, v<sup>er</sup>gynnesse, and w<sup>th</sup> doothende.

**A** Concernynge the thynges wherof ye wrote to me. It is good for a man, not to touche a woman. Nevertheless, to auoyde whoredome let euerye man haue hys wyfe: and let euerye woman haue her husbände. Let the husbände gene vnto the wyfe as he beneuolence. Lyke wyse also the wyfe vnto the husbände. The wyfe hath not power of her owne bodye: but the husbände. And lyke wyse the husbände hath not power of his owne bodye but the wyfe. & W<sup>th</sup> drawe not your selues one from another except it be w<sup>th</sup> consente for a tyme, for to gene your selues to fastynge and prayer. And afterwarde come togeather agayne, lest Satan tempte you for your continence.

I saye of fauoure, and not of commaundement. For I wolde that al men were as I myselfe am but euery man hath hys proper gyfte of God, one after this maner, another after that I saye vnto them that be vnmarried and wydes

Gal. 6. 7.  
Eph. 6. 12.

1 Cor. 13. 11.  
1 Cor. 7. 2.

1 Cor. 13. 11.

Gen. 2. 2.  
1 Cor. 13. 11.  
Eph. 6. 12.

1 Cor. 13. 11.  
1 Cor. 13. 11.



# The fyft Epistle

**1. Tim. b. 2** **I** do. But and \* pf they can not abstayne, let the  
marry. For it is better to marry then to burne.

**1. Cor. b. 7** **U**nto the maried commaunde, not I, but the  
Lorde: \* Let not the wyfe be separated from the  
husband. If she separate her selfe, let her remayne  
unmaried, or be reconcyled vnto her husbande  
agayne. And let not the husbande put away his  
wyfe from hym.

**C** To the remnantt speake I, not the Lorde. If  
any brother haue a wyfe that beleueth not, pf  
she be content to dwell wyth him, let him not put  
her away. And the woman whiche hath to her  
husbande an infydele, & consente to dwell wyth  
her, let her not put hym away. For the vnbele-  
upnge husbande is sanctified by the wyfe, & the  
vnbeleupnge wyfe is sanctified by the husbande.  
As els were your chyldren vncleane, but now  
are they holie. But and pf the vnbeleupnge de-  
parte, let hym departe. A brother or a sister is  
not in subieccion to such. But God hath called  
vs in peace. For howe knowest thou (o woman)  
whether thou shalt saue thy husband or no? Ep-  
ther howe knowest thou (o man) whether thou  
shalt saue thy wyfe or no? but euen as God hath  
bystrybuted to euery man.

**1. Cor. b. 7** \* As the Lord hath called euery mā, so let him  
walke & so ordeyne I in all congregacions. If  
any man be called beyng circuncised, let hym  
not adde vncircuncision. If any man be called vn-  
circuncised, let hym not be circuncised. Circuncision  
is not hyng, and vncircuncision is nothyng, but  
the keepyng of the commaundementes of God.

**1. Tim. b. 2** **L**et euery man abyde in the same callinge  
wherein he was called. \* Art thou called a ser-  
uaunt? care not for it. Neuertheles pf thou ma-  
yest be fre, vse it rather. For he that is called in  
the Lorde, beyng a seruaunt, is the Lordes fre-  
man. If he wyll he that is called beyng fre, is  
Christes seruaunt. Ye are dearly bought, be not  
ye the seruantes of men. Brethren, let euery  
man wherein he is called, therein abyde wyth  
God. For as concernyng virgyns, I haue no co-  
maundement of the Lorde, yet geue I counsell,  
as one that hath obtayned mercye of the Lorde,  
to be saythfull. I suppose therefore p it is good  
for the present necessity. For it is good for a mā  
so to be. Art thou bounde vnto a wyfe? seeke not  
to be loosed. Art thou loosed from a wyfe? seeke  
not a wyfe. But and pf thou marry a wyfe, thou  
hast not sinned. If he wyll, pf a virgyn marry,  
she hath not sinned. Neuertheles such shal haue  
trouble in theyr felthe, but I fauoure you.

**1. Cor. b. 7** **T**his saie I brethren, \* the tyme is shorte. It  
remayneth, that they whiche haue wyues, be as  
though they had none, & they that wepe, be as  
though they wept not, and they that reioyce, be  
as though they reioyced not: and they that hve,  
be as though they possessed not. & they that vse  
thys worlde, be as though they used it not. For

**1. Cor. b. 7** \* the fashion of thys worlde goeth awaye. \* I  
wolde haue you without care. He that is vnma-  
ried careth for the thynges whiche belonge to  
the Lorde, howe he maye please the Lorde. But he  
that hath married a wyfe careth for the thynges

that are of the worlde, howe he maye please his  
wyfe. Ther is difference betwene a virgyn and  
a wyfe. The synge woman careth for the thyng-  
ges that are of the Lorde, that she maye be holie  
both in body and also in sprete: Agayne, she that  
is married, careth for the thynges that pertaine  
to the worlde, howe she may please her husbande.  
Thys speake I for your profyte, not to tangle  
you in a snare, but that ye may folowe it whiche  
is honest and comelye, and that ye maye cleaue  
vnto the Lorde without seperacion.

If any man thynke that it is vncowly for his  
virgyn, pf she passe the tyme of maryage. And  
pf so nedde requyre, let him do what he lysteth, he  
synneth not: let them be coupled in maryage.  
Neuertheles, he that purpolet surelye in hys  
herte, haue no nedde, but hath power ouer his  
owne wyl, and hath so decreed in hys herte, that  
he wyll kepe hys virgyn, both well. So then he  
that opneth his virgyn in maryage doeth wel.  
But he that opneth not his virgyn in maryage  
doeth better. \* The wyfe is bounde to the mary-  
age, as longe as her husband lyueth. If her hus-  
band dye, she is at libertye to marie wyth whō  
she wyll, onely in the Lorde. But she is happyer  
pf she so abyde, after my iudgement. And I thinke  
verely that I haue the sprete of God.

## The viii Chapter.

**1. Cor. b. 8** He rebueth them that vsurpe to the Altars  
of other, and sheweth howe men ought to behaue them  
selues toward such as be weake.



**1. Cor. b. 8** **M** touchyng thynges \* offered vnto  
ymages, we are sure that we all  
haue knowelledge. Knowledge ma-  
keth a man swell, but loue edifyeth  
yt any mā thinke p he knoweth any  
thyng, he knoweth nothyng yet as he ought to  
know. But pf any mā loue God, p same is kno-  
wen of hym. As concernyng featyng of those  
thynges p are offered vnto ydoles, we are sure, p  
\* the ymage is nothyng in the worlde and that  
there is none other God, but one. And though  
they be that are called Goddes, whether in hea-  
uen or other in erth (as ther be Goddes many, and  
Lordes many) yet vnto vs is there but one God  
which is the father, of whō are all thynges, & we  
for hym, and one Lorde Iesus Christ, by whom  
are all thynges, and we by hym. But euery man  
hath not knowelledge. \* Some haue no conspence  
because of the ymage, vntill thys houre, eate  
as a thyng offered vnto ymages: and so they  
conscience beyng weake is deuyled. But meate  
maketh vs not acceptable to God. Acyther pf  
we eate, are we the better. Acyther pf we eat not,  
are we the worse.

But take hede, lest by any meanes thys ly-  
bertye of yours be an occasyon of fallynge to  
them that are weake. For pf some man se the  
which hath knowelledge, syt and eate of meat of-  
fered vnto ymages, shall not the conscience of him  
whiche is weake, be boldened to eate those thyng-  
ges, whiche are offered to ymages? And so tho-  
rowe thy knowelledge shall the weake brother  
peryshe, for whom Christ dyed. When ye synne  
so agaynst the brethren, and wounde theyre  
weake conscience, ye synne agaynst Christe.

Wherefore



\* 120. 11110 **Wherefore** \* yf meate hurt my brother, I wyl  
neuer eate flesh lest I shuld offende my brother

**The ix. Chapter.**

**¶** One forbeareth the thyng that he maye do by the  
lawe. He exhorteth the to runne on forth in the course  
that they haue begonne.

\* Acte. 17. 4



**A**m I not an Apostle? am I not  
fre? \* haue I not sene Iesus  
Christ oure Lord? Are ye not  
my worke in the Lord? If I be  
not an Apostle vnto other, yet  
am I vnto you. For the seale  
of myne Apostleshippe are ye in the Lord, wyne  
answer to them þat ke me, is this. Haue we not  
power to eate & to drynke? haue we not power  
to leade about a womā a sister, as well as other  
Apostles, & as the brethren of the Lord, and Ce-  
phas? Either onelye I and Barnabas haue not  
power thys to do? Who goeth a warfar any  
time at his owne cost. Who planteth a vineyard,  
and eateth not of the frute therof? Or who se-  
deth a flock & eateth not of þe milke of the flock?  
Say I these thynges after the maner of men?  
Sayth not the law þe same also? For it is writ-  
ten in þe lawe of Moyses. \* Thou shalt not mo-  
uel the mouth of the ore þe treadeth out the corne  
Doth God take thought for ore? Sayeth he  
it not altogether for oure sakes? For oure sakes  
do doute this is wyrtten: that he whiche eareth  
shulde care in hope, & that he which trelleth in  
hope, shulde be partaker of hys hope. \* If we  
sowe vnto you spirituall thynges, is it a great  
thyng yf we reape yowre bodely thynges? If  
other be partakers of thys power ouer you,  
wherefore are not we rather?

\* Rom. 15. 27. b  
1. Tim. 5. 18. e

\* Rom. 15. 27. f  
Col. 1. 12. b

\* Acte. 17. 4

\* Mat. 23. 23. b  
1. Acte. 17. 4  
1. 1. Cor. 11. 1. e  
11. 1. Cor. 10. 1. b

**¶** Neuerthelesse we haue not vsed this power  
but suffer all thynges, lest we shulde hynder the  
Gospell of Christ. Do ye not knowe, how that  
they whiche minister aboute holy thynges lyue  
of the sacryptye? They which wayte of þe temple,  
are partakers of the temple. Euen so also wyde  
the Lord ordayne: \* that they whiche preache  
the Gospell, shulde lyue of the Gospell. \* But  
I haue vsed none of these thynges. Neuertheles  
I wrote not these thynges, þe it shuld be so done  
vnto me. For it were better for me to dye, then  
that any man shulde take thys reioysing from  
me. For yf I preache þe Gospell, I haue nothing  
to reioyce of. For necessite is put vnto me. But  
wo is it vnto me, yf I preache not þe Gospell. If  
I do it wyth a good wyll, I haue a rewarde.  
But yf I do it agaynste my wyll, an offyce is  
comitted vnto me. What is my rewarde then?  
Merely that when I preache þe Gospell, I make  
the Gospell of Christ fre, that I misuse not mine  
auctorite in the Gospell.

\* Acte 17. 4  
Col. 1. 12. b

\* 1. Cor. 11. 1. e  
11. 1. Cor. 10. 1. b

**¶** For though I be fre from all men, yet haue  
I made my selfe seruaunt vnto all men, that I  
myght wyne the mo: \* Vnto the Jewes, I be-  
came as a Jewe, to wyne the Jewes. To them  
þe were vnder the lawe, was I made as though  
I hadde bene vnder the lawe. (to be I was not vnder  
the lawe) to wyne them that were vnder the  
lawe. To them that were wythoute lawe, be-  
came I as though I hadde bene wythout lawe

when I was not wythoute lawe as per-  
nyng to God, but vnder the lawe of Christ to  
wyne them that were wythoute lawe. To the  
weake became I as weake, to winne the weake  
In all thynges \* I hath yoned my selfe to all me  
to saue at the leaste weape some. And thys I do  
for the gospels sake, that I myghte haue my  
parte therof.

1. Cor. 9. 8

11. 1. Cor. 9. 8  
1. Cor. 9. 8

**¶** Perceauye ye not, howe that they whiche  
runne in a course, runne all, but one receaueth þe  
rewarde? So runne, that ye maye obtayne.  
Every mā that proueth maisteries, abstayneth  
from all thynges. And they do it to obtayne a  
croune that shal perper: but we to obtayne an  
\* euerglastyng croune, I therefore so rime, not as  
at an vnccertayne thyng. So fyght I, not as one  
that beatech the ayer: but I tame my body, and  
byngge it into subiection, lest by any meanes it  
come to passe, that when I haue preached to o-  
ther, I my selfe shulde be a cast awaye.

**The x. Chapter.**

**¶** He feareth them with the ensamples of the old Testament  
and exhorteth them to a good conuersacion.



**B**rethren, I wold not that ye shulde  
be ignoraunt, how that oure fathers  
were al vnder the cloude, and al pas-  
sed thorow the see, and were al bap-  
tised vnder Moyses \* in the cloude  
and in the see: and \* dyd all eate of one spiri-  
tuelle meate and \* dyd all eate of one maner of spiri-  
tuall drynke. And they drinke of that spiri-  
tuall rocke that folowed them, \* whiche rocke was  
Christ. But in many of them had God no be-  
lite. For they were ouerthrowen in the wilder-  
nes. These are ensamples to vs. \* that we  
shulde not luste after euill thynges, as they lu-  
sted. And that ye shulde not be worshyppers of  
ymages, as were some of them, accorpyng as  
it is wyrtten. \* The people late downe to eat &  
drynke, and rose vnto playe, Neether let vs be  
defyled with fornicacion, as some of them were  
defyled wyth fornicacion, and fell in one daye.  
\* trul. thousande. Neether let vs teple Christe,  
as some of them tempted, and were destruyed of  
\* serpentes. Neether murmur ye, as some of the  
murmured, & were destroyed of the destroyer.

\* 1. Cor. 10. 1. b  
1. Cor. 10. 1. b  
1. Cor. 10. 1. b  
1. Cor. 10. 1. b

1. Cor. 10. 1. b  
1. Cor. 10. 1. b

1. Cor. 10. 1. b  
1. Cor. 10. 1. b

1. Cor. 10. 1. b  
1. Cor. 10. 1. b

1. Cor. 10. 1. b  
1. Cor. 10. 1. b

**¶** All these thynges happened vnto them for  
ensamples, but they are wyrtten to put vs in re-  
membraunce, whom þe endes of þe world are come  
vpon. Wherefore, let hym that thynketh he stan-  
deth, take heed, lest he fal. Ther hath none other  
temptacion taken you, but soche as foloweth þe  
nature of man. But \* God is saythfull \* whiche  
shall not suffer you to be tempted aboue yowre  
strength: but shal in the myddes of the tempta-  
cion make awaye that ye maye be able to bea-  
re it. \* Wherefore my deare beloued, Ape from  
worschypping of ymages.

1. Cor. 10. 1. b  
1. Cor. 10. 1. b  
1. Cor. 10. 1. b

**¶** I speake as vnto them whiche haue discre-  
cyon, iudge ye what I saye. Is not the cuppe of  
blessyng whiche we bleke, partakynge of the  
bloude of Christ? is not the breade whiche we  
bake, partakynge of the body of Christ? be-  
cause that we (thoughte we be manye) yet are  
one breade and one bodye, in as muche as we all  
eate

1. Cor. 10. 1. b  
1. Cor. 10. 1. b



# The fyrst Epystle

are partakers of one breade (and of one cuppe.) Behold Israel after þe flesh. Are not they which eate of the sacryfice, partakers of the temple?

**E** What saye I then? \* that the ymage is any thyng: or that it whyche is offered to ymages, is any thyng: Naye, but thus I saye: that the thynges which the gentyls offer, they offer to deuils, and not to God.

\* I wolde not that ye shoulde haue fellowship with the deuils. Ye can not drynke of the cuppe of the Lord, & of the cuppe of deuils. Ye can not be the partakers of the Lordes table, and of the table of deuils. Ether do we prouoke the Lord?

**I** Are we stronger then he? I maye do al thynges, but \* all thynges are not expedient. I maye do all thynges, but all thynges schalpe not. \* Lette no man seke þe which is his owne, but let euery man seke þe which belongeth to another. What soeuer is solde in the fleshe market þeate, and aske no question for conscience sake. For \* the earth is þe Lordes, and all þe therein is. If any of them whyche beleue not, byd you to a feast, and ye be disposed to go, whatsoeuer is sette before you, eate, askyng no question for conscience sake. But and if any man say vnto you: this is offered vnto ymages, eate not of it for his sake that sheweth it, and for conscience sake. The earth is the Lordes and al that there in is. Conscience I saye, not thyne, \* but of the other. For why is my lybertye iudged of another mannes conscience? For \* if I take my parte with thankes, why am I euyll spoken of, for þe thyng wherfore I geue thankes? \* Whether therfore ye eate or drynke, or what soeuer ye do, do all to the praple of God. \* Se that ye geue none occasiõ of euyll, nether to the Jewes, nor yet to the Gentyls, nether to the congregacyon of God: euen as \* I please all men in all thynges, not sekynge myne one profyt, but the profyte of many, that they myght be saued.

## The xi. Chapter.

**W**herby they shewen for the abuse and mysconceypte that they had about the sacrament of the body and bloude of Christ and bypogryse them agayne to the spirit ualluacion.

**A** Pe the folowers of me, as I am the folower of Christe. I commende you brethren þe remember me in all thynges, and kepe the ordinaunces, euen as I deliuered the to you. But I wolde haue you to knowe þe Christ is the head of euery mā. And the mā is the \* womans head. And God is Christes head. Euery man prayeng or prophesying haupnge any thyng on hys heede, hameth hys head. Euery woman þe prayeth or prophesieth bare headed, dishonoureth her head. For that is euen al one, as if she were shauen, yf the woman be not couered, lette her also be shoren. \* Yf it be shame for a woman to be shoren or shauen, let her couer her heade. A man ought not to couer hys head for as moche as he is þe ymage & glory of God. But þe woman is the glorye of the man. For \* þe man is not of the woman but þe woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman to haue power on her heade, for the aungels sakes. For

uerthelasse, nether is the man withoute the woman, nether the woman withoute the man, in the Lord. For as the woman is of the man, euen so is the man: by the woman: but all of God.

Judge in youre selues, whether it be comlye that a woman praye vnto God bareheaded. Dothe not nature it selfe teache you, that it is a shame for a man, yf he haue longe beare and a prayse to a woman yf she haue long beare: For her beare is geuen her to couer her wythall. Yf any man lust to streue, we haue no such custom nether the congregacyons of God.

This I warne you of, and commend not, that ye come not together after a better maner, but after a worse. For spelle of all when ye come together in the congregacyon, I here that there is dissencion among you: and I partely beleue it. For there muste be sectes amonge you, that they whyche are perfect amonge you myght be known. \* When ye come together therfore in to one place, the Lordes supper can not be eaten. For euery mā beginneth afoze to eate his awne supper. And one is hungry, and another is drunken. Haue ye not houses to eate and to drynke in? Despylle ye the congregacyon of God, and shame the þe haue net. What shall I saye vnto you? Shall I prayse you? In this prayse I prayse you not. \* That whyche I deliuered vnto you I receaued of the Lord. For the Lord Jesus the same nyght, in which he was betrayed, toke breade and whan he had geue thankes, he brake it and sayde. \* Take ye, and eate this is my body, which is broken for you. This do ye in the remembraunce of me. After þe same maner also he toke the cup, when supper was done, sayinge This cuppe is the new testament in my bloude. This do as oft as ye dryncke it in remembraunce of me. For as often as ye shal eate this breade and dryncke this cup: \* ye shall see the Lordes death: tyll he come. Wherefore, whosoener, shall eate of this breade, or dryncke of the cup of the lord without helpe, shalbe guiltye of the body and bloude of the Lord. \* But let a man examine him selfe, and so let him eate of the breade and dryncke of the cup. For he þe eateth or drynke without helpe, eateth & drynke his owne damnacyon, because he maketh no difference of the Lordes bodye. For this cause manye are weak and speke among pon, and manye slepe. For yf we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we shuld not be dampned with the \* worlde. Wherefore my brethren when ye come together to eate, tarpe one for another. Yf any man hunger, let him eat at home, þe ye come not together vnto condempnacyon. \* Other thynges wyl I set in order when I come.

## The xii. Chapter.

**F**or the diuersite of the giftes of the holy good geuen to the comferte and edifyinge of one another, as the members of a mans body serue one another.



**S**inceritye spretual thynges (brethren) I wolde not haue you ignorant. \* Yeknowe that ye were Gentyles, and wente youre wayes vnto dome ymages, euen as ye were



**led.** Wherefore I declare vnto you, that \*no mā speakynge by the sprete of God, despyeth Iesus. Also no man can saye that Iesus is the Lorde but by the holy ghost. \* There are diuersytes of gyftes, yet but one sprete. And there are dyfferences of admynistracyns, and yet but one Lorde. And there are diuers manners of operations, & yet but one God, whych worketh all in al. \* The gyfte of the sprete is geuen to euery man, to edifye wyth al. For to one is geuen the rote the sprete the utteraunce of wysdome. To another is gyuen the utteraunce of knowledg by the same sprete. To another is gyuen fapth by the same spret. To another the gyftes of healyng, by the same sprete. To another power to do myracles. To another to prophesye: To another \* iudgement to discretne spretes. To another diuers tonges. To another the interpretacyon of tonges: But these all worketh euen the selfe same spret, deuidyng to euery mā a seuerall gyfte, euen as he wyl. **I**

\* For as the bodye is one, and hath manye members, and all \* he members of one bodye though they be many, yet are but one bodye, eue so is Christ. For by one sprete are we al baptised to make one body, whether we be Jewes or Gentiles, whether we be bonde or fre, and haue \* al droncke of one sprete. For the bodye is not one member, but manye. If the fote saie: I am not the hand, I am not of þ body: is he therfore not of the body? And if the eare saie, I am not the eye, I am not of the bodye is he therfore not of the body? If al the bodye were an eye, where were then the eare? If all were hearyng where were then the smellynge? But now hath God set the members euery one seuerally in the bodye as it hath pleased hym. If they were all one member where were the bodye? Nowe are there manye members, yet but one body. And the eye can not say vnto the hande. I haue no nede of the, And gayne, the hande can not saie to the fete: I haue no nede of you. Yee, rather a greate deale those members of the bodye whych seme to be moze feble, are necessaie. And vpon those members of þ body whych we thinke lest honeste, put we moze honeste on. And oure vngodlye partes haue moze beautye on. For oure honest members nede it not. But God hath so disposed the body, and hath geuen the moze honoure to that part which lacked, lest there shoulde be any strife in the bodye: but that the members shuld indifferentlye care one for another, And if one member suffer, al suffer wyth hym. If one member be had in honour, all members be glad also.

Ye are the bodye of Christ, and members one of another. And God hath also ordeyned in the congregacyon, spiste \* Apostles, seondare ly prophetes, thyrlye teachers, then them that do myracles after that, the gyftes of healyng, helpers, gouerners, dyuersitie of tonges.

Are all Apostles? Are all Prophetes? Are al teachers? Are al doers of myracles? Haue all the gyftes of healyng? Do al speake w tonges? Do al interpret? Couet after þ best gyftes. And yet shewe I vnto you a moze excellent wape.

## The xii. Chapter.

The nature and conuersions of loue.

**I** though I speake w the tonges of men and of Angels, & haue no loue: I am euen as sounding brasle, or as a tynnyng cymball. And \* though I coulde prophesy, and vnderstande all secretes, and all knowledg: ye if I haue all fapth, \* so that I coulde moue mountaynes oute of theyr places & yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my bodye euen that I burned, & yet haue no loue, it profiteth me nothyng.

Loue suffreth longe, & is courteous. Loue enuyeth not, Loue doth not frowardly, swelleth not, dealeth not dishonestly \* seeketh not her owne, is not prouoked to anger, thynketh not euill, reioyseth not in iniquyte but reioyseth in the trueth, suffereth all thynges, belueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesyes faile, ether tonges cease, or knowledg vanyshe awaye, yet loue falleth neuer away. For our knowledg is vnperfect, & oure prophesyinge is vnperfect. But whe þ whiche is perfect, is come, then that which is vnperfect, shal be done away. When I was a childe, I spake as a childe, I vnderstode as a chyld, I ymagyned as a chyld. But as sone as I was a mā, I put away chyldishnes. Now we se in a glas, euen in a darke speakynge: but then shal we se face to face. Nowe I know vnperfectly: but then shal I knowe euen as I am known. Nowe abydeth fapth, hope, and loue, euen these thre: but the chiefe of these is loue. **I**

## The xiii. Chapter.

Wauld sheweth that the gyfte of prophesye, interpretynge or preachynge, excelleth the gyfte of tonges and howe they both ought to be vsed.

**I** About for loue, and couet spietuall gyftes. but moost chesly that ye may prophesy. For he that speaketh w the tonge, speaketh not vnto me, but vnto God. For no man heareth hym. Nowe be in the sprete he speaketh misteries. But he that prophesyth, speaketh vnto men for theyr edyfyinge, for theyr exhortacyon and for theyr conforte. He that speaketh wyth þ tonge profeteth hym selfe: \* he that prophesith, edifyeth the congregacion. \* I wolde that ye all spake w tonges: but rather þ ye prophesied. For greater is he that prophesyth, then he that speaketh w tonges excepte he expounde it: that the congregacion may haue edifyenge. Nowe brethren, if I com vnto you speaking w tonges: what shal I profet you, except I speake to you, ether by reuelacyon or by knowledg, or by prophesyinge, or by doctrine? Moreover, when thynges without lyfe geue sound? (whether it be a pype or an harpe, except they make a distynctiō in the soundes, howe shal it be known what is pyped or harped. For if the trompe geue an vncertaine voyce, who shal prepare hym selfe to the warre? Euen so lykwyle when ye speake w tonges, except ye speake wordes that haue signyfycacyon, howe shal it be vnderstand? what is spok? For ye shal but speake in þ ayer. **Many**



# The seconde Epistle

**M**any kyndes of voyces are in the worlde, and none of them are without significacion. If I knowe not what the voyce meaneth, I shalbe vnto him þe speaketh, an alie: and he that speaketh, shalbe an alie vnto me. Euen so ye, (for as muche as ye couet spiritual gyftes) seke, that ye may exel. vnto the edyfyng of þe congregaciō

Wherfor, let him þe speaketh with tōge, pray, that he may interpret also. For if I pray with tōge, my spyt prayeth, but my vnderstandyng dothe no good. What is it then? I wyl praye with the spyte, & wyl pray with the vnderstandyng. I wyl spynge with þe spyte, & wyl spynge wth the vnderstandyng. For els, when thou blestest with the spyte, howe shal be that occupieth the rowme of the vlearned, say: Amen at thy geuyng of thanks. Sepng he vnderstandeth not what thou sayest: Thou verely guesst thankes well, but the other is not edyfyed. I thanke my God þe I speake wth tōges more then ye al. Yet had I leuer in the congregacyō to speake fyue wordes with my vnderstandyng to the edyfication of other, rather then ten thousand wordes with the tōge.

**B**rethren, be not ye chyldren in wytte. Howbeit, as concernyng malycyousnes, be chyldren: but in wytte be perfect. In the lawe it is writte \* wth sondre tōges, & wth sondre lppes wyl I speake vnto thys people, and yet for all that, wyl they not heare me. sayeth the Lorde. Wherfore tōges are for a spgne, not to them that beleue: but to them þe beleue not. Contrary wyle, prophesye seereth not for them þe beleue not but for them which beleue. If therfore, when all the congregacyō is come together, & all speake wth tōges, there come in they that are vlearned, or they whiche beleue not wyl they not saye, that ye are out of poure wytte? But and if all prophesye, and there come in one that beleueth not, or one vlearned, he is rebuked of all men, & is iudged of euery man, and so are the secretes of hys herte opened, & so falleth he downe on his face, & worshyppeth God, and sayth: that God is in you of a trueth. How is it then brethren? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a reuelacyō an interpretacyō.

Let all thynges be done vnto edyfyng. If any mā speake with tōge, let it be by two or at the most by thre, & that by course, & let another interpret it. But if there be no interpreter, lette hym kepe sylece in þe congregacyō, and let hym speake to hym self & to God. Let the prophtes

**I**f any man desire to be a prophet, let him be edyfied by the wordes of the prophets. For God is not cause of strife: but of peace, as it is written (1 Cor. 14:33) in all congregacions of the sayntes. Let your women kepe sylece in the congregacions for it is not permitted vnto them to speake: but to be under obedience, as sayth the lawe. If they wyl lette any thyng, let them aske theyr hus-

bandes at home. For it is a shame for women to speake in the congregacyō. Sprynge the worde of God from you ether came it vnto you onelpe. If any man thinke him selfe to be a prophete, ether spiritual let him knowe, what thynges I wyte vnto you. For they are the commaundementes of the Lorde. But and if any man be ignoraunt, let hym be ignoraunt. Wherfore brethren, come to prophesye, and forbide not to speake with tōges. Let all thynges be done honestely and in order. (among you)

## The xv Chapter.

The resurrection of the dead.

**B**rethren, as pertainyng to the Gospel I preached vnto you, whiche ye haue also accepted, an in the which ye continue, by the which also ye are saued: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne.

For first of all I deliuered vnto you, that whiche I receaued: how that Christ dyed for our synnes, accordyng to the scriptures: And þe he was buryed, and that he arose agayne the thyrde daye accordyng to the scriptures: and þe he was sene of Cephas, then of the twelue. After that was he sene of mo then fyue hundred brethren at once: of whiche manye remayne vnto this day, and many are fallen a slepe. After that appeared he to James, then to al the Apostles. And last of all he was sene of me, as of one that was bozne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacyō of God: But by the grace of God, I am what I am. And bys grace whiche is in me, was not in vayne: But I labored more aboundantly then they all, yet not I, but the grace of God whiche is with me, therfore whether it were I, or they so we preach, and so haue ye beleued. If Christ be preached howe that he rose from the dead, how say some among you that there is no resurrection of the dead? If there be no resynge agayne of the dead then is Christ not risen agayne. If Christ be not risen agayne then is our preachyng in vayne, and your faith is also in vayne, ye and we are foude false witnessers of God. For we haue testyfyed of God, howe that he rased vp Christ, whom he rased not vp, yf it be so that the dead ryle not agayne. For yf the dead ryle not agayne then is Christ not risen agayne. If it be so that Christ rose not agayne, then is your faith in vayne, and ye are yet in your synnes. Wherfore they which are fallen a slepe in Christ, are perished. If in this lyfe onely we beleue on Christ, then are we of all men most miserable.

But nowe is Christ risen from the deade, & become the first frutes of them that slepe. For by a man came death, and by a mā came þe resurrection of þe dead. For as by Adā al dye: eue so by Christ, shal al be made alpye, but euerye man in hys owne order.

The first is Christ, then they that are Christes at hys commyng. Then cometh the ende

40

1 Cor. 14.33  
Mat. 23.35  
1 John. 1.9  
1 Cor. 15.1

1 Cor. 15.1  
1 Cor. 15.1  
1 Cor. 15.1  
1 Cor. 15.1

Col. 1.12



**D**ende when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite and power. For he must raygne \* tyll he haue put all his enemies vnder his fete. The last enemy that shalbe destroyed, is death: \* For he hath put all thynges vnder his fete. But when he sayth all thynges are put vnder hym, it is manifest that he is excepted, whyche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto hym, that put all thynges vnder him, & God may be all in all. Els what do they, whyche are baptysed ouer the dead, yf the dead ryle not all? Why are they then baptysed ouer them? Yee, and why stande we alwaye then in reoparde? By ouer reioysynge whyche I haue in Christe Jesu oure Lorde, I dye dayly. What I haue fought wyth beasts at Ephesus after the maner of menne, what aduantagegeth it me, yf the dead ryle not agayne: \* Let vs cate & dytke, for to morowe we shall dye. Be not ye decaued: euil wordes corrupte good maners. A wake truly oute of slepe, & synne not: For some haue not the knowledge of God. I speake this to youre shame.

\* Psa. cx. 2  
mat. xxv. 2  
Job. i. 2  
1 Cor. ii. 2  
Psa. lxxv. 2

\* Psa. cx. 2  
mat. xxv. 2  
Job. i. 2  
1 Cor. ii. 2  
Psa. lxxv. 2

\* Psa. cx. 2  
mat. xxv. 2  
Job. i. 2  
1 Cor. ii. 2  
Psa. lxxv. 2

\* Psa. cx. 2  
mat. xxv. 2  
Job. i. 2  
1 Cor. ii. 2  
Psa. lxxv. 2

\* Psa. cx. 2  
mat. xxv. 2  
Job. i. 2  
1 Cor. ii. 2  
Psa. lxxv. 2

But some man wyl saye: how aryle I dead, w what bodye shall they come? Thou fool, \* that which I sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shalbe but bare corne as of wheat, or of some other, God geueth it a bodye at his pleasure, to euery seede his owne body. \* Al the which is not one maner of flesh but ther is one maner of flesh of men, another maner of flesh of beasts, another of fowles, & another of byrdes. There are also celestiaall bodyes, and there are bodyes terrestriall. But the glory of the celestiaall is one, and the glory of the terrestriall is another. There is one maner glory of the sonne, & another glory of the moone, and another glory of the starres. For one starre differeth from another in glory. So is the resurrection of the dead. It is sown in corrupcion, it riseth agayne in incorruption. It is sown in dishonour, it riseth agayne in honour. It is sown in weaknes, it riseth agayne in power. It is sown a natural bodye, it riseth agayne a spirituall bodye. There is a natural body, and there is a spirituall bodye: as it is also written the fyrst man \* Adam was made a lyuynge soule, & the last Adā was made a quyknyng sprete, howbeit, he is not fyrst whyche is spirituall, but he whyche is naturall, & then that whyche is spirituall. \* The fyrst man is c. the earth, earthy: the seconde mā is of Lorde fro heauen. As is the earth, such are they that are earthy. And as is the heuvely, such are they that are heuvely. And as we haue borne the ymage of the earth, so shal we beare the ymage of the heuvely. This saie I brethren that fleshe and bloude can not inheret the kyngdome of God. Neither doth corrupcion inheret vncorruption. Behold, I shewe you a mystry. \* We shal not all slepe: but we shal all be chaunged, & that in a momēt, in the twinkling of an eye by the last trompe. For the trompe shall blowe, and the dead shall

ryle incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption and this mortall must put on immortallite. When this corruptible hath put on incorruption, and this mortall hath put on immortallite: then shalbe brought to passe the sayinge that is written: \* Death is swallowed vp in victory. \* Death where is thy sting? Hei where is thy victory? The sting of death is synne and the strength of synne is the lawe: But thanks be vnto God which bath geuen vs \* victory, thow our Lord Jesu Christ. Therefore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lorde.

\* 1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2

\* 1 Cor. xv. 2  
1 Cor. xv. 2  
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\* 1 Cor. xv. 2  
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\* 1 Cor. xv. 2  
1 Cor. xv. 2  
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1 Cor. xv. 2  
1 Cor. xv. 2

\* 1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2  
1 Cor. xv. 2

The xvi. Chapter.

He putteth them in remembrance of the gatheringe for the poore Children at Jerusalem, and concludeth his Epistle with the salutations of certayne louynge brethren.



**G**atherynge the \* gatherynge for the saynctes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Elpon some Saboth daye let euery one of you put asyde at home and lay vp whatsoeuer is mete, that there be no gatherynge when I come. When I am come, whosoever ye shal allowe by your letters, they wyl I sende, to bynge youre lyberalite vnto Ierusalem. And yf it be mete that I go also, they shal go wyth me. I wyl come vnto you whan I go ouer to Macedonia. For I wil go thowowoute \* Macedonia. Wyth you peraduenture I wyl abyde a while: or els tary all wynter, that ye maye bynge me on my waye, whither soeuer I go I wil not le pou now in my passage: but I trust to abyde a while wyth you, yf God shal suffre me. I wyl tary at Ephesus, vntil the fyrst month daye. For a great doze and a frutefull is opened vnto me: & there are many aduersaries. Yf Timotheus come, let he be wythout feare to you. For he worketh the worke of the Lorde, as I do: lette no man therfore despyse hym: but conuaye hym forth in peace, that he maye come vnto me. For I loke for hym wyth the brethren. To speake of brother \* Apollo (a certayne pouer) I greatly despyed hym, to come vnto you wyth the brethren, but his mynd was not at al to come at this tyme: howbeit he wyl come, when he shal haue conuenient tyme. Watche ye, stande fast in the fayth, quyte you lyke men, be strong. Let all your busynes be done wyth loue.

\* 1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2

\* 1 Cor. xvi. 2  
1 Cor. xvi. 2  
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\* 1 Cor. xvi. 2  
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\* 1 Cor. xvi. 2  
1 Cor. xvi. 2  
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1 Cor. xvi. 2  
1 Cor. xvi. 2

\* 1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2  
1 Cor. xvi. 2

Brethren, ye knowe the house of \* Stepha- nās (of Antiochia & Achaia) howe that they are the fyrst frutes of Achaia, and that they haue apointed them selues to miste vnto the saynctes: I beseech you that ye be obedient vnto such and to all that helpe & labour. I am glad of the commynge of Stephana and Fortunatus and Achaicus for that whyche was lackynge vnto me on youre part they haue supplied. For they haue comforted my spret and poures. Loke therfore that ye knowe them that are suche.

The congregacions of Asia salute you, Aquila and Priscilla salute you much in the lord, and



**D**ende when he hath deliuered vp the kyngdome to God the father, when he hath put downe all rule and all auctorite and power. For he must raygne \* tyll he haue put all his enemies vnder his fete. The last enemy that shalbe destroyed, is death: \* For he hath put all thynges vnder his fete. But when he sayth all thynges are put vnder hym, it is manifest that he is excepted, whyche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hym selfe be subiecte vnto hym, that put all thynges vnder him, & God may be all in all. Els what do they, whyche are baptysed ouer the dead, yf the dead ryle not all? Why are they then baptysed ouer them? Yee, and why stande we alwaye then in reoparde? By ouer reioysynge whyche I haue in Christe Jesu oure Lorde, I dye dayly. What I haue fought wyth beasts at Ephesus after the maner of menne, what aduantage it me, yf the dead ryle not agayne: \* Let vs cate & dytke, for to morowe we shall dye. Be not ye decaued: euil wordes corrupte good maners. A wake truly oute of slepe, & synne not: For some haue not the knowledge of God. I speake this to youre shame.

\* Psal. cx. 2  
mat. xxv. 2  
1 Cor. x. 2  
1 Cor. x. 2

\* 1 Cor. x. 2  
1 Cor. x. 2

\* 1 Cor. x. 2

\* 1 Cor. x. 2

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ryle incorruptible, and we shalbe chaunged. For this corruptible must put on incorruption and this mortall must put on immortallite.

When this corruptible hath put on incorruption, and this mortall hath put on immortallite: then shalbe brought to passe the sayinge that is written: \* Death is swallowed vp in victory. \* Death where is thy sting? Hei where is thy victory? The sting of death is synne and the strength of synne is the lawe: But thanks be vnto God which hath geuen vs \* victory, thow our Lord Jesu Christ. Therefore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how that youre labour, is not in vayne in the Lorde.

\* 1 Cor. x. 2

\* 1 Cor. x. 2

### The xvi. Chapter.

He putteth them in remembrance of the gatheringe for the poore Children at Jerusalem, and concludeth his Epistle with the salutations of certayne louynge brethren.



**G**atherynge the \* gatherynge for the saynctes, as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some Saboth daye let euery one of you put asyde at home and lay vp whatsoeuer is mete, that there be no gatherynge when I come. When I am come, whosoever ye shal allowe by your letters, they wyl I sende, to bynge youre lyberalitie vnto Ierusalem. And yf it be mete that I go also, they shal go wyth me. I wyl come vnto you whan I go ouer to Macedonia. For I wil go thowowoute \* Macedonia. Wyth you peradventure I wyl abyde a while: or els tary all wynter, that ye maye bynge me on my waye, whither soeuer I go I wil not le pou now in my passage: but I trust to abyde a while wyth you, yf God shal suffre me. I wyl tary at Ephesus, vntil the first daye. For a great doze and a frutefull is opened vnto me: & there are many aduersaries. Yf Timotheus come, let he be wythout feare to you. For he worketh the worke of the Lorde, as I do: lette no man therfore despyse hym: but conuaye hym forth in peace, that he maye come vnto me. For I loke for hym wyth the brethren. To speake of brother \* Apollo (a certayne you knowe) I greatly despyed hym, to come vnto you wyth the brethren, but his mynde was not at all to come at this tyme: howbeit he wyl come, when he shal haue conuenient tyme. Watch ye, stande fast in the fayth, quyte you lyke men, be strong. Let all your busynes be done wyth loue.

\* 1 Cor. x. 2

\* 1 Cor. x. 2

\* 1 Cor. x. 2

\* 1 Cor. x. 2

\* 1 Cor. x. 2

Brethren, ye knowe the house of \* Stepha- nas (a of fortuneatus & achareus) howe that they are the first frutes of Achaia, and that they haue apointed them selues to mistre vnto the saynctes: I beseech you that ye be obedient vnto such and to all that helpe & labour. I am glad of the commynge of Stephana and fortuneatus and achareus for that whyche was lackynge vnto me on youre part they haue supplied. For they haue comforted my spret and poures. Loke therfore that ye knowe them that are suche.

The congregacions of Asia salute you, Aquila and Priscilla salute you much in the lord, and



# The seconde Epistle

and so doeth the congregaciō þis in theyr house  
2. Th. 1. 11 ( wryth whome also I am labored ) All the bʒethzen  
Rom. 1. 12 grete you: \* Grete ye one another with an holy  
kysse. The salutacyon of me Paule with myne  
owne hande. Pf any man loue not the Lord Je-  
sus Chyrt, the same be Anathema Maranatha  
The grace of the Lord Jesus Chyrt be wryth  
you: My loue be wryth you all in  
Chyrt Jesu Amen.

The fyrste Epistle to the Cozynthians was  
sent from Philippios, by Stephana  
and Fortunatus, and Achaicus,  
and Timotheus.

## The second Epistle of

Saynt Paule the Apostle to  
the Cozynthians

### The fyrst Chapter.

The consolacion of God in trouble. The loue of Paule  
toward the Cozynthians and howe he came not  
vnto them.

**P**AULE an Apostle of Jesu  
Christ by the wyl of God, and  
brother Timotheus.

Vnto the congregacyon of  
God, whych is at Coynthū,  
wryth all the sayntes whych  
are in all Achaia. \* Grace be  
with you, and peace from God

oure father and from the Lord Jesus Chyrt.

\* Blessed be God ( the father of our Lord Je-  
sus Chyrt ) whych is the father of mercy, and  
the God of all comfort, whych comforteth vs  
in all our trybulacyon, in so moche that we are  
able to cōfort them whych are in any maner of  
trouble, wryth the same comfort, wherewryth  
we oureselues are cōforted of God. For as the

23 **W**hether we be troubled for your consola-  
cyon and health: 2. Th. 1. 11 or whether we be comforted, it is for  
your comfort and saluacyon, whych saluacyon shewed

her power, in that ye suffre the same afflictions  
whych we also suffre: or whether we be cōfort-  
ted for your consolacyon a saluacyon oure hope  
also is stedfast for you in as moch as we know,  
howe that as ye are partakers of the afflictions  
so shall ye be partakers also of the consolacion.

Bʒethzen, I wolde not haue you ignoraunt of  
oure trouble, whych happened vnto vs in \* A-  
sia. For we were greued out of measure, passing  
strenght - so greatlye that we dyspayred euen of  
lyfe. Also we receaued an awlwer of death i oure  
selues: \* but in God whych rayseth the dead to  
lyfe agayne, and whych deliuered vs from so  
great a death and doth deliuer. On whome we  
truste that yet hereafter he wyl deliuer, by the  
helpe of your prayer for vs, that by the meanes  
of many persones, thākes may be giuen of ma-  
ny on oure behalfe, for þe gyfte geuen vnto vs.

For oure reioysyng is thys, euen the testy-

mony of our consence, that in synghenes ( or  
hert ) and godly purenes, & not in fleshy wysdō  
but by the grace of God, we haue had oure con-  
uersacyon in the worlde, and most of all to you  
wardes. We wryte none other thynges vnto  
you, then that ye read and also knowe. Pee, and  
I trust ye shal fynde vs vnto the ende, eue as ye  
haue found vs partly for we are your reioysyng  
euen as ye are oures in þe day of þe Lord Jesus.

\* And in thys confydence was I mynded  
first to haue come vnto you, that I might haue  
hadde one pleasure more wryth you, and to passe  
by you into Macedonia, & to haue come agayne  
oute of Macedonia vnto you, & to be ledde forth  
of you toward Jerusalem. Whā I thus wyl was  
mynded, byd I vnto synghenes: Or thinke I car-  
nally those thynges whych I thynke: that to  
me shulde be \* pee, pre, and nape, nap. God is  
faythfull: For our preachyng to you, was not  
pee and nap For Gods sōne Jesu Chyrt whych  
was preachid amonge you by vs ( euen by me &  
Siluanus and Timotheus ) was not pee and  
nap, but by hym it was pre: For al the promy-  
ses of God, by him are pee and are in him Amē,  
vnto the lande of God thowwe vs. For it is  
God, whych stablysheth vs with you in chryst  
& stander by vs, and hath anoynted vs whych  
hath also sealed vs, and hath geue the earnest of  
the sperte in oure hertes.

\* I cal God for a record vnto my soule that  
for to sauoure you w all, I came not any more  
vnto Coynthū. \* Not that we be Lordes ouer  
poure fayth - but are helpers of poure tope: For  
by fayth ye stande.

### The ii. Chapter.

The sheweth the cause of hys absence and exhorteeth them  
to forgiue the man that was fallen, and to receaue hym a-  
gayne wryth loue.

**I**F I determyned thys in my selfe,  
that I wolde not come agayne to  
you in heuines: For pf I make you  
sore, who is it that shuld make me  
glad, but the same which is made so  
rye by me? And I wrote thys same vnto you,  
lest pf I came vnto you, I shulde take heuynys  
2. Th. 1. 11 ( vpon heuynys, of them, of whome I ought to re-  
ioyce. Thys confydence haue I toward you al  
that my ioye is the ioye of you all. For oute of  
great affliction and anguysh of herte, I wrote  
vnto you with many teares not that ye shulde  
be made soze, but that ye myght perceaue þe loue  
whych I haue, most specialy vnto you.

Pf any man hat he caused sorowe, the same  
hat not made me soze, but partly. lest I shuld  
greue you all. \* It is sufficient vnto the same  
man, that he was rebuked of many. So that  
now cōtrary wyl, ye oughte rather to forgiue  
hym, and comforte hym, lest that same persone  
shulde be swallowed vp wryth ouer muche heuyn-  
nes. Wherfore, I exhorte you, that loue maye  
haue strenght ouer hym. For this cause verelye  
byd I wryte þe I myghte know the profe of you  
whether ye shulde be obediēte in all thynges.  
To whō ye forgiue any thyng. I forgiue also.  
For pf I forgaue any thyng to whō I forgaue  
it, for poure sakes forgaue I it, in the syghet of  
Chyrt

\* Rom. 1. 12  
1. Cor. 1. 1  
2. Cor. 1. 1  
1. Th. 1. 1  
2. Th. 1. 1

\* Col. 1. 1

23

act. 17. 1

1. Th. 1. 1  
Deu. 1. 1

1. Cor. 1. 1



daye when Hope is redde\* the bayle hangeth  
before theyr hertes. Neuerthelesse † when they  
tourne to the Lorde, the bayle shalbe awaye.  
\* The Lorde no dout is a spiete. And where the  
spiete of the Lorde is, there is libertie. But we  
all beholde in a myrroure the glozy of the Lord  
wyth hys face open and are chaunged vnto the  
same similitude, from glozy to gloze, euen as  
of the spiete of the Lorde

### The.iii.Chapter.

A true preacher is diligent he corrupteth not the word of God, but seeketh the honour of Christ, pre though he is beset with the perils of his life.

The prophet the preaching of the Gospel about  
the preaching of the law.

**H**erfore, sepruge that we haue suche  
an office, euen as God hath had in-  
crep on vs, we go not out of kynde: but  
haue caste from vs the clokes of vn-  
honestye, and walke not in craftines, nether ha-  
dle we the worde of God dysceitfully, but open  
the trueth and reporte oure selues to euery man-  
nes conscience in the syghte of God. ¶ Of our  
Gospell be pett hypd, it is hypd amonge them that  
are lost, in whō the God of this worlde hath  
blinded the myndes of them whych beleue not,  
lest the lyghte of the Gospell of the glorie of  
Christe ( whiche is the pynge of God ) shulde  
shyne vnto them. ¶

✠ For we preach not our selues, but Christ Iesus to be the lord, and oure selues youre seruantes, for Iesus sake. For it is God, that \* commaunded the lpghte to shyne out of darcknes, whiche bathe<sup>r</sup> shyned in oure hertes, for to grue the lpghte of the knoweledge of the glozpe of god, in the face of Iesus Chryste.

But we haue this treasure in \* earthly vessels, that the excellencye of the power myght be Gods and not oures. We are troubled on euery syde, yet are we not without hope. We are in perueritye, but not utterly without some what. We suffer persecucion: but are not forsaken therein. We are cast downe: neuerthelesse we persecyue not. We all wayes beare aboute in the bodye, the dyenge of the Lorde Iesus, that the lyf of Iesu myght also appeare in our bodye. \* 11. cor. 4. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815.

\* For we whiche lye, are alwayes deli-  
uered vnto death for Iesus sake, that the lyfe al-  
so of Iesu myght apere in oure mortall helpe  
So the death worketh in vs, but lyfe in you.

✠ But I praye that we haue the same spire of  
fayth accordynge as it is wyrtten \* I beleued 156. 178. 110  
and therfore haue I spoken. We also beleue, &  
therfore speake. For we knowe, that he whiche  
raysed vp the Lorde Iesus shall rayse vp vs al  
so by the meanes of Iesus, & shall set vs w<sup>th</sup> you.  
For al thynges do I for your sakes \* that the  
plenteous grace by thanksgyvinge of many,  
maye rebounde to the prayse of God.

exo. xxxi. b
Mat. xij. b
Mat. lxi. b
Luk. iiii. b
Act. xxi. f
John. xi. f
Roma. xi. b

Therefore, we are not worried But though  
our outward man perishe, yet inward man is  
renewed day by day. \* If our tribulation  
whiche is momentary and light, prepareth an  
exceedyng & an eternal wayghte of glorie vnto  
vs, whyle we loke not on the thyngs whiche  
are seene, but on the thynges whiche are not seene:  
Ro)



# The seconde Epistle

For the thynges which are sene, are temporall:  
but thynges which are not sene, are eternal. ¶

The. v. Chapter.

¶ It rewarde for suffering trouble.

synne, that we by hys meanes shulde be p'rygh-  
tewnes, whiche before God is allowed.

The. vi. Chapter. ¶

¶ An exhortacyon to receaue the woordes of God with thankes  
fulnesse and amebement of lyfe. The diligence of Paul to  
the Gospel, and how he watneth them to electe the compa-  
ny of the heathen.

4. Cor. iiii. b

**F**or we knowe that of oure \* erthlye  
maner of thys dwellynge were de-  
stroyed, we haue a buydynge of God,  
an habytacion not made wth handes,  
but eternall in heauen. \* For therfore sygh we  
desyrynge to be clothed wth our macion which  
is from heauen: so yet, yf that we be founde  
clothed, and not naked. For we that are in thys  
\* tabernacle, sygh and are greued because we  
wolde not be vnclothed, but wolde be \* clothed  
vpon, that mortallitie myght be swallowed vp  
of lyfe. He that hath ordeyned vs for thys thing  
is God: \* whiche very same hath geuen vnto  
vs the earnest of the sprete.

\* 1. Cor. v. iiii. b

\* 1. Cor. v. iiii. b

\* 1. Cor. v. iiii. b

\* 1. Cor. v. iiii. b

\* 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ Therefore, we are alwaye of good cheare, and  
knowe, that as longe as we are at home in the  
bodye, we are absent from God. For we walke  
in fapth not after outwarde appareance. Ne-  
uerthelesse we are of good comforte, and hadde  
leuer to be absent from the bodye and to be pre-  
sent wth God. Wherefore, whether we be at  
home or from home, we endeouore oure selues,  
to please hym. \* For we muste all appeare be-  
fore the iudgement seate of Chyriste, that euery  
man maye receaue the woordes of his bodye ac-  
cording to that he hath done, whether it be good  
or bad. ¶ Seynge then that we knowe, howe  
the Lorde is to be feared, we fere fapre wth  
men. For we are known well ynought vnto  
God. I truste also that we are known in your  
consciences. For we prayse not oure selues a-  
gayne vnto you, but geue you an occasyon to re-  
ioyce of vs, yf we maye haue somewhat agaynst  
them whiche reioyce in the face, and not in the  
heart. For yf we be to seruent, to God are we to  
seruent, yf we kepe measure, for your cause  
kepe we measure. For the loue of Chyriste con-  
straineth vs, because we thus iudge that yf one  
dyed for all, then were al dead, and \* he dyed for  
all, that they which lyue, shulde not hence forth  
lyue vnto them selues, but vnto hym whiche  
dyed for them, and rose agayne. ¶ Wherefore,  
henceforth knowe we noman after the fleshe.  
In somoche though we haue known Chyriste  
after the fleshe, now yet hence forth knowe we  
him so noman. Therefore if any man be in Chyriste  
he is a newe creature. Olde thynges are passed  
awaye, beholde all thynges are become \* newe.  
Neuerthelesse, all thynges are of God, whiche  
hath \* reconcyled vs vnto hym selfe by Iesus  
Chyriste, & hath geuen to vs the offyce to preache  
the attonement. For \* God was in Chyriste, and  
made agreement betwene the worlde & hym selfe  
and imputed not theyr synnes vnto them, and  
hath committed to vs the preachynge of the at-  
tonement. Nowe then are we messengers in the  
towne of Chyriste, euen as though God dyd be-  
seeche you thorow vs. So pray we you in Chyri-  
stes sted, that ye be reconcyled vnto God. for \* he  
made hym to be synne for vs, whiche knew no

**E** also as helpers exhorten you that ye  
receaue not the grace of God in  
vayne. For he sayth: \* I haue heard  
the in a tyme accepted. and in the  
daye of saluacyon, haue I suckered  
the. Behold now is that accepted tyme: beholde  
nowe is that daye of saluacyon. Let vs geue no  
occasion of euyl, that in our office be founde no  
faute: but in all thynges let vs behaue oure sel-  
ues \* as the ministers of God.

In much patience, in afflictions, in necessi-  
ties, in anguyshes, in stryppes, in prisonmentes  
in stryppes, in labours, in watchynge, in fastyn-  
ges, in purenes, in knowledg, in long suffering,  
in kyndnes, in the holy ghost, in loue vnfayned,  
in the worde of trouth, in the power of God, by  
the armoure of righteousnes of the ryght hande  
and on the lefte by honour and by dishonour, by e-  
uyl reporte and good reporte: as by scauers, &  
yet true, and vknownen and yet known: as by  
finge, and behold, we lyue as chastened, and not  
kylled, as sorrowynge, and yet alwaye merre, as  
poore, and yet make many ryche: as hauyng no  
thyng, and yet possessynge all thynges. ¶

O ye Corinthians, oure mouth is open vnto  
you. Our heart is made large ye are in no strait  
in vs, but are in a straite i your owne bowelles  
I promyse vnto you lyke reward, as vnto chil-  
dre. Set your selues at large, & \* beare not  
ye the yoke of the vncleiners. For what felow-  
shipp hath ryghtewnes wth vnyghtewnes? O  
what company hath lygh wth darknes? \* O  
what concord hath Chyriste wth Beliall? E-  
ther what parte hath he that beleueth wth an  
infidell? O how agreeth the temple of God wth  
Images: for \* ye are the temple of the lyuynge  
God (as sayde God) \* I wyll dwell amonge  
them, and waiche amonge them and wyll be  
theyr God: and they shalbe my people. Where-  
fore \* come out from amonge them and sepa-  
rate your selues from them (sayeth the Lorde)  
and touche none vncleane thyng: so wyll I re-  
ceaeue you, and wyll be a father vnto you, and ye  
shall be my sonnes and daughters, sayeth the  
Lorde almyghty.

The. vii. Chapter.

¶ Exhorteth them to receaue the promyses of God thankes  
fully. The Corinthians are commended for theyr obedience  
and love towarde Paul.

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

¶ 1. Cor. v. iiii. b

**S**ynge that we haue suche promy-  
ses (dearlye beloved) let vs cleanse  
oure selues from all fylthynes of  
the fleshe and sprete and growe vp  
to ful holynes wth the feare of god  
Understand vs, we haue hurt no man: we haue  
corrupted no man: we haue defrauded no man. I  
speake not thys to condemne you: for I haue  
shewed you before, that ye are in oure hartes to  
dye and lyue wth you: I am verie bolde ouer  
you: I reioyce greatly in you. I am fylled wth  
comfort



comforte, and an exceedinge ioyous in all our  
tribulacion. For when we were come into Ma-  
cedonia \*oure fleshe hadde no resse, but we were  
troubled on euery syde. Outwarde was fygh-  
tyng, inwarde was feare. Neuerthelesse \* God  
that comforteth the abiecte, comforted vs by the  
companyng of Titus.

And not by his companyng onely but also by  
the consolaciō whych we receaued of you. When  
he tolde vs your desyre, your wepyng, your fer-  
uent mynde for me: so that I reioyced the more.  
For though I made you sorow with a letter, I re-  
pente not, though I dyd repent. For I perceaue  
that the same Epistle made you sorow, though  
it were but for a season. But I nowe reioyce,  
not that ye were sorow, but that ye so sorowed  
that ye repented. For ye sorowed godly, so that  
in nothyng ye were hurte by vs. For godly so-  
rowe causeth repentaunce vnto saluacion, not  
to be repented of, contrarywys, \* worldly so-  
rowe causeth death. For beholde, what dysp-  
gence thys godlye sorow that ye toke, hath  
wrought in you pee, it caused you to cleare your  
selues. It caused indygnacion, it caused feare,  
it caused desyre, it caused punishmente. For in  
all thynges ye haue obeyed youre selues, that  
ye were cleare in that mater. Wherefore, though  
I wrote vnto you, I dyd it not for hys cause  
that was hurte but for youre good mynde for vs  
myght appeare amonge you in the syght of God.

Therefore, we are comforted, because ye are co-  
forted. yee, & exceedingly the more ioyed we, for  
the ioye of Titus had because his sperte was re-  
freshed of you all. I am therefore not norre asha-  
med, though I boasted my selfe to hym of you.  
For as all thynges whiche we spake vnto you  
are true, euen so our boasting that I made vn-  
to Titus, is founde true. And hys inward af-  
fection is more aboundant toward you, when  
he remembreth the obedience of you all how with  
feare & trembleng ye receaued hym. I reioyce  
that I maye be holde ouer you in all thynges.

## The viii. Chapter.

He putteth them in remembrance to helpe the  
poore sayntes at Ierusalem, accordyng to the place  
donpans ord.

**C**ertifye you brethren, of the grace  
of God, which was geuen in the co-  
gregacions of Macedonia, howe the  
aboundaunce of theyr reioysynge  
is, that they are tryed wth muche  
tribulacion. And though they were exceedinge  
poore, yet haue they geuen exceedinge ryche-  
lye and that in synghem. For to theyr powers, I  
beare them recorde, yee, & beyond theyr powers,  
they were wyllynge of theyr owne accord, and  
prayed us wth great instance, that we wolde re-  
ceave their benefite, & suffre the to be partakers  
with other \* in mynistryng to the sayntes. And  
this they dyd, not as we looked for: but gaue  
their owne selues fyrst to the Lord, & after vnto  
vs by the wyl of God: so that we could not but de-  
syre Titus, to accomplishe the same beneuolence  
amonge you also, euen as he had begonne.

Nowe therefore, as ye are ryche in all parties,  
in fapth, in woꝛde, in knowledge, in al feruētnes

and in loue, whych ye haue to vs, euen so, let that  
ye be plenteous in thys beneuolence also. Thys  
saie I, not commaundyng, but because of fer-  
uentnes. I do also the vnfaynednes of youre  
loue toward other men. For ye knowe the ly-  
beraltype of oure Lord Iesus Christe, that  
though he was \* ryche, yet for youre sakes he be-  
came poore, that ye thowowe hys pouertie,  
myght be made ryche.

And I geue counsell hereto. For thys is expe-  
dyent for you, whych beganne not to do onelye,  
but also to wyl a yere ago. Nowe therefore, per-  
forme the thyng whych ye beganne to do: that  
as there was in you a readynes to wyl, euen so  
ye maye performe the dede \* of that whiche ye haue  
For \* yf there be fyrst a wyllynge mynde, it is  
accepted accordyng to that a man hath, and not  
accordyng to that he hath not.

It is not my mynde that other be let at ease,  
and ye brought into combrance: but that there  
be equalnes nowe at thys tyme: and that youre  
aboundaunce maye sucke theyr lacke, and that  
theyr aboundaunce maye supplie youre lacke:  
that there maye be equalyte, agreynge to that  
whych is wyrtten: \* he that hadde much, hadde  
not the more aboundaunce: and he that hadde a  
lytle, had neuer the lesse. Thanks be vnto God  
whiche put the same good mynde for you in the  
herte of Titus, whych accepted the request: yee,  
rather he was so well wyllynge, & of hys owne  
accorde, he came vnto you.

We haue sent wth hym the brother whose  
laude is in the Gospel thowowt all the cōgre-  
gacions and not that onelye, but is also chosen  
of the congregaciōs, to be a felow wth vs in our ioy-  
nepe, concernyng this beneuolence that is im-  
pūstred by vs vnto the prayse of the same Lord  
and to steepe vpon your prompte mynde.

For thys we eschewe, that any man shuld rebuke  
vs in thys plenteous distribucion, \* that is im-  
pūstred by vs (to the store of the Lord) and make  
prouision for honest thynges: not onelye in the  
syght of the Lord, but also in the syght of men.

We haue sente wth them a brother of oures:  
whō we haue oft tymes proued diligent in ma-  
ny thynges but nowe muche more diligent. The  
great confydence whych I haue in you, hath cau-  
sed me thys to do partly for Titus sake, whych  
is my felow & helper as concernyng you: partly  
because of other whych are oure brethren, and  
messengers of the congregacions, & the glory of  
Christ. Wherefore, shewe ye vnto the the proffe  
of youre loue, and of oure \* boasting of you in  
the syght of the congregacions.

## The ix. Chapter.

In this chapter doth he the same that he dyd in the  
chapter goynge before, that is, he moueth them to helpe  
the poore brethren at Ierusalem.



**C**ertifye you brethren, that I am not  
sayinge this to you for I knowe the redynes of your  
mynde, wherof I boast my selfe vn-  
to the of Macedonia. & Achata was  
prepared a yere ago & your ensample hath pro-  
uoked many. Neuertheles, yet haue I sent these  
brethren

u. Cor. i. a

Actes. xvi. c

Roma. v. a

1 Cor. xiii. a  
1 Jo. i. b  
1 Cor. xv. b  
Luke. xxi. a

Actes. xxi. c

1 Cor. xvi. b

Roma. xii. c

1 Cor. x. d

Actes. xi. d

1 Cor. xvi. e

1 Cor. x. e

Roma. vi. f

Actes. xi. e  
1 Cor. xvi. e  
1 Cor. x. f  
Roma. vi. f



# The seconde Epistle

brethren, lest our boasting which I make of you, should be in vaine, in this behalfe, that ye (as I haue sayd) may prepare your selues. lest peradventure ye thep of Macedonia come w me and fynd you vnprepared, we (I wil not say ye) should be ashamed in this matter of boasting.

**25** Wherefore, I thought it necessary to exhort the brethren, to come before hand vnto you, and to prepare your good blessing promysed afore, that it myght be ready, so that it be a blessing, and not a defrauding. **¶** This yet I saye he which soweth lytel, shal reape lytel: & he that soweth (in geuynge) largely and frely, shal reape plenteously. And let euery man, do accordyng as he hath purposed in his herte not grudgyngly, or of necessity. **¶** For God loueth a chearful geuer.

1 Tim. ii. 15  
Gala. vi. 10

2 Cor. ix. 7  
and x. 12  
1 Cor. xiii. 13

1 Cor. xiii. 13

God is able to make you ryche in al grace & ye in al thynges haue sufficiency vnto the vtmost, may be ryche vnto al maner of good works, as it is wyrtten: **¶** He hath sparced abroad, and hath geuen to the poore, bys ryghteousnes remaneth for euer. He that mynystreth sede vnto the sower, mynystreth bread also for fede and multiplye poure sede, and encrease the frutes of poure ryghteousnesse, **¶** that on all partes, ye maye be made ryche into all synghenes, whiche causeth thowowe vs, that thankes are geuen vnto God.

**¶** For the offyce of this mynistryng, not only supplyeth the nede of the sayntes: but also is aboundaunt herein, that for this laudable mynistryng, thankes myghte be geuen to God of many, whiche prayse God for the obedyence of poure consentynge to the Gospel of Christ, and for poure synghenesse in dystributyng to them and to all men, & in theyr prayers for you whiche longe after you for the aboundaunte grace of God in you. Thankes be vnto God, for his vn-speakable gyfte.

## The .x. Chapter.

**¶** He toucheth the false Apostles, and defendeth his auctorite and calling.

**I** Paul my selfe beseeche you by the mekenesse and softenes of Christ, which when I am present amonge you, am of no reputacion: but am bolde toward you beyng absent. I beseeche you, that I nede not to be bolde when I am presente, wyth that same boldnesse, wherewith I am supposyd to haue bene bolde, agaynst some, which repute vs as though we walked carnally. For though we walke in the flesh, yet we do not walke fleshyly. **¶** For the weapons of our warfare are not carnall thynges, but thynges myghtye in God, to caste downe stronge holdes, wherewith we ouerthrowe counsels, and euery hie thyng that exalteth it selfe agaynst the knowledge of God, and bynge into captiuyte all pmyagynacion to the obedyence of Christ, and are readye to take vengeance on all disobedyence, when poure obedyence is fulfilled. Loke ye on thynges after the better appareance.

Eph. vi. 12

**¶** If any man trust in hym selfe & he is Christs let hym consyder this agayne of hym selfe, that as he is Christs, euen so are we Christs. For

though I boast my selfe somewhat more of our auctorite (which the Lorde hath geuen vs to edyfy, & not to destroye you) it shall not be to my shame: lest I shoulde seme as though I went aboute to make you astrayde wyth letters. For the epyistles (sayth he) are softe & strong but bys bodely presence is weak, & his speache rude. Let hym & is suche thyngke on this wyse: & as we are in wordes by letters, when we are absent, suche are we in dedes, when we are present.

**¶** For we cannot fynde in our hartes to make our selues of the nombre of them, or to compare our selues to them, which prayse the selues. Nevertheless, whyle they measure the selues, with the selues, & compare them selues with the selues, they vnderstande nought. But we wyll not reioyce aboue measure: but accordyng to the measure of the rule, whiche God hath distributed vnto vs, a measure to reach eue vnto you. For we stretch not out our selues beyonde measure, as though we reached not vnto you. For eue to you also haue we come w the Gospel of Christ, & we boast not our selues out of measure of other mennes labours. Yee, & we hope it wyl come to passe that when poure sayth is encreased among you we shalbe magnified accordyng to our measure more largely, and that I shall preache the Gospel in those regyons whiche are beyonde you and not to boast of those thynges, which by another mannes measure are prepared already. But let him that reioyseth, reioyse in the Lorde. For he that prayseth hym selfe, is not allowed, but he whom the Lorde prayseth.

## The .xi. Chapter.

**¶** Heale (vnder sufferance) commendeth hym selfe, and defendeth his auctorite agaynst the false prophetes.



**M**ilde to God, ye coulde haue suffered me a lytel in my foolysheynes: yee, ye do also forbeare me. For I am gelous ouer you wyth godlye gelousye.

**¶** For I haue coupled you to one man, that ye shoulde make poure selues a chaste byrgyn vnto Christ. But I feare lest it come to passe that as the serpente begyled Eue thowow bys subtilty, euen so poure wyttes shoulde be corrupte fro the synghenes that ye had toward Christe. For yf he & cometh preache another Jesus then hym whom we preached: or yf ye receaue another sperte then & which ye haue receaued, ether another Gospel then that ye haue receaued, ye myght right wel haue ben content. For I suppose that I was not behynd the these Apostles. But though I be rude in speakynge, yet I am not so in knowlege. Howbeit amonge you, we haue bene wel knowen to the vtmost what we are in all thynges. Wyd I therein synne, because I submytted my selfe, that ye myghte be exalted: and because I preached to you the Gospel of God fre: I robbed other congregacions, and toke wages of them, to do you seruyce. And when I was present w you, & had nede: I was chargeable to no man: for & whiche was lackynge vnto me, the brethren whiche came from Macedonia, supplied, & in all thynges I kepte my selfe so that I shuld not be chargeable to

1 Cor. xiii. 13

25

26

2 Cor. ix. 7  
11. Cor. xiii. 13



to any man, and so wyll I kepe my selfe.

**E** Of the truthe of Christe be in me, this reioy-  
syng shall not be taken from me in the regyons  
of Achaia. Wherefore? Because I loue you not?  
God knoweth. Neuerthelesse, what I do, that  
wyll I do, to cut awaye occasyon fro the whiche  
desyre occasyon: that they myght be founde lyke  
vnto vs, in that wherein they reioyse. For suche  
false Apostles are dysceitful workers, and fas-  
shyon them selues lyke vnto the Apostles of  
Christ. And no maruaile for Satan him selfe  
is chaunged into the fashion of an angel of lycht.  
Therefore it is no great thyng though his my-  
nistres fasshion them selues, as though they  
were the mynistres of ryghteousnes. Whose ende  
shal be accordyng to their dedes.

**I** saye agayne, least any man thynke that I am  
folyshe. or els euen now take ye me as a foole, &  
I also may boast my selfe a lytle. That I speake  
I speake it not after the Lord but as it were fo-  
lyshly, in this mater of boastyng. Seynge that  
many reioyce after the fleshe, I wyll reioyce al-  
so. For ye suffre feoles gladly, seying ye your  
selues are wyse. For ye suffre, yf a man byng  
you into bondage, yf a man deuoure, yf a man take  
yf a man exalt hym selfe, yf a man smyte you on  
the face. I speake as cōcernyng rebuke, as though  
we had bene weake, & in this I chaunge.

**E** Howbeit, whereinsoeuer any man dare be bold  
(I speake folyshe) I dare be bolde also. \* They  
are hebrues, euen so am I. They are Israelites  
euen so am I. They are the seed of Abraham,  
euen so am I. They are the mynistres of Christ  
(I speake as a foole) I am more. In laboures  
more aboundaunte. In stryppes aboue measure.

**I**n prison more plenteously. In death ofte. \* Of  
the Jewes fyue times receaued I euery tyme. xl.  
stryppes saue one. \* Chylde was I beatē wth rods.  
\* I was once stoned, \* I suffred chylde thyn-  
gys. Night and day haue I bene in the depe  
see. In iournege often. in perils of waters. in  
perils of robbers. in perils of wyldernes. in pa-  
rels in the see. in perils amonge false brethren:  
in laboure and trauaile. in watchynges ofte. in  
honger & thyrst. in fastynges often in colde and  
nakednes. besyde the thynges whych outward-  
ly happen vnto me. I am combred dayly, and  
do care for all congregacions. \* Who is weake  
and I am not weake? who is offēded, & I burne  
not? yf I must nedes boast, I wyll boast of the  
thynges that concerne myne infirmities.

The. xii. Chapter.

¶ While he was taken into the thyrde heauen, and heareth  
wordes not to be spoken.

**I** He God and father of our Lord Je-  
sus Christ, whycher is blessed for euer-  
more knoweth that I lye not.

**I**n the cytie of Damasco, the go-  
uerner of the people vnder kynge Aretas layde  
waite in the cytie of the Damascens, and wold  
haue caught me. and \* at a wyndowe was I let  
downe in a basket thowowe the wall, & so escaped  
I his handes. Doubtes, it is not expedient for me

to boast, I wyll come to visions and reuelacions  
of the Lord. I knowe a man in Christ aboue four-  
tene yeres ago (whether he were in the bodye,  
I can not tell, or whether he were out of the bo-  
dye, I can not tell, God knoweth) howe that he  
was taken vp into the thyrde heauen. And I  
knowe the same man (whether in the bodye or out  
of the bodye, I can not tell, God knoweth) howe  
that he was taken vp into paradys, and hearde  
secrete wordes, which no man can vtter. Of this  
man wyll I boast, but of my selfe wyll I not  
boast, excepte it be of myne infirmities. For  
though I wold boast, I shal not be a foole. for I  
wold laye the truthe. Neuertheles, I spare you:  
lest any man shuld thynke of me, aboue that whych  
he seeth me to be, or that he heareth of me.

And lest I shulde be exalted out of measure  
thowowe the excellency of the reuelacions: there  
was geuen vnto me vnquyetnes thowowe the  
fleshe, enē the messengers of Satan to buffet me  
because I shulde not be exalted out of measure.  
For this thyng besought I the Lord thysle,  
that it myght departe from me. And he sayd vn-  
to me: my grace is sufficient for the. For my  
strength is made perfecte thowowe weakenes.  
Certe gladye therefore wyll I reioyce of my  
weaknes, that the strength of Christ may dwell  
in me. Therefore haue I delectacion in infir-  
mities, in rebukes, in necessities, in persecucions  
in anguyshes for Christes sake. For when I am  
weake, then am I stronge.

I am become a foole in boastyng my selfe.  
Ye haue compelled me for I ought to haue bene  
commended of you. \* For in nothyng was I in-  
ferior vnto the chiefe Apostles, though I be no-  
thyng, yet the tokens of an Apostle were wrought  
amonge you wth all patience, and sygnes and  
wonders, and myghty dedes. For what is it,  
wherein ye were inferiours vnto other congrega-  
cions, excepte it be herein, that I was not char-  
geable vnto you. For geue me this wronge, be-  
hold: nowe the thyrde tyme I am ready to come  
vnto you, & yet wyll I not be chargeable vnto  
you. For I seke not poures, but you. For the  
chylde ought not to laye vpon the fathers  
and mothers, but the fathers and mothers for  
the chylde.

I wyll very gladye bestowe, and wyll be be-  
stowed for youre soules, though the more I loue  
you, the lesse I am loued agayne. But be it, that  
I was not chargeable vnto you: neuerthelesse,  
when I was crafty, I toke you with gyle. Wd  
I yll you by any of them, whome I sente vnto  
you? I despised Titus, and wth hym I sente a  
brother. Wd Titus defraude you of any thyng  
walked we not in one sprete? walked we not in  
lyke stēppes? Agayne, thynke you that we ex-  
cuse oure selues vnto you? we speake in Christe  
in the spght of God, but we do all thynges, dea-  
ly beloued, for your edifyenge. For I feare, lest  
it come to passe, that yf I come, I shal not fynd  
you suche as I wolde: and that I shal be founde  
vnto you such as ye wolde not: I feare lest there  
be amonge you \* debytes, enuynges, wrathe,  
stryfes, bakbytēnges, whysperynges, swel-  
lynges.

At ii. lynges



# The Epistle

lynges, and sedycions: and that when I come agayne, God bypnyngt me lowe amonge you, and I be costayned to be waple many of the, whych haue synned alreadye, and haue not repented of the \* vncleannes, and fornicacye and wantonnes whych they haue committed.

The xiii. Chapter.

**C**he promysse to come vnto them, and exhorteth them to obeye them selues that be made synners perfect and of one mynde.

1. Cor. 13. 1. 2. Cor. 13. 1. 1. Cor. 13. 1.

**N**ow come I the thyrde tyme vnto you: in þe mouth of two or thre wytnesses shal euery worde be stablyshed: I told you before, and tel you before: and as I sayd when I was present with you the seconde tyme, so wyte I now beynge absente, to them whych in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, saynge that ye seeke experyence of Chryste \* whych he speaketh in me, wyth amonge you is not weake, but is myghty in you. For though he be was crucifyed in weaknes, yet lyueth he thowowe the power of God. And we, no doubte, are weake in hym: but we shall lyue wyth hym: by the myght of God amonge you.

1. Cor. 13. 1.

**E**xamen youre selues, whether ye are in the fapthe or not. Prove youre owne selues. Knowe ye not your owne selues, how that Iesus Chryste is in you: excepte ye be cast awayes, I truste ye shall knowe that we are not cast awayes. I despyre before God that ye do none euell, not that we shulde seme commendable, but that ye shuld do that whych is honest and let vs be counted as cast awayes. We can do nothyng agaynst the truthe, but for the truthe. We are glad when we are weake and ye stronge. Thys also we wyte for, euen youre perfectnes. Therefore wyte I these thynges, beynge absente, lest when I am present, I shulde vse sharpenesse, accordyng to the power \* whych the Lorde hath geuen me to edifye, and not to destroye. Spynallye brethren, fare ye well, be perfect, be of good conforste, be of one mynde, lyue in peace, and the God of loue and peace shal be wyth you.

1. Cor. 13. 1.

1. Cor. 13. 1.

\* Grette one another in an holy kyss. All the sayntes salute you. The grace of our Lorde Iesus Chryste, & the loue of God & the felowshyppe of the holy goost be wyth you all. Amen.

The ende of the seconde Epistle to the Corinthians.

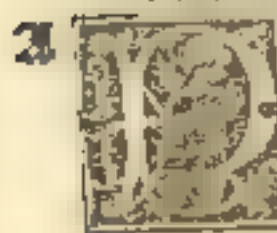
Sent from Philippos a cytic in Macedonia, by Eytus and Lucas.

## The Epistle of Saynt

Paule the Apostle to the Galatians.

The fyrst Chapter.

**P**aule rebuketh them, because they were fallen awaye from the Gospell, wherewith bys owne conuersacion magnifyeth his office and Apostolicke myght, and declareth hym self to be equal wyth the other Apostles.



Aule an Apostle, not of men, neyther by man but by Iesus Chryste, and by God the father, whyche rased hym vp from death: and all the brethren whych are wyth me.

Vnto the congregacions of Galacia. \* Grace be wyth you, and peace fro God the father, and from oure Lorde Iesus Chryste, whyche gaue hym selfe for oure synnes to deliuer vs frome tps present euell worlde, accordyng to the wyl of God oure father, to whom be prayse for ever and ever. Amen.

**I** mercuaple, that ye are so soone turned (fro Chryste whiche called you by grace) vnto another Gospell whych is nothyng elles, but that ther be some whiche trouble you, and \* intende to peruerste the Gospell of Chryste. Neuerthelesse, though we oure selues, or an Angell from heauen, preache anye other Gospell vnto you, then that whych we haue preached vnto you, let hym be acursed. As we sayde before, so saye I now agayne, yf any man preache any other Gospell vnto you the yf ye haue receaued, let hym be acursed. De I now perswade men, or God? Do they do I seeke to please men? \* For yf I had be- ther do I seeke to please men, I were not the seruaunte of Chryste.

\* I certefye you brethren, that the Gospell whych was preached of me, was not after the maner of men. For I neyther receaued it, nor learned it of man, but by the reuelacion of Iesus Chryste. For ye haue herde of my conuersacion in tyme past, in the Jewes waye, how that beyonde measure, \* I persecuted the congregacyon of God and spoyled it, and preuapled in the Jewes waye aboue many of my companions in myne owne nacyon \* beynge a verpe feruente mayntayner of the tradycions of the elders.

But when it pleased God, whyche separated me from my mothers wombe, \* & called me here vnto by his grace, for to declare his sonne by me, that I shulde preache hym amonge the heathen immediatlye I communed not of the matter with \* fleshe and blode neyther returned to Jerusalem, to them whych were Apostles before me, but wente my waye into Arabia, and came agayne vnto Damasco. Then after thre yeres, I returned to Jerusalem to se Peter, and abode wyth hym fyftene dayes. Other of the Apostles sawe I none, save James the Lorde's brother. The thynges therfore whych, I wyte vnto you: beholde, before God I lye not.

\* After that I came into the coastes of Syria and Cilicia, and was vnkownen as touchyng my person vnto the congregacions of Jewye, whych were in Chryste. But thys they heard only that he whych persecuted vs in tyme past, nowe preadeth the fapth, whych before he destroyed. And they glorified God in me. Amen.

The ii. Chapter.

**C**he worth and verite of Peter in fapth, and proueth that the lawe and cyrcumcysion are not necessarye to saluacion.

**W**hen fourtene yeres thereafter, I wente vp agayne to Jerusalem \* wyth Barnabas, and toke Titus wyth me. I went vp also by reuelacion, and communed wyth them of the Gospell whych I preache amonge the Gentyles but specpally wyth them whych were counted chese, leaste I shulde runne or had runne in vayne. Also Titus whych was wyth



me, though he were a Greke, yet was not compelled to be circumcised: & that because of incōmers beyng false brethren, whych cam in p̄uently to spy out our libertye whych we haue in Christ Iesu, that they myght bynge vs into bondage. To who we gaue no rowme, no not for the time (by waye of subieccion) because that the truthe of the Gospell myght contynue wyth you.

**25** Of them whych seemed to be somwhat, what they were in time passed it maketh no matter to me. \* God loketh on the outwarde apperaunce of no mā. Neuertheles they whych seemed great, added nothyng to me. But contrariwise, whē they sawe y<sup>e</sup> the Gospell ouer the vncircumcysion was commytted vnto me, as the Gospell ouer y<sup>e</sup> circumcysion was commytted vnto Peter. For he y<sup>e</sup> was myghtye in Peter in the Apostleshipp ouer the circumcysion, the same was myghtye in me amonge the Gentyles. When they perceaued the grace that was geuen vnto me, then James, Cephas, and Iohn, whych seemed to be pyl-lers, gaue to me & Barnabas the ryght handes of that felowshyppe, that we shulde be a voilles amonge the heathen, & they in the circumcysion onely y<sup>e</sup> we shulde remember the poore. \* Wherein also I was dysp̄gent to do the same.

**C** But when Peter was come to Antioche, I wythstode hym openly, because he was worthy to be blamed. For per y<sup>e</sup> certayne came from James, he dyd eate with the Gentyles. But when they were come, he withdrew, & separated hym selfe fro the, fearynge the whych were of the circumcysion. And the other Jewes dyssembled as well as he: in so much that Barnabas also was broughte into theyr simulacron. But when I sawe that they went not the ryghte waye after the truthe of the Gospell, I sayd vnto Peter before them all y<sup>e</sup> thou beyng a Jewe, lyuest after y<sup>e</sup> maner of the Gentyles, & not as do the Jewes whych causeste thou the Gentyles to lyue as do the Jewes: For he whych are \* Jewes by nature, and not synners of the Gentyles, knowe that a man \* is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ. And we haue beleued on Iesus Christ, that we myght be iustified by the fayth of Christe, and not by the dedes of the lawe: because by the dedes of the lawe no fleshe shalbe iustified.

**D** yf whyle we seke to be made ryghteous by Christ, we our selues are founde synners, is then Christ the mynysker of synne? God forbid. For yf I buyde agayne the thynges whych I de-strope, then make I my selfe a trespasser. For I (thorowe the lawe) haue ben dead to the lawe that I myght lyue vnto Christ. I am crucified wyth Christ. Neuertheles I lyue: yet nowe not I, but Christ lyueth in me. The lyfe whych I nowe lyue in the fleshe, I lyue by the faythe of y<sup>e</sup> sonne of God, \* whych loued me, and gaue hym selfe for me. I despyce not the grace of God. For \* yf ryghteousnes come of the lawe, then Christ is dead in vayne.

**The iii. Chapter.**

**C** He rebuketh the vniuersallnes of the Galatians shewing the vniuersallnes of the lawe, and declaringe neuertheles that it was not geuen for nought.



**C** Resolvyng the Galathians: who haue be-wytched you, that ye shuld not beleue the truthe: To whome Iesus Christ was descrybed before y<sup>e</sup> eyes and amonge you crucified. This only wold I learne of you, whether ye receaued the sprete by the dedes of the lawe or by the preachinge of y<sup>e</sup> fayth: Are ye such fooles, that after ye haue begonne in the sprete, ye nowe ende in y<sup>e</sup> fleshe? So manye thynges ye haue suffered in vayne, yf it be also in vayne. Moreover he that mynysketh topon the sprete, & worketh myracles amonge you, doeth he it thorow the dedes of the lawe, or by preachinge of the fayth? \* Euen as Abraham beleued God, & it was ascribed to hym for righteousnes. Ye knowe therfore, y<sup>e</sup> they whych are of fayth, y<sup>e</sup> same are y<sup>e</sup> childre of Abraham. For the scripture sayng aforehande, that God wold iustifye the heathen thorowe fayth, shewed before hande glad tydings vnto Abraham, sayenge: \* In the shall al nations be blessed. So then, they whych be of fayth, are blessed with faithful Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wyrtten: \* cursed be euery one that continueth not in all thynges whych are wyrtten in the booke of the lawe to fulfyl them. That nomā is iustified by the lawe in the syghte of God, it is euident. \* For the iuste shall lyue by faythe. The lawe is not of fayth: \* but the man that fulfilleth the thynges \* (contayned in the lawe) shall lyue in hym. Christ hath deliuered vs from the curse of the lawe, in as much as he was made accursed for vs. For it is wyrtten: \* cursed is euery one that hangeth on tree, that the blessinge of Abraham myght come on y<sup>e</sup> Gentyles thorowe Iesus Christ, that we myght receaue y<sup>e</sup> promes of the sprete thorowe fayth.

**B**rethren, I speake after the maner of men. Though it be but a mans testamente, yet yf it be allowed, no man despyseth it. or aduoceth any thyng thereto. \* To Abraham and hys seede were the promyses made. He sayth not in thy seedes, as many but in thy seede as of one, whych is Christ. This I saye, y<sup>e</sup> the lawe which beganne afterwarde, beyond foure hundred and thyrty yeres, doeth not dysanull the testamente, that was confirmed afore of God vnto Christward to make the promes of none effecte. \* For yf the inheritaunce come of the lawe, it cometh not nowe of promes. But God gaue it vnto Abraham by promes.

**W**herfore then serueth the lawe? \* It was added because of transgression tyll the seede came, to whom the promes was made: & it was ordeyned \* by angels in the hand of a mediator. A mediator, is not a mediator of one, but God is one. \* Is the lawe then against the promes of God? God forbid. For yf ther had bene a lawe geuen whych could haue geuen lyfe: then no doubte ryghteousnes shulde come by the lawe. But the scripture concluded al thynges vnder synne, that the promes by the fayth of Iesus Christ shulde be geuen vnto them that beleue. \* But before that fayth came, we were kept vnder the lawe

**At iii and**

cl. Para.  
xii. c  
Roma. ii. b  
Actes. x. c  
xviii. b  
Collo. iii. b  
eccl. xxxv. b

Actes. xi. b  
ii. Cor. x. a

Phil. iii. a  
Rom. iii. c

Ephe. v. a

Rom. viii. c

Gene. xv. b  
Rom. iiii. a  
James. ii. b

Gene. xii. a  
anno. xxi. b

Deu. xxi. b

Abac. i. ii. b  
Rom. x. c  
Deu. x. g  
Ite. xxi. a  
Eccl. xi. b  
Roma. x. a  
Deu. xxi. b

Gene. xv. c  
Eccl. xii. f  
Iude. b b  
Actes. v. i a  
Rom. iiii. c

Roma. b c  
and. vii. b

Actes. vii. g

Rom. vii. c  
1. Timo. i. b



me, though he were a Greke, yet was not compelled to be circumcised: & that because of incorners beyng false brethren, whych cam in pynely to spyce out our lybertye whych we haue in Christ Iesu, that they myght bynge vs into bondage. To who we gaue no rowme, no not for the time (by waye of subieccion) because that the truthe of the Gospell myght contynue wyth you.

**25** Of them whych seemed to be somwhat, what they were in tyme passed it maketh no matter to me. \* God loketh on the outwarde apperaunce of no mā. Neuertheles they whych seemed great, added nothyng to me. But contrariwise, whē they sawe y<sup>e</sup> the Gospell ouer the vncircumcysion was commytted vnto me, as the Gospell ouer y<sup>e</sup> circumcysion was commytted vnto Peter. For he y<sup>e</sup> was myghtye in Peter in the Apostleshipp ouer the circumcysion, the same was myghtye in me amonge the Gentyles. When they perceaued the grace that was geuen vnto me, then James, Cephas, and Iohn, whych seemed to be pyl-lers, gaue to me & Barnabas the ryght handes of that felowshyppe, that we shulde be a voilles amonge the heathen, & they in the circumcysion onely y<sup>e</sup> we shulde remember the poore. \* Wherein also I was dyspente to do the same.

**C** But when Peter was come to Antioche, I wythstode hym openly, because he was worthy to be blamed. For per y<sup>e</sup> certayne came from James, he dyd eate with the Gentyles. But when they were come, he withdrew, & separated hym selfe fro the, fearynge the whych were of the circumcysion. And the other Jewes dyssembled as well as he: in so much that Barnabas also was broughte into theyr simulacron. But when I sawe that they went not the ryghte waye after the truthe of the Gospell, I sayd vnto Peter before them all y<sup>e</sup> thou beyng a Jewe, lyuest after y<sup>e</sup> maner of the Gentyles, & not as do the Jewes whych causeste thou the Gentyles to lyue as do the Jewes: For he whych are \* Jewes by nature, and not synners of the Gentyles, knowe that a man \* is not iustified by the dedes of the lawe, but by the fayth of Iesus Christ. And we haue beleued on Iesus Christ, that we myght be iustified by the fayth of Christe, and not by the dedes of the lawe: because by the dedes of the lawe no fleshe shalbe iustified.

**D** If whyle we seke to be made ryghteous by Christ, we our selues are founde synners, is then Christ the mynister of synne? God forbid. For yf I buyde agayne the thynges whych I detroyed, then make I my selfe a trespasser. For I (thorowe the lawe) haue ben dead to the lawe that I myght lyue vnto Christ. I am crucified wyth Christ. Neuertheles I lyue: yet nowe not I, but Christ lyueth in me. The lyfe whych I nowe lyue in the fleshe, I lyue by the faythe of y<sup>e</sup> sonne of God, \* whych loued me, and gaue hym selfe for me. I despyce not the grace of God. For \* yf ryghteousnes come of the lawe, then Christ is dead in vayne.

**The iii. Chapter.**

**C** He rebuketh the vniuersallnes of the Galatians shewing the vniuersallnes of the lawe, and declaringe neuertheles that it was not geuen for nought.



**D**esolp the Galathians: who haue be wyttched you, that ye shuld not beleue the truthe: To whome Iesus Christ was descrybed before y<sup>e</sup> eyes and amonge you crucified. This only wold I learne of you, whether ye receaued the sprete by the dedes of the lawe or by the preachinge of y<sup>e</sup> fayth: Are ye such fooles, that after ye haue begonne in the sprete, ye nowe ende in y<sup>e</sup> fleshe? So manye thynges ye haue suffered in vayne, yf it be also in vayne. Moreover he that mynystreth topon the sprete, & worketh myracles amonge you, doeth he it thorow the dedes of the lawe, or by preachinge of the fayth? \* Euen as Abraham beleued God, & it was ascribed to him for righteousnes. Ye knowe therfore, y<sup>e</sup> they whych are of fayth, y<sup>e</sup> same are y<sup>e</sup> childre of Abraham. For the scripture sayng aforehande, that God wold iustifye the heathen thorowe fayth, shewed before hande glad tydings vnto Abraham, sayenge: \* In the shall al nations be blessed. So then, they whych be of fayth, are blessed with faithful Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is wyrtten: \* cursed be euery one that continueth not in all thynges whych are wyrtten in the booke of the lawe to fulfyl them. That nomā is iustified by the lawe in the syghte of God, it is euident. \* For the iuste shall lyue by faythe. The lawe is not of fayth: \* but the man that fulfilleth the thynges \* (contayned in the lawe) shall lyue in hym. Christ hath deliuered vs from the curse of the lawe, in as much as he was made accursed for vs. For it is wyrtten: \* cursed is euery one that hangeth on tree, that the blessinge of Abraham myght come on y<sup>e</sup> Gentyles thorowe Iesus Christ, that we myght receaue y<sup>e</sup> promes of the sprete thorowe fayth.

**B**rethren, I speake after the maner of men. **C** Though it be but a mans testamente, yet yf it be allowed, no man despyseth it. or aduoceth any thyng therto. \* To Abraham and hys seede were the promyses made. He sayth not in thy seedes, as many but in thy seede as of one, whych is Christ. This I saye, y<sup>e</sup> the lawe which beganne afterwarde, beyond foure hundred and thyrty yeres, doeth not dysanull the testamente, that was confirmed afore of God vnto Christward to make the promes of none effecte. \* For yf the inheritaunce come of the lawe, it cometh not nowe of promes. But God gaue it vnto Abraham by promes.

**W**herfore then serueth the lawe? \* It was added because of transgression tyll the seede came, to whom the promes was made: & it was ordeyned \* by angels in the hand of a mediator. A mediator, is not a mediator of one, but God is one. \* Is the lawe then against the promes of God? God forbid. For yf ther had bene a lawe geuen whych could haue geuen lyfe: then no doubte ryghteousnes shulde come by the lawe. But the scripture concluded al thynges vnder synne, that the promes by the fayth of Iesus Christ shulde be geuen vnto them that beleue. \* But before that fayth came, we were kept vnder the lawe

**At iii and**

cl. Para.  
xii. c  
Roma. ii. b  
Actes. x. c  
xviii. b  
Collo. i. b  
eccl. xxxv. b

Actes. xi. b  
ii. Cor. x. a

Phil. iii. a  
Rom. iii. c

Ephe. v. a

Rom. viii. c

Gene. xv. b  
Rom. iiii. a  
James. ii. b

Gene. xii. a  
anno. xxi. b

Deu. xxi. b

Abes. i. b  
Rom. x. c  
Deu. x. g  
Ite. xxi. a  
Eccl. xi. b  
Roma. x. a  
Deu. xxi. b

Gene. xv. c  
Eccl. xii. f  
Iude. b. b  
Actes. v. a  
Rom. iiii. c

Roma. b. c  
and. vii. b

Actes. vii. g

Rom. vii. c  
1. Timo. i. b



# The Epistle

and were shut vp vnto the sayth whiche shulde afterwarde be declared. Wherefore p laue was our scolemaster vnto Christ, that we shoulde be iustified by sayth. But after that sayth is come we are no longer vnder the scolemaster. For ye are all childre of god, because ye beleue in Christ Iesu. For all ye that are baptised haue put on Christ. There is no Jewe, nether Gentyll: there is nether bonde nor fre: there is nether man, nor woman. For ye are all one in Christe Iesu. If ye be Christes, then are ye Abrahams seide, and hepyes accordynge to the promes.

## Ephe. iiii. Chapter.

¶ Paule sheweth that thowhe Christ we be deliuered from the lawe, and redymed the unthankfulnes of the Maladyans.

**A**nd I saye, that the heyre (as longe as he is a chylde, dyffereth not fro a seruaunt, though he be Lorde of al, but is vnder tutors and gouernours vntyll the tyme þ the father hath appoynted. Eue so we also, when we were chyl- dren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God sent hys sonne, made of a woman, & made bonde vnto p laue, to redeme them whiche were bode vnto p laue & we, thowhe electio, myght receaue the enherytaunce that belongeth vnto p naturall sonnes. Because ye are sonnes, God hath sent the sprete of hys sonne into our hertes, cryenge: Abba father. Wherefore now, thou art not a seruaunt but a sonne. If thou be a sonne, þ art also an heyre of God, thowhe Christ.

**N**otwithstandynge, when ye knewe not God ye dyd scrupce vnto the whiche by nature are no Goddes. But now after that ye haue knowen God (ye, rather are knowen of God) howe is it that ye tourne agayne vnto the weake and beggerlye ordynaunces, wherunto agayne ye despye afreshe to be in bondage? Ye obserue dayes, and monthes, and tymes, and yeares. I am in feare of you least I haue bestowed in you labour in vayne.

¶ Brethren, I beseech you be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe howe thowhe unprompte of p fleshe I preached the Gospel vnto you at p first. And my tempta- tion whiche was in p fleshe, ye despyed not, ney- ther abhorred but receaued me as an angell of God: euen as Christ Iesus. What is then youre felyppte: for I beare your record, & if it had bene possible ye wolde haue plucked out your owne eyes, & haue geuen the to me. Am I therfore be- come your enemye, because I tell you the truth?

**T**hey are gelouse ouer you amysse. Yee, they intende to exclude you, that ye shulde be feruent to themwarde. It is good alwayes to be feruent in a good thyng, and not only when I am pre- sente wyth you.

¶ I ptell chyliden, of whome I trauayle in byrth agayne, vntyl Christ be fasthponed in you. I wolde I were with you now, & could chaunge my voyce: for I stande in a doubte of you. Tell me, ye that despye to be vnder the lawe, do ye not heare of the lawe? For it is wyrtten, that A- braham had two sonnes: the one by a bōdynge

the other by a fre woman. Yee, & he whiche was borne of the bonde woman was borne after the fleshe but he whiche was of the fre woman, was borne by promes. Whiche thynges are spoken by an allegorye. For these are two testaments the one from the mount Syna, which gendzeth vnto bondage, which is Agar. For mount Syna is Agar in Arabia, and bozdyeth vpon the cp- tic whiche is now called Ierusalem, and is in bondage with her chyliden.

But Ierusalem, which is a bone, is fre: which is the mother of vs all. For it is wyrtten: We ioyce thou barren, þ bearest no chyliden: breake forth and cry, thou that trauaplest not. For the desolate hath many mo chyliden, then she which hath an husvande. Brethren we are after Isaac the chyliden of promes. But at then he that was borne after the fleshe, persecuted hym, that was borne after p sprete, euen so is it now. Ne uerhelesse, what sayeth the scripture: putte a wyfe the bonde woman and her sonne. For the sonne of the bonde woman shal not be heyre with the sonne of the fre woman. So then brethren we are not chyliden of the bonde woman but of the free.

## Ephe. v. Chapter.

¶ He labourerth to b. an xthem aware from circumcysion & with them the falsapre bruyest the sprete and the fleshe and the truces of them both.



**S**ande fast therfore in the lybertye wherwyth Christ hath made vs fre and wrappe not youre selues again in the poche of bondage. Beholde, I Paule saye vnto you, & ye be circumcysed. Christ shal profyte you nothyng at all. Testifye agayne to every man which is circumcysed, that he is bound to kepe the whole lawe. Christe is become but in vayne vnto you. As many of you as are iustified by the lawe are fallen from grace. We loke for, and hope in the sprete to be iustified thowhe sayth. For in Christe Iesus, nether is circumcysion any thyng worth, nether yet vncircumcysion but sayth: which worketh by loue. Ye dyd runne wel. who was a let vnto you, that ye shuld not beleue the truth? (I consent vnto no man) Euen the counsell whiche came not of hym that calleth you. A lytel leue doth leuen the whole lomp of dowe.

¶ I haue trust toward you in the Lord, that ye shal be none other wyse mynded. But he that troubleth you, shal beare his iudgement, what soeuer he be. Brethren, yf I yet preach circum- cysion, why do I then yet suffre persecucion? When is the slaundre of p crosse ceased. I wolde to God, they were separated from you, whiche trouble you. Brethren ye were called into lyber- ty: only let not youre lybertye be an occasyon vnto the fleshe: but by loue (of the sprete) serue one another. For al the lawe is fulfilled in one worde, whiche is this: Thou shalte loue thy neyghboure as thy selfe. If ye byte and deuoure one another, take heed, lest ye be lyke wyse con- sumed one of another.

¶ I saye, walke in the sprete, & fulfyll not the lust of the fleshe. For the fleshe lusteth contrarpe to the sprete, and the sprete contrary to p fleshe. These

Rom. vi. a

Joh. xiii. c

Luke. ix. b  
John. iii. b  
Rom. viii. a

Rom. viii. c

1. Cor. viii. a

Collo. iii. b

D  
Apoc. xxi. a  
Esa. xlii. a

Gen. xxi. b

Gal. ii. a  
Act. xxi. a

Esa. vi. a

1. Cor. xiii. a

1. Cor. v. b

Rom. xiii. a  
1. Cor. viii. a

Mat. xxiii. b  
Mat. xxi. c  
Luce. xii. b  
Rom. xii. c  
James. ii. b

Mat. xxi. b



# The Epistle of Saynct

Paul the Apostle to the  
Ephesians.

## The 22<sup>d</sup> Chapter

**T**he certifying of bynauce and election of God in fa-  
uour of all men, who by Christ Jesus his Sonne, we are o-  
bedient unto good works. The redemption of Christ.

100: 11. 11  
100: 11. 11

1. 无因, 1. b.

**The. vi. Chapter.**  
 He exhorted them to order thir loue, & one to heare  
 of another. In the ende he warneth them to beware  
 of euill counsellors.

PROF. F. B. S.

150M4.7B.6  
C, 1504.45.6

306.111 b

4. def. 44. b

5a,b,c

403.116, c.

**P**ersonalizing the workplace is a key to productivity and profitability. It's the difference between a bland, impersonal environment and one that is vibrant, engaging, and inspiring. It's the difference between a workplace that is just a place to work and one that is a place you want to work. Personalizing the workplace is about creating a culture of ownership, where employees feel like they are part of something bigger than themselves. It's about creating a sense of community, where employees support each other and work together to achieve common goals. It's about creating a workplace that is a reflection of the company's values and mission. Personalizing the workplace is not just a nice-to-have, it's a must-have for any company that wants to succeed in the long run.

**A**N Apostle of Jesus Christ, by the will of God.

To the sayntes which are at  
Ephesus, and to them whypche  
belene on Iesus Christ.

\* Grace be With you, & peace  
from God our father, and fro  
the Lord Jesus Christ. \* Bless

Rom. 1.2  
 1 Cor. 1.2  
 11 Cor. 1.2  
 1 Pet. 1.2  
 Gal. 1.2  
 21 Pet. 1.2

1. 107.1.4

11 Col 1, 4  
1941

Galat 1:1

4. Dec 1 18

sed be God the father of our Lord Iesus Christ  
whych hath blessed vs wpth all maner of spiry-  
tuall blessinge in heauenly thynges by Christe  
accoydinge as he had cholen vs in hym, before f  
foundacions of the worlde were layde, that we  
shulde be holy, and wpthout blame before hym,  
thorowe loue. Whych he ordeyned vs before tho-  
rowe Iesus Christ to be helyes vnto hym selte,  
accoydinge to the good pleasure of hys wyll, to  
the praple of the glory of his grace, where wpth  
he hath made vs accepted thorowe the beloued.

\* 25p whome we haue redempcyon throze we  
hys bloude, euē the forgyuence of synnes, accor-  
dyng to the ryches of his grace: wherof he hath  
mynystred vnto vs aboundantly in all wyle-  
dome and pzudence. And hath opened vnto vs  
the mystery of hys wyl, accor dyng to his good  
pleasure, whiche he had purposed in him selfe, to  
haue it declared \* when the tyme was full come  
that he myght set vp all thynges perfectly by  
Christ both the thynges which are in heauen, &  
the thynges whiche are in earth: euen by hym by  
whome we are made hepyes, and were thereto  
predystynate accor dyng to the purpose of hym  
by whose power all thynges are wroughte ac-  
cor dyng to the purpose of hys owne wyl. that  
we, whiche before beleued in Christ, shoulde be  
vnto the prayse of hys glorie.

In whom also we beleeue, forasmuche as we haue herde the worde of truth, euen the Gospell of your saluacion wherein, when ye had beleued \*ye were sealed wpth the holy spirc of promys which is the earnest of our inherytaunce, for the recouerynge of the purchased possellion, vnto the prayse of hys glorie.

1907. 11/11  
11. 10/11, 10  
11. 10/11, 10

11. 107, 1, 10

19

2

Wherefore I alle, after þe herde of the sayth  
whiche ye haue in the Lorde Iesu, and loue vnto  
all the sayntes, \* cease not to geue thanks for  
you, makynge mencion of you in my prayers. þe  
the God of oure Lorde Iesus Christe, the father  
of glorie, may geue vnto you the sperte of wys-  
domie and reuelacion, by the knowledge of hym  
selfe, and lpgt ten the eyes of your myndes, that  
ye maye knowe what the \* hope is, wherunto  
he hath called you, and howe rych the glorie  
is of hys inherytaunce vpon the sayntes, and  
what is the excedynge greatnes of hys power

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**1. 其目的、宗旨**

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3: III 10



# The Epistle

to vswarde whych beleue accordyng to the wor-  
lyng of that hys myghtye power, whych he  
wrought in Christ, when he rayled hym fro the  
dead, \* & set hym on hys ryghte hande in hea-  
uentlynges, aboue \* all rule and power, and  
myght, and dominion, and aboue every name þ  
is named, not in this world only, but also in the  
worlde to come: and \* hath put all thynges vn-  
der his fete, & hath made hym aboue all thynges  
\* the head of the congregacyon, which is his bo-  
dy and the fulnes of hym, that fylleth all in all.

## The.ii. Chapter.

¶ Paule sheweth them what maner of people they were be-  
fore theys conuersion, and what they are now in Christ.



And you hath he quychened wher as  
ye were dead in trespasses & synnes,  
in the which \* in tyme passed ye wal-  
ked, accordyng to the course of this  
worlde, euen after the gouernour that  
ruleth in the ayre, the spyete that nowe worketh  
in the chyldren of vnbefele, \* amonge whom we  
all had our conuersacion also in tyme past, in the  
lustes of our fleshe, and fulfilled the wyl of the  
fleshe and of the mynde: and were by nature the  
chyldren of wrath, euen as well as other. But  
God which is ryche in mercy (for hys great loue  
wher with he loued vs, euen when we were dead  
by synnes) quychened vs together in Christ  
(\* by grace are ye saued) and rayled vs vp toge-  
ther wpth hym, and made vs spt together wpth  
hym amonge them of heauen in Christe Iesu.  
That in tymes to come, he myght shewe the ex-  
ceedyng ryche of hys grace, in kyndnes to vs  
ward thowowe Christe Iesu. For by grace are ye  
made safe thowowe faythe, and that not of poure  
selues. It is the gyfte of God, and cometh not  
of workes, least any man shulde boast hym selfe  
for we are his workemanship created in Christ  
Iesu vnto \* good workes, which God ordeyned  
that we shulde walke in them.

¶ Wherfore, remember that ye beyng in tyme  
passed Gentyles in the fleshe, were called vncy-  
cumcyspon from that whiche is called \* cyrcu-  
cyspon in the fleshe, whych cyrcumcysion is made  
by handes remember I saie, that at that tyme  
ye were wpthout Christ, beyng alpautes fro  
the comen wealthe of Israel, and strangers  
from the testaments of the promes, hauyng  
no hope, and beyng wpthout God in this  
worlde. But now by the meanes of Christ Je-  
su, ye whiche somtyme were farre of, are made  
nye, by the bloude of Christ.

For he is our peace, whych hathe made of  
both one, and hath broken downe the wall that  
was astoppe betwene vs, and hath also put a-  
waye thowowe hys fleshe, the cause of hatred, e-  
uen the lawe of commandementes conteyned  
in the lawe wyrtten, for to make of twayne one  
newe man in hym selfe, so makynge peace, and  
to recōyle both vnto God in one body thowowe  
the crosse, and slewe hatred therby and cam, and  
preached peace to you which were as farre of, and  
to them that were nye. For thowowe hym we  
bothe haue an entraunce, in one spyryte vnto  
the father.

¶ Nowe therfore, ye are not strangers, and  
foreyners: but cyrcyspon wpth the sapntes and  
of the household of God and are buylt vpon the  
\* foundacyon of the Apostles and Prophetes, I. Cor. iii. 11  
\* Iesus Christ hym selfe beyng the head corner  
stone, in who what buyldynge soeuer is coupled  
together, it groweth vnto an holy temple in the  
Lord, in who ye also are buyld together to be an  
habitacio of God thowowe the \* holy, gooste. I.

## The.iii. Chapter.

¶ He sheweth the cause of hys p̄sment, despyeth them  
not to saynte because of hys trouble: and prayeth God to  
make them gentill in hys spyete.



Of this cause, I Paule am a pre-  
soner of Iesu Christ, for you hea-  
then: ¶ Ye haue herde of the myny-  
stracyon of the grace of God \* whi-  
che is geuen me to p̄ward. For  
\* by reuelacyon shewed he the mystery vnto me,  
as I wrote afore in fewe wordes, wher by when  
ye reade ye maye vnderstand my knowledge in  
the mystery of Christ, whych mystery in tymes  
passed was not opened vnto the sonnes of men,  
as it is now declared vnto hys holye Apostles  
and Prophetes by the spyete, that the Gentyles  
shulde be inherytours also, and of the same bo-  
dye, and partakers of hys promes in Christe, by  
the meanes of the Gospell, whereof I am made  
a mynister accordyng to the gyfte of the grace  
of God whych is geuen vnto me after the wor-  
lyng of hys power.

Vnto me the \* least of al sayntes is this grace  
geuen, & I shulde preache amonge the Gentyles  
the vnsaycheable ryches of Christ, and to make  
all men se, what the felowshipp of the mystere  
is, whych is from the begynnynge of the worlde  
hath bene hyd in God, whych he made all thynges  
thowowe Iesus Christ to the intent, that now  
vnto the rulers and powers in heauely thynges  
myght be known by the congregacyon, the ma-  
nyfolde wysdome of God, accordyng to þ eter-  
nall purpose, whych he wrought in Christ Iesu  
our Lorde, by whom we haue boldnesse and en-  
traunce wpth the confydence whych is by the  
fayth of hym. ¶ Wherfore I desyre, for saynte  
not because of my tribulacions \* that I suffre for  
your sakes: whych is your prayse.

For this cause I bowe my knees vnto the fa-  
ther of our Lorde Iesus Christ, whych is father  
ouer al that is called father in heauen & in earth  
that he wolde graunt you accordyng to the ry-  
ches of hys glorie, that ye maye be strenghted w  
myghte by hys spyete, in the inner man, that  
Christ maye dwell in your hertes by fayth, that  
ye beyng rotes and grounded in loue, myght be  
able to comprehend wpth all sayntes, what is  
the breadth and length, depth and heygth, and to  
knowe þ excellent loue of þ knowledge of Christ  
þ ye myght be fulfilled with all fulnes, whych  
cometh of God. Vnto hym that is able to do  
exceedyng aboundantlye aboue all that we  
aske or thynke accordyng to the power þ wor-  
keth in vs, be prayse in the congregacyon by  
Christ Iesus, thowowe out all ages world wpth  
out ende. Amen. I.

## The.iiii. Chapter.

He



¶ He exhorte them vnto mekenesse, to lape aspe the olde conuersacion of greedy lyses, and to walke in a newe lyfe

1. Cor. 11. 1. b

**T**herfore (which am prisoner of the Lordes) exhorte you, \* that ye walke worthy of the vocacion wherewith ye are called, with al lowlynesse and mekenesse, wpth humblenes of mynde, forbeyryng one another thoroowe loue, and be diligent to kepe the vnytie of y<sup>e</sup> sprete thoroowe y<sup>e</sup> bonde of peace, beyng one bodye, and one sprete, euen as ye are called in one hope of poure callynge. One Lord, one sayth, one baptyeme, one God and father of al, which is aboue all and thoroowe all, and in you all. ¶

Rom. 11. 1. b  
1. Cor. 11. 1. b  
1. Cor. 11. 1. b

¶ \* Vnto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Christe. Wherfore he sayth. \* When he went vp an hye, he led captiue captiue, and gaue gyftes vnto men. That he ascended, what meaneth it: but that he also descended first vnto y<sup>e</sup> lowest partes of y<sup>e</sup> erthe: \* He y<sup>e</sup> descended, is eue the same also y<sup>e</sup> ascended vp, aboue all heuens, to fulfyll al thynges.

\* 1. Cor. 11. 1. b  
1. Cor. 11. 1. b  
1. Cor. 11. 1. b

¶ And the very same made \* some Apostles, some Prophtes, some Euangelystes, some Shepherdes & teachers: \* to the edifyng, of the sayntes, to the worke and ministracion, eue to the edifyng of the body of Christe, tyll we all come to the vnytie of sayth, & knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christe. ¶ That we henceforth shulde be nomore chyldre,

\* Col. 1. 1. b

\* wauerynge and caryed aboute wpth euery wynde of doctryne, by the wplynes of manne, thoroowe craftynes, wherby they lary awayte for vs to deceaue vs. But lette vs folowe the truth in loue, and in al thynges growe in him, \* whyche is the heade, euen Christ in whome yf all the body be coupled & knet together thoroowe out euery ioynte wherewith \* one mynystred to another (accordyng to the operacion as euery parte hath his measure) he increaseth the body, vnto the edifyng of it selfe thoroowe loue.

1. Cor. 1. 1. b  
1. Cor. 1. 1. b  
1. Cor. 1. 1. b

¶ This I saye therfore, and testyfy thoroowe the Lord, that ye hence forth walke not, as \* other Gentyls, walke, in vanyte of their mynd, whyle they are blynded in theyr vnderstandyng, beyng farre from a godly lyfe, by the meanes of ignoraunce that is in them, and because of the blyndnes of theyr hertes: which beyng past repentaunce, haue geuen them selues ouer vnto wantonnes, to worke all maner of vncleannes, euen wpth grebynnes. But ye haue not so leached Christ yf so be that ye haue heard of him, and haue ben thought in hym, as the truthe is in Iesu: (as concernyng y<sup>e</sup> conuersacion in tyme past) to lape fro you y<sup>e</sup> olde man, whych is corrupte accordyng to the deceauable lustes. ¶

\* Rom. 1. 1. b  
1. Cor. 1. 1. b

¶ To be renued also in the sprete of poure mynde, and \* to put on that newe man, whych after God is shapen in ryghteousnesse and true holynesse.

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b

¶ Wherfore, \* put awaye lpenge, and speake euery man truthe vnto y<sup>e</sup> neryghboure, for as muche as we are mebyres one of an other. \* We

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b

angrye, and spenne not: lette not the Sonne go downe vpon your wrath, nether geue place vnto the backbyter. \* Let him that stole, steale no more: but let hym rather labour with his handes the thyng whych is good, that he may geue vnto hym that nedeth. ¶

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b

¶ Let no fylthy communicacion procede oute of poure mouth: but that whych is good to edifye with all as oft as ned is: that it maye minister grace vnto the hearers. And geue not ye the boyle spret of God \* by whome ye are sealed vnto the daye of redemption. Let all byternes and fearnes, and wrath, & roypng, and cursed speakyng, be put awaye from you, with al malicioulnes. Be ye courteous one to another, mercifull, forgyng one another, euen as God for Christes sake hath forgyuen you.

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b

The v. Chapter. ¶

¶ He exhorte them vnto loue, warneth them to be ware of al vncleannes. He teyth that both women shuld obey theyr husbannes, & both louyngs men ought to intreace theyr wyues.

**B**e ye \* therfore folowers of god as deare children, & walke ye in loue euen as Christ loued vs, & gaue hym selfe for vs an offeryng & a sacrifice of a swete sauuer to God. \* As for fornicacyon & al vncleannes, or couetousnes let it not be once named among you, as it becometh sayntes, or splythines, or foolyshe talking, or iesting, whiche are not comly: but rather geuyng of thakkes. For this ye know y<sup>e</sup> no wholye moget, ether vncleane persone, or couetous persone, (which is a worshypper of ymages, hath any enherstaunce in y<sup>e</sup> kyngdome of Christ & of God

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b  
1. Cor. 1. 1. b

\* Let no man deceaue you with vayne wordes. For because of suche thynges cometh the wrath of God, vpon the chyldre of dysobedience. Be not ye therfore companions of the. Ye were somtyme darkenes, but now are ye lyght in the Lord. \* Walke as chyldre of lyght. (For y<sup>e</sup> frute of the sprete consisteth in all goodnes, & ryghteousnes and truthe.) ¶ Searchyng what is acceptable vnto the Lord. And haue no fellowship wpth the vnfrutefull workes of darkenes: but rather rebuke the. For it is shame eue to name those thynges which are done of them in secrete but all thynges, when they are broughte forth by the lyght, are manifeste. For whatsoener is manifeste, that same is lyght. Wherfore, he sayeth awake thou that slepest, and stand vp from death, and Christ shall geue the lyght.

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b  
1. Cor. 1. 1. b

¶ Take hede therfore howe ye walke cymulpectlye not as vnwyle, but as wyse men: redempnge the tyme, because the dayes are euyl. Wherfore, be ye not vnwyle, but vnderstande what the wyl of the Lord is, and be not drunken wpth wyne wherein is excesse: but be fylled with the sprete, speakyng vnto your selues in psalmes and hymnes, and spiritual songes, spngyng and makyng melodye to y<sup>e</sup> Lord in poure hertes, grynge thankes alwayes for all thynges, vnto God the father in the name of oure Lord Iesus Christe submyttinge your selues one to another in the feare of God. ¶

\* 1. Cor. 1. 1. b  
1. Cor. 1. 1. b

¶ Pe



# The Epistle

**E** Deuement: submyt poure selues vnto poure  
 owne husbundes, as vnto the Lorde. For \* the  
 husbunde is the wyues head, euen as Christus  
 is the head of the congregacyon, and the same is  
 he that ministrerth saluacyon vnto the bodpe.

\* Sen. 11. b  
 1. Cor. 12. a.  
 1. Eph. 1. d.

Therefore, as the congregacyon is in subiection  
 to Christus, lyke wyse let the wyues also be in sub-  
 iectyon to thei husbundes in all thynges. Ye  
 husbundes, loue your wyues, euen as Christus al-  
 so loued the congregacyon, and gaue hym selfe  
 for it to sanctifye it, and clensed it in the foun-  
 tayne of water thowthe word, to make it vn-  
 to hym selfe a glorious congregacyon, withoute  
 spot or wrynkle, or any such thyng: but that  
 it shuld be holy, and without blame. So ought  
 men to loue their wyues, as their owne bodpes  
 the that loueth his wyfe, loueth hym selfe. For  
 no man euer yet hated his owne fleshe: but no-  
 rysheth and cherissheth it, euen as the Lorde  
 doth the congregacyon. For we are members  
 of his bodp, of his fleshe, and of his bones.

\* Sen. 11. b  
 Mat. 19. a  
 1. Cor. 12. a  
 1. Cor. 12. b  
 1. Eph. 1. d

\* For this cause shal a man leaue father and  
 mother, and shalbe ioyned vnto his wyfe and of  
 two shalbe made one fleshe. This is a greare se-  
 crete, but I speake of Christus and of the congre-  
 gacion. Neuerthelesse, do ye so, that euerye one  
 loue his wyfe euen as hym selfe, and let the wyfe  
 reuerence her husbunde.

## The vi. Chapter.

How chyliden shal behaue them selues towarde thei  
 parentes, & seruantes towarde thei maysters. An exhorta-  
 cyon to the spiritual battayle.

**C**hyldren, obeye your fathers and  
 mothers in the Lorde: for that is  
 ryght. \* Honour thy father and mo-  
 ther, (the same is the first comaunde-  
 met in þe promys) that thou mayst  
 prospere, & lyue long on earth. Ye fathers moue  
 not your chyliden to wrath: but \* byng them  
 vpthorow the doctrine and informacyon of the  
 Lord. Ye seruantes, obeye them that are your  
 bodely maysters, wyth feare and tremblinge,  
 euen with the synglenes of your herte, as vnto  
 Christus. not doyng service vnto the eye, as they  
 that go about to please men: but as the serua-  
 ntes of Christus, doyng the wyl of God from the  
 herte wyth good wyl, seruyng the Lorde and  
 not men knowing this, that whatsoeuer good  
 thyng any man doth, the same shal he receaue  
 agayne of God, whether he be bonde or fre. And  
 ye maysters, do euen þe same thynges vnto them  
 puttynge awaie threatenynge. Knowynge,  
 that your master also is in heauen, \* nether is  
 there any respecte of persone wyth hym.

\* Col. 3. b

1. Cor. 12. b

Deu. 10. b

1. 1. Cor. 12. b  
 1. Cor. 12. c  
 1. Cor. 12. d  
 1. Cor. 12. e  
 1. Cor. 12. f

\* Finally my brethren, be stronge thowthe  
 the Lord and thowthe the power of his might  
 Put on al þe armour of God, that ye maye stand  
 against the assautes of þe deuel. For we wrekle  
 not agaynst bloud and flesh, but agaynst rule, a  
 gaynst power, agaynst worldly rulers, enē go-  
 uerners of the darkenes of this world, agaynst  
 spiritual craftyness in heauenty thynges,  
 Therefore, take vnto you þe whole armour of  
 god, that ye maye be able to resyste in þe euil day  
 and stande perfecte in all thynges,

Luke. 11. b  
 1. Cor. 12. e

Stande therefore, \* and poure loynes gird

with þe trueth, haung on the brest plate of righ-  
 teousnes, and haunge shooes on your fete, that  
 ye maye be prepared for the Gospell of peace:  
 Aboue al, take to you the thyld of sayth, wher-  
 wyth ye maye quenche all the fyre darteres of  
 the wycked. And take the helmet of saluacyon,  
 & the swearde of the sprete, whiche is the worde  
 of God, \* And praye alwayes with all ma-  
 ner of prayer and supplacyon in the sprete:  
 and wathe thereunto with all instaunce and sup-  
 plicacyon for all sayntes and for me \* that vt-  
 teraunce maye be geuen vnto me that I maye  
 open my mouthe frely to vtter the secretes of  
 my Gospell (wherof I am a messenger in bon-  
 des) that therein I maye speake frely, as I ought  
 to speake. But that ye maye also knowe what  
 condycyon I am in, and what I do, Tychicus  
 the deare brother and saythfull minister in the  
 Lorde, shal shewe you all thynges, whome I  
 haue sent vnto you for the same purpose, that  
 ye myght knowe what case we stande in, and  
 that he myght comforte your hertes. Peace be  
 vnto the brethren and loue with sayth, fro God  
 the father and from the Lorde Iesus Christus.  
 Grace be with all them whiche loue our Lorde  
 Iesus Christus sincerely. Amen.

Luke. 11. b  
 1. Cor. 12. e

1. Cor. 12. f

D

Sent from Rome vnto the Ephe-  
 sians by Tychicus,

## The Epistle of saynt

Paul the Apostle to the  
 Philippians

### The fyrst Chapter.

How he exhorteth them to increase in loue, in knowledg, &  
 experience of Godly thynges.

**P**aul and Timothe the ser-  
 uantes of Iesu Christus, To  
 all the sayntes in Christus Je-  
 su, whiche are at Philippos  
 with the Bishoppes & Deacons  
 Grace be vnto you and peace  
 from God our father, and fro  
 the Lorde Iesus Christus.

\* I thanke my God with all remembraunce  
 of you \* alwayes in all my prayers for you, and  
 praye wyth gladnes: because ye are come into  
 the felowshyppe of the Gospell from the fyrste  
 daye vntyll now. \* And am surely certyfied  
 of this, that he whiche hath begonne a good  
 worke in you, shal perfourme it vntyll the daye  
 of Iesus Christus: as is becommeth me: so iudge  
 I of you al, because I haue you in my herte. for  
 as moche as ye all are companions of grace w  
 me, euen in my bondes, and in the defendynge  
 and stablyshynge of the Gospell.

\* Rom. 1. b  
 Col. 1. a

For God is my recorde, howe greatly I long  
 after you all, from the very hert rote in Iesus  
 Christus. \* And this I praye, that your loue maye  
 encrease yet more and more in knowledge, and  
 in all vnderstandynge, that ye maye accepte  
 the thynges that are moſte excellent, that ye  
 maye

25

\* Eph. 1. d



maye be pure, and suche as offend: no man vntill the daye of Christe: beynge fylled with the frute of ryghteousnes, whych cometh by Iesus Christ vnto þe glorie and prayse of God. ¶

I wolde ye shulde vnderstande (brethren) that the thynges whiche happened vnto me chaunced vnto the grete furtheraunce of the Gospell: So that my bandes in Christe, are manifest thorowe oute all the iudgement hall and in all other places: In so moche that many of the brethren in the Lorde beynge encouraged thorowe my bandes, dare more boldly speake the word without feare. Some preache Christ of enuye and stryfe, & some of good wyll. The one parte preache Christ of stryfe and not syncerely, supposyng to adde more aduersyte to my bandes. Agayne the other parte preache of loue because they know that I am set to defende the Gospell. What then? So that Christ be preached any maner of waye, whether it be by occasyon, or of true meanynge, I am glad therof, ye and wyll be glad. For I knowe, that this shall chaunce to my saluacion, & thorowe your prayer & ministryng of the sprete of Iesu Christe, accordynge to my expectacion, and hope, that in nothyng I shalbe ashamed. but that wyth all boldnesse, (as alwayes euen so nowe also) Christe shalbe magnifyed in my body: whether it be thorowe lyfe, or thorowe death. For Christe is to me lyfe, and death is to me auantage. If it chaunce me to lyue in the fleshe, that thyng is to me frutefull for the worke, and what I shall chose I wote not. For I am constrained of those two thynges.

I desyre to be loosed, and to be wylde Christe which is muche and farre better. Neuerthelesse to abyde in the fleshe is more nedefull for you. And this am I sure of, that I shall abyde and continue wyth you all, for your furtheraunce and ioye of your fapth, that your reioysynge maye be the more aboundaunt thorowe Iesus Christ in me, by my companyng to you agayne.

¶ Onely let your conuersacion be, as it becometh the Gospell of Christe that whether I come and se you, or els be absent, I maye yet heare of your condicion, that ye continue in one sprete, and in one soule, labourynge as we do, to mayntayne the fapth of the Gospell, and in nothyng fearynge your aduersaries, whiche is to them a cause of perdyng, but to you of saluacion, and that of God: for vnto you it is gyuen for Christ that not only ye shulde beleue on hym: but also that ye shulde suffre for his sake, haupnge euen suche a tryght, as ye sawe in me, and nowe heare of me.

¶ The. ii. Chapter.

¶ He exhorted them to haue and brotherly loue and to beware of stryfe and bayne glorie. And for a sure ensample, he laeteth Christ be toye them.



¶ If there be therfore any consolacion in Christ, if ther be any confort of loue, yf ther be any felowshipp of þe sprete, yf ther be any cōpassion & mercy, fulfill ye my ioy, þe ye be lyke mynded, hauing one loue, beynge of one accord, & of one mynde, þe nothyng ye done thorowe stryfe, or of

wayne glorie but in mekenes of minde, let euery man esteeme another better than him self. ¶ Take not ye euery man on his owne thynges, but euery man on the thynges that are other mens.

¶ Let the same mynde be in you whych was in Christe Iesu: whiche when he was in the shape of God, thought it not robbery to be equal with God. Neuerthelesse he made hym selfe of no reputacion, takynge on hym the shape of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obedient vnto death euen the death of the crosse. Wherefore, god also hath exalted hym on hy and geuen hym a name whiche is aboue all names that in the name of Iesus curte knee shulde bow, both of thynges in heauen and thynges in earth and thynges vnder the earth, and that all tonges shuld confesse, that Iesus Christ is the Lorde, vnto the prayse of god þe father. ¶ Wherefore, my dearly beloued, as ye haue alwayes obeyed, not whē I was presente only, but nowe muche more in myne absence euen so worke oute your owne saluacion wyth feare and tremblynge. ¶ For it is god whiche worketh in you, bothe the wyll and also the dede, euen of good wyll.

¶ Do all thynges wythout murmurynge, and dysputynge, that ye maye be suche as no man can complaine on: and vnspayed sonnes of God wythout rebuke, in the myddes of a croked and peruerse nacyon: amonge whom se that ye shyne as lyghtes in þe worlde, holdynge fast the worde of lyfe, that I maye reioyce in the daye of Christ howe þe I haue not runne in vayne, nether haue laboured in vayne.

¶ See, and though I be offered vp vpon the offerynge & a sacrifice of your fapth: I reioyce and reioyce wyth you al. For the same cause also do ye reioyce, and reioyce with me.

I trust in the Lorde Iesus, for to sende Epaphroditus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stode in. For I haue no man that is so lyke minded to me, which wyth so pure affection wil care for your matters. For al other seke theyr owne and not the thynges which are Iesus Christes. Ye know the profe of hym, how that as a sonne wyth the father, so hath he wyth me bestowed his scrupce in the Gospell, hym therefore I hope to sende, as sone as I knowe howe it wyll go w me. I trust in the Lorde, that I also my self shal come shortly.

¶ But I supposed it necessarye to sende brother Epaphroditus vnto you, my companion in labour and felowe souldyer, your apostell whiche also mynystreth vnto me at nede. For he longed after you all, and was full of heynenes, because that ye hadde hearde saie, that he hadde bene sycke. And no doute he was sycke in so much þe he was ny vnto death. But god had mercy on hym: and not on hym only but on me also, lest I shuld haue sorow vpon sorow. I set hym therfore the more diligentely: þe when ye se hym, ye may reioyce agayne & þe I may be þe lesse sorowfull. Recceau hym therfore in the Lorde with

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

\* 1 Cor. 13. 1. b.

D



maye be pure, and suche as offend no man vntill the daye of Christe: beynge fylled with the frute of ryghteousnes, whych cometh by Iesus Christ vnto þe glorie and prayse of God. ¶

I wolde ye shulde vnderstande (brethren) that the thynges whiche happened vnto me chaunced vnto the grete furtheraunce of the Gospell: So that my bandes in Christe, are manifest thorow oute all the iudgement hall and in all other places: In so moche that many of the brethren in the Lorde beynge encouraged thorow my bandes, dare more boldly speake the word without feare. Some preache Christ of enuye and stryfe, & some of good wyll. The one parte preache Christ of stryfe and not syncerely, supposyng to adde more aduersyte to my bandes. Agayne the other parte preache of loue because they know that I am set to defende the Gospell. What then? So that Christ be preached any maner of waye, whether it be by occasyon, or of true meanynge, I am glad therof, ye and wyll be glad. For I knowe, that this shall chaunce to my saluacion, & thorow your prayer & ministryng of the sprete of Iesu Christe, accordynge to my expectacion, and hope, that in nothyng I shalbe ashamed. but that wyth all boldnesse, (as alwayes euen so nowe also) Christe shalbe magnifyed in my body: whether it be thorow lyfe, or thorow death. For Christe is to me lyfe, and death is to me auantage. If it chaunce me to lyue in the fleshe, that thyng is to me frutefull for the worke, and what I shall chose I wote not. For I am constrained of those two thynges.

I desyre to be loosed, and to be wylde Christe which is muche and farre better. Neuerthelesse to abyde in the fleshe is more nedefull for you. And this am I sure of, that I shall abyde and continue wyth you all, for your furtheraunce and ioye of your fapth, that your reioysynge maye be the more aboundant thorow Iesus Christ in me, by my companyng to you agayne.

¶ Onely let your conuersacion be, as it becometh the Gospell of Christe that whether I come and se you, or els be absent, I maye yet heare of your condiction, that ye continue in one sprete, and in one soule, labourynge as we do, to mayntayne the fapth of the Gospell, and in nothyng fearynge your aduersaries, whiche is to them a cause of perdyng, but to you of saluacion, and that of God: for vnto you it is gyuen for Christ that not only ye shulde beleue on hym: but also that ye shulde suffre for his sake, haupnge euen suche a tryght, as ye sawe in me, and nowe heare of me.

¶ The. ii. Chapter.

¶ He exhorte them to haue and brotherly loue and to beware of stryfe and bayne glorie. And for a sure ensample, he layeth Christe before them.



¶ If there be therfore any consolacion in Christ, if ther be any confort of loue, yf ther be any felowshipp of þe sprete, yf ther be any compassion & mercy, fulfill ye my ioy, þe ye be lyke mynded, hauing one loue, beynge of one accord, & of one mynde, þe nothyng ye done thorow stryfe, or of

wayne glorie but in mekenes of minde, let euery man esteeme another better than him self. ¶ Take not ye euery man on his owne thynges, but euery man on the thynges that are other mens.

¶ Let the same mynde be in you whych was in Christe Iesu: whiche when he was in the shap of God, thought it not robbery to be equal with God. Neuerthelesse he made hym selfe of no reputacion, takynge on hym the shap of a seruaunt, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym selfe, and became obedient vnto death euen the death of the crosse. Wherefore, god also hath exalted hym on hye and geuen hym a name whiche is aboue all names that in the name of Iesus curte knee shulde bow, both of thynges in heauen and thynges in earth and thynges vnder the earth, and that all tonges shuld confesse, that Iesus Christ is the Lorde, vnto the prayse of god þe father. ¶ Wherefore, my dearly beloued, as ye haue alwayes obeyed, not whē I was presente only, but nowe muche more in myne absence euen so worke oute your owne saluacion wyth feare and tremblynge. ¶ For it is god whiche worketh in you, bothe the wyll and also the dede, euen of good wyll.

¶ Do all thynges wythout murmurynge, and dysputynge, that ye maye be suche as no man can complaine on: and vnspayed sonnes of God wythout rebuke, in the myddes of a croked and peruerse nacyon: amonge whom se that ye shyne as lyghtes in þe worlde, holdynge fast the worde of lyfe, that I maye reioyce in the day of Christ howe þe I haue not runne in vayne, nether haue laboured in vayne.

¶ See, and though I be offered vp vpon the offerynge & a sacrifice of your fapth: I reioyce and reioyce wyth you al. For the same cause also do ye reioyce, and reioyce wyth me.

I trust in the Lorde Iesus, for to sende Epaphroditus shortly vnto you, that I also maye be of good comforte, when I knowe what case ye stode in. For I haue no man that is so lyke minded to me, which wyth so pure affection wil care for your matters. For al other seke theyr owne and not the thynges which are Iesus Christes. Ye know the profe of hym, how that as a sonne wyth the father, so hath he wyth me bestowed his scrupel in the Gospell, hym therefore I hope to sende, as sone as I knowe howe it wyll go w me. I trust in the Lorde, that I also my self shal come shortly.

¶ But I supposed it necessarye to sende brother Epaphroditus vnto you, my companion in labour and felowe souldyer, your apostell whiche also mynystreth vnto me at nede. For he longed after you all, and was full of heynenes, because that ye hadde hearde saie, that he hadde bene sycke. And no doute he was sycke in so much þe he was ny vnto death. But god had mercy on hym: and not on hym only but on me also, lest I shuld haue sorow vpon sorow. I set hym therfore the more diligentely: þe when ye se hym, ye may reioyce agayne & þe I may be lesse sorowfull. Recceau hym therfore in the Lorde with

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1 Cor. 13. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.



# The Epistle

from 15 b  
1 2 b c d e

with all gladnesse, and \* make moche of such: because that for the worke of Christe he wente so farre that he was nye vnto deathe, and regarded not his lyfe: to fulfill that whiche was lackyng on your parte toward me.

## The.iii. Chapter.

He warneth them to beware of false teachers, whom he callith dogges and enemies of Christ, and reprooveth many of their unchristianlyte.

**M**Y BRETHREN, (brethren) reioyce ye in the Lorde. It greueth me not to wyrtte one thyng often to you. For to you it is a sure thyng. Beware of dogges, beware of euil workers. Beware of dissension, \* For we are circumcysed, whiche serue God \* in the sperte, and reioyce in Christ Iesu, and haue no confidence in the fleshe: though I myght also reioyce in the fleshe. If any other man thynketh that he hath wherof he myghte truste in the fleshe I haue more: beynge circumsised the eyght daye, of the hundred of Israell, of the trybe of Ben Iamin \* an Ebreue borne of the Ebreues \* as concernyng the lawe, a Pharise: as concernyng seruente, I persecuted the congregacion, as touchyng the ryghteousnes whiche is in the lawe, I was vnbekykable.

\* 1 Ro. 11. b  
2 Cor. 11. c  
3 Joh. 11. c  
1 adim. 1. 6

11. Cor. 11. c  
Act. 21. b  
and. 22. b

13  
mat. 23. 1

\* But the thynges that were vauntage vnto me, those I counted losse for Christes sake. Yee, I thinke all thynges but losse for the excellencye of the knowledge of Christe Iesu my Lorde, for whome I haue counted all thynges losse, and do iudge them but vyle, that I may wyne Christ, and be founde in him not haupnyng myne owne ryghteousnes of the law: but that which is thorow the fayth of Christ: euen the ryghteousnes which cometh of God thorow the fayth: that I maye knowe hym and the vertue of his resurrection, and felouschipp of his passyon, whyle I am conformable vnto his deathe) if by any meanes I myghte attain vnto the resurrection of the dead. Not that I haue attayned vnto it already, or that I am already perfect: but I folowe, yf that I maye comprehend that, wherin I am comprehended of Christe Iesu. Wherein, I couste not my selfe that I haue gotten it as yet, but this one thyng I saie: I forget those thynges whiche are behynde, and endeuour my selfe vnto those thynges whiche are before, and accordyng to the marke appoynted (I preasse to the reward of the hie calling) of God thorow Christe Iesu. Let vs therefore as many as be perfecte, be thus wyllyng mynded, and yf ye be otherwyllyng mynded, God shal open the same also vnto you. Acuertheles vnto that whiche we haue attayned vnto, let vs procede by one rule, that we maye be of one accorde.

1 Cor. 11. c  
2 ad. 7. b

1 adim. 21. c

\* Brethren, be folowers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whome I haue tolde you often and nowe tell you wepyng) that they are the enemies of the crosse of Christe, \* whose ende is dampnacion, whose God is theyr belly and glorie to to theyr shame, whiche are worldlye mynded. But oure conuersacion is in heauen frome whence we loke for the saueour, eue the Lord Iesus

Christ whiche shal \* chaunge our vyle bodye, for he maye make it lyke vnto his glorious bodye accordyng to the workyng wherby he is able also to subdue all thynges vnto hym selfe.

## The.iiii. Chapter.

He saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them because of the prouision, that they made for hym beyng in prison.

**F**OR SORE MY BRETHREN (dearly beloued) I longed for my tope & crowne, so continue in the Lord ye beloued. I pray Euodias, & beseeche Syntiches, yf they be of one accord in the Lorde. Peca, and I beseeche the faythful pock felowe, helpe the women whiche laboured with me in the Gospel, and with Clement also, and wyth other my labour felowes \* whose names are in the booke of lyfe. \* Reioyce in the Lorde alway and agayne I saie reioyce. Let your softenes be knowen vnto al men. The lorde is euen at hande. Be carefull for nothyng but in all prayer and supplicacion lette your petitions be manifest vnto God wyth geuyng of thanks. And the peace of God (which passeth all vnderstandyng) kepe your hertes & myndes thorow Christe Iesu.

2 ad. 1. 1  
2 ad. 1. 1  
1. 2 ad. 1. 1

Furthermore, brethren, whatsoeuer thynges are true, whatsoeuer thynges are honest, whatsoeuer thynges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are conuenient, whatsoeuer thynges are of honest report yf there be anye vertue, yf there be anye praysse, if these things be in your mynde: whiche ye haue both learned and receaued, hearde also and sene in me: those thynges do: and the God of peace shal be wyth you. I reioyce in the Lord greatly, that nowe at the laste your care is renewed agayne for me in that wherin ye were also carefull, but ye lacked oportunitie. I speake not because of necessity. For I haue learned in whatsoeuer estate I am, \* ther wyth to be contente. I knowe howe to be lowe and I knowe howe to excede. Every wher and in al thynges I am instructed, both to be full and to be hongry, both to haue plenty and to suffrenede, I can do all thynges thorow Christe which strengtheneth me. Notwithstandyng ye haue well done that ye bare parte with me in my tribulacion.

1. 2 ad. 1. 1

Ye of Philippios knowe also that in the begynnynge of the Gospel, when I departed from Macedonia, no congregacion bare parte with me, as concernyng geuyng and receauyng, but ye onely. For when I was in Thessalonica, ye sente once and afterwarde agayne vnto my necessity: not that I desyre gyftes, but I desyre aboundaunt frute on your parte. Acuertheles I receaued all, and haue plenty. I was euen fylled after that I receaued of Epaphroditus the thynges whiche were sente from you, an odoure of a swete smel a sacrifice accepted and pleasaunt to God. My God shal supplye all your nede thorow his glorious ryches by Iesu Christe. Vnto God & oure father be prayse for euermore. Amen. Salute all the layntes in Christ

1 adim. 21. c  
2 ad. 11. c



Jesu. The brethren whiche are with me, grete you. All the sayntes salute you, mooste of all they whiche are of the Emperours householde. The grace of oure Lorde Jesu Christe be with you all. Amen.

This Epistle was wyrtten from Rome by Epaphroditus.

## The Epistle of saynt

Paule the Apostle to the Collosians

### The first Chapter.

The grete thanks unto God for chryf fapthe, loue and hope, prayeth for chryf increafe and wretch howe we are the bygnom of God optayned by Christ whiche is the head of the congregacyon.



Paul an Apostle of Jesu christ by the wyl of God, & brother Timotheus

To the sayntes whiche are at Colossa & brethren y beleue in Christ. Grace be vnto you and peace fro God our father, and from the lorde Jesu christ.

We geue thanks to God the father of oure lord Iesus christ alwayes for you in our pray- ers. For we haue herde of your fapth in Christ Jesu, and of the loue which ye beare to al sayn- tes, for the hopes sake which is layd vpon stone for; ou in heaue, of whiche hope, ye herde afore by the true worde of the Gospel, which is come vnto you euen as it is into al þ world, and it is fruteful. (and groweth) as it is also amonge you from the dape in the whiche ye herde of it, and had experience in the grace of God thowowe the trueth, as ye learned of Epaphra our deare fe- lowe seruaunt, whiche is for you a fapthful my- nyster of Christ whiche also declared vnto vs þoure loue whiche ye haue in the spyrte,

For this cause we also euer sence the dape we herde of it, haue not ceased to praye for you and to desyre, that ye myght be fulfilled w- the knowledge of hys wyl, in all wysedome & spirituall vnderstandyng, that ye myght walk worthy of the Lord, that in al thynges ye may please & beynge frutefull in all good workes, & encreasyng in the knowlege of God strenghted wyth all myght, thowowe hys glorious power, vnto all patience and longe sufferynge with sayfulnes. Geuyng thanks vnto the father which made vs mete to be partakers of the in- heritaunce of sayntes in lyght.

Whiche hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of hys deare sonne & by whome we haue redempcyon thowowe hys blood, euen the forgene- nes of synes, whiche is the ymage of the inuisi- ble god fyrst begotten of all creatures. For by him were all thynges created, that are in heaue and that are in earthe visibill and inuisibill, whe- ther they be maiestye or Lordeshippe, eyther rule or power. All thynges were created by

hym and for hym, and he is before all thynges, and by hym all thynges haue theyr beynge.

And he is the head of the bodyc, euen of the congregacyon: he is the begynnyng and fyrste begotten of the dead, þ in all thynges he myghte haue the pycemynce. For it pleased þ father, that in hym shulde all fulnes dwell, and by hym to reconcytle al thynges vnto hym selfe, & to see at peace by hym thowowe the bloude of his crosse, both thynges in heaue and thynges in earth.

And you & whiche were somtyme farre of and enemyes, because your myndes were set in euill workes hath he now yet reconcyled in the bodyc of hys fleshe thowowe death, to make you holy, and blameable, an without faute in his owne sight, þ ye continue grounded and stablyf- shed in the fapth, and benot moued awaye from the hope of the Gospel, wherof ye haue hearde, howe that it is preached amonge all creatures whiche are vnder heaue, wherof I Paul am made a minister. Nowe tope I in my sufferynges for you, and fulfyll that which is beþynde of the passions of Christ in my fleshe, for his bo- dyes sake, which is in the congregacyon, wher- of I am made a minister, accordyng to the or- dinaunce of God, whiche ordinaunce was ge- uen me vnto you warde to fulfyll the worde of God, that mystery whiche hath ben hyd sence þ worlde began, and sence the begynnyng of ge- neracions, but nowe is opened to his sayntes, to whom God wolde make known what the glorious riches of this mystere is amonge the Gentyls, whiche riches is Christ in you, the hope of glory, whom we preach, warnyng all men, and teachyng all men in all wysedome, to make all men perfecte in Christe Jesu, wherin I also labour and stryue euen as farre forth as þis strenght worketh in me myghtely.

### The ii. Chapter.

What grete care Paule toke for all congregacions. He reborteth to be bestad in Christ, to beware of false tea- chers & worship wyrdre, and stryue betw the false prophetes.

For I wolde þ ye knewe howe grete care that I haue for you and for them that are at Laodicea & for as many as haue not sene my persone in þ flesch, that theyr hertes myghte be comforted when they are kyt together in loue, and in all cyches of full vnderstandyng, for to knowe the my- sterpe of God the father & of Christ, in whome are hyd all the treasures of wysdom & knowledge. This I sape, lest any man shulde begyle you with entysyng wordes. For though I be absce in the fleshe, yet am I wyth you in the spyrte, ioyenge and beholdyng your order, and þoure stedfast fapth in Christe. As ye haue therfore receaued Christ Jesu the Lorde, euen so walke ye in hym, so that ye be rooted and buylte in hym, and stablyshed thowowe fapthe, as ye haue learned: and there in be plenteous with geuyng thanks.

Beware, lest any mā spoyl you thowowe philosophye and dyscratfull vanytie, after the tradycyon of men, & after the ordynaunces of the worlde, and not after Christ. For in him dwelleth

\* Gal. 1. 6. 2. 20.

\* 1. Cor. 1. 1. 2. 1.

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# The Epistle

dwelleth al the fulnes of the goodhead boldly. and ye are complet in him: which is the head of all rule and power, by whome also ye are \* circumsced with circumsyō which is done without handes. for as muche as ye haue put of the spūfull body of the flesch thozowe the circumsyō that is in Christ, in that \* ye are buried with hym thozow baptyme, in whome ye are also resen agayn thozow fapth, & is wroughte by the operacion of God, which rased him frō death.

\* And ye when ye were dead thozowe spūne and thozow the vncircumsyō of poure flesch, hath he quenchēd with hym, and hath forgeuē vs all oure trespasses. And hath put out the bande wyteyng that was agaynst vs, cōtayne in the lawe wyttē, and that hath he taken out of the waye, & hath fastened it to his crosse, and hath \* spoyled rule and power, and hath made a shewe of them openly and hath triumphed ouer them in his owne personne.

Let no man therfore trouble your conscience aboute meate and drynke or for a pece of an holy day: or of the new moone, or of the Sabbath dayes, \* whiche are shadowes of thynges to come. but the body is in Christ. Lette no man make you shote at a wynged marke by the humblenes and holynes of aungels, in the thynges whiche he neuer sawe, beyng causeles puffed up with hys fleschlye mynde, and holdeth not the head, wherof all the body by ioyntes & couplings receaueth noursyment and is knet together, and encreaseth with the increasyng that cometh of God. Wherfore: yf ye be dead with Christ from the \* ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Chouche not, tast not, handell not which all pertain thozowe the very abuse: after the commaundementes and doctrynes of men. Whiche thynges outwardly haue the semblance of the wysdome by supersticyon and humblenes of mynde, and by hurtynge of the bodye, and in that they do the flesche no wo: shyp vnto the nede therof.

## The.iii. Chapter.

¶ He putteth them in remembrance of the spūtes: at resurrection, to lay asyde all maner of corrupte lyfynge, to be fructfull in all godlynes and vertue, and to wote all degrees therof due.

**I**f ye be then resen agayne wyth Christe like those thynges whiche are aboue, where Christ siteth \* on the ryght hande of God. Set your affeccyon on heauenly thynges, and not on earthy thynges. For ye are dead, and your lyfe is hyd wyth Christ in God. Whē so ever Christ (which is oure lyfe) shall shew him selfe, then shall ye also appere wyth hym in glorie. For mortifye therfore poure earthy members: fornicacyon, vncleannes, vnnaturall lust euell concupiscence: & couetousnes, whiche is worshyppynge of ydoles, for whiche thynges sake the wrath of God bleseth to come on the dysoberdynt chyldren \* amonge whome ye walked somtyme, when ye lyued in them.

But now put ye also awaye frō you all suche thynges. wrath, fearnes, maliciousnes, cursed

speakyng, fylthy cōmunicacion oute of your mouth. Lye not one to another, sayng that ye haue put of the olde man with hys workes, and haue \* put on the newe man which is renewed in to the knowledge & ymage of hym that made hym, \* where is nether Gentyl nor Jewe, circumsyō nor vncircumsyō, Barbarous or Sythian, bond or fre but Christ is al in al thynges. \* Therfore as electe of god: holy and beloued put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffryng for bearinge one another, and forgeuyng one another yf any haue a quarrel agaynst another: as Christ forgauē you: euen so do ye. Aboue all these thynges put on \* loue whiche is the bonde of perfectnes And the peace of God rule in your hertes to the whiche peace ye are called in one body. And se that ye be thankfull. Let the worde of Christ dwell in you plenteously with all wysedome.

Teach and exhorde your owne selues \* in psalmes and hymnes, and spiritual songes synging wyth grace in your hertes to the Lorde: And \* whatsoeuer ye do (in worde or dede) do all in the name of the Lorde Jesu, geuyng thanks to God the father by hym. For

\* Ye wyues, submytte your selues vnto your owne husbandes, as it is comelpe in the Lorde. Ye husbandes, loue your wyues and be not better vnto them. \* Ye chyldren, obey your fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Ye fathers, prouoke not your chyldren \* (to anger) lest they be of a debilitate mynde. \* Ye seruauntes be obedyēt vnto them that are your bodely masters in all thynges. not with eye seruyce as men pleasers, but in singlenes of hert fearing God And what soeuer ye do, do it hertelpe, as though ye dyd it to the Lorde, and not vnto men, knowyng, that of the Lorde ye shall receaue the rewarde of inberitaunce, for ye serue the Lorde Christ, But he ydoth synne. What receaue for hys synne. \* Repher is ther any respect of persones (wyth God)

## The.iiii. Chapter.

¶ He exhorteeth them to be seruent in prayer to walke wysely vnto them that are not yet come to the true knowledge of Christ: and salueth them.

**M**asters do vnto your seruauntes \* whiche is iust and equall, knowyng that ye also haue a master in heauen. \* Continue in prayer, and watche in the same wyth thanks geuyng, prayenge also for vs: that God maye open vnto vs the doore of vteritaunce, that we may speake the mystery of Christ (wherfore I am alid in bondes) & I maye utter it, as it becometh me to speake. \* Walke wysely toward them that are without, & lose no oportunitie Let your speach be alwayes wel sanored & powdered w<sup>th</sup> salt, that ye may know, how ye ought to answer euery mā

Of all my busynesse shall ye be certified by Tichicus, the beloued brother and fapthful mynister & fellow seruaunte in the Lorde, whome I haue sent vnto you for the same purpose that he mighte knowe what ye do and that he myghte comforte your hertes wyth one Onesimus a fapthful and beloued brother: whiche is one of you

Roma. 11. d.  
Eph. 2. c.  
Col. 2. 11. b.

1 Tim. 3. a.  
Gal. 3. 1. b.

Roma. 6. a.  
Eph. 2. a.  
Col. 2. c.

Gene. 11. c.  
Luk. 21. c.  
Job 11. c.

1 Pet. 1. 1. a.  
11. 1. a.

1 Pet. 1. 1. b.

Eph. 4. d.  
Deut. 1. a.  
1. c. 2. 11. a.

Eph. 1. a.

Roma. 11. d.  
Eph. 2. 11. c.

Gal. 3. 1. b.

1 Tim. 3. a.

Mat. 23. 1. b.

1 Pet. 1. 1. a.  
Eph. 2. a.

1 Cor. 1. 1. b.

1 Cor. 1. 1. b.  
1. 1. 1. a.

Eph. 2. 1. a.

1 Pet. 1. 1. a.  
1. 1. 1. c.

1. 1. 1. c.  
1. 1. 1. c.

1. 1. 1. c.  
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1. 1. 1. c.  
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1. 1. 1. c.

1. 1. 1. c.  
1. 1. 1. c.



also whiche ye haue vnto God, spred herselfe a-  
broad in all quarters, so that it nedeth not vs  
to speake any thing at all. For they themselues  
shew of you what maner of entrepung in, we had  
vnto you and howe ye touned to God from  
images, for to serue the lypung and true God,  
and for to loke for his sonne \* from heauen, Actes. 1. 3  
whome he rayled from death: Euen Iesus,  
which deluyreth vs fro \* the wrath to come. 1 Thob. 1. 10.

He putteth them in minde of the godly conuersion  
that he led amongst them (when he preached the Gospell  
vnto them, thanked God that they receiue his word so  
fruitfully: and reuerſeth his absence.

**W**e thankth God for them, that they are so steadfast in faith & Good works, and receive the Gospel with such readiness.

For ye brethren became followers of the congregacions of God whiche in Jewrye are in Christe Iesu: for ye haue suffered lyke thynges of youre kynsmen, as we oure selues haue suffered of the Jewes. Whiche as they kyled the Lorde Iesus, and theyr owne Prophetes, euen so haue they persecuted vs, & God they please not, and are contrarie to all men and byndeth that we shoulde not speake vnto the genetyls that they myght be saued to fulfill theyr syn-

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6. the eff. b  
21. 3101.1 a

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#### 4. Etcd.



# The Epistle

**Luke. xxi.** synners alway. For þe wrath of God is come on them, euen to the uttermost. For as moche brethren as we are kept from you for a season, as concernyng the bodely presence (but not in the herte) we enforced the more to se you personally with great desyre. And therfore we wold haue come vnto you I Paul ones and agayne: but Sathan withstode vs for what is oure hope of ioye or crowne of reioysyng? are not ye it in the presence of our Lorde Iesus Christ at his commyng? yes, ye are our glozy and ioye

**1 Tim. v. c**

**1 Cor. x. c**  
**and. vii. d**

## The. iii. Chapter.

**¶** He sheweth how greatly he was reioysed, when Timothe tolde hym of theyr fayth and loue.

**¶** Therfore, sence we coulde no longer forbeare, we thought it good to remayne at Athens alone, and sent Timothe oure brother and minister of God, and the helper forth of oure labour in the Gospell of Christ, to stablish you and to comfort you concernyng our fayth, that no man shuld be moued in these afflictions. For þe poure selues knowe, that we are euen appoynted threunto. For when we were with you, we tolde you before, that we shulde suffre tribulacion, euen as it came to passe, and as ye knowe. For this cause when I coulde no longer forbeare, I sente that I myghte haue knowledge of your fayth, lest by some meanes the tempter had tempted you, and lest oure labour had ben bestowed in vayne.

**1 Cor. x. c**

**1 John xvi**

**1 Cor. x. c**

**1 Cor. x. c**

**1 Cor. x. c**

**1 Cor. x. c**

**23** But now latelý, when Timothe came from you vnto vs, and declared to vs poure faythe and poure loue, and howe that ye haue good remembraunce of vs alwayes, desyring to se vs, as we also desyre to se you: Therfore brethren we receaued consolacion by you, in all our aduersyte and necessite, through your fayth. For now are we alpye yf ye stande stedfaste in the Lorde. For what thanks can we recompence to God agayne for you, ouer all the ioye, that we ioye for poure sake before our God: prayenge nyght & day exceedingly, that we myght se you presently, and myght fulfyll the thynges whiche are lackyng vnto your fayth.

**¶** God hymselfe our father, & our Lorde Iesus Christe shall guyde our pourney vnto you: the Lorde also shal encrease you & make you flowe ouer in loue one toward another and toward al men, euen as we do toward you that we maye make your hertes stable & vnblymeable, in holynes before God oure father, at the commyng of our Lorde Iesus Christe with all saynctes.

## The. iiii. Chapter.

**¶** He exhorteth them to stedfastnes, to kepe them selues from synne and backslap conuersacion, to loue one another rebuketh por. nrs, & speaketh of the resurrection.

**¶** Furthermore, we beseeche you, brethren) and exhorthe you by the Lorde Iesus, that ye encrease more and more euen as ye haue receaued of vs, howe ye oughte to walke and to please God: For ye knowe, what commaundementes we gaue you by our Lorde Iesu Christe. For this is the wyll of God: euen your holynes, that I shuld

abstayne from fornicacion, & that euery one of you shulde knowe howe to kepe bys vessel in holynes and honoure, and not in the luste of concupiscence: as do the hethen whiche knowe not God, that nomā oppresseth and defraude his brother in bargaynyng: because that the Lorde is the auenger of al suche thynges, as we tolde you before, and testifed. For God hath not called vs vnto clennes but vnto holynes. For he therfore that despyseth, despyseth not man, but god which hath sent his holy sperte amonge you.

**¶** But as touchyng brotherlye & loue, ye neede not, that I wyte vnto you. For ye are taught of God to loue one another. See that thing verely ye do vnto al the brethren whiche are in al Macedonia. We beseeche you brethren, that ye encrease more and more, & that ye study to be quyet, & to medle with your owne busyness and to worke wyth your owne handes, as we commaunded you that ye maye behaue your selues honestly toward them that are wythoute: that nothyng be lackyng vnto you.

**¶** I wolde not brethren that ye shuld be ignorant concernyng them whiche are fallen asleep, that ye sorowe not as other do, whiche haue no hope. For yf we beleue, þe Iesus dyed, & rose agayne euen so them also whiche slepe by Iesus, wyll God byyng agayne wyth him, for thus say we vnto you in the worde of the Lorde, that we whiche shall lyue, & shall remayne in the commyng of the Lorde, shall not come per they whiche slepe. For the Lorde hymselfe shall descende from heauen wyth a shoute and the voyce of the Archangell and trompe of God. And the dead in Christe shall aryse fyrste: then we whiche shall lyue (euen we whiche shall remayne, shal be caughte by wyth the also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be wyth þe Lorde. Wherefore, comfort your selues one another wth these wordes.

## The. v. Chapter.

**¶** He enforseth them of the day of dome, & commyng of the Lorde, & exhorteth them to watche, and to regard such as preach subuersion among them.

**¶** Finally, of the times and seasons (bze I thre) it is no neede that I wyte vnto you for ye poure selues know perfecte ly, that the day of the lord shal come such as a thefe in the nyght. For whē they shal saye, peace & althynges are safe, then shal soden destruction come vpon them (as so cometh vpon a woman trauailing with chyld) and they shal not escape. But ye brethren are not in darkenes, that that daye shuld come on you as a thefe. Ye are al the chyldren of lyght, and the chyldren of the daye. We are not of the night neether of darkenes.

**¶** Therfore let vs not slepe as do other: but let vs watche, and be sober. For they that slepe, slepe in the nyghte: and they þe be drunken are drunken in the night. But let vs which are of the day, be sober, & armed wth the brest plate of fayth & loue, & with hope of saluacio for an helmet. For god hath not apointed vs to prouoke wrath vnto our selues, but to obtayne saluacio by

**1 Tim. v. c**  
**1 Cor. x. c**



1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

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The first Epistle vnto the Thessalonians  
was written from Athens.

**The first Chapter.**

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

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The ii. Chapter. ✠

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1. **Πρόβλημα**

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From 1.0

But we are bounde to geue thanks alwaye  
to God for you (brethren beloued of the Lorde)  
for because that God hath from the begynnynge  
chosen you to saluacyon, thoro we sanctifyenge  
of the sperte, and thoro we beleuyng of þe trueth,  
whereunto he called you by oure Gospel to ob-  
tayne the glorie of oure Lorde Iesu Christ.

✠ Therefore brethren stande faste, and kepe þe  
ordynaunces which ye haue learned: whether it  
were by oure preachynge, or by Epistle. Oure  
Rm Lorde



# The fyrt Epistle

Lozde Iesu Chyrt hym selfe, and God and our father whych hath loued vs, and hath geue vs euerlastyng consolacyon, and good hope thow we grace, conforzte pour hertes and stablyshe you in all good sayenge and doyng.

## The .iii. Chapter.

¶ He desyreth them to praye for hym that the Gospel maye prosper, and geueyth hym a charge to reprove the poel & if they wyl not laboure with theyr handes, & they shall not eate.

Ephe. vi. c  
Col. i. v. a

**A**thencmore, brethren praye ye for vs, & the worde of God maye haue passage, and be gloryfied, as it is also with you, and so we may be deliuered from vnrasonable & frowarde men. For all men haue not fayth: but the Lozde is faythfull, whych shall stablyshe you, & preserue you fro euell. We haue confydence thow we the Lozde to yourwarde, that ye both do, & wyl do the thynges whych we commaunde you. And the Lozde guyde your hertes to the loue of God and to the patient waytynge for Chyrt.

**W**e requyre you brethren by the name of our Lozde Iesu Chyrt & ye withdraue your selues from euery brother, & behaue hym selfe inordynatly, and not after the institutio, whych he receaued of vs. For ye your selues knowe, howe ye oughte to folowe vs. For we behaue not our selues inordynatly amonge you. Repether toke we bread of any man for nought: but wrought with labour & sweate nyght & daye because we wolde not be chargeable to any of you, not but so we had auctorite: but to make our selues an ensample vnto you to folowe vs. For when we were wyth you, thys we warned you of, that if any wolde not worke, the same shulde not eate.

Actes xx. g  
1. Cor. ix. c  
1. Thes. ii. c  
and. iiii. c.

¶ For we haue hearde saye, that there are some whych walke amonge you inordynatly, workyng at not all, but veyng busybodys. The that are suche, we commaunde and exhorte, by our Lozde Iesu Chyrt, that they worke wyth quyetnes, & eate theyr owne breade. Brethren be not ye werpe in well doyng. For if any man obey not our sayenge, sende vs worde of hym by a letter: and haue no company wyth hym, that he may be ashamed. And count hym not as an enemy but warne hym as a brother.

Gal. vi. b

**D**o not out sayenge. sende vs worde of hym by a letter: and haue no company wyth hym, that he may be ashamed. And count hym not as an enemy but warne hym as a brother.

1. Thes. vi. b

The verpe Lozde of peace geue you peace alwayes, by al meanes. The Lozde be wyth you al. The salutacyon of me Paule wyth myne owne hande. Thys is the token in all Epystles. So I wyte. The grace of our Lozde Iesu Chyrt be wyth you all. Amen.

1. Thes. v. b  
1. Tim. ii. b

Sent from Athens.

## The fyrt Epistle of

Saynet Paule vnto Tymothe.

### The fyrt Chapter.

¶ He exhorteth Tymothe to wapte vpon hym a charge: namely, to se so nothyng be taught but Gods word. He sheweth also wherfore the lawe is good, & telleth so Chyrt Iesu came in to the worlde to saue synners.

Actes ix. c

1. Thes. i. a  
1. Tim. i. a  
1. Cor. i. a

**A**ulan Apostle of Iesu Chyrt by the commissio of God our sauyoure and Lozde Iesu Chyrt, & which is our hope. Vnto Tymothe bys natural sonne in the fayth.

\* Grace, mercy, and peace fro God our father, and from the Lozde Iesu Chyrt our Lozde.

As I belought the to abyde styll at Ephesus (when I departed into Macedonia) the so do that thou commaunde some, that they folowe no straunge doctryne, neyther geue hede to falses and endles genealogyes, whych brede doubtis more than Godly edyfyng whych is by faythe for the ende of the commaundement is loue oute of a pure harte, and of a good conscience, and of fayth vnfayned from the whych thynges, because some haue erred, they are turned vnto vayne tangelyng, because they wolde be doctours of lawe & yet vnderstand not what they speake, neyther wherof they aspyme.

Gal. i. a  
Actes. ix. a  
and. ff. b  
1. Tim. ii. e  
1. Tim. iii. b  
1. Tim. vi. a  
Rom. xlii. c  
1. Actes. i. b

¶ We knowe, that the lawe is good, if a man vse it lawfully: knowynge thys, howe the lawe is not geuen vnto a ryghteous man, but vnto the vnyghteous and dysobediente, to the vngodly and to synners, to vnholy and vncleane, to murderers of fathers, & murderers of mothers, to manslayers, to whoremongers: to them that despyle them selues with mankynde: to manselars to lyars to perjured, and if ther be any other thyng that is contrary to the wholesome doctryne, accordyng to the Gospel of the glory of the blessed God, whych Gospel is committed vnto me.

Roma. vii. b  
Gal. iii. c  
Gal. v. b  
1. Tim. vi. b  
Roma. i. b

And I shalke Chyrt Iesu our Lozde, whych hath made me stronge for he counted me true, & put me in offyce, where as before I was a blasphemmer, & a persecuter, and a tyrant. But yet I obtayned mercy, because I dyd it ignorantly thow we vnbelefe. Neuertheles, by grace of our Lozde was excedyng aboundant wyth fayth and loue, which is in Chyrt Iesu.

Actes ix. a  
and. xli. a  
1. Cor. x. b  
Gal. i. c

¶ This is a true sayenge and by all meanes worthy to be receaued of vs, that Chyrt Iesu came into the worlde, to saue synners, of whome I am chiefe. Not withstandinge for this cause obtayned I mercy, that Iesu Chyrt shulde shewe on me all longe pacence, to declare an ensample vnto the whych shulde beleue on hym vnto eternall lyfe. So then vnto God, byng euerlastyng, immortal, & vnspyle, wyse onely, be honoure and prayse for euer and euer. Amen.

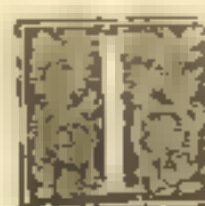
1. Tim. ii. b  
1. Tim. ii. c  
1. Tim. ii. d  
1. Tim. ii. e

This commaundement comyt I vnto the sonne Tymothe accordyng to the prophesy, which in tyme past were prophesied of the, & thou in them shuldest fyght a good fyghte, hauynge fayth & good conscience, which some haue put awaye from them, and as cōcernynge fayth haue made shypwreck. Of whome noble is hyemenus and Alexander, whome I haue deliuered vnto Sathan, that they maye learne not to blaspheme.

1. Tim. ii. e  
1. Tim. ii. f  
1. Tim. ii. g  
1. Tim. ii. h

### The .ii. Chapter.

¶ He exhorteth to praye for all men. He wyl not haue men to be ouer costly appareled, nor to teache in the congregation, but to be in seyntence, and to obey theyr husbandes.



Exhorte therfore, that aboue al thynges, prayers, supplicacions, intercessions, and geuyng of thankes be hadde for all men: for kynges, and for

1. Tim. ii. e  
1. Tim. ii. f



and for all that are in authoritie that we may  
lyue a quete & peaceable lyfe, wpth all Godly-  
nes and honestie. For it is good and accepted in  
the syght of God our saupoure, which wyl haue  
all me to be saued, and to come vnto the know-  
ledge of the truth. For there is \* one God, and  
one medpator, betwene God and man, euen the  
man Christ Iesus, which gaue hym selfe a ran-  
some for all men, & it shulde be testyfyed at hys  
tyme, \* wherunto I am ordayned a preacher &  
an Apostle. I tel the truth in Christ and lyen not:  
beynge the teacher of the Gentyles wpth fapth  
and verpthe. **I**

Job. xv. 1.  
1 Heb. ix. 2.  
Gal. iii. 2.

Roma. i. 4.  
and. ii. 2.  
1 Tim. i. 2.

John. iii. 2.

1 Cor. xiii. 2.

**I** wyl therfore that the men \* prape euerpe  
where, lyfing vpon pure hādes wpthout wo-  
or doubtinge. Lyke wyl also the women, that  
they crape them selues in comly apparell wpth  
shamefastnes and dyscrete behauioure, not w-  
brydied heare, ether golde or pearles, or colly-  
arape. but as becometh women, & professe god-  
ynesse thowwe good workes. \* Let the womā  
learne in silence wpth al subiectiō. But I suffre  
not a woman to teache, nether to vsurpe autho-  
ryte ouer the man but to be in seplece. For Adam  
was fyrste fourmed, & the Eve. Adam also was  
not deceaued, but the womā was deceaued, and  
was subdued to the transgression. Not wpthsta-  
ndyng thowwe bearyng of chyldren she shal be  
saued, yf they contynue in fapth and loue, and ho-  
lynes, wpth dyscrecyon.

**The. iij. Chapter.**

What maner of man a byshoppe or preast ought to be.  
The properties also requyred in a deacon or mynister.

**I** hys is a true sayenge: Yf a man de-  
lyre the offyce of a Byshoppe, he de-  
lyreth an honeste worke. A Byshop  
therfore must be blameles, the hus-  
bande of one wyfe, dysporent, sober,  
dyscrete, a keeper of hys spyalte: apte to teache:  
not geue to ouer much wyne, no fyghter, not gre-  
dy of fylthy lucre. but gentell, abhoryng fygh-  
tyng, abhoryng conetousnes, one that ruleth  
well hys owne house, one that hath chyldren in  
subieccion wpth al reuerence. For yf a man can  
not rule hys owne house, howe shal he care for  
the congregaciō of God: he maye not be a yōge  
scoler, lest he swel and fall into the iudgemente  
of the euell speaker. He must also haue a good re-  
pōrte of them which are wpthout, lest he fall in-  
to rebuke, and snare of the euell speaker.

Actes. vi. 4.

**I** lyke wyl must the mynisters be \* honeste  
not double tonged, not geuen vnto muche wyne  
nether greedy of fylthy lucre. but holdyng & im-  
sterpe of the fapth wpth a pure conscience. And  
let them fyrst be proued, & then let the mynister  
so, that no man be able to reprove them.

Mat. xv. 2.

Euen so must their wyues be honest, not euell  
speakers, but sober and fapthfull in al thynges  
Let the deacons be the husbādes of one wyfe,  
and suche as rule the chyldren well, and the  
owne householdes. For \* they that mynister wel  
get them selues a good degre & great lyberty in  
the fapth, whych is in Christ Iesu.

**T**hese thynges wyte I vnto the trustyng to  
come shortly vnto the. but and yf I tarpe longe

that then thou mayst yet haue knowledg, how  
thou oughtest to behaue thy selfe in the house of  
God, whych is the congregaciō of the lypunge  
God, the pylle & grounde of truthe. And wpth-  
out doubte great is that mystry of Godlynes:  
\* God was thewed in the flesh, was iustfyed in  
the spyte, was sene amonge the aungels, was  
preached vnto the Gentyles, was beleued on in  
the worlde, and receaued vpon in glozpe.

**The. iij. Chapter.**

He prophesyeth of the latter dayes, and exhorteth  
Timothee to be diligent in studyng of the holye  
scripture.



he spyte speaketh evidently, that \* in  
the latter tymes some shall \* departe  
from the fapth, & shall geue hede vnto  
spytes of erreure, and deuly the doc-  
trynes of the whych speake false thowwe ppo-  
cryspe, & haue theyr conscience marked wpth  
an boote yron, for byddyng to marpe, and com-  
mandyng to abstayne fro meates \* whych God  
hath created to be receaued wpth geuyng than-  
kes, of them whych beleue, & knowe the truthe.  
For \* all the creatures of God are good, and no-  
thyng to be refused, yf it be receaued wpth than-  
kes geuyng. For it is sanctified by the worde  
of God and praper. Yf thou put the brethren in  
remembraunce of these thynges thou shalt be a  
good mynister of Iesu Christ \* whych hath bene  
nourished vpon in the wordes of the fapthe and of  
good doctryne, whych thou hast contynually  
folowed. But \* cast away vngodlye and olde  
wyues fables.

1 John. i. 2.

Actes. xv. 2.  
1 Tim. iii. 2.  
1 Pet. ii. 2.  
and. iii. 2.  
1 Jude. i. 2.  
1 Tim. ii. 2.

Gene. i. 2.  
1 Mat. xiii. 2.  
Act. xv. 2.

Gene. i. 2.  
1 Cor. xiii. 2.  
Rom. vi. 2.  
Mar. vi. 2.  
Rom. xiii. 2.  
1 Tim. i. 2.

1 Tim. iii. 2.

1 Tim. ii. 2.  
1 Tim. iii. 2.  
1 Tim. iii. 2.

1 Tim. iii. 2.

**E**xercyse thy selfe rather vnto godlynes. For  
\* bodely exercise profiteth lytell, but godlynes  
is profitable vnto al thynges, as a thyng whi-  
che hath the promyses of the lyfe that is nowe, and  
of the lyfe to come. This is a sure sayenge, and  
by all meanes worthy to be allowed. For ther-  
fore we both laboure and suffre rebuke, because  
we haue a stedfast hope in the lypunge God,  
whych is the sauoure of all men, spycially of  
those that beleue. Such thynges commaunde &  
teache. \* Let no man despyse thy youthe \* but be  
vnto them that beleue, an ensample, in word, in  
conuersaciō, in lone, in spyte, in faith, in purenes.

1 Tim. ii. 2.  
1 Tim. iii. 2.  
1 Tim. iii. 2.  
1 Tim. iii. 2.

**E**yll I come, geue attendaunce to studyng,  
to exhortaciō, to doctryne. Despyse not youthe  
that is in the, which was geuen the thowwe pro-  
phete, wpth the sayeng \* on of handes by p au-  
thorite of presthode. These thynges exercise, &  
geue thy selfe vnto them, & it maye be sene howe  
thou profyttest in all thynges. Take hede vnto  
thy selfe, and vnto learnyng, & continue therein.  
For yf thou shalt so do, thou shalt saue thy selfe,  
and them that heare the.

Actes. vi. 2.  
1 Tim. iii. 2.  
1 Tim. iii. 2.  
1 Tim. iii. 2.

**The. v. Chapter.**

He teacheth hym howe he shall behaue hym selfe  
in rebukynge of all degrees. An other concernyng  
wyddowes.



**R**e buke not an elder, rygorously \* but  
exhorte hym as a father: the yonger  
men, as brethren: the elder women, as  
mothers: the yonger as sisters, wpth  
al purenes. Honour wyddowes, whych are true  
wyddowes. Yf any wyddowes haue chyldren or  
nephewes, let the, learne fyrst to rule theirowne  
lak ii houses

1 Tim. iii. 2.



# The fyrst Epistle

**eccl. 15. b. c** houses godly\* and to recompense the<sup>r</sup> elders.  
**Luke. 11. f** For that is good and acceptable before God.  
 She that is a true\* wyddowe and frendles, put  
 test her trust in God, and contynue in supplica-  
 tions and prayers nyght and daye. But she y  
 lyueth in pleasure, is deade, euen yet aloue. And  
 these thynges comaunde, y they maye be w<sup>th</sup>-  
 oute rebuke. But yf anye proude not for her  
 owne (and specially for them of her household)  
 the same hath denyed the saythe, and is worse  
 then an infybell.

**25** Let no wyddowe be chosen vnder thre scoze  
 yeare olde, & suche a one as was the wyfe of one  
 man, and well reported of men, in good workes  
 yf she haue broughte vp chyldren, \* yf she haue  
 lodged straungers, yf she haue washed the sayn-  
 ctes fete, yf she haue myltred vnto the whiche  
 were in aduersyte, yf she haue bene contynual-  
 ly geuen vnto all maner of good workes. The  
 yonger wyddowes refuse. For when they haue  
 begon to ware wanton agaynst Chyrste, they  
 wyl marre, haunge damnacion, because they  
 haue cast away the<sup>r</sup> fyrst sayth. And also they  
 learne to go from house to house ydle: not ydle  
 onely but also tatlers & busybodies, speakyng  
 thynges whych are not comly.

**1 Cor. 11. h** I wyl thertore that the yonger women \* ma-  
 ry, to beare chyldren, to gude the house & geue  
 none occasyon to the aduersarye to speake euill.  
 For many of them are alreadye turned backe, &  
 are gone after Sathan. And yf any man or wo-  
 man that beleueth haue wyddowes, let the my-  
 nyster vnto them, and let not the congregacion  
 be charged that there maye be sufficent for the  
 that are wyddowes in dede.

**D** The elders y rule wel are worthy of double  
 honoure, moost specially they whiche labour  
 in the worde and teachyng, for the scripture  
 sayth, \* thou shalt not moue y mouth of y ore  
 that treadeth out y corne. And \* the labourer is  
 worthy of hys rewarde. Agaynst an elder, re-  
 ceauie none accusacion: but \* vnder two or thre  
 witnesses. Them y synne rebuke openly, that o-  
 ther also maye feare. I testifie before God, & the  
 Lorde Iesus Chyrst & the elect aungels, that y ob-  
 serue these thynges without passynesse of iudge-  
 ment, & do nothing partially. \* Lay handes sode-  
 ly on no mā, nether be partaker of other mens sin-  
 nes: kepe thy self pure. Drynke no lenger water  
 but \* vnto a lytle wyne for thy stomakes sake, &  
 thyne often displeases. Some mennes synnes are  
 open before hande & go before vnto iudgement: &  
 some mens synnes folowe after. Lye wylse also  
 good workes are manifest before hande, & they  
 that are otherwylse, can not be hyd.

## The. vi. Chapter.

The desire of seruantes toward the<sup>r</sup> masters. Agaynst  
 lorde as are not satisfied with the wordes of God. Agaynst  
 the seruice. A good lesson for eche man.

**A** Et as many seruantes as are vnder  
 the poeke, counte the<sup>r</sup> masters wor-  
 thy of all honoure, that the name of  
 God & hys doctryne be not euill spo-  
 ken of. Se that they whiche haue beleuyng ma-  
 sters, despyse them not because they are brethren:  
 but rather do seruyce, for as muche as they are

beleuyng & beloued & partakers of the benefyte.

These thynges teache & exhorte. \* Yf any mā  
 folowe other doctrine, and enclyne not vnto the  
 wholesome wordes of our Lorde Iesu Chyrste, &  
 to the doctryne whych is accordyng to godly-  
 nes, he is puste vp, and knoweth nothyng: but  
 waiteth hys byaynes about questions \* & stryfe  
 of wordes, wherof spryngge enuye, stryfe, raly-  
 ges, euill surmysynges, wayne dysputacion of  
 men that haue corrupte myndes, and that \* are  
 robbed of the tructh whych theynke, that lucre is  
 godlynes. Fro them that are suche separate thy-  
 selfe. Godlynes is great ryche, \* yf a mā be co-  
 tent w<sup>th</sup> that he hath. \* For we broughte no-  
 thyng into the worlde, neyther maye we carpe  
 any thyng out.

But when we haue foode and raymente we  
 must therewith be content. They that wil be rich  
 fall into temptacion & snares (of the deuyll) and  
 into manye foolyshe & nopsome lusses, whiche  
 drawe men into perdition, & destruction. For co-  
 netousnes of money is the rote of al euil: whiche  
 whyle some lusted after they erred from y sayth  
 and tangled them selues w<sup>th</sup> many sorowes.  
 But thou man of God, fye suche thynges. Fo-  
 lowe ryg. teousnes, godlynes, sayth, loue, pacy-  
 ence, meakenes. Fyght the good fyght of sayth.  
 Laye hande on eternal lyfe, wherunto thou art  
 also called, and hast professed a good professyon  
 before many witnesses.

I geue the charge in y syght of God, \* whiche  
 quyketh al thynges, and before Iesu Chyrste  
 (whiche vnder Pontius Pylate witnessed a good  
 wytnesse) that thou kepe the commaunde-  
 ment, and be w<sup>th</sup>out spotte and vnrubycable  
 vntyl the appearing of our Lorde Iesus Chyrst  
 \* whych apparyng, in his tyme he shall shewe,  
 that is blessed and myghty onely, kyng of kyng-  
 ges, and Lorde of Lordes, whiche onelye hath  
 immortalte, and dwelleth in the lyght that no  
 man can attayne: \* whom no man hath seene, ne-  
 ther can se, vnto whom be honoure and rule euer  
 lastyng. Amen.

Charge them whiche are ryche in this worlde  
 that they be not hreminded, nor \* trust in vncer-  
 tayne ryches, but in the lyuyng God. Whiche  
 geueth vs aboundantlye all thynges to enioye  
 the, that they do good workes, that they be rea-  
 dy to geue and glad to dyspaynte: layenge vp  
 in store for them selues a good foundacion a-  
 gaynst the tyme to come, that they maye obtaine  
 eternal lyfe.

¶ Eunothe, saue that whiche is geuen the to  
 kepe, and auoyde vngodly vanities of voyces  
 and opposycions of science, falslye so called:  
 whych science whyle some professe they  
 erred as concernyng the sayth.

Grace be with the.

Amen.

¶ Sent from Laodicia, whych is  
 the cheffest cytie of Phry-  
 gia Patlaciana.

The



## The seconde Epistle of

the Apostle saynt Paule vnto  
Timothee.

## The fyrst Chapter.

Paule exhorteth Timothee to steadfastnesse and patience in  
persecution, & to continue in the doctrine that he had taught  
hym, & commendation of Onesiphorus.

**I**n an Apostle of Jesus Christe by  
the wyll of God, accordynge to the  
promyse of lyfe whiche is in Christe  
Jesu. To Timothee hys beloued  
sonne. Grace, mercy, and peace, from God & fa-  
ther, and from Jesu Christ our Lorde.

I thanke God, \*whom I serue from myn el-  
ders wyth pure conscience, & wythout any cea-  
syng I make mencion of & in my prayers nyght  
and daye desyng to se the, in myndful of thy tea-  
res so that I am fylled wyth hope, wher I cal to  
remembraunce & vntapned fayth that is in the,  
whiche dwelt fyrst in thy grammaire mother Lois,  
and in thy mother Eunice. & I am assured that  
it dwelleth in the alle.

Wherfore I warne & that thou stee by the  
gryfte of God which is in the, & by the putting on  
of my handes. \* For God hath not gyue to vs &  
spere of feare but of power, and of loue, and of  
sobrenes. \* Be not thou therfore ashamed of the  
testimony of our Lord, neither be ashamed of me  
\* whych am hys prisoner: but suffre thou aduer-  
sitye w<sup>th</sup> the Gospel, accordynge to the power of  
God, whych \* saued vs, & called vs with an ho-  
ly calling, not accordynge to our dedis, but ac-  
cordynge to his owne purpose & grace: whych was  
geue vs thorow Christ Jesu, before the worlde  
begane but is now declared openly by the ap-  
pearynge of our sauoure Jesu Christ, \* whiche  
hath put awaye deathe, & hath brought lyfe and  
immortalite vnto lpghte thorow the Gospel:  
\* wherunto I am appointed a preacher & Apo-  
stle, and a teacher of the Gentyls: for the which  
cause I also suffre these thynges. Neuerthelesse,  
I am not ashamed. For I knowe and am sure,  
that he, in whome I haue put my truste, is able  
to kepe that which I haue committed to his ke-  
ppinge agaynst that daye.

\* Se that thou haue & ensample of & polsom  
wordes, which & hast herde of me wyth fayth &  
loue that is in Christ Jesu. That good thyng  
which was committed to thy keppinge, hold fast  
thorow the holy goost, whych dwelleth in vs.  
This & knowest, how that al they which are in  
Asia, be turned frome of which sorte are Phige-  
lus & Hermogenes. The Lord gyue mercy vnto  
the housholde of Onesiphorus for he oft refre-  
shed me, \* & was not ashamed of my chaine: but  
when he was at Rome, he sought me out verie  
diligently, & found me. The Lord graunt vnto  
him that he may fynde mercy with & Lord at &  
day. And in how many thynges he ministered vnto  
me at Ephesus, thou knowest very well.

## The ii. Chapter.

Paule exhorteth Timothee to here be exhorteth hym to  
be constant in trouble, to suffre manly, and to be fast in the  
holysome doctrine of our Lorde Jesus Christ.

**T**hou therfore my sone, be stronge  
in the grace ( & is thorow Christ  
Jesu) and in the thynges that &  
hast herde of me by many wyt-  
nesses. The same comyttee thou  
\* to faythful men, whych shalbe

apte to teache other also. Thou therfore suffre  
afflictions as a good souldyer of Jesus Christe.  
A man that warreth, entangleth hym selfe w<sup>th</sup>  
worldlye busynesse, and that bycause he maye  
please hym whych hath chosen hym to be a soul-  
dyer. And though a man stryue for a maystry, yet  
is he not crowned, excepte he stryue lawfully.  
\* The husbandman that laboureth, must byste  
recreant of the frutes. Consyder what I saye.  
The Lorde gyue the vnderstandynge in al thyng-  
ges.

Remember that Jesus Christ \* of the seide of  
Dauid, rose agayne from deathe accordynge to  
my Gospel, wherin I suffre trouble as an euell  
doer, even vnto bondes. But the worde of God  
was not bounde. Therfore \* I suffre al thyng-  
ges, for the electes sakes, that they myght also  
obtaine the saluacion whych is in Christ Jesu,  
wyth eternal glorie. It is a true sayinge \* for yf  
we be deade wyth hym, we shal also lyue wyth  
hym. \* Yf we be patient, we shal also raygne  
wyth hym. \* Yf we denye hym, he also shal de-  
nye vs. Yf we beleue not, yet abyderth he fayth-  
full. he can not denye hym selfe. Of these thyng-  
ges put them in remembraunce, and testifye be-  
fore the Lord, that they folowe no contencions  
wordes whych are to no profyte, but to the pre-  
uertyng of the hearers.

Study to shew thy selfe laudable vnto God,  
a workman & nedeth not to be ashamed of stry-  
butynge the worde of truth in sylpe. \* As for vn-  
godly vanities of vopces, passe thou ouer them  
For they wyll encrease vnto greater vngodly-  
nes, & theyr wordes shal fret euil as doth the dis-  
ease of a cancre of whole nombze is \* hymene-  
us & Philetus, which (as concernynge the truth)  
haue erred, sayeng: that the resurrection is past  
already, and do destroye the fayth of some. But  
the sure grounde of God standeth styll, and hath  
his seale \* the Lord knoweth them that are his  
And let euery man that calleth on the name of  
Christ, departe from iniquitie. Not wythstan-  
dynge \* in a great house are not only vessels of  
golde, and of syluer, but also of wood & of earth:  
some for honoure, and some vnto dishonoure.  
Yf a man therfore pouрге hym selfe from suche  
men, he shalbe a vessel sanctified vnto honoure  
mete for the vles of the Lorde, and prepared vnto  
to all good workes.

Lutes of youth auoyde, but folow ryght wyf-  
nes, fayth, loue, and peace, with them that cal on  
the Lord wyth a pure herte. \* Foolys hand vn-  
learned questions put from the, knowynge, that  
they do but gedze stryfe. The seruaut of & Lord  
musse not stryue: but be gentle vnto all men  
\* apte to teache, and one that can suffre the euell  
wyth meaknes, & can \* infortune the that resyst  
the (the truch) yf that God at any tyme wyll gyue  
them repentaunce, for to knowe the truch he.

Iak iii and



# The Epistle

and that they maye come to them selues againe out of the snare of the deuell, whych are holden captiue of hym at hys wyll.

## The.iii. Chapter.

The prophete of the paretous tymes: setteth out spocptes. & instruction for the Gospell.

Actes. 25. e  
1. Tim. 1. 12. b  
1. Pet. 2. 1. a  
Iude. 1. c

**I**hys knowe, that \* in the laste dayes shal come paretous tymes. For men shal be louers of theyr owne selues, couetous, boasters, proude, cursed speakers, disobedient to fathers and mothers, vnthankfull, vngodlye, vnkynde, trecebreakers, false accusers, ryatours, fcarce, despylers of the whych are good, traytours, heady, hys mynded grede vpon voluptuousnes more then the louers of God, haunge a similitude of godlynes, but haue denyed the power therof: and such abhorre. For of thys sorte are they \* whych entre into houses, and bypunge vnto bondage women laden wth synne, whych women are led wth dyuers lustes, euer learnynge, and neuer able to come vnto the knowlege of the truth.

Titus. 1. c

1. Tim. 1. 12. b

\* As Iannes and Iambres wythstode Moyses, euen so do these also resyst the truth: men they are of corrupte myndes, and leude as concernynge the fapth: but they shall preuayle no lenger. For theyr madnes shal be vttered vnto al men euen as theyrs was, but thou haste sene the experience of my doctrine, fashio of lyfynge, purpose, fapth, longe sufferynge, loue, pacience, persecutions, and afflictions whych happened vnto me at Antioche, at Iconium, & at Lystra: whych persecutions I suffered patientlye. And fro them al, the Lorde deliuered me. For \* all they that wyl lyue godlye in Christe Iesu, shal suffre persecution. But the euell men and dysceauers shal waxe worse and worse, whyle they dysceyue and are dysceaued them selues.

Act. 21. 11. b  
1. Tim. 1. 12. b  
1. Pet. 2. 1. a  
Iude. 1. c

But continue thou in the thynges whych thou hast learned, whych also were commytted vnto the, knowynge of whome thou hast learned the, and for as muche also as \* of a chyld, thou haste knowen the holpe scriptures whych are able to make the learned vnto saluacion thorowe the fapth whych is in Christe Iesu. \* All scripture geuen by inspiracion of God, is profytable to teache, to imptone, to amende, and to instruct in ryghteousnes, that the man of God may be perfect and prepared vnto al good woorkes.

1. Tim. 1. 12. b

1. Pet. 2. 1. a

## The.iiii. Chapter.

Be exhorted Timothee to be feruent in the worde and to suffer aduersyte, made menyon of hys owne deach, and howe he came vnto hym.

**T**estifie therfore befoze God, and befoze p Lorde Iesu Christ, whych shal iudge the quyk & dead at hys apparyng in his kyngdom, preach thou the worde, be feruent in season, & out of season. Imptone, rebuke, exhorte, wth al longe sufferynge and doctryne. For the tyme wyl come, when they shal not suffer wholsome doctrine: but after theyr owne lustes shal they (whose eares pche) get them an heape of teachers, and shal wythdraw theyr eares from the truth, and shal be turned vnto fables. But watche thou, in al thynges suffre afflictions, do the woike tho-

rowlye of an Euangeliste, fulfyll thyne offyce vnto the vtmost. (Be toler)

For I am nowe readye to be offered, and the tyme of my departynge is at hande. I haue fought a good fyght, I haue fulfyllled my course I haue kept the fapth. From here forth there is layde vp for me \* a crowne of ryghteousnesse, which the Lorde (that is a righteous iudge) shal geue me at the daye: not to me only, but vnto all them also that loue hys commynge. Do thy diligence that thou mayst come shortly vnto me.

1. Cor. 15. a  
1. Pet. 2. 1. a

For Demas hath forsaken me, and leueth thys present world, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia. Onely Lucas is w me. Take \* Marke, and bypunge hym wth the, for he is profytable vnto me for the ministracion. And Tychicus haue I sente to Ephesus. The cloke that I lefte at Troada wth Carpus, (when I comest bypunge wth the, and the booke, but specially the parchment. Alexander the coper-smith dyd me much euell: the Lorde reward him accordyng to hys dedes, of whom be thou ware also. For he hath greatly withstode our wordes.

1. Cor. 15. a

Col. 1. 11. c

At my fyrst aunswerynge: no man assysted me, but all forsoke me. I pray God, that it may not be layde to theyr charges. For wthstandynge the Lorde assysted me, and strengthened me, that by me the preachynge shulde be fulfyllled to the vtmost, and that all the Gentyles shulde heare. And I was deliuered out of the mouthe of the Lyon. And the Lorde shal deliuer me fro all euell doynge, and shal kepe me vnto hys heauenly kyngdome: To whome be prayse for euer and euer. Amen.

1. Cor. 15. a

Salute Prisca and Aquila, and the householde of: Onesiphorus: Erastus abode at Corinthum. \* Trophimus haue I lefte at Myletysyke. Do thy diligence, that thou mayest come before wynter. Eubolus greeteth the, & so doeth Prudens and Linus. Claudia, & all the byrth. The Lorde Iesus Christ be wth thy spete. Grace be wth you. Amen.

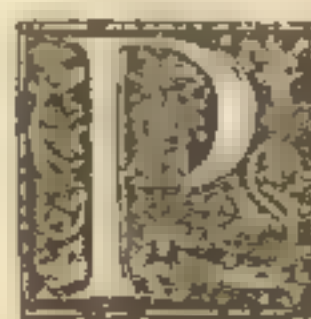
Act. 21. 11. b  
1. Tim. 1. 12. b  
1. Pet. 2. 1. a  
Iude. 1. c

The seconde Epistle vnto Timothee, was wyrtten from Rome, when Paul was presented the seconde tyme vnto the Emperoure Nero.

## The Epistle of Saynt Paule vnto Titus.

### The fyrst Chapter.

Pauls exhorted Titus to ordeyne presbyters of hys hope in euery cyte, and desiereth what maner of men they shuld be that are chosen to that offyce, and chargeth Titus to rebuke such as wythstande the Gospell.



**R**ule the seruante of God, and Apostle of Iesu Christe accordyng to the fapthe of Goddes electe, and accordyng to the knowledge of the truth, whych is after godlines in the hope of eternall lyfe: whych \* God (that can not lye) promysed befoze the worlde beganne

1. Tim. 1. 12. b



began. but he hath opened his mouth at the time appointed thorough teaching, which is committed unto me, according to the commandment of God our Saviour to \* Titus his natural sonne after the common faith.

\* Grace, mercy, & peace, from God the father and from the Lord Jesus Christ our Saviour.

For this cause left I the in Crete, & thou shalt best reforme the things that are vnperfect, and shouldest ordeine elders in euery cite, as I had appointed the. If any be blameles, the husband of one wife, hauing faithful children, which are not laundred of crime, neither are disobedient. \* For a bishop must be blameles, as the steward of god: not stubborn, not angrie \* not geuen to much wine, no fighter, not geuen to filthy lucre: but a keeper of hospitalite, one that loueth goodnes, & prudent, sobre, righteous, godly, temperat and such as cleueth to the true worde of doctrine that he may be able also to exhort by whol some learning and to improve them that saye agaynst it.

For there are many bnruly and talkers of vntutye, and discepuers of mindes, specially they are of the circumcysion, whose mouthes must be stopped \* which peruert whole houses, teaching thinges which they ought not, because of filthy lucre. One of them selues (euen a prophete of theyr owne) sayd: The Cretians are alwayes lyars, euell bestes, slowe belyes. This witness is true, wherfor rebuke thou the sharply that they maye be sounde in ffaith, not takinge heed to Jewes fables and commaundementes of men that turne away the trueth \* vnto f pure, are al thynge pure: but vnto them that are defyled and vnbelouynge, is nothynge pure: but euen the minde and conscience of them is defyled. They confesse that they knowe God: but wyth the dedes they deny hym saynge they are abhominable and disobedient, and vnwylle vnto euery good worke.

### The ii. Chapter.

He telleth hym howe he shall teach all degrees to behaue them selues.

As thou speakest thou the thynges whiche be come whollome learning, that the elder men besober, sage, discrete, sound in the ffaith, in loue, in patience the elder \* women like wyle, that they be in such rayment as becometh holynes, not beyng false accusars, not geuen to much wyne, but & they teach honest thynges, to make the younge women sobre mynded, to loue theyr husbandes, to loue theyr chyldre, to be discrete, chaste, busy, good, obedient vnto theyr husbandes, that the word of God be not euell spoken of. Charge men lykewyse exhort, that they be sobre mynded.

\* In all thynges lette the thy self an ensample of good workes in the doctrine, with honesty, grauitie, and wyth the whollome worde which can not be rebuked. that he whiche wythstandeth, maye be ashamed, hauyng no euell thyng to say of you. \* Exhorte seruautes, to be obedient vnto theyr owne masters, and to please them in all thynges, not aunswerynge agayne, neyther to be ppleers; but that they shewe all good ffaith.

fulnes, that they maye do workes ppe to the doctrine of God our Saviour in all thynges. \* For the grace of God, that bringeth saluacion vnto al men, hath appeared and teacheth vs that we shoulde deny vngodlynes and \* worldly lustes, and that we shoulde lyue soberly, and rpygheously, and godlye in this presente worlde, lookinge for that blessed hope and apparenyng of the glorie of the grete God, and of our Saviour Jesus Christ, whiche \* gaue hym selfe for vs, to redeme vs from all vnrightheousnes, and to pouрге vs a peculiar people vnto hym selfe. \* feruently geuen vnto good workes. These thynges speake, and exhorte, & rebuke, with all feruentnes and commaunding. \* So that no man despise the.

### The iii. Chapter.

Of obedience to such as be in auctorite. He warneth Titus to beware of foolyshe and vniuersitable questions.

Charge them \* that they submitte the selues to rule and power: that they obeye the officers: that they be ready vnto euery good worke: & they speake euell of no man: that they be no fyghters, but gentle, they wyng all mekenes vnto al men. For we oure selues were also somtyme foolyshe, disobedient, decaued, seruyng diuerse lustes, & voluptuousnes lyfynge in malicioulnes & enuye, full of hate, hatyng one another.

\* But after that the kyndnes and loue of our Saviour God to man worde appeared, \* not by the dedes of righteousnes which we wrought but accordyng to his mercy he saued vs: by the fountayne of the newe byrthe, and reuenge of the holy gooste, which he shed on vs abundantly, thorough Jesus Christ our Saviour, that we iustified \* by his grace, shoulde be made beyng accordyng to the hope of eternal lyfe. \* This is a true sayng

Of these thynges I wyl that thou certifie, that they whiche beleue in God, myght be diligent to good forwarde in good workes. For these thinges are good and profitable vnto men \* foolyshe questions, and genealogyes, & brawlyng, thorough strepynges aboute the lawe, & noyde: for they are vnprofitable and superfluous. I ma that is an auctor of sectes, after the fyrste and the seconde admonicion auoyde knowynge, that he (that is suche) is peruerter and synneth euen damned by hym selfe.

When I shall sende Artemas vnto the or Titus be diligente, to come, to me vnto Nicopolis: For I haue determynd there to wynter. Charge Zenas the lawyer and Apollos on theyr iorney diligentlye, that nothynge be lackynge vnto them. And let oures also learne to excell in good workes, as farforth as neede requereth, that they be not vnfrutefull.

All that are wyth me, salute the.

Grete them that loue vs in the ffaith. Grace be wyth you all.

Amen.

Wrytten from Nicopolis a cite of Macedonia.

Isk. iii. The



# The Epistle

## The Epistle of sayncte Paul vnto Philemon.

## The Epistle of sayncte Paule the Apostle vnto the Hebrewes.

### The i. Chapter.

¶ Paule desireth to haue of the sayncte and loue of Philemon, whom he desireth to forgive his seruante Onesimus, and longing to receyue hym agayne.

**P**aul prisoner of Iesu Christ and brother Timothe.

Vnto Philemon the beloued and our helper, and to the beloued Appia, and to Archippus our felowe labourer & to the congregation that is of thy house.

\* Grace be vnto you & peace

fro god our father, & fro the Lord Iesus Christ.

I thanke my God, makinge mention alwayes of the in my prayers, whē I heare of thy loue & faith, which thou hast toward the Lord Iesu, & toward al saynctes, so that the fellowshipp of thy faith is frutefull in knowledge of euery good which is in you toward Iesus Christ. For we haue greute ioye and consolacion in thy loue. because that by the brother, the saynctes hartes are comforted.

Wherefore, though I myght be bolde in Christ to commaunde the, whiche was thy duty to do yet for loues sake I rather beseeche the, though I be as I am, euen olde Paule, & now a prisoner of Iesu Christ. I beseeche the for my sonne \* Onesimus who I haue begotten in my bondes, (whiche in tyme passed was to the vnprofitable but now profitabte both to the and to me, who I haue sent home agayne. Thou therfore receiue hym, that is to say myne owne bowels, whom I whiloe sayne haue retained w me, & in thy steade he myght haue ministered vnto me in the bondes of the Gospel. Neuer theles, without thy mynde wold I do nothing, & the good which thou doest wold not be as it were of necessity but willingly.

For hapely he therfore departed for a season & thou shouldest receiue him for euer not now as a seruant but aboue a seruant, euen a brother beloued specially to me, but howe muche more vnto the, both in the flesh, & also in the Lord. If thou count me therfore a felowe, receiue hym as my selfe. If he haue done the any hurt, or oweth the ought, that lay to my charge (I Paule haue wyrtten it wyth myne owne hande) I will recompence it so that I do not saye to the, howe that thou owest vnto me euen thine owne selfe also. Eue so brother, let me enioy the in the Lord. Comforte my bowels in the Lord. Trustynge in thy obedience. I wrote vnto the, knowynge, that thou wilt also do more then I saye: Moreouer prepare me lodgynge, for I truste that thou wilt be the helpe of your prayers, I shalbe geuen vnto you. There salute the, Epaphras my felowe prisoner in Christ Iesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of our Lord Iesu Christ be wyth your sprete. Amen.

Sent from Rome by Onesimus a seruante.

### The spylle Chapter.



¶ How God deale longynge wyth them of the olde tyme, in sendynge them by prophetes, but muche more merce he hath shewed be in that he sent by his owne sonne. Of the most excellent glory of Iesu Christ whiche in al thynges is like to his father.



God in tyme past dyuerse & many wayes, spake vnto his father by prophetes: but in these laste daies he hath spoken vnto vs by his owne sonne, whom he hath made heire of all thynges, & by whom also he made the worlde.

\* Which (sayncte) beynge the bygynnes of his glory, and the very ymage of his substance rulinge al thynges wyth the worde of his power, hath by his owne person purged our synnes, and sitteth on the right hande of the maiestie on hye: beynge so much more excellent then the angels, as he hath by inheritaunce obtayned a more excellent name then they.

For vnto which of the angels sayde he at any tyme: \* Thou art my sonne, this daye haue I begotten the. And agayne, \* I will be thy father, and he shalbe my sonne. And agayne, when he byngeth in the fyrste begotten sonne into the worlde, he sayth \* And let all the angels of God worshippe hym. And vnto the angels he sayth: \* He maketh his angels spretes, and his ministers a flamme of fyre. But vnto the sonne he sayth \* Thy seate is God: Walbe for euer & euer. The sceptre of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes, & hated iniquitye. Wherefore, God, euen thy God hath anointed the w the oyle of gladnes aboue thy felowes.

\* And thou Lord in the begynning hast layd the foundation of the earth, and the heauens are the workes of thy handes. They shall perishe, but thou endureste, and they all shall waxe olde also as dothe a garment, and as a vesture shalte thou chaunge them, & they shalbe chainged. But thou art euen the same, & thy peres shal not faile. Vnto whiche of the angels sayde he at any tyme \* Sit on my right hand, tyl I make thine enemyes thy fote stole. Are they not all ministers & spretes, that are sent to minister, for their sakes whiche shalbe heires of saluacion.

### The ii. Chapter.

¶ Heerby sheweth vs to be abidynge vnto the newe lawe whiche Christ hath geuen, & not to be bound at the olde lawe, & his degree of Christe, because it was necessary that for oure sake he shoulde take such a humble state vpon hym that he myght be like vnto his chylde.



Wherefore we ought to geue the more erneste hede to the thynges that are spoken vnto vs, leaste at any tyme we perishe. For if the worde whiche was spokē by angels was stedfast And euerye trasgression & disobedience receaued a iudgement.



a iuste recompence of rewarde, howe shal we escape, yf we despyse so great a saluacyon, whiche at the fyrste beganne to be preached of the Lord hym selfe, and was confirmed vnto vs warde, by them that heard it: \* God bearyng wytnes thereto, both with signes and wonders also and wpth dyuerse myracles, and gyftes of the holy ghoost, accordyng to his owne wyll.

For vnto the Angels hath he not subdued the world to come, whereof we speake, but one in a certayne place wytnessed, sayinge. \* What is man that thou art myndfull of hym? Or the sonne of man, that thou dyspsest hym? Thou madest hym a lytle lower then the Angels, thou hast crowned hym wpth honoure and glozre, and hast set hym aboue the workes of thy handes. Thou hast putte all thynges in subieccion vnder his feete. In that he putte all thynges vnder hym, he lefte nothyng that is not put vnder hym. Nevertheless, we se not yett all thynges subdued vnto hym, but him that was made lesse then the Angels, we se that it was Iesus which is crowned wpth glozre and honoure for the sufferynge of deathe: that he by the grace of God, shulde taste of deathe for all men.

For it became hym, for whome are all thynges and by whom are all thynges (after that he had brought many sonnes to glozre) yf he shulde make the Lord of theyr saluacyon perfect thowwe afflictions. For both he yf sanctifyeth and they whiche are sanctified, are all of one. For which causes sake he is not ashamed to cal them brethren, sayinge: I wyl declare thy name vnto my brethren, \* in the myddes of thy congregacyon wyl I praise the. And agayne I wyl put my trust in hym. And agayne: beholde, here am I, & the chyldren whome God hath geuen me.

For as muche then as the chyldren are partakers of the fleshe and blode, he also him selfe lyke wyl take parte wpth them that, thowwe deathe, he myghte erue hym that had lordshipp ouer deathe, that is to saye the Deuel, and that he myghte deliuer them, whiche thowwe feare of deathe were all theyre lyfe tyme subdued vnto bondage. For he in no place taketh on hym the Angels, but the seede of Abraham taketh he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his brethren, yf he myghte be mercyfull, and a faythfull hye preast in thynges concernyng God, for to pouge the peoples synnes. For in yf it fortuneth him selfe to be tempted, he is able to sucker them also yf are tempted.

#### The. iiii. Chapter.

Be requyred be to be obedyent vnto the worde of christ which is more worth then the eternall laboure of agoure. The punishment of such an wyll wyl be harden their hertes.

Wherefore holy brethren, partakers of the celestial callynge consider the ambassadour and hye preast of our professyon Christ Iesus, howe that he is faythfull vnto hym yf put hym in the offyce, euen as was Moles in al his house. For loke howe much honoure (he that hath builded a house) hath more then the house it selfe: so suche honoure he is counted worthy of more then Moles. For euery house is builded of some ma

But he that ordeyned all thynges is God. And Moles verely was faythfull in all hys house as a mynister, to beare wytnesse of those thynges which were to be spoken afterward. But Christ as a lone, hath rule ouer the house, whose house are we, yf we holde faste the confydence and the \* reioysyng of that hope, vnto the ende.

Heb. vi. 12

Wherefore (as the holy goost sayth:) to daye yf ye wyl heare his voyce, harden not your hartes, as in the promokynge, in the daye of temptacyon in yf wyldernes, where your fathers tempted me, proued me, and sawe my workes, for ye feare. Wherefore I was greued with that generation, & sayde: They do alwaye erre in theyre hertes they verely haue not knowe my wayes, so that I sware in my wrath: they shall not enter into my reste. Take hede brethren, lest at any tyme there be in any of you a frowarde hert subiect vnto unbeliefe, yf he shulde departe from the luyng God but exhorde ye one another dayly, while it is called to day, lest eny of you wyl be hard herted thowwe the deceptfulnesse of synne.

We are made partakers of Christ, yf we kepe sure (vnto the ende) the begynnyng of the substance, so longe as it is sayde: to daye yf ye wyl heare his voyce, harden not your hartes, as in the promokynge, for some when they hearde dyd prouoke howebeit not all that came oute of Egypte by Moles. But with whom was he displeased for ye feares? Was he not displeased wpth them that hadde synned, whose carcases were ouerthrowen in the desert? To who sware he that they shoulde not enter into hys reste, but vnto them that were not obedyent? And we se, that they could not enter in, because of unbelief.

#### The. liii. Chapter.

The Sabbath or rest of Christen punishment of unbeliefe, the nature of the worde of God.

**I**f ye feare therfore, lest eny of you forsakynge the promys of entrynge into his reste, shuld seme at any tyme to haue bene dysapoynted. For vnto vs it is declared, as wel as vnto the. But it profyted not them, that they hearde the worde, because they whiche hearde it, coupled it not wpth fayth. For we whiche haue beleued do enter into his reste, as he sayde: Euen as I haue sworne in my wrath they shal not enter into my reste. And that spake he verely longe after that the workes were made: and the foundacyons of the world layde. For he spake in a certayn place of the seuenthy day, on theys wyse. \* And God did rest the. vii. day fro all hys workes. And in this place agayne: They shall not enter into my reste.

Gen. ii. 2

Whyng therfore it foloweth: that some must entre therinto, and they (to whome it was fyrst preached) entred not therein for unbeliefs sake he appoynted a certayn day after so a long time sayinge in Dauid (as it is rehearsed,) theys daye yf ye wyl heare hys voyce, harden not your hertes. For yf Iosua had geuen them rest, the world be not afterwarde haue spoken of another day. There remaineth therfore yet a reste to the people of God. For he that is entred in to hys reste, hath ceased from all hys owne workes, as God

Heb. v. dyd



## The Epyſtle.


byefcome his.

**L**et vs study therfore to entre into that rest, lest any man fall after the same example of vnbelefe. For the worde of God is quicke, & mighty in operacion, and sharper then any two edged sword and entreth through, euen vnto the diuidyng asonder of the soule and the sprete, and floyntes and the marke. & is a discerner of thoughtes and of the intentes of the hert: neither is there any creature that is not manifest in his sight of hym: But all thinges are naked and open vnto his eyes of hym of whome we speake.

**D** **S**aying then, that we haue a great hygge  
preast whiche is entred into heauen, euen Iesus  
the sonne of God, lette vs holde the professiō:  
**on** **we** (of oure hope.) If or we haue not an hygg Preast  
which cannot haue compassiō on our infirmitie  
**it** **is** **a** **we** was in all popntes tempted, lyke as  
we are. but yet without synne. Let vs therfore  
**it** **is** **a** **we** go holdly vnto the \* seate of grace, that we may  
obtain mercy, and fynde grace to helpe in tyme  
of nede.

## The v. Chapter.

Cast out the proud, and seat of grace the meek and lowly  
 in the presence of the Father.

**3**  Or every hye Preast that is taken  
frome among men, is ordeyned for  
me, in thinges pertaynyng to God,  
to offer gyftes and sacrifices for  
spynne, which can haue compassyon  
on the ignorant, and on them that erre out of  
the waye, for as much as he hym selfe also is com-  
passed w<sup>th</sup> infirmitie. And for the same infir-  
mities sake he is bounde to offer for synners, as  
wel for hym selfe, as for the people. And no man  
taketh honour vnto hym selfe, but he that is cal-  
led of God, as was Aaron.

23 Euen so Chryſt alſo glorified not hym ſelfe  
to be made the hye preſt: but he that ſayd vnto  
hym, \* thou art my ſonne, thys daye haue I be-  
gotten the, glorified hym. As he ſayeth alſo in  
a nother place \* thou art a Preſt for euer after  
the order of Melchizedech. Which in the dayes  
of his fleſh, when he had offered vp prayeres and  
ſupplicacions, wpth ſtronge cryng and teares  
(vnto hym that was able to ſaue hym fro death)  
and was heard becauſe of his reuerence, though  
he were the ſonne. <sup>or ſon</sup> yet learned he obey-  
ence, by theſe thynges whiche he ſuffered: and be-  
comynge perfect, was the cauſe of eternall ſalua-  
cion vnto all the that obeyed hym: & is called of  
God an hye preſt, after y order of Melchizedech.

Wherof we wolde speake many thynges,  
but they are harde to be uttered. scynge ye are  
dull of hearynge. For when as concernyng the  
tyme, ye ought to be teachers, yet haue ye nede a  
gapynge, that we teache you the fyrste pryncples  
of the worde of God: & are become suche as haue  
nede of \*myleke and not of strong meate: for eu-  
ery man that is fedde with mylke, is inperyt in  
the word of ryghtuousnes. For he is but a babe

But stronge meate belongeth to the p<sup>r</sup> that are perfecte, euen those, whiche (by reason of vse) haue the<sup>r</sup> wyttes excerp<sup>t</sup>ed to dyscerne bothe good and euill.

## The vi. Chapter.

¶ He goeth forth with the charge that he beganne in the latter ende of the fiftie chapter, & exhorteth the not to saynt but to be iust and patient, to so much as God is sure in hys promise.

**U**therfoze leauynge the doctryne, & per-  
petueth to the begynnynge of  
chryften men, let vs go forth vnto  
the perfeccyon, not laying agayne  
the foundacyon of repentance fro  
dead workes and of fapth toward  
God, of baptisynge, of doctryne, and of laying  
on of handes, and of refurreccyon frome deathe,  
and of eternall Iudgement. And fo wyll we do.  
\* If God permitt. For it can not be that they  
which were once lyghted, and haue tasted of the  
heauenly gyfte, and were become partakers of  
the holy Ghoft, and haue tasted of the good worde  
of God, and the power of the world to come: \* If  
they fall a waye (and as concerning them felues  
crucifye the sonne of God a freſhe, and make a  
mocke of hym, that they ſhuld be renewed agayne  
by repentance.

For the earth which bryneth in the rayne, that cometh ofte vpon it, and bryneth for the herbes mete for them that drie it receiveth blessing of God. But that ground which beareth thornes and briars, is reprovēd, and is nye vnto cursynge whose ende is to be burned. Nevertheless, deare frendes, we truste to se better of you, and thynges whiche accompanye thaluacon though we thus speake. For God is not vnrigh teous \* that he shoulde forgette your worke and laboure that proceedeth of loue, whiche loke ye shewe in hys name, whiche haue ministered vnto the sapntes and yet minister. Yee, and we desyre that euerye one of you shewe the same dil ygence to the full stabylsynge of hope, even vnto the ende that ye saynt not, but be folowers of them, which thozow sayth and pacyence receiue the inheritaunce of the promysse.

For when God made promises to Abraham, because he had no greater to swear by: he swore by hym selfe, sayinge. Surely I will blesse thee and multiply þe in dede. And so after that he had taryed patiently, he enioyed the promises. For me verely I sweare by him that is greater then them selues, and \*an othe to consume the thyng is to them an ende of all strepe. So God willinge very abundantly to shewe vnto the heeres of promises, the stablenes of his counsel, added an othe: that by two immutable thynges (in whiche it was impossible that God shulde lye) we myght haue a strong consolation, which by theto haue fled. for to holde fast the hope that is set before vs which hope we boide as an ancre of þe soule both sure and stedfast, whiche hope also entereth in, into those thynges which are within þe vayne where the fore runner is for vs, entered euen Iesus that is made an \* hye priest for ever after the order of Melchisedech.

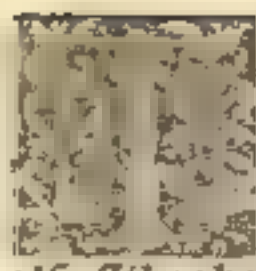
**The. vii. Chapter,**

¶ Be compared the presbiter of Chypre unto Melchisedech, but to be farre more excellent.

Enps



Gen. 22. 1. d.



**H**is Melchisedech kynge of \* Sale which beynge preest of the moost hye God, met Abraham as he returned agayne fro the slaughter of the kynges, and blessed hym (to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretation, kynge of righteouslyesse: after that kynge of Salem (that is to saye: kynge of peace) without father, without mother without kynne, and hath nether begynnyng of dayes nor yet ende of lyfe: but is likened vnto the sonne of God and continueth a preest for euer. Consydre what a man this was, vnto whome also the Patriarke Abraham gaue tythes of the spoyle. And verely \* those chyldren of Leui, whiche receyue the offyce of the preastes, haue a commaundement to take (accoordinge to the lawe) tythes of the people, that is to say, of their brethren yea though they spronge out of the loynes of Abraham. But he whole kynned is not counted amonge them, receyued tythes of Abraham, & blessed him that had the promysse. And no man denyeth, but that he which is lesse, receyueyth blessing of him which is greater. And here men that by receyue tythes. But there he receyueyth tythes, of whom it is wyttnesed that he lyueyth. And to saye the truthe, Leui hym self also which vseth to receyue tythes, payed tythes to Abraham. For he was yet in the loynes of hys father, when Melchisedech met Abraham.

Gen. 22. 1. d.  
1. p. 2. 1. d.Rom. 8. 1. c.  
Gal. 3. 1. c.

\* Yet nowe therfore perfection came by the preasthode of the Leuytes (for vnder that preasthode the people receyued the lawe) what needeth it forthermore, that an other preast shoulde clype to be called after the ordre of Melchisedech, and not after the ordre of Aaron? For if the preasthode be translated, then of necessitye muste the lawe be translated also.

Gen. 22. 1. d.

Gen. 22. 1. d.  
Gen. 22. 1. d.Gen. 22. 1. d.  
Gal. 3. 1. c.

Gen. 22. 1. d.

For he of whom these thynges are spoken pertaineth vnto an other tribe, of whome neuer man serued at the aultare. For it is euident that oure Lorde spronge \* of the tribe of Iuda, of whiche tribe spake Moses nothyng concerning preasthode. And it is yet a more euident thyng, yf after the similitude of Melchisedech, there arys another preest, which is not made after the lawe of the carnal commaundement, but after the power of the endlesse lyfe. (For, after this maner doth he testifie: thou art a preest for euer, after the ordre of Melchisedech) Then the commaundement that went afore, is disannulled by cause of weaknesse & vnprofitablenesse. For \* the lawe brought nothyng to perfection: but was an introduction to a better hope, by the whiche we drawe nye vnto God. And therfore is it a better hope, by cause the thyng was not done without an oth. For those preastes were made withoute an oth, but this preast with an oth, by hym that sayde vnto hym. \* The Lorde swaie, and will not repent: Thou arte a preast for euer after the ordre of Melchisedech. And for that cause was Iesus a stablisher of a better testament.

And amonge them manye were made preastes, by cause they were not suffred to endure by the reason of death. But this man (because he en-

dureth euer) hath an euerlastyng preasthode. Therfore, he is hable also euer to saue them to the vttermoost, that come vnto God by hym: seinge he euer lyueth \* to make intercessyon for vs.

1. p. 2. 1. d.  
1. p. 2. 1. d.

For such an hye preest it became vs to haue which is holpe, harmlesse, vndefyled, separated fro synners, made hyer then heauen. Whiche needeth not dayly (as yonder hye preestes) \* to offere by sacrifice, fyrst for his owne synnes, and then for the peoples synnes. For that dyd he ones whē he offred by hym selfe: \* For the lawe maketh many preestes: whiche haue infirmitie: but the worde of the oth that came syns the lawe, maketh the sonne preast, which is perfect for euermore.

Leuit. 1. d.

Heb. 8. 1. d.

## The. viii. Chapter:

The offyce of this preast is more worth then the preast of the olde lawe: which was vnder the lawe, and therfore abrogate.



**I**f the thynges which we haue spokē this is the prth: that \* we haue such an hye preest as sitteth on the right hande of the seate of his maiestye in heauen, and is a minstre of holp thynges, & of the true tabernacle, whiche God pyght and not man: For euer hye preest is ordeyned to offere gyftes and sacrifices: wherfore it is of necessitye, that this man haue somewhat also to offere. For he were not a preest, if he were on the earth where are preestes, that accoordinge to the lawe offere gyftes which serue vnto the example, and \* shadowe of heauenly thynges: euen as the answer of God was gauen vnto Moses, when he was about to synnify the tabernacle. \* Take hede (sayde he) that thou make all thynges accoordinge to the patron whiche is shewed to the in the mount.

Heb. 8. 1. d.  
1. p. 2. 1. d.Gal. 3. 1. c.  
Heb. 8. 1. d.Gen. 22. 1. d.  
Gal. 3. 1. c.

But nowe hath he obtayned a preasthode so moche the more excellent, as he is the mediator of a better Testamente, whiche was confirmed in better promysse. For if the fyrst testament had ben such, yf no fault could haue ben found in it, then shuld no place haue ben sought for the seconde. For in rebukynge them, he sayeth vnto them \* Behold the dayes com (sayth the Lorde) and I will synnifye vpon the house of Israel, and vpon the house of Iuda, a newe testament, not lyke the testament that I made with theyr fathers in that daye, when I toke them by the handes, to leade them out of the lande of Egypt. For they continued not in my testament, and I regarded them not, sayth the Lorde.

Gen. 22. 1. d.

For this is the testament that I will make with the house of Israel: After those dayes (sayth the Lorde) I will put my lawes in their myndes and in theyr hertes I will wyte them and I will be theyr God, and they shalbe my people. And they shall not teache every man his neyghbour, and every man his brother, saying: knowe the Lorde: for they shall knowe me, from the least vnto the moost of them: For I will be merciful ouer theyr vnrighteousnesse and theyr synnes & theyr iniquities will I thynke vpon nomore.

In that he sayeth a newe Testament, he hath wote out the olde. For that whiche is wote out and wete olde, is readye to vanishe awaye.

The



# The Epistle

## The .ix. Chapter.

The p[ro]phete and worke of the olde testament, and how farre the newe excelleth it.

**A**



The olde testament then had verely ordinaunces and seruynges of God and worldly holynes. For there was a fore tabernacle made, where in was the lyght, and the table and the shewbread which is called holy. But within the second vayne was there a tabernacle, which is called holpest of all: which had the golden censer, and the arke of testament overlaped rounde about with golde, wherein was the golden pot with manna, and a strong rodde, that sprang and the tables of the testament. Out the ark were the Cherubyns of glory, shadowyng the seate of grace. Of whiche thynges we can not now speake particularly.

When these thynges were thus ordeyned, the prestes went alwayes into the fyrst tabernacle which executed the seruyce of the holy thynges. But into the seconde went the hye prest alone, ones every yere: not without bloude, whiche he offered for hym selfe, and for the ignorances of the people. Wherewith the holy ghost this signified, that the way of holy thynges was not yet opened, while as yet the fyrst tabernacle was standyng, which was a similitude for the tyme then present, in which were offered gyftes and sacrifices that coulde not make the mynyste perfect as pertaynyng to the conscience, with only meates and drynkes and byuers washynges and iustifynges of the flesh, whiche were ordeyned vntill the tyme of reformation.

But Christ being an hye prest of good thynges to come, came by a greater and more perfect tabernacle, not made with handes: that is to say: not of this buyldyng, neyther by the bloude of gootes and calves: but by his owne bloude, he entred in ones into the holy place, and founde eternall redemption.

For of the bloude of oxen and of gootes, & the ashes of a yonge cowe when it was spynkled, purifyeth the uncleane as touching the purifying of the fleshe: how moche more shall the bloude of Christ (whiche thow we the eternall spyrte offered hym selfe without spot to God) to purge your conscience from deed wyorkes, for to serue the lynyng God?

And for this cause is he the mediatour of the newe testament, that thow woldst whiche chaunced, for the redemption of those transgressours that were vnder the fyrst testament they which are called myght receyue the p[ro]misse of eternall inheritance: For where as is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh auctorite whē men are deed: for it is yet of no value, as long as he y maketh it. Testament is a yne for whiche cause also neyther the fyrst testament was ordeyned without bloude. For when Moses had declared all the comāndement to all the people accordyng to the lawe he toke the bloude of calves and of gootes, with water and purple, wol and p[ur]p[ur]e, and spynkled

both the booke and all the people, saying: this is the bloude of the Testament which God hath appointed vnto you: Moreover, he spynkled the tabernacle with bloude also, and all the mynistryng vessels. And almost all thynges are by the lawe purged with bloude, and without shedding of bloude is no remission.

It is nede then that the similitudes of heavenly thynges be purified with suche thynges, but that the heavenly thynges them selues be purified with better sacrifices then are those.

For Christ is not entred into the holy places which are made with handes (whiche are similitudes of true thynges) but is entred into very heauen for to appeare now in the lyght of God for us not to offer hym selfe often as the hye prest entreth into the holy place, every yere with strange bloude, for then must he haue often suffred syns the worlde beganne. But now in the ende of the worlde hath he appeared ones, to putte synne to flight by the offering vp of hym selfe.

And as it is appoynted vnto all men, that they shal ones dye, and then cometh the iudgement: euen so was Christ ones offered, to take awaye the synnes of many, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluacyon.

## The .x. Chapter.

The olde lawe had no more to cleanse awaye synne, but Christ and it with offeringe his body ones for all. An exhortation to receyue this goodwille of God thankfully with patience and stedfast faith.



Of the lawe hauyng the shadow of good thynges to come, and not the verye substance of the thynges them selues, can neuer with those sacrifices which they offer, yere by yere continually make the commers there vnto perfect. For wold not then those sacrifices haue ceased to haue bene offered, bycause that the offerers ones purged shoulde haue had no more conscience of synnes? Neuerthelesse, in those sacrifices, is there mencyon made of synnes every yere. For the bloude of oxen and of gootes can not take awaye synnes.

Wherefore, when he cometh into the worlde he sayeth: Sacrifice and offeringe thou wouldest not haue but a body hast thou ordeyned me. Vnto offeringes also for synne hast thou not allowed. Then sayd I lo, I am here. In the beginning of the booke it is writte of me that I shoulde do thy wyl, O God. About, when he sayeth: sacrifice and offeringe, burnt sacrifices and synne offerings thou wouldest not haue, acyther hast thou allowed them (whiche yet are offered by the lawe, then sayd he: lo, I am here to do thy wyl, O God: he taketh awaye the fyrste to stablysh the latter, by the which wyl we are made holpe, euen by the offeringe of the body of Iesu Christ ones for all.

And every prest is redy dayly mynistryng and offeringe often tymes one maner of oblation, whiche can neuer take awaye synnes. But this man after he hath offered one sacrifice for synnes, is set downe for euer on the ryght hand of God, and from hence forth he sauyth till he comes

Exo. xxv. b.

Exo. xvi. g.  
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foodes be made hye fote it ole. For with one offering hath he made perfect for ever, the that are sanctified. The holy Ghost him selfe also beareth us recorde, even whē he tolde before. This is the testament that I wyl make vnto them: after those dayes, sayeth the Lorde) I wyl put my lawes in theyr hertes, and in theyr myndes wyl I wyte them, and their synnes and iniquities wyl I remēber nomore. And where remission of these thinges is, ther is nomore offering for synne. Sepng therfore vnto them, that by the meane of the bloude of Iesu\* we haue lyberty to entre into y<sup>e</sup> holy place, by the newe & lyving way whiche he hath prepared for vs, through the dayle (that is to saye by hys fleshe) And eunge also that we haue an hye preast which is ruler ouer the house of God, let vs draw nye with a true hert in sure fayth, spynckled in our hertes and the euil consyence put a waye and washed in oure bodyes with pure water, let vs kepe the professyon of our houre, wpythoute waucering (for he is saythfull that promysed) and let vs consyder one another, to the intente that we maye prouoke vnto loue, and to good workes not forsakyng the felowshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhort one another, & so muche the more because ye se that the daye draweth nye.

\* For yf we synne wylfully after y<sup>e</sup> we haue receaued the knowlege of y<sup>e</sup> truth, there remaineth no more sacrifice for synnes but a fearful looking for Iudgement, and violent fyre, which shal deuoure the aduersaries. Ye that despyse, let y<sup>e</sup> Moyses law, dyeth wpythout mercy \* vnder two or thre wpythelles, how much soer (suppose ye) shall he be punished whiche treadeth vnder fote the sonne of God: and counteth the bloude of the Testament, where wpyth he was sanctified, as an vnholpe thynge, and doth by contempte to the spyrte of grace. For we knowe him y<sup>e</sup> hath sayd

\* It belongeth vnto me to take vengeance: I wyl recompence sayeth the Lorde: And agayne, the Lorde shal Iudge his people It is a fearful thing to fall into the handes of the liuing God

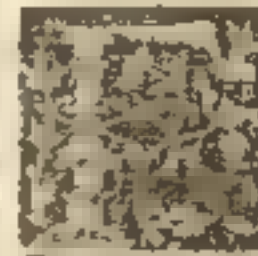
Call to remembraunce the dayes that are passed, in the which after ye had receaued lyght ye endured a greate sygh of aduersities, partly whyle alme wondred and gased at you for the shame and tribulacion that was done vnto you partly, whyle ye became companions of them which so passed their time. For ye became partakers also of the afflictions which happened thowtome my bondes, & toke in worth the spoyling of youre goodes, and that with gladnes, knowinge in your selues, howe that ye haue in heauē a better and an enduringe substance. Call not awaye therfore youre consyence, whiche hath a greate recompence of rewarde. For ye haue receaued of pacyence: that after ye haue done y<sup>e</sup> wyl of God, ye myght receaue the promys. For yet a verpe lytell whyle, and he that shal come wyl come and wyl not tary. But \* the iust shal lyue

by fayth, And yf he wythdrawe hym selfe, my soule shal haue no pleasure in him. It is not we y<sup>e</sup> wythdrawe our selues vnto dānacion, but we

partayne vnto fayth, to y<sup>e</sup> winning of the soule.

Chapter.

What sayth he, and a commendacion of the same. The heade: sayth he of the fathers in olde tyme.



Fayth is a sure confidence of thynges which are hoped for, and a certayne tye of thynges whiche are not sene. For by it y<sup>e</sup> elders obtained a good reporte. Thowtome sayth we vnderstande, y<sup>e</sup> the world was ordeined by the word of God, and that thynges whiche are sene, were made of thynges \* whiche were not sene. \* By fayth Abel offered vnto God a more pleasant sacrifice then Cain: by whiche he obtained wpythnes that he was ryghteous. God testifyng of hys gyftes: by whiche also he beynge deade, yet speaketh.

By fayth was \* Enoch translated, that he shulde not se death: neyther was he founde, for god had taken him awaye. For afore he was take away, he obtained a good reporte, that he pleased God. but wpythout fayth it can not be y<sup>e</sup> anye man shulde please hym. For he that cometh to God, muste beleue that God is, & that he is a rewarder of them that seke hym.

By fayth: Noe beynge warned of God, eschued the thynges whiche were as yet not sene, & prepared the Arke to y<sup>e</sup> sauyng of hys household thowtome the whiche Arke, he \* condempned the world, and became heire of the ryghteousnes whiche is accordyng to fayth.

By fayth \* Abraham, when he was called, obeyed, to go out into a place, whiche he shulde afterwarde receaue to inheritaunce: & he wente out, not knowyng whether he shulde go.

By fayth he remoued into the lande of promys, as into a straunge countre, when he hadde dwelt in tabernacles. and so dyd Isaac and Jacob heires wpyth hym of the same promys. For he looked for a cpyt haupng a foundacyō, whole buylder and maker is God.

\* Thowtome sayth Sara also receaued strengthe to conceaue and be wpyth chylde, and was deliuered of a chylde when she was paste age, because she iudged hym saythfull whiche had promysed.

And therfore sprange therof one (euen of one which was as good as dead) \* so many in multitude as are the starrs in the skye, & as y<sup>e</sup> sand the whiche is by the see shore innumerable.

These all dyed accordyng to fayth, when they had not receaued the promyses but \* saw them as farre of, and beleued them, and saluted them, & confessed, \* that they were straungers and pilgrims on y<sup>e</sup> earth. For they y<sup>e</sup> sawe such thinges declare, that they seke a countre. Also yf they had ben myndful of the countre, frō whēce they came oute, they had leasure to haue returned agayne: but now they desyre a better (that is to saye) a heauenlye. Wherefore God hym selfe is not ashamed \* to be called they<sup>e</sup> god to y<sup>e</sup> he hath prepared for them a cpyt.

\* By fayth Abraham offered by Isaac, whē he was proued, & he offered him beynng his only begotte sonne, in whō he had receaued y<sup>e</sup> promys

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\* Gen. 1. 1



# The Epylle

An exhortacion to be patient and constable in trouble  
and aduersite: vpon hope of euertlasting reward: & com-  
mencacion of the newe testament aboue the olde.



Wherefore, let vs also: scynge that we  
are compassed wth so great a mul-  
titude of wytnesses: & lape awape  
all that presseth downe, & the synne  
that hangeth so fast on, let vs runne

with patience vnto the battell that is set before  
vs, lookinge vnto Iesus the captayne, and syn-  
ner of al our faith, which for the love of was set  
before hym: abode the Crosse: and dyspyled the  
shame, and is set downe: on the righte hande of  
the throne of God. Consider therefore, how that  
he endured such speaking agaynst him of syn-  
ners lest ye shulde be weryed and fainte in your  
mides. For ye haue not yet resisted vnto bloud  
streiming agaynst synne. And haue forgottē per-  
secutio, which speaketh vnto you as vnto chil-  
dren: my sonne despyle not the chastenynge of the  
Lorde, neyther fayne when thou arte rebuked  
of him: for whom the Lorde loueth hym he cha-  
stenech thee, by scourge: heuery sonne he recea-  
leth. If ye endure chastenynge, God offreth him  
selfe vnto you as vnto sonnes. What sonne is he  
whom the father chasteneth not? If ye be not vn-  
der correccion: whereof all are partakers: then  
are ye bastards, & not sonnes. Therefore scynge we  
haue had fathers of our flesh which corrected vs  
& we gaue the reuerence: what we nowe not much  
rather be in subiection vnto the father of spytes  
and lpe: And they verely for a fewe dayes, nur-  
tered vs after theyr owne pleasure. But he nurse-  
th vs for our profyte, to the intent that he may  
mynster of his holynes vnto vs. Nonanet  
chastelynge for the presente tyme seemeth to be  
torous, but greuous neuertheles afterward, it  
bryngeth the quyet frute of ryghteousnes vnto  
them whiche are exercised therein.

Stretch forth therefore the handes whiche  
were let downe, and the weake knees: and let  
ye haue strappe steppes vnto your fete, lest  
any halting turne you out of the waye: ye lette  
it rather be healed. Followe peace wth all men  
and holynes: wthoute the which no man shall  
see the Lorde. And loke that nomā be destitute  
of the grace of God: lest any roote of bytternes  
sprynge vp and trouble, and thereby many be de-  
filed that ther be no fornicator, or vnclane per-  
son, as Esau: whiche for one meale of meate  
solde his byrthright. For ye knowe howe that  
afterward when he wolde by inheritaunce haue  
obtayned blessing, he was put by. For he soude  
no place of repentance, though he soughte it  
wth teares.

For ye are not come vnto the mount that  
is touched, and vnto burnynge fyre, nor vnto  
floure, and darknes, and tempestes of wether,  
and sounde of a trompe, and the voyce of wo-  
des: which voyce, they (that heard it) wished  
awape, that the communicacion shulde not be  
spoken to them. For they could not abyde that  
whiche was commaunded.

If a beast touche the mountayne, it shall  
be stoned, or thrust thorow with a dart: so ter-  
rible was the syght whiche appeared. Moses  
sayde

les vnto hym it was sayde, in Isaac shall thy  
seed be called. for he consydered, that God was a-  
ble to rayse vp agayne fro death. Therefore, re-  
ceaued he hym also for an ensample of resurrection.  
\* By sayth dyd Isaac blesse Jacob & Esau  
concernynge thynges to come.

\* By sayth Jacob when he was a bynge,  
blesse both the sonnes of Joseph, & bowed hym  
selfe toward the toppe of his scepter.

\* By sayth Joseph when he dyed, remem-  
bered the departynge of the chyldren of Israel: &  
gaue comaundement of his bones. \* By sayth  
Moses when he was borne was byd thre monethes  
of his father and mother because they saw  
that he was a proper childe neyther feared they  
the kynge's commaundement.

\* By sayth Moses when he was greute, re-  
fused to be called sonne of Pharaos daughter  
& chose rather to suffer aduersite with the peo-  
ple of God, then to enioye pleasures of synne  
for a season, and esteemed the rebuke of Christe  
greater rynges then treasures of Egypt. For  
he had respecte vnto the rewarde.

\* By sayth he forsoke Egypte and feared  
not the fearlenes of the kynge. For he endured  
cruelty as though he had sene hi which is inuincible.

\* Thozowe sayth he ordeyned the passe out  
and the effusion of bloude, lest he that destroyed  
the fyrste borne, shuld cutte them.

\* By sayth they passed thozowe the red see  
as by drye lande: whiche when the Egypciens  
hadde assayed to do: they were drowned. \* By  
sayth the walles of Jericho fel downe after they  
were compassed aboute seven dayes.

\* By sayth the harlot Raab perswaded not  
wth them that were dysobedient, whē she had  
receaued the spyres to lodgyng peacably.

And what shall I moore saye for the tyme  
wyl be to shorte for me to tell of Sedon of Ba-  
rach, and of Sampson and of Jephthae, & of  
Dauid also: And Samuell. & of the prophetes  
which thozow sayth subdued kynge domes  
wrought ryghteousnes obtayned the promises  
stopped the mouthes of Lions: quēched the vy-  
olence of fyre: & escaped the edge of the swerde  
oute of weakenes, were made strong wth  
pant in syghte: turned to syghte the armys of  
the alvantes: the women receaued theyr deade  
rapled to lyfe agayne.

Other were racked, and wolde not be deli-  
uered, that they myght enheret a better resurrec-  
cion. Agayne, other were tryed wth mockynge &  
scourgynges, mozeouer wth bondes & prison-  
ment: were stoned, where betwen a sunder, were  
tempted, were slayne with swerde, walked vp  
and downe in wepe skynnes & gootes. Skynnes  
beinge destitute, troubled and vered: which me-  
the world was not worthy of, they wandred in  
wylbernes, and in solitarie, and in denes &  
caues of the earthe. And these al thozowe sayth  
obtayned good reporte, & receaued not the  
penynte, because God hadde promysed a better  
thyng for vs, that they wthout vs shuld not  
be made perfecte.

The .xii. Chapter.

Eph. i. 11. a  
Collo. iii. a  
1. Pet. ii. a

Eph. i. 11. a  
Collo. iii. a  
Hebr. i. a  
and. f. c

Gal. ii. 11. a

Gal. ii. 11. a

Gal. ii. 11. a  
Eph. i. 11. a

Eph. i. 11. a

Eph. i. 11. a



sayde I feare and quake. But ye are come vnto the mount Sion, and to the ctyte of the lyving God, the celestial Ierusalem: and to an innumerable spght of aungels, and vnto the congregacion of the spzite bozne sonnes, which are writ-ten in heauen and to god the iudge of all, and to the spzites of iust and perfect men, and to Iesus the mediator of the newe testament, and to the \* spzynklyng of blood that speketh better then the bloude of Abel.

¶ **S**e that ye despyse not hym, that speaketh. For if they escaped not, which refused him that spake on earth muche more shall we not escape, if we turne awaye from hym that speaketh fro heauen: whose voyce then spake the earth, and now hath declared sayeng: yet once more wyl I shake, not the earth onely, but also heauen. Where as he sayeth yet once more, it spynkly-eth the remouyng awaye of those thynges which are shaken as of thynges which haue ended their course that the thynges which are not shaken, may remayne. Wherefore if we receaue þ king- dome whychecan not be moued, we haue grace wherby we may so serue god, and that we may please hym wth reuerence and godly feare. For our god is a consumyng fyre.

The xiiij Chapter.

¶ The exhorteth vs vnto loue, to hope, to thynke vpon such as be in aduersyte, to mapntayne wellocke to a word of conuersione, to make miche of them that perche Gods worde, to beware of straunge leasure, to be con- sent to suffer rebuke with Christ, to be thankfull vnto God and obedient vnto such as be in auctorite.

**B**rotherlye loue contynue. \* Be not forgetfull to lodge straungers. For therby haue dyuers men lodged aungels vnto us. Remembre the that are in bondes, even as though ye were bound wth your selues: Be myndful of them which are in aduersyte, as ye which are yet in the body. Wellocke is to be hadi honour amonge all men, and the bed vndeyle. As for whose keepers and aduocaters God shal iudge them. Let your conuersione be wythout con- tounes and be contente wth such thynges as ye haue all ready. For he hath sayd: I wyl not fayle the, neether forsake the, so þ we may boldly say the Lord is my helper: and I wyl not feare what man may do vnto me. Remembre the which haue the ouer spghte of you, which haue spoken vnto you þ word of god. Whose sayth se ye so low and consyder the ende of theyr conuersione.

**J**esus Christ yesterdaye and to daye, and the same continueth for euer. ¶ Be not car-ried aboute wth dyuers and straunge lernynge. For it is a good thing that the herte be stably-shed wth grace, and not wth meates. whiche haue not profyted them that haue had theyr pa- styng in them. We haue an altar, wherof they maye not eate, whiche serue in the tabernacle. \* For the bodies of those beastes whose bloude is brought into the holy place by the hys preste to poure synne, are burnt withoute the tentes. Wherefore Iesus also to sanctifye þ people wth hys owne bloude, suffered wthout the gate. Let vs go forth therfore vnto hym: oute of the tentes, and suffre rebuke wth hym. For heare

haue we no contynuyng ctyte: but we seeke one to come. By him therfore do we offere sacryfice of laude alwayes to God: that is to say the frut of those lypyes which confesse his name. To do good & to dyscrybute, forget not, for with such sacryfices God is pleased. ¶ Hope them þ haue ouerspyght of you, and submyt your selues vnto them, for they watche for your soules, even as they that must geue accōptes: that they may do it wth joye, and not wth greife. For that is an vnprofytable thyng for you. Praye for vs for we trust we haue a good conscience among all men: and desyre to lyue honestly. But I de- syre you the moare, that ye so do, that I may be restored to you the sooner.

The God of peace that brought agayne from death our Lord Iesus \* the great shepherde of the shepe, thow þ bloud of þ euerlastyng Ce- ramet, make you perfecte in all good workes to do hys wyl, & byng to passe that the thing whych ye do, maye be plesauce in hys syghte thow we Iesus Christe, To whome be prayse for euer whyle the worlde endureth. Amen.

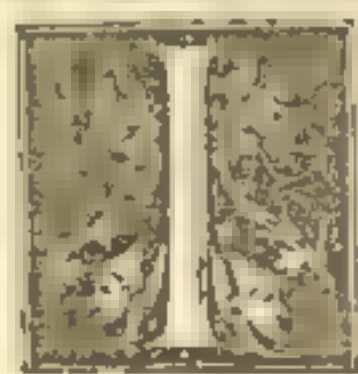
I beseech you brethren, suffre the worde of ex- hortaciō, for we haue wyrtten vnto you in few wordes. Ye knowe our brother Tymothe, that he is at libertie with whome (if he come short- ly) I wil se you. Salute the that haue the ouer syght of you, and al the sayntes. They of Italy salute you. Grace be wth all Amen.

Wente from Italy by  
Tymotheus.

The Epistle of  
of Saynte James.

The fyrst Chapter.

¶ The exhorteth to reioyce in trouble and thankfull to receiue the worde of god, to reioyce in the deuocion what it is.



**J**ames the seruaunt of God & of the Lord Iesus Christ sen- deth greetynge to the twelue trybes whiche are scatered a brode. ¶ My brethren, count it for an excedyng ioye whē ye fall into dyuers tempta- cions: knowynge this, þ the trypyng of youre fayth, genyeth pacence: and let pacence haue her perfecte worke, that ye may be perfecte and sound, lackynge no thyng.

If any of you lacke wysedome, let hym aske of hym that geueth it euen God, whych geueth to all men indifferently, & casteth no man in the teth, and it shal be geuen hym. But let hym aske in fayth, and wauer not. For he that doubteth, is lyke a waue of the see, whych is tost of the wyndes, and carryed wth vyolence. Neether let that man thynke, that he shal receaue any thing of the Lorde.

A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degre reioyce whē he is exalted agayne, let him that is rich, reioyce whē he is made lowe. \* For euē as the flour of the grasse, whā he passe awaye for as the sunne ryseth with heate, & the grasse wythereth

\* 1. Pet. 1. a  
1. Pet. 1. b  
1. Pet. 1. c

1. Pet. 1. d

1. Pet. 1. e  
1. Pet. 1. f  
1. Pet. 1. g  
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1. Pet. 1. y

1. Pet. 1. z  
1. Pet. 1. a  
1. Pet. 1. b



# The Epistle

wydereth, and his floure falleth away, and the bewty of the fashyon of it perpereth enī so shal the ryche man perpereth in hys wayes.

Happye is the man that endureth temptacyō: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym. **R**

Gene. xxi. 12

\* Let no man saye when he is tempted, that he is tempted of God, for as God can not be tempted wyth euell, so neyther he him selfe tempteth anye man: But euery man is tempted, when he is drawen awaye, and entysed of his owne concupyscence. Then, when luste is conceaued, the byrnyng forth synne & synne whē it is synned brigerth forth death do not erre my dere brethre

1. Cor. xiii. 12

\* **E**uerpe good gyfte, and euery perfect gyft is from aboue, and commeth downe from the father of lyghtes wyth whom is no varyableness neyther is he chaunged vnto darckenes.

\* 1 John. i. 8

1. Cor. xiii. 12

\* Of hys owne wyll begat he vs wyth the worde of truth, that we shulde be the fructes of hys creatures.

1. John. i. 8

1. Cor. xiii. 12

Wherefore (deare brethren) \* let euery man be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of mā worketh not that whych is ryghteous before God.

1. John. i. 8

1. Cor. xiii. 12

\* Wherefore laye aparte all fylthynges and superfluite of malycyousnes and receaue with mekenes the word that is gaffred in you, which is able to saue your soules. **R**

1. John. i. 8

1. Cor. xiii. 12

\* And se that ye be doers of the worde, and not hearers onely, deceaupnge your owne selues. For if any man heare the word and declareth not the same by his workes he is lyke vnto a man beholding hys bodely face in a glasse.

1. John. i. 8

1. Cor. xiii. 12

For as sone as he hath looked on hym selfe, he goeth hys waye, and forgetteth immediatly what hys fashyon was.

1. John. i. 8

1. Cor. xiii. 12

\* But whoso loketh in the perfect lawe of lybertye, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shal be happye in hys dede.

1. John. i. 8

1. Cor. xiii. 12

For anye man amonge you seme to be deuout and refrayneth not hys tong, but deceaueth his owne herte, this mannes deuocyon is in vayne. Pure deuocyon and vndeysed before God the father, is thys: to vylet the fatherlesse and wyde dowes in theyr aduersitie, and to kepe him selfe vnspoted of the worlde. **R**

## The ii. Chapter.

He forbyddeth to haue anye respecte of persons, and not to haue of sayth where no dedes are.



My brethre, esteeme not the sayth of oure Lorde Iesus Christ the Lorde of glorie wyth the respecte of persons.

Leuit. xix. 15

For if there come into poure compaignie a man wearynge a golden ringe, clothed in goodly

apparell, and there come in also a poore man in vyle rayment, and ye haue a respect to him that weareth the gaye clothynge, and saye vnto him Spt thou heare in a good place: and saye vnto the poore stande thou there, or spt here vnder my fote stole: are ye not parcyal in your selues, and

haue iudged after euell thoughtes?

Harken my deare beloued breathren. Hath not God chosen the poore of thys worlde, suche as are ryche in fapth, and heyers of the kyngedome, which he promysed to them that loue hym? But ye haue dyspysed the poore. Do not ryche men execute tyrannie vpon you, & drawe you before judgement seates? Do not they speak euell of þ good name whych is called vpon ouer you.

1. Cor. xiii. 12

1. Cor. xiii. 12

1. Cor. xiii. 12

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1. Cor. xiii. 12

If ye fulfyll the royall lawe, accordynge to the scripture. \* (Thou shalt loue thyne neyghbour as thy selfe) ye do wel. But if ye regarde one person more then another, ye commyt synne and are rebuked of the lawe, as transgressours. Whosoener shal kepe the whole lawe, \* and yet faile in one poynte, he is gyltye of all.

For he that sayde: Thou shalt not commyt aduortye: sayde also: thou shalt not kyl. Though thou do none aduortye, yet if thou kyl, thou art become a transgressour of the lawe.

So speake ye, and so do, as they that shalbe iudged by the lawe of liberty. For he shal haue iudgement wythout mercede: \* that sheweth no mercede, and mercede reioysseth agaynst iudgement.

1. Cor. xiii. 12

What anapleteth it my breathren, though a man saye he hath the sayth, if he haue no dedes? Can sayth saue him? If a brother or a syster be naked and destitute of dayly fode, & one of you saye vnto them depart in peace, God sende you warmes and fode, not wythstandynge ye geue them not those thynges whych are nedefull to þ bodye, what shal it helpe? Euen so sayth, if it haue no dedes is deade in it selfe.

But some man wyl saye: thou hast a sayth, and I haue dedes shew me thy sayth by thy dedes and I wyl shewe the thy sayth by my dedes. Wleuest thou þ there is one God? Thou doest well. The deuels also beleue and tremble.

But wylte thou vnderstande, (O thou vayne man) that sayth wythoute dedes is deade? Was not Abraham oure father iustified thorow workes, when he had offered Isahac his sonne vpon the aulter?

1. Cor. xiii. 12

Thou seeste, howe that sayth wroughte wyth hys dedes, and through the dedes was the sayth made perfecte: and the scripture was fulfilled, which sayeth: \* Abraham beleued God, and it was reputed vnto him for righteousnes, and he was called the frend of God. \* Ye se the howe that of dedes a man is iustified, and not of sayth onely.

1. Cor. xiii. 12

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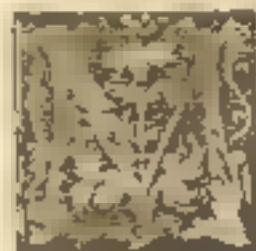
1. Cor. xiii. 12

Lyke wyse also, was not Raab the harlotte iustified thorow workes, \* when she had receaued the messangers, and hadde sente them oute another waye? For as the bodye, wythout the spert is deade, euen so sayth wythout workes is deade also. **R**

1. Cor. xiii. 12

## The iii. Chapter.

What good and euill cometh thorow the tonge, & the nature of lybe as he learned. & the byfference betwyte the mysedome of the Gospell, and the wysedome of the worlde.



My brethren \* be not euery mā a master, knowynge howe that we shal receaue the greater dampnacyō: for in many thynges we synne all.

1. Cor. xiii. 12

\* If a man synne not in worde,

1. Cor. xiii. 12

1. Cor. xiii. 12



the same is a perfect man, and able also to tame all the body. Beholde, we put byttes into þe horses' mouthes, that they maye obeye vs, and we turne about all the bodye of them. Behold also the shyppes, whiche though they be so greate, and are dyuen of feaste wyndes, yet are they turned about wth a veyr smal helme whytger soeuer the wyolence of the gouerner wyll. Euen so the tonge is a lytell meber also, and boasteth greate thynges.

**B**eholde, howe greate a thyng a lytell fyre kyndleth, and the tonge is fyre, euen a word of wyckednes. So is the tonge set amonge oure membes, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euery of hille.

All the natures of bestes, and of byrdes, and of serpentes, and thynges of the see are micked and tamed of the nature of man. But the tonge can noman tame. It is an vntylpe cuell, full of deadly popson. Ther wth blesse we God the father, and ther wth curse we men, \* whiche are made after the symplitude of God.

Out of one mouth procedeþ blessinge and cursynge. My brethren, these thynges ought not so to be. Woth a fountayne sende forth at one place swete water & bytter also? Can the fygge tree (my brethren) beare olyue beries: ether a vine beare fygges? So can no fountayne geue bothe salt water and fresshe also. If any man be wyle, and endued wth knowledge amonge you, let hym shewe hymselfe wth good conuersation wth mekenes of wysdome.

**B**ut yf ye haue bytter enuyng and strife in your harte, reioyce not: neither be lyars against the trueth. For such wysdome descendeth not from aboue but is erthy, naturall and deuelysh. For where enuyng and strife is, ther is instableness, & all maner of cuell workes. But the wysdome that is from aboue, is first pure, then peasable, gentle, and easy to be entreated, full of mercy & good frutes, wthout iudgyng, wthout envulacyon: pee, and the frute of ryghte wysnes is sowne in peace, of them that maintayne peace.

### The. lxxx. Chapter.

**W**arre and fyghtynge cometh of holuptuousnes. The friendship of the world is enmy to God. An enemy to the soule and the bodye of the soule.

**F**rom whence cometh warre, and fyghtynge amonge you: come they not here hence: euen of your lustes, that fight in your membes? Ye lust, and haue not. Ye enuye and haue in dygnacyon, and cannot obtayne. Ye fyght and warre, ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your lustes. Ye aduouterers, & women that breake matrimonye: knowe ye not howe that the frendshipp of the world, is enmy to the God? whosoever therfore wyll be a frende of the world, is made the enemy of God. Eether do ye thynke þe scripture sayeth in:

bayne. The sperte that dwelleth in vs, lusteth euery contrarpe to enuye: but geueth more grace (wherfore he sayeth, god resisteth the pryde, but geueth grace vnto the lowlye)

Submyt your selues therfore to God: But resiste the deuell, and he wyll fyre frome you. Drawe nye to God, and he wyll drawe nye to you. Cense your handes ye synners, and pource your hertes ye waueryng mynded. Suffre afflyctions and mourne, and wepe. Let your laughter be turned to mourning, and your ioye to heuyness. \* Humble yourselfe in the syght of the Lord, and he shall lyft you vp. Backbite not one another, brethren. He that backbiteth his brother, and he that iudgeth his brother, backbiteth the lawe, and iudgeth the law. But and yf thou iudge the lawe, thou art not an obsecrator of þe lawe: but a iudge. There is one lawe geuere (and iudge) whiche is able to saue and to destroye. \* What art thou that iudgeth another? So to nowe ye that saye \* to day and to morowe let vs go into such a cytle and contynue there a peare, and bye and sel, & wyne and yet cannot ye tell, what shall happen in the morowe. For what thyng is your lyf? It is euen a vapour, that appeareth for a lytell tyme: and then he vanysheth awaye: For ye ought to say \* If the Lord wyll, and yf we lyue, let vs do this or that. But now ye reioyce in your boastynge. All such reioycynge is euell. Therfore to him þe knoweth howe to do good, and doeth it not, to hym it is synne.

### The. lxxxi. Chapter.

**W**here the brethren the wretched men, whiche be vnto payens: to be aware of the synners: to knowe the synners: to as nother, one to pray for another and one to labour to synne and ther to the trueth.

**T**o nowe ye ryche men, wepe and howle on your wretchednes that shall come vpon you. Your ryches are corrupte, your garmentes are motheaten. Your golde and syluer is cankered, and the rust of them shall be a witness vnto you, & shall eat your flesh as it were fyre.

Ye haue heaped treasure together (men wyte to your selues) in your last dayes. Behold \* þe hye of labours which haue reaped down your selues (which hye is of you kept backe by fraude, cryeth and the cryes of the which haue reaped, are entred into the eares of the Lord Sabaoth. Ye haue lyued in pleasure on the earth, and bene wylton. Ye haue noryshed your hertes, as in a daye of slaughter. Ye haue condemned and kyllid the iust: & he hath not resisted you. \* Repente therfore brethren vnto the commynge of the Lord. Beholde, the husbnde man wapyeth for the precyous frute of the earth, and bathe longe pacyence thereupon, vntyl he receaue the earlye and the later rayne. Be ye also pacyente therfore, and sette your hertes, for the commynge of the Lord draweth nye. Strudge not one agaynst another brethren, lest ye be damned. Beholde, the iudge standeth before



The fyfte Epytyle

The fyfte Epistle of

Sayncte Peter the  
Apostle.

## The Fifth Chapter.

¶ He sheweth that the same & absolute mercy of God  
we are begotten againe to a quely hope: and how faith  
must be tryd, howe the saluacion in Christ is no new  
es, but a change: & reborned of alde. He exhorteth them  
to a godly conuersacion, for so muche as they are nowe  
borne a newe by the worde of God.

mat. 5. 1  
before the doore. Take (my brethre) the Prophe-  
tes for an ensample of sufferinge aduersyte, and  
of pacence, whiche spake in the name of the  
Lorde. Beholde, we counte them happye  
whiche endure. Ye haue hearde of the pacence  
of Job, and haue knowen what ende the Lorde  
made. For the Lord is verie pittifull and mee-  
cyfull.

E
Math. v. 1
marke vi. 13
 But aboue all thynges my brethren, I sweare  
 not neyther by heauen, neyther by earth, neher  
 any other othe. Let your peebe pee, & pour nape  
 nape lest ye fall into pporcysse. If any of you  
 be vexed, let hym praye, if anye of you be  
 merce, let synge Psalmes. If anye bedy-  
 seased amonge you, let hym call for the elders  
 of the congregacion, and let them praye ouer  
 hym, & anoynte hym woth oyle in the name of  
 the Lorde, and the prayer of fayth shal saue the  
 speke, and the Lorde shall raise hym vp: and if  
 he haue commytted synnes they shalbe forgiue  
 hym.

**D** **✠** Knowledge poure fautes one to anot her  
and praye one for another, that ye maye be hea-  
led, ffor the fructuall prayer of a ryghteous  
man auayleth much. Helpas was a mā  
vnder infirmities euen as we  
are, and he prayed in his prayer .  
that it might not raine:

[illegible]

\* and it rained not  
on the earth by þ  
space of thre  
yeares :

premonitions

She prayd again.

& the heauen gaue  
rayne, and the earth  
brought forth her frute.

Wherof if any of you  
doe erre from the  
trueth and ano  
ther couerte  
hym, let

the

same name

that he wished con-  
verted the spinner frō

gopnge astraye oute of hys  
way, that saue a soule fro death  
and that hyde the multitude of synnes.

The ende of the Epistle  
of Saphete James.

¶ Eter an apostle of Iesu chrisht,  
to them that dwell \* here and  
there as straungers thowowe  
oute Pontus, Galacia, Capa-  
docia, Asia, and Bithynia, e-  
lecte accordynge to the forknow-  
welege of God the father tho-  
rowe the sanctyspence of the

spete unto chedvence\* and spzinchpnce of the  
bloude of Iesus Chryst.

¶ Grace be with you and peace be multiplyed  
 \* Blessed be God the father of our Lorde Iesus  
 Chyrste, whyche accordynge to hys aboundaunte  
 mercy begat vs agayne vnto\* a lyuely hope  
 (by that, that Iesus Chyrste rose agayne from  
 death) to an inheritaunce immortal and vnde-  
 led, and sh it perpereth not, reserved in heauen  
 for you, whyche are kepte by the power of God  
 thow we sayth vnto saluacion, which is prepa-  
 red already to be shewed in the laste tyme. In the  
 which we reioyce, though nowe for a season (ye  
 ned reioyce ye are in heuynes thow we many-  
 soide tēptations, & the tyall of poure sayth be-  
 ynge muche more precyous then goode that per-  
 sheth, though it be\* tryed wth fyre) myghte  
 be founde vnto laude, glory, and honoure at the  
 apperayng of Iesus Chyrst, whom ye haue not  
 sene, and yet loue hym, in whome euen now,  
 & though ye se him not, yet do you beleue, and re-  
 ioyce wth hope vnspeakable and gloryous, re-  
 ceauynge the eide of poure sayth, euen the salua-  
 ciō of poure soules.

Of which saluacion haue \* the prophetes en-  
quired and searched, whyche prophesied of the  
grace that shuld come vnto you, searchyng whe-  
oz at what time the sprete of Christ (which was  
in them) shulde signifie, whych sprete testified  
before, the passions that shulde happen vnto  
Christ, and the glorie that shulde folowe after,  
vnto whyche prophetes it was also declared, &  
not vnto them selues, but vnto vs: they shulde  
impart the thynges whyche are nowe shewed  
vnto you of them, whyche (by the holye gooste  
\*) sent downe from heauen haue in the Gospel  
preached vnto you the thynges, whych the an-  
gels desyre to beholde.

Wherefore gyve vpp yournes of your mynd, to  
be sober, and truste perfectly on the grace that  
is brought vnto you (by the declaringe of Je-  
sus Christ) as obedient chylidren, that ye geue  
not youre selues ouer vnto youre olde lustes by  
which ye were led, whē as yet ye were ignorant  
of



of christ: but as he which called you his holy, eue  
so be ye holy also in al maner of conuersacion, be  
cause it is wrytten: \* Be ye holy, for I am holy.  
And yf so be that ye call on the father, whych  
wpythout respecte of personne indgeth \* accor-  
dyng to euery mans worke, se that ye passe y  
tyme of poure pylgrymage in feare. \* For  
as moch as ye knowe, howe that ye were not re-  
deemed with corruptible thinges (as syluer and  
golde) from poure vayne conuersacion, whych  
ye receaued by the tradycion of the fathers: but  
\* with the precyous bloude of Chyste, as of a  
lambe vndefyled, & without spot whiche was  
ordayned before hande, euen before the worlde  
was made. but was declared in the laste tymes  
\* for your sakes whych by his meanes do beleue  
on God, that rased hym vp from death, & \* glo-  
rified him, that ye myght haue sayth an hope  
towards God: eue ye whiche haue purified your  
soules thorow the sprete, in obeyng the trouth  
wpyth brotherlye loue vnfayned, se that ye loue  
one another wpyth a pure herte feruentlye for ye  
are borne a newe, not of mortall seed, but of im-  
mortal, by the worde of God, whiche lyueth and  
letheth for euer.

\* For all fleche is grass, and all the glorie of  
man is as the floure of grasse. The grasse wyd-  
dereth, & the floure falleth awaye, but y worde  
of the Lorde endureth euer. \* And this is the  
worde, whiche by the Gospell was preached vn-  
to you.

**Chapter.**

The exhorteth men to lape asyde all byce to obayne  
from fleshy lutes, and obeye wy: dyt vnto the  
seruauntes shulde behaue them selues towards the  
maisters. He exhorteth to suffer after the ensample of  
chyste.

**W**herfore lape asyde all malycious-  
nes and all gyle, and fayednesse  
and enuye and all backbityng \*  
as ag newe borne babes, desyre ye  
that mycke (not of the body but of  
the soule, whiche is wythoute dysceate: that ye  
maye growe thereby: (vnto saluacion) Yf so be y  
ye haue tasted, howe graciouslye the Lorde is, to  
whom ye come, as vnto a lypunge stone, dysfa-  
lomed of men, but chosen of God and precyous:  
and ye as lypunge stones are made a spirytuall  
house and holpe presthode for to offer vpyr-  
tuall sacryfices, acceptable to God by Iesus  
Chyste. Wherfore it is contayned also in y scrip-  
ture: beholde I put in Syon a stone to be laid  
in the chese corner, electe and precyous, and he y  
beleueth on hym shall not be confounded. Vnto  
you therfore whiche beleue he is precyous: but  
vnto them whych beleue not \* the stone whych  
the buylders refused, the same is begon to be y  
heade of the corner, and a stone that men stoble  
at, and a rocke wher at they be offended whych  
stomble at the worde, and beleue not that wher  
on they were set. But ye are a chosen generacyn,  
a royall \* presthode, \* an holpe nacyn, a people  
whych are wonne: that ye shuld shewe the ver-  
tues of him, y called you out of darknes into his  
maruelous lycht, \* whiche in time past were not  
a people, but are nowe the people of God whiche

some tyme had not obtayned mercye, but nowe  
haue obtayned mercye. \*

\* Dearly beloued, I beseeche you as straū. \*  
gers and pilgrims, abstayne fro fleshy lutes, \*  
whych syght agaynst y soule and se that ye haue  
honeste conuersacion amonge the Gentyles,  
that were as they backbitye you as euell doers  
\* they maye se poure good workes, and prayse  
God in the daye of vlyptacyon.

\* Submyt poure selues therfore vnto all ma-  
ner ordinaunce of man for the lordes sake, whe-  
ther it be vnto the kynge, as vnto y chefe head:  
other vnto rulers, as vnto them that are sente  
of hym, for the punysshment of euell doers, but  
for the laude of them, that do well. For so is the  
wyll of God, y with well doyng ye may stoppe  
the mouthes of foolyshe and ignoraunte men as  
fre, and not as haupng the libertye for a clocke  
of malicousnes, but euen as the seruauntes of  
God. \* honoure all me Lowe brotherlye felowe.  
Hyp feare God, honoure the kynge.

\* Seruauntes obey your masters wpyth feare  
not only yf they be good and curteous: but also  
though they be froward \* For it is thanke wor-  
thy, yf a man for conscience toward God en-  
dure greife, and suffer wronge vnderstanded. For  
what prayse is it, yf when ye be buffetted for  
your fautes, ye take it patiently. But yf when  
ye do well, ye suffer wronge and take it patient-  
lye, then is there thanke wpyth God.

For herunto verelye were ye called: for  
\* Chust also suffered for vs \* leauynge vs an  
ensample y ye shulde folowe his steyppes, whych  
dyd no synne, neyther was there gyle founde in  
hys mouth: whych when he was reupled, reup-  
led not agayne wht he suffered, he threatened not  
but committed the vengeance to hym that iud-  
geth ryghteouslye \* whych he bys owne selfe bare  
our synnes in hys body on the tree, that we be-  
pyng bepyuered fro synne, shulde lyue vnto righ-  
teousnes. By whose stryppes ye were healed.  
For ye were as shepe goynge astraye: but are  
nowe turned vnto the shepherde and byshoppe  
of poure soules \*

**Chapter.**

Howe wyues ought to obeye them selues towards theyr  
husbandes and in theyr apparel. The duty of men towards  
theyr wyues. He exhorteth all men to vniuersall loue & pac-  
encye to suffer trouble. Of baptysme.

**W**herof ye ye wyues be in subiecty-  
on to your husbandes, that euen they  
whych obey not y worde, may with  
out the worde be wonne by the con-  
uersacion of the wyues, whyle they  
beholde your chaste conuersacion coupled wpyth  
feare. Whose apparel shal not be outward wpyth  
broydard beare, and hangynge on of golde &  
ther in puttynge on of goygroug apparill: but  
let the hyd man whych is in the hert be without  
all corrupcion, so that the sprete be at reste  
and quyet: whych sprete is before God a thing  
moche set by. For after this maner in the olde  
tyme dyd the holpe women, whych trusted in  
God, tye them selues, and were obedyente  
vnto theyr husbandes, euen as Sara obeyed  
Abraham, & called hym Lorde: whose daughters  
li if ye are



# The fyfthe Epylle

ye are, as longe as ye do well and are not afray-  
ed for any erreure.

**B** Lpke wylle ye men, dwell togeth them accordyng to knowledge: geuynge honoure vnto the wyse, as vnto the weaker vessel, and as vnto them that are hepyes also of the grace of lye, that poure prayers be not hyndered. **I**n conclusyon, be ye all of one mynde, of one dette, loue

**as** brethren be pytyfull, be courteous, **not** redyng euell for euell, or rebuke for rebuke: but contrary wyse, blesse knowynge that ye are thereunto called, euen that ye shulde be hepyes of the blesynge. **F**or he that doeth longe after lye, & loueth to se good dayes, let hym refrayne hym tounge from euell and bys lyppe that they speake no gyle. Let him eschue euell, & do good: let him seape peace, and ensue it. **F**or the eyes of the Lord are ouer the ryghteous, and his eares (are open) vnto theyr prayers. Agayne: the face of the Lord is ouer them that do euell.

**M**oreouer, who is it that wyl harme you, yf ye folowe þ which is good: **P**re happy are ye, yf any trouble happen vnto you for ryghteousnes sake. **B**e not ye afrayed for anye terroure of them, neether be ye troubled but sanctifye the Lord God in poure hertes. **B**e readye alwayes to geue an answer to euery man that asketh you a reason of the hope that is in you, and that wyth mekenes and feare, haupnge a good conscience, \* that where as they backbite you as euell doers, they maye be ashamed, that falsely accuse your good conuersacyon in chryst.

**F**or it is better (yf the wyl of God be so) þ ye suffer for well doynge, then for euell doynge.

**F**or as moch as Chyste hath once suffered for synnes, the iuste for the vniust, to bypunge vs to God, and was kylled, as pertaynyng to the flesh, but was quykened in the spire.

**I**n whiche spire he also went and preached vnto the spires that were in prison, whiche some tyme had bene dysobedient, when the longe suffering of God was once loked for in the dayes of Noe. **W**hyche the arke was a preparynge: wherin fewe, that is to saie, viii. soules, were saued by the water, lyke as \* baptyme also now saueth vs, not the puttynge awaye of the fylthe of the flesh, but in that a good conscience cōsenteeth to God by the resurrectiō of Iesus Chyrt, which is on the ryght hande of God: **A**nd is gone into heauen, \* angels, powers, and myghte subdued vnto him.

## The. iiii. Chapter.

**H**e exhorteth us to reasse from synne, and no man to say for as a. tuch doer, but as chrysten men.

**A**s moch then as Chyrt hath suffered for vs in the flesh, arme ye poure selues likewise w the same mynde for he which suffereth in þ flesh, ceaseth fro synne þ he henceforwarde shulde lyue: as moch tyme as remaineth in þ fleshe not after þ lustes of men, but after the wyl of God. **F**or it is sufficient for vs, that we haue spente þ tyme þ is past of the life, after the wyl of þ \* Set tpls. walkynge in wantonnes, lustes, in excelle of wynges, in excelle of eatynge, in excelle of byp-

hynge, **in** abhomyable ydolatre.

**A**nd it semeth to them an inconuenient thinge that ye runne not also wyth them vnto þe same excelle of rote, and therfore speake they euell of you, whiche shall gene accomptes to hym, that is ready to iudge quicke & dead. **F**or vnto this purpose verely was the Gospell preached also vnto the dead, that they shulde be iudged lyke o- ther men in the flesh, but shulde lyue before God in the spire. **T**he ende of all thynges is at hande.

**B**e ye therfore sober, and watch vnto praye. **B**ut aboue all thynges haue seruente loue amonge poure selues. **F**or loue shall couer þ multitude of synnes. **B**e ye heretous one to another, \* wythout grudgynge. **A**s euery mā hath receaued the gyst, euen so mynister the same one to another, as good ministers of the manyfolde grace of God. **I**f any man speake, let him talcke as the wordes of God. **I**f any man mynister, let him do it as, of the abyltpe, which God mi- nistred vnto hym. **T**hat God in all thynges maye be glorified thozowe Iesus Chyrt, **I** to whome be prayse and dominyon for euer and euer. Amen.

**D**earely beloued, maruayle not that ye are proued by fyre (whiche thyng is to trye you) as though some straunge thyng happened vnto you but reioyce, in as moch as ye are partakers of Chyrt's passyon: that when bys gloire appereth, ye maye be merce and glad. **I**f ye be rayled vpo for the name of Chyrt happye are ye: **F**or the gloire and the spire of God resteth vpo you. **O**n theyr parte he is euell spoken of, but on poure parte he is glorified.

**S**e that none of you be punyshed as a murderer, or as a thefe, or an euell doer, or as a busybody in other mens matters. **I**f any mā suffer as a Chyrt's man, let him not be ashamed: but let hym glorifye God on bys behalfe: **F**or the tyme is come, that iudgement must begynne at þ house of God. **I**f it fyrst begynne at vs, what shall the ende be of them whiche beleue not the Gospell of God? **A**nd \* yf the ryghteous scarcely be saued: where shall the vngodlye and the synner appere? **W**herfore, let them that are troubled accordynge to the wyl of God commit theyr soules to hym wyth wel doynge, as vnto a fapthfull creatour.

## The. v. Chapter.

**H**e exhorteth vs to submyt our selues to the elders, and euery one to loue another.

**H**e elders whiche are amonge you, **I** exhorthe whiche am also an elder, & a wytnes of the aspecyōs of Chyrt & also a partaker of the gloire that shalbe opened. **F**ede ye Chyrt's flocke, as muche as lyeth in you, takynge þ ouer syght of them, not as compelled thereto, but wyl lonyly: **N**ot for a vobyle soke, not for the desyre of filthp lucre but of a good mynde, not \* as though ye were lordes ouer the parishes: but \* that ye be an ensample to the flocke: **A**nd when the chefe shepherde shal appere ye shal receaue, \* an incorruptible crowne of gloire. **L**pke wylle ye pounger, submyt poure selues vnto the



the elders. Submyt your selues every man, one to another: knet your selues together in lowly-  
nes of mynde. For God respyrth the proude, &  
geueth grace to the humble. Submyt your  
selues therfore vnder the mighty hande of God,  
that he maye exalte you, when the tyme is come.

mat. vi. d  
Luce. xii. c

Joh. i. b  
Iac. iii. a

\*Cast al your care vpon hi: for he careth for you.  
Be sober and watch, for your aduersary the  
deuell as a roaringe lyon, walketh aboute, se-  
kyng whom he may deuoure: whom respyrth  
stedfaste in the faythe, knowynge that the same  
afflictions are appoynted vnto your brethren  
are in the worlde. But the God of all grace  
whych hath called vs vnto hys eternall glorie  
by Christ Iesus, shal his owne selfe (after that  
ye haue suffered a lytle affliccyon) make you per-  
fect: sette, strength and stablysh you. To him be  
glory and dominyon for euer, and euer Amen.

By Syluanus a faythfull brother vnto  
you (as I suppose) haue I wrytten bre-  
tely, exhortynge and testifyng,  
how that this is the true grace  
of God, wherein ye stande.

The congregacyon of  
them whych at  
Babylon  
are co-  
panions of  
your electyon,  
salute you, & so doth

Rom. xvi. c  
I. cor. v. d

Marcus my sonne. \*Greete  
ye one another with the kysse  
of loue. Peace be with you all, which  
are in Christ Iesu Amen.

## The seconde Epistle of

Saynt Peter.

### The fyrste Chapter.

For as much as the power of God hath geuen by  
all thynges pertainynge vnto vs: he exhorteth vs to  
make oure callynge known by good workes and  
frutes of fayth. He maketh mencyon of hys owne  
biathe



Simon Peter a seruaunte, and  
an Apostle of Iesus Christe,  
to them whych haue obta-  
ined lyke precyous fayth with  
vs thorowe the ryghteous-  
nes of oure God and saupour  
Iesus Christe.

I Pet. i. a

\*Grace be vnto you, and peace be multiply-  
ed thorowe the knowledge of God and of Iesus  
oure Lorde. Accordynge as hys godly power  
hath geuen vnto vs all thynges that pertaine  
vnto life and godlynes, thorow the knowledge  
of hym that hath called vs by glorie, and ver-  
tue, by the whych are geuen vnto vs excellent  
and mooste grete promyses, that by the mea-

nes thereof ye myghte be partakers of the  
Godly nature, yf ye shewe the corrupcyon of  
worldly luste.

Joh. i. c  
Colo. iii. b

And hereunto geue all dyligence in your  
fayth minister vertue. In vertue knowledg in  
knowledg temperaunce in temperaunce paci-  
ence: in pacience godlynes: in godlynes brotherly  
kindnes, in brotherly kindnes loue. For yf these  
thynges be amonge you, and be plenteous, they  
wyl make you that ye neyther shalbe ydle nor  
unfruitful in the knowledg of oure Lorde Iesus  
Christe. But he that lacketh these thynges, is  
blynde and gropeth for the way wth his hade,  
and hath forgotten, that he was purged from  
hys olde synnes.

2 Pet. i. b  
I. cor. vi. a

Wherefore brethren, geue the more dyligence,  
for to make your callynge and electyon sure  
(by good workes) for yf ye do suche thynges, ye  
shal neuer fall. Ye, and by thys meanes an en-  
tryng in shalbe mynistrd vnto you aboundat-  
ly into y euerlastynge kyngdom of oure Lorde  
and saupour Iesus Christe.

Wherefore, I wyl not be neglygent to put  
you allwayes in remembraunce of suche thynges,  
though ye knowe them your selues, and be sta-  
blyshed in the present trueth. Notwithstandynge  
I thinke it mete as longe as I am in this ta-  
bernacle, to sterc you vp by puttynge you in re-  
membraunce, for as moche as I am sure, that  
shortly I must put of thys my tabernacle, & euen  
as oure Lorde Iesus Christe shewed me, I wyl  
euer also geue my diligence, that ye maye haue  
wherewith to sterc vp the remembraunce of these  
thynges after my departynge.

II. cor. v. a

I. cor. xii. d

For we haue not folowed deceitfull fa-  
bles, when we opened vnto you the power and  
commynge of oure Lorde Iesus Christe, but  
wth oure eyes we sawe hys mayestie: euen the  
verely when he receaued of God the father ho-  
noure and glorie, and when there came such a  
voyce to him fro the excellent glorie. \*Thys is  
my dere beloued sonne, in whom I haue delvte.  
This voyce we herde come from heauen, when  
we were wth hym in the holy mount.

I. Joh. i. a

mat. xvi. b  
marke i. d  
Luk. iii. b

We haue also a right sure worde of prophecy,  
whereunto yf ye take hede, as vnto a lyghte  
shyneth in a darcke place, ye do well, vntill the  
dape dawne, and the dape starre arys in your  
vertes. So that ye faste knowe this that no  
prophecy in the scripture hath any priuate in-  
terpretacyon. For the scripture came neuer by  
the wyl of man: but holy men of God spake, as  
they were moued by the holy goost.

III. cor. i. a

### The ii. Chapter.

Be wary of false teachers and shewe  
the punishment.



Here were false Prophetes also a-  
monge the people, euen as there  
shalbe false teachers amonge you:  
whych pryncipally shal byng in dam-  
nable sectes: cuen denyng y Lorde  
hath boughte the, & bring vpon the selues swyll  
damnacion & many shal folow the: damnable  
wayes, by whom the waye of trueth shal be e-  
uill spoken of, and thorowe couctousnes shal  
kill the

Acte xx. c  
I. Pet. ii. a  
II. Pet. ii. a  
Iud. i. c



# The fyfthe Epylle

they with fayned wordes make marchaundysse of you, whose iudgement is nowe not farre of, and theyr damnacyon slepeth not.

**B** For yf God spared not the angels that sinned, but caste them downe into hell, & deliuered the into chaynes of darckenes (to be punished) to be kept vnto iudgement: neyther spared the olde worlde, but saued. \* For the ryghte preacher of ryghteousnes, and brought in the floude vpon the worlde of the vngodly, and turned the ctyes of Sodom and Gomor into ashes: ouerthrew the, dampned them, and made on them an ensa- ple vnto those that after shoulde lyue vngodlye.

And iust \* Lot vered wyth the vncleyn couer- sacion of the wycked, deliuered he. For he being ryghteous, and dwellinge amonge the in seing and hearynge, vered hys ryghteous soule from dape to dape with their vnlawful dedes. \* The Lord knoweth how to deliuer the godly out of temptacyons, and to reserue the vniust vnto þ dape of iudgement for to be punished: but ches- ly them that walcke after the fleshe in the luste of vncleynnes, and bespyle aucthorite. Presump- tuous are they, & stubborne, whych feare not to speake euill of them that excell in worshyppe.

When the angels whych are greater both in power and myght, receaue not of the Lord rap- lyng iudgement agaynst the selues. But these as brut beastes, naturaly brought forth to be ta- ken and destroyed, spake euill of the thynges that they vnderstande not, and shall perishe in theyr owne destruccyon, and receaue the reward of vnyghtewelsnes.

They couete it pleasure to lyue despectously for a season. Spotes they are & fylthynges: whych lyue at pleatur in their owne discreuable wayes, feasting and scorning you: hauinge eyes full of aduoutyse, & that cannot cease fro synne breg- lyng vnstable soules. Hertes they haue cerryed wyth robbery. They are cursed chyldren whych haue forsake the ryght waye, & are gone astraye folowynge the \* wape of Balaam the sonne of Besor whych loued the rewarde of in- rightwelsnes but was rebuked of his iniquyte.

The tame and domme beast, speaking w man- nes voyce, forbade the madnesse of the prophet.

\* These are welles wythout water: cloudes that are carped wyth a tempeste, to whom the myst of darcknes is reserued for euer. For when they haue spoke the greates swelling wordes of vanity, they entyse to gorowe lustes in the volup- tuousnes of the flesch, them that were cleare e- scaped euill the that nowe lyue in erreure: while they promys them libertye, where as they them selues are the bonde seruauntes of corruption:

\* For of whom a man is overcome, vnto þ same is he brought in bondage. \* For yf they (after they haue escaped from the fylthynges of þ world thozowe the knowledge of the Lord and the sa- uour Jesu Christ) are yet tangled agayne ther in, and overcome: then is the latter ende worse wyth the then the begynnynge. For it had bene better for them, not to haue knowen the waye of ryghteousnes, the after they haue knowe it, to turne from the holpe comaundemente þ Douglas

gent vnto them. But the same is happened vnto the that is vsed to be spoken by the true pro- uerbe. \* The dogg is turned to his owne vomit agayne, and the sow that was washed is tur- ned agayne to her wallowynge in the myer.

## The .iii. Chapter.

Of the dape of the Lord, whiche longe sarpente is saluacyon.



his is the secōde epistle that I now wryte vnto you dearlye beloued, wherwith I steepe vpon your sincere mynd, by puttyng you in remem- braunce, þ ye may be myndfull of the wordes (whiche were tolde before of the holy pro- phetes) and also the comaundement of vs whiche be Apostles of the Lord and saupoure.

\* This fyrst vnderstande, that ther shal come in the laste dapes, mockers (in vntrewfulnesse) whych wyll walke after theyr owne lustes, and say: There is the promys of hys commynge: For sence the fathers dyed, al thynges continue in the same estate where in they were at the be- gynnynge. For this they knowe not: that wyll fully howe that the heauens a great whyle ago were, and the earthe out of the water appeared vpon thozowe the water, by the word of God: by the which thynges the world that then was, pe- rished beynge ouerrunned wth water. \* But þ heauens & earth whiche are nowe, be kept by hys worde in store and reserued vnto fyre, agaynst the dape of iudgement and perdyccion of vngod- ly men. Dearlye beloued, be not ignorant of this one thyng, howe that \* one dape is wyth the Lord as a thousande yere, and a thousande yere as one dape. The Lord that hath pro- mysed, is not slacke, as some men counte slack- nes but is patiente to vs warde for asmoch as he wolde haue no man losse, but wyll receaue all men to repentance.

Neuerthelesse the dape of the Lord will come as a thefe in the night, in the which dape, the hea- uens shal passe awaye in maner of a tempest, & the elementes shal melt wth heat the earth al so: the workes that are therein, shal burne. Se- pyng then that all these thynges shal perishe, what maner persons ought ye to be in holy con- uersacyon, and godlynes loyng for, & daynyng vnto the commynge of the dape of God, by whiche the heauens shal perishe wth fyre, and the elemē- tes shal melt wth heate. \* Neuerthelesse, we (accorpyng to hys promys) loke for a newe hea- uen and a newe earth, wherein dweliethe ryghtewelsnes.

Wherefore dearlye beloued, sepyng that ye loke for such thynges, be diligente that ye maye be founde of hym in peace, wythout spotte & vn- defylde. And suppose that the longe sufferynge of the Lord is saluacyon, such as our dearlye be- loued brother Paule also (accorpyng to þ wyl- dome geuen vnto him) hath wrytten vnto you, pce, almoost in euery epylle, speakynge of such thynges: amenge whych are manye thynges herde to be vnderstande, whych they that are vnlearned and vnstable, peruerse, as they do al so the other scripturis, vnto theyr owne de- struccyon



struccyon þe therfore beloued, (seing þe be war-  
ned afozehande) beware lest þe, with other men  
be also plucked awaye thozowe the errour of the  
wycked and fal frome youre owne stradfallines  
but growe in grace, and in the knowlege of our  
Lorde and Sauoure Iesus Chyrste. To whome  
be gloze both now and for euer. Amen.

# The fyrste Epystle of

Saynte John the Apostle.

The fyrst Chapter.

¶ True tokens of the euellapng wothe of God,  
The bloude of Chyrste is the purgacion from synne  
No man is wrythout synne.

**W**hat wyche was frome the begin-  
nyng, wyche we haue hearde,  
wyche we haue sene wyth oure  
eyes, wyche we haue lokyd vpon  
and oure handes haue handled of  
the worde of lyfe. And the lyfe  
appeared, and we haue sene and

beare wytnes and shewe vnto þou \* that etenal  
lyfe wyche was wyth the father, and appered to  
vs. That wyche we haue sene and beare, de-  
clare we vnto þou, that þe also maye haue felow-  
shipp wyth vs, and þe our felowshipp may be wyth  
the father, and hys sonne Iesus Chyrst. And thys  
wypte we vnto þou, that (þe maye receyue, and that)  
þour ioye maye be full.

And thys is the tydynge wyche we haue  
bearde of hym and declare vnto þou, that God is  
lyghte, and in hym is no darckenes at all. If we  
saye that we haue felowshipp wyth hym, & walke  
in darckenes, we lye and do not þe truth. But and  
if we walke in lyghte euen as he is in lyghte, then  
haue we felowshipp wyth hym, and the bloud of  
Iesus Chyrst his sonne clenseth vs from al synne  
\* If we saye that we haue no synne, we deceaue  
our selues, & the truth is not in vs: If we know  
lege our synnes, he is fapthfull, & wylt, to forgeue  
vs our synnes, and to clenche vs frome al vnrigh-  
teousnes. If we saye we haue not synned, we ma-  
ke hym a lyer, and hys worde is not in vs.

The ii. Chapter.

**C**hryst is our aduocate & true lorde, and howe it is tried  
þe lyle children these thynges wypte  
vnto þou, that þe synne not. And  
if any man synne, we haue an aduo-  
cate wyth the father, Iesus Chyrste  
the righteous: and he it is that obtay-  
neth grace for our synnes, not for our synnes ene  
lye, but also for the synnes of the worlde.

And herby we are sure that we knowe hym  
if we kepe hys commandementes: \* He that  
sayeth I knowe hym, and kepyeth not his comma-  
ndementes is a lyer, and the verite is not in hym  
But whoso kepeth hys worde, in hym is the loue  
of God perfect in dede, herby knowe we that we  
are in hym, he þe sayeth he bydeth in hym ought  
to walke euen as he walked.

Brethren, I wypte no newe commandemen-  
te vnto þou: but þe olde commandement, wyche  
þe haue had from the begynnyng. The olde com-  
mandement is the worde wyche þe haue hearde

from the begynnyng. Agayne, a newe comma-  
ndement I wypte vnto þou, that is true in hym  
and the same is true also in þou: for the darcke-  
nesse is passe, and the true lyghte nowe shyneth:  
\* He that sayeth, howe that he is in the lyghte,  
and yet hateth hys brother, is in darckenes euen  
vntill thys tyme. He that loueth hys brother, &  
bydeth in the lyght, and there is no occasyon of  
euell in hym. He that hateth hys brother is in  
darckenes: and walketh in darckenesse: and can-  
not tell whether he goeth, because that darcke-  
nes hath blynded hys eyes.

Babes I wypte vnto þou, þow that your  
synnes are forgeuen þou: for hys names sake. I  
wypte vnto þou fathers howe that þe haue kno-  
wen hym that is from the begynnyng, I wypte  
vnto þou yowngemen, þow that þe haue over-  
come the wycked. I wypte vnto þou lyle chil-  
dren, how that þe haue knowne þe father. I haue  
wrytten vnto þou fathers, þow that if þe haue  
knowne hym that is from the begynnyng. I  
haue wrytten vnto þou yowngemen, howe that  
þe are stronge, and the worde of God abydeþ in  
þou, and þe haue overcome the wycked.

Se that þe loue not the worlde, neythre the  
thynges that are in the worlde. If any man loue  
the worlde, the loue of the father is not in hym.  
For all that is in the worlde, (as the luste of the  
fleshe, and the lust of the eyes, & the pryde of lyfe)  
is not of the father: but of þe worlde. And þe worlde  
passeþ awaye, as doth the lylt tyme of but he that ful-  
fylleth the wylle of God abydeþ for euer.

Lyle children, it is the laste tyme, and as þe  
haue heard þow that Antechryst shall come, eue  
nowe are there many begone to be Antechrystes  
nynete: wherby we knowe, that it is the laste  
tyme. They went oute ffrom vs, but they were  
not of vs. For if they had bene of vs, they wolde  
no doubte, haue continued wyth vs. But that it  
myght appere, that they were not of vs.

Neuerthelesse, þe haue an cōtemente of hym  
that is hely, and þe knowe al thynges. I haue  
not wrytten vnto þou, as though þe knewe not  
the truth, but as though þe knewe it (and knowe  
also) that no lye cometh of truth. Whoso is a ly-  
ar but he that denyeth that Iesus is Chyrste: the  
same is Antechryst, that denyeth the father and  
the sonne. Whosoever denyeth the sonne, the sa-  
me hath not the father.

Let thecefore abyde in þou that same wyche þe  
bearde from the begynnyng. If that wyche þe  
bearde from the begynnyng shall remayne in  
þou, þe also shall contynue in the sonne and in the  
father. And thys is the promyse that he hath pro-  
mised vs: euen etenal lyfe.

These thynges haue I wrytten vnto þou, con-  
cernyng them that dysceue þou. And the anno-  
nyng wyche þe haue receaued of hym that  
dwelleth in þou. And þe neede not, that any man  
teache þou: but as the anoyntinge teacheth þou  
of all thynges, and it is true, and no ly, and as þe  
hath taught, euen so byde therin. And nowe be-  
comes abyde in hym: that when he shall appere we  
maye be helde, and not to be made abashed of hym  
at hys



# The Epistle

at hys commynge. If ye knowe that he is ryghteous, knowe also that euerye one whiche dothe ryghteousnes, is borne of hym.

## The.iii. Chapter

The singuler loue of God toward vs, and howe we as gayne ouer to loue one another.

Luke. 11. f.  
John. 1. b.

**H**olde, what loue the Father hath shewed on vs, that we shulde be called \* (and be in deede the) sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Derlye beloved, now we are we the sonnes of God & yet it doth not appere, what we shalbe. But we knowe that when it shall appere: we shalbe lyke hym. For we shall se hym as he is. And euery man hath this hope in hym, purgeth hym selfe, eue as he also is pure. Whosoever committeth synne, conuyncteth vnto ryghteousnes also, & synne is vnto ryghteousnes. And ye knowe that he appered, to take awaye oure synnes, & in hym is no synne. As many as byde in hym synne not, but whosoever sinneth hath not sene hym, neither knoweth hym.

Gen. 1. a.  
Job. 1. f.

**B**abes, let no man dysceane you, he that doth ryghteousnes is ryghteous euen as he is ryghteous. He that committeth synne, is of the dyuell \* for the dyuell synneth cause the begynnyng. For this purpose appeared the sone of God, to loose the workes of the dyuell. Whosoever is borne of God, synneth not for his seede remaineth in him & he cannot synne, because he is borne of God. In this are the chyldren of God knowne, & the chyldren of the dyuell, whosoever doth not ryghteousnes is not of God neyther he that loueth not his brother.

Gen. 1. b.

**F**or this is the tynnyng, that ye hearde from the begynnyng, that ye shulde loue one another not as \* Cayn whych was of the wycked, and slew his brother. And wherfore slew he him? Because his owne workes were euell, and his brotheres good. \* Maruayle not my brethren though the worlde hate you. We knowe, y we are translated from death vnto lyfe, because we loue the brethren. \* He that loueth not his brother, abydeeth in death. Whosoever hateth his brother, is a manslayer.

Leuit. 1. b.

And ye knowe that no manslayer, hath eternal lyfe abydynge in hym. Hereby perceaue we loue because he gaue his lyfe, for vs: & we ought to geue our lyues for the brethren. But who so hath this worldes good & seeth his brother haue dede, and shutteth vp his compassyon from hym, howe dwelleth he that loueth of God in hym? My babes: let vs not loue in wordes, neither in tong but in dede & in verite. Hereby we knowe, that we are of the verite & can quyet our hertes before him. For yf our hert condemne vs, Gods greater then our hert, and knoweth all thynges. Derlye beloved, yf our hert condemne vs not, then haue we truste to God.

Deut. 1. b.

**W**arde and whatsoeuer we aske we receaue of hym, because we kepe his commaundementes, & do those thynges whych are pleasaunt in his sight. And this is his commaundement, y we beleue on the name of his sone Jesus Christ, and loue one another, as he gaue a commaundement. And he that kepeth his commaundementes, dwelleth in hym, & he in him, & hereby we knowe y he abideth in vs euen by the sperte whych he hath geue vs.

Mat. 1. a.  
and 1. f.  
John. 1. b.  
and 1. f.  
Iacob 1. a.  
1. John. 1. c.  
Job. 1. b.

## The.iiii. Chapter

The difference of spertes and howe the sperte of God maye be knowen from the sperte of erreure. Of the sone of God, and of oure neyghbours.



**E**uerlye beloved \* beleue not euerye sperte. but proue the spertes, whether they are of God or not, for manye false prophetes are gone out into the worlde. Herby shal ye knowe y spert of God. Euery sperte that confesseth that Jesus Christ is come in the flesh, is of God. And euery spert that confesseth not that Jesus Christ is come in the flesh is not of God. And this is y spert of Antichrist, of whome ye haue hearde, howe y he shuld come & eue nowe already is he in y worlde.

Mat. 1. c.  
Deut. 1. a.  
and 1. f.  
Iacob 1. a.  
1. John. 1. c.  
Job. 1. b.

**L**ittle chyldren, ye are of God, and haue overcome them for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the sperte of verite and the sperte of erreure.

**D**erlye beloved \* let vs loue one another for loue cometh of God. And euery one that loueth is borne of God, & knoweth God. He that loueth not knoweth not God for God is loue. In this appeared the loue of God, to vs warde: because that \* God sent his onely begotten sone into y worlde, that we myghte lyue thow we hym. Here in is loue, not that we loued God, but that he loued vs, and sent his sone to be the agreement for oure synnes.

Job. 1. b.  
and 1. f.  
1. John. 1. b.

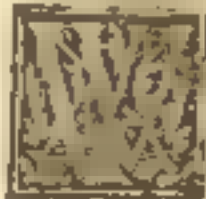
**D**erlye beloved, yf God so loued vs, we ought also to loue one another, \* Romā hath sene God at any tyme. If we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Herby knowe we that we dwell in hym, and he in vs: because he hath geuen vs of his sperte. And we haue sene, and do testyfy, that the father sente y sone to be the sauour of the worlde. Whosoever confesseth that Jesus is the sone of God in him dwelleth God, and he in God. And we haue knowe and beleued y loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herein is y loue perfect in vs, that we shulde haue truste in the day of Judgement: for as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath the paynfulnes. He that feareth, is not perfecte in loue.

Gen. 1. b.  
Iacob. 1. c.  
Deut. 1. b.  
John. 1. c.  
and 1. f.

**W**e loue hym, for he loued vs fyrst. If a man saye I loue God, and yet hate his brother he is a lyar. For howe can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? And this commaundement haue we of hym that he whiche loueth God, shuld loue his brother also.

## The.v. Chapter

To loue God, is to kepe his commaundementes. For by ouer cometh the worlde. For lastyng lyfe is in the sone of God. Of synne vnto vs.



**W**ho soeuer beleueth that Jesus is Christ, he is borne of God. And euery one that loueth hym whiche begatte, loueth hym.

Mat. 1. c.  
Deut. 1. a.  
and 1. f.  
Iacob 1. a.  
1. John. 1. c.  
Job. 1. b.



**Joh. vii. 1** hym also whyche was he gotten of hym. \* Ep  
thys we know, that we loue the chyliden of God  
wher we loue God, & kepe hys commaundmen-  
tes. For thys is the loue of God, that we kepe  
hys commaundmentes, and \* his commaundme-  
tes are not greuous. For all that is bozne of  
God, ouercommeth the worlde. And thys is the  
\* bytorn that ouercommeth the worlde, even  
oune sayeth. Who is it that ouercommeth the  
worlde, but he which beleueth, that Iesus is the  
sonne of God. Thys Iesus Chyrist is he that ca-  
me by water and bloude, not by water only: but  
by water and bloude. And it is the spete that be-  
areth wytnesse, because the spete is true.

**Mat. xxi. 1** For there are thye whyche beare recorde in heauen, the Fa-  
ther, the wynde, and the holpe & hope. And these thye are one.

**1. Cor. xii. 13** And thye whyche beare recorde on (in) earth, the  
spete, and water, and bloude: and these thye are  
one. If we receaue the wytnes of men & wytnes  
of God is greater. For thys is & wytnes of God  
on (that is) greater) whyche he testyfyed of hys sonne.

**1. Joh. v. 10** He that beleueth on the sonne of God hath the  
wytnes in him self: & he that beleueth not God  
hath made hym a lyar because he beleued not the  
recorde that God gaue of hys sonne. And thys is  
the recorde, howe that God hath geuen vnto vs  
eternal lyfe, and this lyfe is in hys sonne. He that  
hath the sonne, hath lyf, and he that hath not the  
sonne of God, hath not lyf. These thynges haue  
I wyrtten vnto you that beleue on the name of &  
sonne of God, that ye maye knowe howe that ye  
haue eternall lyfe, and that ye maye beleue on &  
name of the sonne of God. And thys is the truste

**1. Joh. v. 14** that we haue in hym that: if we aske any thing  
accordyng to hys wyll, he heareth vs. And if we  
knowe that he heareth vs whatsoeuer we aske  
we knowe & we haue the petcyons, & we desyre  
of hym. If anye man se hys brother synne a synne  
not vnto death, let hym aske, & he shall geue hym  
lyfe for them that synne not vnto death. Ther is  
a synne vnto death, for whyche I saye I not that a  
man shulde praye. Al vntygheousnes is synne,  
& there is a synne not vnto death. We knowe that  
whosoever is borne of God, synneth not, but he  
that is begotten of God, keper hym selfe and &  
wycked toucheth hym not. We knowe that we  
are of God, and the worlde is all together set on  
wyckednes. We knowe that the sonne of God is  
come, and hath geuen vs a mynde to knowe  
hym whyche is true: and we are in hym that is  
true: through hys sonne Iesu Chyriste. Thys sa-  
me is verp God, and eternall lyfe. Babes kepe  
poure selues from Images. Amen.

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# The Reuelacyon

**I** wold, & thrusteth them out of the congregaciō  
Beloued, folowe not that which is enel, but  
that whych is good. He that doth well is of God  
but he that doth euill seeth not God. Demetrius  
hath good repute of all men & of the truth it selfe  
ye, and we our selues also beare recorde, and ye  
knowe, that our record is true. I had many thin-  
ges to wyte, but I wyl not writhynke and pen  
wyte vnto the. I trust I shall shortly se the and  
we shall speak mouth to mouth. Peace be vnto  
the louers salute the. Grete the louers by name

## The Epystle of saint Jude.

**¶** He rebuketh such as being blinded with theyr owne talles, re-  
fute the truth. He exhorteth us to exhort one another, to praye in  
the holy ghoſt, to conuince in loue, to looke for the commynge of  
the Lorde.

**I**udas the seruante of Iesus  
Christ the brother of James.  
To them whych are called &  
sanctified in God the father,  
and preserved in Iesu Christ  
Mercy vnto you and peace &  
loue be multiplied.

Beloued, when I gaue all  
dyligence to wyte vnto you of the commien sal-  
uacyō, it was needful for me to wyte vnto you  
to exhorte you, that ye shuld continually labour  
in the fapth, whych was once geue vnto the sayn-  
tes: For there are certayne vngodly men craſte  
ly crepte in, of whych it was wyrtten afore tyme  
vnto such Iudgemente. They turne the grace of  
oure God vnto wantonnes, & deny God (whych  
is the only Lorde) and oure Lord Iesus Christ.

**¶** My mynde is therefore to put you in reme-  
braunce for as much as ye once know thys, how  
that the Lorde (after that he had deliuered the  
people out of Egypt) destroyed them whych af-  
terwarde beleued not. The Angells also which  
kepte not theyr firste estate, but leste theyr owne  
habytacyon, he hath reserved in euerlasting chap-  
nes vnder darchnes vnto the Iudgemente of the  
greate dape, \*euen as Sodome and Gomorre,  
and the cyties aboute them (whych in lyke ma-  
ner despyled them selues wylh fornicacyen, and  
folowed straunge fleshe) are set for the for an ex-  
ample, and suffer the payne of eternall fyre.

A paynfulle, these beyng dysceued by dreames,  
despyle the fleshe, dyspyle rulers and speake euill  
of them that are in auctoryte.

**¶** Pet Mychaell the archangel when he strone  
agaynst the Wyuell, and dysputed aboute the bo-  
dye of Moyses, durst not geue raylynge sentence  
but sayde the Lorde rebuke the. But these spa-  
ke euill of those thynges whych they knowe not  
and what thynges they knowe naturally (as be-  
astes whych are wylhoutte reason) in those thyn-  
ges they corrupte them selues. Alloo vnto them,

for they haue folowed the way of Cain, and are  
vnterly geue tof erronice of Balam for lucces sa-  
ke and perithe in the treason of Core. These are

spottes whych of poure kyndnes feast together

wylhoutte feare, lyuyng lawlesse, and after theyr  
owne pleasure. Cloudes they are wylhoutte wa-  
ter carped aboute of wyndes, trees wylhoutte frut  
at gatherynge tyme wylhered, twyle deade, and  
plucked by by the rootes. They are the ragynge  
waues of the see, fomyng out theyr owne shame  
They are wanderyng sterres, to whome is re-  
serued the myſte of darchnes for euer.

Enoch the seuenth frome Adam prophced  
before of such, sayinge. \* Behold the Lorde shal  
come wylth thousandes of sayntes, to geue iud-  
gemente agaynst all men, and to rebuke all that  
are vngodly amonge them of all theyr vngod-  
lye deades, whiche they haue vngodly commyt-  
ted, and of all theyr cruell speakynges, whiche  
vngodly synners haue spoken agaynst hym.

These are murmurers, complayners, wal-  
kyng after theyr owne lustes, whose mouthes  
speake proude thynges. They haue mit in great  
reuerence bycause of aduantage. But ye belo-  
ued, remembre the wordes which were spokē be-  
fore of the apostles of our Lorde Iesu Christe,  
howe that they tolde you \* that there shoulde be  
begylers in the last tyme, which shoulde walke  
after theyr owne vngodly lustes. These are ma-  
kers of sectes fleschly, hauynge no spyrte.

But ye dearly beloued, edefye your selues in  
your most holy fapth, praying in the holy ghoſt  
and kepe your selues in the loue of God, loking  
for the mercy of our Lorde Iesus Christe, vnto  
eternall lyfe. And haue cōpassion of some, sepa-  
ratyng them, and other saue with feare, pulling  
them out of the fyre (and haue compassion on g ocher)  
and hate the fylthye besture of the flesch.

Unto hym that is able to kepe you fre from  
synne, and to preserue you faultlesse before the pre-  
sence of his glozy wylth ioye (as the commynge of our  
Lorde Iesus Christe) to God our sauoure (thowme  
Iesus Christe our Lorde) which onely is wylse, be glo-  
rye, maiesty, dominion, and power (before all  
wordes) now and euer. Amen.

## The Reuelacion of

Saint Ihon the diuine.

**¶** Happtis he heareth the word of God and kepeth it. He trys-  
teth to the diu. congregacions in Asia. seeth. vi. candlelyp. kē,  
and in the wyndes of them, one lyke vnto the sonne of man.

The fyrst Chapter.

**I**n the reuelacyon of Iesus Christ  
which God gaue vnto him, for  
to shewe vnto hys seruantes  
thynges whych must shortly  
come to passe. And whan he  
had sente, he shewed by hys an-  
gel vnto hys seruante Iohn,  
whych bare recorde of the wor-  
de of God, and of the testymony of Iesus Christ  
and of all thynges that he sawe. Happtis is he  
readeth, and they that heare the wordes of the  
prophece, and kepe those thynges whych are  
wyrtten therein. For the tyme is at hande.

John to the seuen congregacions in Asia  
Grace be vnto you and peace, from him which is  
and whych was, and which is to come & from  
seuen



Deh. 11. b.  
1. Pet. 11. b.  
1. Iohn. 1. b.

mat. 23. b.  
1. Iohn. 1. b.  
Danz. 11. b.

**S**even spretes whiche are before his throne, and from Iesus Christ, whiche is a fapthfull witness and first begotten of the deade: and Lorde ouer the kynges of the erth. Into him that \*loued vs and washed vs from oure synnes in his owne bloude, and made vs kynges and prelates vnto God by his tatter, he glorie and doynynge for evermore. Amen. \* Beholde, he cometh with cloudes, and all eyes shall se him, and they also whiche pearced him. And all kynges of the erth shall wape. *over him* Euen so: Amen. I am Alpha and Omega, the begynnyng and the endynge, sayeth the Lorde Almyghty, whiche is and whiche was, and whiche is to come.

**I** Then your brother and companion in tribulacion, and in the kyngedome and payence in Iesu Christe, was in the Ple that is called Bathmos for the word of God, and for the wytnessynge of Iesu Christe: I was in the sprete on a Sondaye, and heide behynde me a great vylce as it had bene of a troupe, sayinge I am Alpha and Omega, the firste and the laste. That thou seest, wyte in a booke, and sende it vnto the seale congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia and vnto Laodicea.

**A**nd I turned backe to se þe voyce that spake vnto me. And when I was turned I sawe seven golden candelstykes, and in the myddes of the candelstykes, one lyke vnto the sonne of man, clothed with a lynnen garment downe to fete and gyde aboute the pappes with a golden gyrdle. His heade, and his heare were whyte, as whyte woll and as snowe and his eyes were as a flame of fyre and his fete lyke vnto brasse, as though he they brente in a fornaice, and his voyce as the sounde of many waters. And he had in his ryght hande seven starres. And out of his mouth went a sharpe two edged swerde. \* And his face shone, euen as the sonne in his strength.

mat. 23. b.

1. Pet. 11. b.  
1. Iohn. 1. b.

And when I sawe hym, I fel at his fete euen as deade. And he layde his ryght hande vpon me sayinge vnto me: feare not. \* I am the firste and the last, and I am alphe, and was dead. And he hold, \* I am alphe for evermore and haue the keyes of hell and of death. Wyte therefore the thynges whiche thou haste seene, and the thynges whiche are, and the thynges whiche must be fulfilled here after the mystry of þe seven starres whiche thou sawest in my ryght hande, and the seven golden candelstykes. The seven starres are the messengers of the seven congregacions. And the seven candelstykes whiche thou sawest, are the seven congregacions.

### The .ii. Chapter

¶ He rebyleth foure congregacions to amende, and he wyte the rewarde of hym that ouercometh.

**A** To the messenger of the congregacyon of Ephesus wyte: these thynges saye I, that holdeth the seven starres in his ryght hande, and that walketh in the myddes of the seven golden candelstykes, I know thy workes, and thy labour, and thy payence, and howe thou canst not forbear them

which are euil and haste raynyed them whiche saye they are Apostles, and are not: and haste founde them lyars, and haste suffred. And haste payence: for my names sake haste laboured, and haste not fainted. Nevertheless I haue some what agaynst the, because thou haste left thy first loue. Remember therefore from whence thou art fallen, repent, and do the firste workes. Or els I wyll come vnto the shortly, and wyll remoue thy candelstyk out of his place, except þe repent. But this þe haste because þe hatest the dedes of þe Nicolaitans, whiche dedes I also hate. Let hym that hath eares, heare what the sprete sayeth vnto þe congregacions. To hym that ouercometh, wyll I gyue þe to eate of þe tree of lyfe, which is in the myddes of þe Paradyse of God.

13

Actu. 11. b.

1. Pet. 11. b.

And vnto the aungell of the congregacyon of Smyrna wyte: These thynges sayeth he þe is the firste, and the last, whiche was deade, and is alphe. I knowe thy workes and tribulacion and pouerpe, but thou arte ryche. And I knowe the blasphemie of them, whiche call them selues Jewes and are not: but are the congregacion of Sathan. Feare none of those thynges, whiche thou shalt suffre. Beholde, the deuyl shall cast some of you in prison, to tempt you, and ye shall haue tribulacion ten dayes. Be fapthfull vnto the death, and I wyll gyue the a crowne of lyfe. Let hym that hath eares, heare, what the sprete sayeth to the congregacions. He that ouercometh shall not be hurte of the seconde death.

And to the messenger of the congregacyon in Pergamos wyte: These sayeth he, whiche hath the swerde swerde with two edges. I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and haste not denyed my saythe. And in my dayes Antipas was a fapthfull wytnes of myne, whiche was slayne among you, where Sathan dwelleth. But I haue a fewe thynges agaynst the: because thou haste there them that mayntayne þe doctryne of Balaam: which taught in Balaam to put occasyon of synne befoze the chyldren of Israel, that they shulde eate of meate dedecate vnto ydols, and commit fornicacyon. Euen so haste thou them that mayntayne the doctryne of the Nicolaitans, whiche thynges I hate. Woe be conuerted, or els I wyll come vnto the shortly, and wyll fight agaynst them with the swerde of my mouth. Let hym that hath eares, heare, what the sprete sayeth vnto the congregacions, to hym that ouercometh, wyll I gyue to eate of the manna that ys hyd, and wyll gyue hym a whyte stone, and in the stone a newe man wyrtten, whiche no man knoweth, sayunge he that recepueth yt. And vnto the messenger of the congregacyon of Thyatira wyte. This sayeth the sonne of God, whiche hathe eyes lyke vnto a flamme of fyre, and his fete are lyke brasse: I knowe thy workes and thy loue, service, and fapth and thy payence, and thy dedes, whiche are mo at the last then at the firste: Not withstanding I haue a fewe thynges agaynst the, because þe sufferest þe woman \* Isebel, whiche called her self a prophetesse, to teach and to deceaue my seruantes,

14

1. Pet. 11. b.

1. Iohn. 1. b.



# The Revelacyon

to make them comynge fornicacyon, & to eate meates offered up vnto ydols. And I gaue her space to repent of her fornicacion, and she repented not. **Schold**, I wyl cast her into a bed and them that comynge fornicacyon wylth her, into great aduersyte, excepte they turne from theyr dedes. And I wyl kyll her chyl dren wylth death. And all the congregacyons shall knowe, & \* I am he whych searcheth & rapnes & hertes. And I wyl geue vn to euery one of you accordyng vnto hys woorkes.

3e. xlviii. b.

**U**nto you I say, and vnto other of them of **S**ychatira, as many as haue not theys let nyng and whych haue not knowen the deepnes of **S**athan (as they saye) I wyl put vpon you none o ther burthen, but that whych ye haue already.

10. solm. ii. b.

**H**olde fast tyll I come, and whosoener ouercommeth and kepeth my woorkes vnto the ende to hym wyl I geue power ouer nacjons, \* and he shall rule them wylth a rodde of yron: and as & vessels of a pottier, shall they be broken to peeces. **E**uen as I receaued of my father, so wyl I geue hym the moynynge starre. Let hym that hath eares, here what the sprete sayth to the congregacyons.

## The. iiii. Chapter.

**I**te instructeth and enformenth the sample of the congregacyon, beclaryng also the reward of hym that ouercommeth.

3



**A**nd write vnto the messenger of the congregacyon that is at **S**ardys: hys sayet & he that hath the seuen pletes of **G**od & the seuen starres. I knowe thy woorkes, thou haste a name that thou lyst, and thou arte deade. **B**e awake, and strengthe the thynges whych remaine that are ready to dye. **F**or I haue not found thy woorkes perfecte before me. **G**od Remember

1. Thes. ii. a.

11. 1st. iii. a.

therefore, howe thou hast receaued and hearde, & holde fast, and repent. \* **I**f thou shalt not watch, I wyl come on the as a thefe, and thou shalt not knowe what houre I wyl come vpon the. **T**hou hast a fewe names in **S**ardys, whych haue not defyled theyr garmentes, and they shall walke wylth me in whyte, for they are woorthye.

**H**e that ouercommeth, shall be thus clothed in whyte arape, and I wyl not put out hys name oute of the booke of lyfe, and I wyl confesse hys name before my father, and before hys Angeles. Let him that hath eares, heare, what the sprete sayth vnto the congregacyons.

13

**A**nd write vnto the Angell of the congregacyon of **P**hiladelphia thys sayth he that is ho ly & true, whych hath the keye of **D**auid: \* whych openeth and no man shutteth, and shutteth, and no man openeth. I knowe thy woorkes. **S**chold, I haue set before the an open doore, and no man can shut it, for thou hast a lytle strengthe, & haste kept my saynges and hast not denyed my name. **S**chold, I make them of the congregacyon of **S**athan, whych cal them selues **J**ewes, and are not, but do ly: **S**chold, I wyl make them that they shall come, and worshyp before thy seete: & shall knowe that I haue loued the.

10. ca. xlviii. 2.

3. ob. xlii. c.

**B**ecause thou hast kepte the wordes of my

pacience, therefore I wyl kepe the from the houre of temptacyon, whych wyl come vpon all the worlde, to tempte them that dwell vpon & earth. **S**chold, I come shortly. **H**olde that which thou hast, that no man take awaye thy crowne. **H**ym that ouercommeth: wyl I make a pylle in the temple of my **G**od, and he shall go nomore oute. And I wyl write vpon him, the name of my god and the name of the cytye of my **G**od, newe **J**erusalem. whych cometh downe out of heauen fro my **G**od and I wyl write vpon hym my newe name. Let hym that hath eares, heare: what the sprete sayth vnto the congregacyons.

**A**nd vnto the messanger of the congregacyon whych is in **L**aodicea, write: **T**hys sayth **(Amen)** the saythful and true wynges, the beginnyng of the creatures of **G**od. I knowe thy woorkes, that thou arte nethe colde nor hote.

**I** tolde thou were coulde or hote. **B**ut then because thou arte betwene both, and nethe colde nor hote, I wyl spewe the oute of my mouth, because thou sayest: I am cych and encreased wylth goodes, and haue nede of nothyng, and knowest not, howe thou arte wretched and myscreable, and poore, and blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche and whyte rayment, that thou mayest be clothed: that thy fylthy nakednes do not appere, and annoynt thyne eyes wylth eye salve that thou mayest se.

11. 1st. ii. a.

10. 1st. ii. b.

Debye. xlii. b.

\* **A**s many as I loue, I rebuke, and chasten. **B**e seruente therefore, and repente. **S**chold, I stande at the doore and knocke. **I**f anye man heare my voyce, and open the doore, I wyl come into hym, and wyl suppe wylth hym, and he wylth me. **T**o hym that ouercommeth wyl I graunte to set wylth me in my seate, euen as I ouer came, & haue spten wylth my father in hys seate. Let him that hath eares heare, what the sprete sayth vnto the congregacyons.

## The. v. Chapter.

**I**te seith heauen open, and the seate, and one sittyng vpon it and. xliii. seates aboute it wylth. xliii. elders sptyng & hym them, and soure brastys & sptynges. **G**od haue and nyste.



**A**fter thys I looked, & beholde, a doore was open in heauen, and the first voyce whych I hearde, was as it were of a tropet talkynge wylth me: whych sayd come vp hether: and I wyl shewe the thynges whych must be fulfilled here after. And immediatly I was in & sprete: & beholde, a seate was set in heauen, & one sat on the seate. And he that sat was to loke vpon, lyke vnto a **J**asper stone, & a **S**ardayne stone. And there was a rayne howe aboute the seate in lyghte lyke to an **E**meralde. And aboute the seate were. xliii. seates. And vpon the seates. xliii. Elders sptynge, clothed in whyte rayment, & had on theyr heades crownes of go. de. And oute of the seates proceded lyght tenynges, and thondynges, and voyces, & there were. vii. lāpes of fyre, burnyng before the seate whych ar. &. vii. spretes of **G**od. And before & seate there was a see of glasse, lyke vnto **C**hrystall and in the myddes of the seate, and round about the seate were oure bestes full of eyes before and behynde. And thy sprete beste was lyke a lpon

15



a lyon, and the seconde beaste lyke a calfe, and the thyrde beaste hadde a face as a man, and the fourthe beaste was lyke a flyeng Egle. And the foure beastes had ech one of them, vi. wynges about hym, & they were full of eyes within. And they had no rest day nether nyght sayeng.

*2 Cap. vi. 63* \* Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

**D** And when those beastes gaue gloire and honour and thanks to hym þat sat on the seate, (which lyueth for euer and euer) the .xxiii. elders fell downe before him that sat on þe trone and worshypped hym that lyueth for euer. And cast the .xii. crownes before the trone sayeng: thou art worthy O Lorde our God, to receaue gloire, and honour, and power, for thou hast created all thynges, and for thy wyllke sake they are, and were created.

### The v Chapter.

*The fifth the lambe opening the boke, and therfore the foure beastes, the .xxiii. elders, and the angels praise the lambe and do hym worshyppe.*

**A** And I sawe in the ryghte hande of hym that sat in the trone, a boke written within and on the bakside, sealed with seven scales. And I sawe a strong, Angell, whiche preached with a loude voyce: Who is worthy to open the boke, and to lose the scales therof. And noman in heauen nor in earth nether vnder the earth, was able to open the boke nether to loke thereon. And I wepte much, because no man was founde worthy to open and to reade the boke, nether to loke thereon.

**23** And one of the elders sayd vnto me wepe not: Beholde, a lyon of þe trybe of Juda þat is of Dauid, hath obtayned to open the boke, and to lose the seven scales therof. And I behelde, & lo in the middes of the seate, and of the foure beastes, and in the myddes of the elders, stode a lambe as though he had ben kylled, hauing seven hornes, and seven eyes, whiche are the seven spretes of God sente into all the worlde. And he came, and toke the boke out of the ryghte hande of hym that sat vpon the seate. And when he had taken the boke, þe .iiii. beastes & .xxiii. elders fell down before þe lambe, hauing euery one of them, harpes & golden vialles full of odours, whiche are the prayers of saintes, & they song a new song, sayeng thou art worthy to take the boke, & to open þe scales therof for þu wast kylled, & hast redeemed vs by thy bloude out of all kinredes, and tonges, & people, & nations, & hast made vs vnto our God, kinges, & prestes, and we shall

**C** prayne on þe earth. And I behelde, & I herde þe voyce of many angels about þe trone, & about þe beast & the elders, & I hearde thousandes & thousandes, sayeng with a loude voyce: Worthy is the lambe þat wast kylled to receaue power, and riches, & wysdom, & strength, & honour, & gloire, and blessing. And al þe creatures which are in heauen, and on þe earth, & vnder þe earth, & in the see, and all þat are in the, herde I sayeng blessing, honour, gloire, & power be vnto hym þat sitteth vpon the seate, & vnto þe lambe for euermore. And þe foure beastes said: Amen. And þe .xxiii. elders fel vpon

thei faces, and worshypped him that lyueth for euermore.

### The vi Chapter.

*The lambe openeth the scales, and many thynges folowe the opening therof.*

**A** And I sawe, when the lambe opened one of the scales, and I herde one of the foure beastes saye, as it were the noyse of thonder come and se and I sawe.

And beholde there was a whyte horse and he þat sat on him hadde a bowe, and a crowne was geuen vnto hym, & he wet forth conquering and for to overcome. And when he had opened the second scale, I herde the second beast saye: come and se. And ther wente out another horse that was red & power was geue to hym þat sat thereon, to take peace from the earth, and that they shulde kyll one another. \* And ther was geuen vnto hym a

**23** great swearde. And when he had opened the thyrde scale I herde the thyrde beast saye: come & se. And I behelde, and lo, a blacke horse: and he that sat on hym had a payre of balaunces in hys hande. And I herd a voyce in the myddes of the foure beastes, saye a measure of wheate for a peny and thre measures of barley for a peny & oyle & wyne se þu hast not. And when he had opened þe fourth scale, I herde the voyce of the fourth beast saye come and se. \* I lokyd, And behold a pale horse and hys name that satte on hym was death, & hel folowed after him, and power was geue vnto the our the fourth part of the earth, to kyll with swerde and wyth hunger, and wyth death, that cometh of vermen of the earth.

**C** And whē he had opened the fyfte scale, I sawe vnder the altare the soules of them that were kylled for the word of God, & for the testimony which they had, & they cryed wyth a loude voyce, sayeng how longe taryest thou Lorde, holy & true, to iudge & to auenge our bloud on them þat dwell on the earth. And longe whyte garmentes were geuen vnto euery one of them. And it was sayd vnto them, that they shulde rest yet for a lytle season vntyll the nombre of thei fellows, and brethern, & of them that shuld be kylled as they were, were fulfilled.

**D** And I behelde, whē he had opened the sytte scale and lo, ther was a great earthquake and the sunne was as blacke as sacke clothe made of bere. And the moone wexed alen as bloude, and the starres of heauen fel vnto the earth, euen as a fygge tree casteth from her vntymelye fygges, when she is shaken of a myghty wynd. And heauen banysht awaye, as a scroll when it is rolled together. And all mountaynes and yles, were moued oute of thei places. And the kynges of the earth, and the great men, and the ryche men and the chiefe captaynes, and the myghty men, and euery bondman, and euery free man hydd them selues in denes, and in rockes of the hylls. \* and sayd to the hylls and rockes fall on vs and hyde vs from the presence of hym þat sitteth on the seate, and from the wrath of the lambe. for the great day of his wrath is come, and who is able to endure.


*Am. The*



# The Reuelacyon

The. vii Chapter.

¶ The seyth the seruantes of God sealed in they; so: rebates out of all nacions and people, whiche though they suffer trouble, yet the lambe feedeth them: leadech them, to the fountayne of liuing water, and God shall stoppe stoppe all teares from they eyes.

**3**  And after that, I sawe foure aungels  
stande on .ij. .iiii. corners of the earth hol-  
ding .ij. .iiii. Windes of the earth that the  
wynde shulde not blowe on the earthe, nether  
on the see, nether on any tree. **✠** And  
I sawe another aungell ascende fro þe ryng  
of þe sunne, whiche had the scale of þe lyfynge  
God, & he cryed with a loude voice to the foure  
aungels (to whome power was geue to hurte  
the earth & the see) seienge: hurt not þe earthe  
nether the see, nether the trees, tyl we haue sea-  
led þe seruautes of our God in theyr foreheades.

25 And I herde the noȝze of them whiche were sealed, and ther were sealed an. C. and. xliiij. **M.** of all the trybes of the chyldren of Israel.  
Of the trybe of Iuda were sealed. xli. **M.**  
Of the trybe of Ruben were sealed. xli. **M.**  
Of the trybe of Gad were sealed. xli. **M.**  
Of the trybe of Aser were sealed. xli. **M.**  
Of the trybe of Neptalim were sealed. xli. **M.**  
Of the trybe of Manasses were sealed. xli. **M.**  
Of the trybe of Symeon were sealed. xli. **M.**  
Of the trybe of Leuy were sealed. xli. **M.**  
Of the trybe of Issacar were sealed. xli. **M.**  
Of the trybe of Zabulon were sealed. xli. **M.**  
Of the trybe of Ioseph were sealed. xli. **M.**  
Of the trybe of Ben Jamin were sealed. xli. **M.**

¶ After this I behelde, & lo a greate multytude  
(which no mā coulde nōbre) of all nations and  
people, & tōges. Stode before þ̄ seate, & befor the  
lambe, clothed with lōge whit garimētes, & pal-  
mes in theyr handes, & cried with a loude voice  
sayenge saluacōn be ascribēd to hym þ̄ syt-  
teth vpon the seate of our God & vnto þ̄ lambe.  
And all the aīgels stode in the cōpale of þ̄ seate,  
and of the elders & of the foure beastes, & fell be-  
fore þ̄ seate on theyr faces, and worshiped God,  
sayeng: Amen. Blessing & gloze & wyldeō and  
thankes, and honour, and power, and myght,  
be vnto our God for evermore. Amen. ✠

**D** And one of the elders answered, sayenge vnto me, what are these which are arrayed in longe whyt garmentes, and whence came they? And I sayd vnto hym. Lorde thou wotest And he said to me: these are they, which cam out of greate tribulacion, and made theyr garmentes large, and made them white by the bloud of the lābe: therfore are they in the presence of the seate of God & serue hym day and nyght in his temple, and he shall sytter in the seate wch shall dwell amonge the. They shall hunger nomore, nether theyr st, nether shall the Sonne lyght on them, nether any heate. For the lambe which is in the myddes of the seate shall fede them, and shall leade the, vnto fountaynes of lpyng water, and God shall wpye awaye all teares from theyr eyes.

**The. viii. Chapter.**

¶ The seventh gate is opened, there is silence in heaven, the four angels blow the trumpet, and great plagues follow upon the earth.

**A**nd whē he had opened þ̄ vii. scale. 22  
there was splence in heauen aboute  
the space of an halfe houre. And I saw  
vi. aungels standyng before god  
and to them were geuen trompet-  
tes. And another aungell came and stode before  
the aulter, hauyng a golden censer, and muche  
of odoures was geuen vnto hym, that he shulde  
offre of the prayers of all sayntes vpon the gol-  
den aulter, whiche was before the seate. And þ̄  
smoke of the odours which came of þ̄ prayers of  
all sayntes, ascēded vp before God out of the aun- 23  
gels hand. And the aungell toke the censer, and  
fyllēd it with fyre of the aulter, and castēd it in-  
to the earth, and voices were made, and thon-  
drynges and lyghtenynges, and earthquakes.

And the seven aungels whychi had the seue  
trumpettes, prepared themselves to blowe.

The fyrst aungel blew, & there was made hable  
 & fyre, which were mingled w bloud, and they  
 were caste into the earthe and the thyrde parte  
 of (of the erth was set on fyre, & the thyrde parte ) of trees  
 was burnt, and al grene grasse was brent. And  
 þe secode aungel blew & as it were a great mou  
 tapne burning with fyre was cast into the see,  
 and, the thyrde parte of the see turned to bloude  
 and the thyrde part of the creatures which had  
 lyfe dyed, and the thyrde part of shyppes were de  
 stroyed. And the thyrde aungel blew, & ther fel  
 a great starre from heauen, burnyng as it were  
 a lampe, & it fell into the thyrde parte of the ey  
 uers, & into fountaines of waters & the name of  
 the starre is called Wormwood. And the thyrde  
 parte was turned to wormwood. And many me  
 dyed of the waters, because they were made byt  
 ter. And the fourth aungell blew, & the thyrde  
 part of the sunne was smitten, & the thyrde part  
 of þe mone, and þe thyrde part of starres so that þe  
 thyrde part of the was darkened. And the daye  
 was smittē, þe thyrde part of it shuld not shyne  
 and lyke wyle the nyght. And I beheld and herd  
 an aungel flyenge thowow the myddes of heauē,  
 sayeng with a loude voice: Woo, woo, to þe inha  
 bytars of þe earth, because of the voyces to come  
 of þe trope of þe thre aungels, whych were yet to  
 blowe.

¶ The ix Chaunter.

¶ The ix Chapter.

¶ The first and last angels blow therr trumpets for the Rarre  
calish from beauer the locusts come out of the smoke. The  
space wo is past, the four angels that were bound are loosed  
in the third part of mens helich.

**A**nd the spfite aungell blewe and I sawe a starre fall from heauen vnto the earth. And to hym was geuen the keye of the botomlesse pyt. And he opened the botomlesse pyt, & the smoke of þe pyt arose as þe smoke of a great fornaie. And þe sunne, & the ayer were darkened by the reaso of þe smoke of þe pyt. And there came out of þe smoke locustes vpo þe earth, & vnto the was geue power, as þe scorpios of þe earth haue power. And it was comaunded the, þe they shulde not hurt þe grasse of þe erth nether any grene thig nether any tree but onely those me which haue not þe scale in theyr forcheades. And to the was comaunded, þe they shuld not kyl the, but þe they shulde be vexed, v. monethes, and theyr payne was



chap. 11. b  
Diet. 1. e  
Lub. xxiii. d

was as the payne that cometh of a scorpion when he bathe a man. \* And in those dayes shall men see death & shall not fynde it, and shall desyre to dye, & death shall be fro the.

**B** And the similitude of the locusts was lyke vnto horses prepared vnto battayll, & on theyr heades were as it were crownes, lyke vnto golde, and theyr faces were as it had ben the faces of men. And theyr heere as the heere of women. And theyr teeth were as the teeth of lions. And theyr habbergpons, as it were habbergpons of yron. And the sounde of theyr wynges, was as yf sounde of charrettes, when many horses runne together to battayll. And theyr had tayles lyke vnto scorpions, & ther were synges in theyr tayles. And theyr power was to hurte men. v. monethes. And they had a king ouer them which is the angel of yf bottles ppt, whose name in yf hebreue toge is Ahabd. but in the Greke tonge, Apollion, that is to saye: a destroyer. One wo is past, and behold, two woos come yet after this. And yf sytte angel blewe, & I herde a voice from yf foure corners of the golden altur, which is befoze God, sayeng to yf sytte angel, which had the trope. Lose the foure aungels which are sounde in yf great ryuer Euphrates. And yf foure angels were lost which were prepared for an hour, for a daye, for a moneth, & for a yere, for to slaye yf part of men. And the number of hoilme of warre were xx thousand tymes. x. iii. And I herde yf nobre of them & thus I sawe yf horses in a vision, and them yf late on them, haupng fyre habbergpons of a Jacinet colour, & bymistone, & the heades of the horses were as the heades of lions.

**D** And out of theyr mouthes went forth fyre and smoke, & bymistone. And of these thre was the thre part of me kylled that is to say, of fyre, smoke, & bymistone: which proceded oute of the mouthes of the. For theyr power was in theyr mouthes & in their tayles, for theyr tayles were lyke vnto serpentes, & had heades, & with them they dyd hurt. And yf remnant of yf men: whiche were not kylled by these playes, repented not of the dedes of theyr handes yf they shulde not worshypp deupls, & ymages of gold & siluer, and brasse, and stone, & of wode, which neyther can se, nether heare, nether go. Also they repented not of their murther, & of theyr sorcery, nether of theyr fornicacyon, nether of theyr thefte.

#### The. x. Chapter.

The aungell had the boke open: he sheweth thre halbenon oze tyme, he geueth the boke vnto John, which eateth it vp.

**I** And I sawe another myghtie angel come downe fro heauē clothed with a cloud, & the rain bow vpo his heed. And his face as it were yf lūne, & his fete as it were pylers of fyre and he had in his hande a lyttel boke open, and he put his ryghte fote vpon the see, and his lyfte fote on the earth. And cryed with a loude voyce, as when a lion roareth. And when he had cryed, seuen thunders spake theyr voices. And when the. vii. thunders had spake theyr voices:

I was about to wyte: And I herd a voyce fro heauen, sayeng vnto me, seale vp those thynges whych the. vii. thunders spake, & wyte the not.

And the aungell whych I sawe stode vpon the see, and vpon the earth, lyft vp his hande to heauen, & sweare by hym, that lyueth for euermore which created he auē, and the thynges that ther in are: (And the erth: and the thynges that therein are) And the see, and the thynges which therein are yf ther shuld be no longer tyme but in the dayes of the voyce of the seuenthe aungell, when he shall begyn to blowe, euen the mynisterre of God shall be synghed, as he preached by hyr seruaunt the prophetes.

And the voyce which I herde from heauen, spake vnto me agayne, & sayd: \* go & take the lyttel boke which is open in the hande of the aungell whych standeth vpo the see, and vpon the earth. And I went vnto the aungell & sayde to him: geue me the lyttel boke, and he sayde vnto me tak it, & eate it vp, & it shal make thy belly bytter, but it shal be in thy mouth as swete as honny. \* And I toke the lyttel boke out of his hand & eate it vp, and it was in my mouth as swete as honny: & as sone as I had eaten it, my belly was bytter. And he sayde vnto me: thou muste prophesy agayne among the people, and nacyons and tonges, and to many kynges.

#### The. xi. Chapter.

The temple is measured. The second wo is past.

**A** And then was geuen me a reede lyke vnto a rod, & it was sayd vnto me. Kysse and meate the temple of God, & yf altur and them that worshyppe therein, & the quere which is within the temple, cast out and meate it not, for it is geuen vnto the Gētyles, & the holy cytpe shal they tceade vnder foote. xlii. monethes. And I wyl geue power vnto my two wyntelles, and they shall prophesy a thousand, two hundred & lx. dayes clothed in sacke cloth. These are two olpue trees, & two candelstykkes, standing befoze the God of the earth.

And yf any man wyl hurte the, fyre shal procede out of theyr mouthes, & consume theyr enemyes. And yf any man wyl hurt them, this wyl must he be kylled. These haue power to shut heauen, yf it rayne not in the dayes of theyr prophesyenge: and haue power ouer waters to turne them to bloud, & to smyte the earth woth al maner plagues, as often as they wyl.

And when they haue synghed theyr testimony, the be ist that came out of the bottles ppt, shal make waere agaynst them, & shal ouer come them, & kyl them. And theyr bodies shal lye in the stretes of the great cytpe, which spytually is called zodomie and Egypt, where oure Lorde was crucified. And they of the people & kynredes, & tonges, & they of yf nacyons, shal se theyr bodies. iii. dayes and an halfe, and shal not suffre theyr bodies to be put in graues.

And they yf dwell vpo yf earth, shal reioyce ouer the & beglad, & shal send gyftes one to another for these two prophetes vered the yf dwell on yf earth. And after. iii. dayes & an half, the sprete of hie from God entred into the. And they stode

by



# The Reuelacyon

up vpon theyr fete, and great feare cam vpon them which sawe them. And they herde a great voyce fro heaue, sayeng vnto them Come vp hyther. And they ascended vp into heauen in a cloude, and theyr enemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the erthe fell, and in þe earthquake were slayne names of men senē. **M.** and the remaunt were feared, and gaue glory to the God of heauen. The seconde booke is paste, and beholde, the thyrde booke wyl come anone.

**D** And the seventh aungel blew, and ther were made great voyces in heauen, sayeng: þe kyngdomes of this worlde are oure Lordes, and his **E** chyltes, & he shal reigne for euer more. **Amen.** And the. xiiij. elders, whiche sate before God on theyr seates, fell vpon theyr faces, and worshipped God sayeng we geue the thanks O Lord God almyghty: which art & wast, and art to come, for thou haste receaued thy great myght, and hast raygned. And the naciōs were angry, and thy wrath is come, and the tyme of the deade þe they shulde be iudged and that thou shuldest geue rewarde vnto thy seruantes the prophetes and sayntes, and to the þe feare thy name small and great and shuldest destroy the, which destroy þe earth. And the temple of God was opened in heauen, and there were sene in his temple, þe ark of his testament, and there folowed lychtenynges, and voyces, and thondrynge, and earthquake, and moche hayle.

## The. xii. Chapter.

**T**he seventh aungel blew with his trumpet. There appeared in heauen a woman clothed with the sunne: and charrell froblech with the dragon, whiche persecuted the woman.

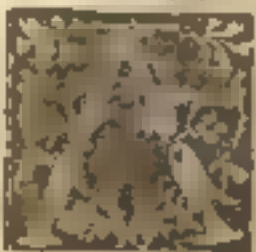
**A**nd there appeared a great wonder in heauen: A woman clothed with the sunne and þe mone vnder her fete, and vpon her head a crowne of. xii. starres. And she was with childe, and cryed trauelynge in byrth, and payned redy to be deliuered. And there appeared another wonder in heauen, for beholde, a great red dragon haupng. vii. heades and ten hornes and seuen crownes vpon his heades: and his tayle due the thyrde part of the starres. **23** and caste them to the earth. And the dragon stode before the woman which was ready to be deliuered, for to deuoure her chylde as soone as it were borne. And she brought forth a man chylde, whiche shulde rule all nacions with a rod of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fledde into wyldernes, where she had a place, prepared of God, that they shulde fede her there a. **42** ii. hundred and. lx. dayes. And ther was a great battayll in heauen, Michael and his anngels fought with þe dragon, & the dragon fought and his aungels & preuailed not, neither was theyr place founde any more in heauen. And the great dragon, þe olde serpent, called the deuyl & Sathanas, was cast out. Which deceaueth al the world. And he was cast into þe earth & his aungels were cast out also. **24** And I heard a loud voyce, sayenge in heauen is now made salua-

cyon & strengthe & the kyngdome of oure God, and the power of hys Christ. **25** For the accuser of our brethren, is cast downe which accused them before (our) God daie & night. And they overcame hym by the bloude of the Lamb, & by the worde of theyr testimonye, and they loued not theyr lyues vnto þe death. Therfore reioyce heuens, and ye þe dwell in them. **26** Wo to the inhabytors of the earth, and of the see for the deuyl is come downe vnto you whiche hath the great wrath, because he knoweth þe he hath but a shorte tyme.

And whē the dragon saw þe he was caste vnto the earth, he persecuted the woman, whiche brought forth the mā chylde. And to the woman were geuen two wynges of a great Eagle, that she myght flye into the wyldernes into her place, where she is nourished for a tyme, tymes, & halfe a tyme, fro the presence of the serpente. And the dragon cast out of hys mouth water after the woman as it had bene a ryuer, because she shulde beue ben caught of þe floude. And þe earth holpre the woman and þe earth opened her mouth & swallowed vp the ryuer, whych þe dragon cast out of his mouth. And the dragon was wrath with þe woman, and wente, and made warre wth the remaunt of her seede, whiche kepe the comaundmentes of God, & haue the testimony of Iesus Christ. And he stode on the see sand.

## The. xiii. Chapter.

**A** beast riseth out of the see with seuen heades and ten hornes. Another beast cometh out of þe earth with two hornes.



And I sawe a beaste ryse out of the see, haupng seuen heades, and ten hornes, and vpon his hornes ten crownes, and vpon hys heade, the name of blasphemie. And the beast whych I saw, was lyke a catt of the mountayne, and hys fete were as the fete of a beare, & his mouth as þe mouth of a lyon. And the dragon gaue hym hys power and hys seate, and grete authorite: and I sawe one of hys heades as it were wounded to deathe, & his deadly wounde was healed. And al þe world wōdred at þe beast, & they worshipped the dragon, whych gaue power vnto the beast, and they worshipped the beast, sayeng. Who is lyke vnto the beaste? Who is able to warre wth hym?

And there was geuen vnto hym a mouth, that spake great thynges & blasphemies, & power was geue vnto hym, to do. **2** xlii. monethes. And he opened hys mouth vnto blasphemie agaynst God, to blaspheme his name and hys tabernacle, & them that dwell in heauen. And it was geue vnto him to make warre wth the sayntes, & to overcome them. And power was geuen him ouer al kyndred, and people, and tonge and naciō, and al þe dwell vpon the earth worshipped hym: whose names are not wrytē in the booke of lyfe of þe Lamb, whych was kylled fro the begynning of the world. **3** If any man haue an eare let hym heare. he that leadeth into captiuite shall go into captiuite: & he that kylleth wth a sword must be kylled wth a sword. Here is the patience, and the fayth of the sayntes.

And I behelde another beast comyng vp out

**25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**



out of the earth and had two hornes like a labe, and he spake as dyd the dragon. And he dyd al þe fyrst beste coude do in hys presence, and he caused the earthe, & them whych dwelt therein, to worshyp the fyrst beste whose dedlye wounde was healed. And he dyd great wonders, so that he made fyre come downe from heauē in þe sight of men. And deceaued the þe dwelt on the earthe, by the meanes of those spgnes whych he had power to do in the syght of the best, saying to the þe dwelt on the earth that they shulde make an ymage vnto the best, whych had the wounde of a swerde, and dyd lyue.

**D** And he had powre to geue a sperte vnto the ymage of the beste & that the ymage of the best shulde speake, and shuld cause that as many as wolde not worshyppe the ymage of the beste, shulde be kylled. And he made all, both smal and great, ryche and pore, fre and bonde, to receaue a marke in the right handes or in the foreheddes. And that no man might bye or sell, save he that had the marke or the name of the beste, other the nombre of hys name. Here is wysdom. Let him that hath wpt, count the nombre of the best. For it is the nombre of a man, and his nombre is fyre hundred, thre score and fyre.

The xiii. Chapter.

The lambe stonde vpon the mount syon, & the hundred and fourty and six thousand were with him. The angel that had the seven vials of the wrath of God, and the seven angels of the wrath of God.

**A** And I looked & lo, a lambe stode on the mount syon, & with him an hundred and fourty thousand, hauing his name & the name of his fathers nan & witten in the foreheddes. And I herd a voyce from heauen, as þe sound of many waters, & as þe voyce of a great thonder. And I herd þe voyce of harpers harpyng wyth the harpes. And they songe as it were a newe songe, before the seat, and before the fourte bestes, and the elders & no man man coulde learne the songe, but the hundred and xliii. whych were redmed from the earthe. These are they, whych were not defyled wyth

**B** women, for they are vyrgyns. These follow the lambe wher soeuer he goeth. These were redmed fro nē, beyng fyrst frutes vnto God & to þe labe, & in the mouthes was found no gyle. For they are about spot before þe throne of God.

And I sawe another angel fye in the myddes of heauē hauinge þe euerglastyng Gospell, to preache vnto them that lye and dwel on þe earth, and to all nacions, kynredes, and tonges & people, saying wyth a loude voyce: \* Feare God, & geue honour to hym, for þe houre of hys iudgement is come & worship hym þe made heauen and earth, the see, & fountaynes of water. And ther followed an other angel saying \* Babilō is falle is fallen þe great cytie, for she made all nacions drynke of the wyne of her fornicacion.

\* et c. m. l. c. here, m. l. c.

And the thyrde angel followed them saying wyth a loude voyce: If anye man worshyp the best & hys ymage, & receaue hys mark in his forehead, or in his hand, the same shal drynke þe wyne of þe wrath of God, whych is powred in þe cup of hys wrath. And he shal be punished in

fyre and byrmston, before the holy aungels, & before the lambe.

And the smoke of thepy torment ascendeth vpermore. And they haue no reste daye nor night, whych worshyp the best and hys ymage and whosoeuer receaucth the pynt of his name here is the pacience of saintes. Here are they þe kepe the commaundementes and the saythe of Jesu. And I herd a voyce from heauen sayeng vnto me, wyte. Blessed are the dead, whiche hereafter dye in the Lorde, euen so sayth the sperte: that they rest fro thepy labours, but they workes folowe them.

**D** And I looked, and beholde a whyte cloude and vpon the cloude one sytting lyke vnto the sonne of man, hauinge on hys heade a golden crowne, and in his hande a sharpe spykel. And an other angel came out of the temple cryenge w a loud voyce to hym ysat on the cloude. \* Thrust in thy sickle & reape, for thy tyme is come to reape for the corne of the earth is ripe. And he ysate on the cloude thrust in his spykel on the earth, & the earth was reaped.

Joel. iii. c.

And another angel came out of the temple, whych is in heauen, hauinge also a sharpe spykle. And another angel came out from the auter, whiche had power ouer fyre, and cryed wyth a loud crye to hym that hadde the sharpe spykle, and sayd: thruste in thy sharpe spykle, & gather the clusters of the earthe, for her grapes are ripe. And the angel thruste in hys sharpe spykle on þe earth & cut down the grapes of the vynegarde of the earth and caste them into the greete wynefat of the wrath of God, and the wynefat was troden without the cytpe, & bloud came out of the fatt, euen vnto þe horse byddes, by þe space of a thousand, and vi, c. furlonges.

The xv. Chapter.

The seven seuen aungels: hauinge seven vials full of the wrath of God.

**A** And I sawe another sygne in heauen great and merueylous, seuen aungels, hauinge the seuen laste plagues, for in them is fulfilled the wrath of God. And I sawe as it were a glasse see, myngled wyth fyre, & them þe had gotten victory of the best, and hys ymage and of the nombre of hys name, stonde on the glasse see, hauinge the harpes of God and they songe the song of Moyses the seruaunte of God and the songe of the Lambe, saying. Great, and merueylous are thy workes. \* Lorde God almighty, iuste and true are thy wayes, thou kynge of sayntes. Who shal not feare o Lorde, & glorifye thy name: for thou onely arte holy & al gentyles shal come and worshyp before the for thy iudgements are made manifest.

\* et c. m. l. c. here, m. l. c.

**B** And after that, I looked, and beholde, the temple of the tabernacle of testymonye was open in heauen, and the seuen aungels came oute of the temple whych hadde the seuen plagues, clothed in pure and byghte linnen, and hauinge thepy brestes girded wyth golden girdles. And one of the fourte bestes gaue vnto the seuen aungels seuen golden vialles full of the wrath of God, whych he lyuethe for euermore. And the

And the temple



# The Revelation

temple was full of the smoke of the glory of God and of his power, and no man was able to entre into the temple, till the seven plagues of the seven aungels were fulfilled.

## The xvi. Chapter.

The aungels poure out their vialles full of wrath.

**A**nd I herde a grete voyce out of the temple saying to the seven aungels: go your wayes, poure out your vialles of wrath upon the earth. And the first aungell wente and powred out his viall vpon the earth, & there fell a noy- some, and a soze botch vpon the men whych had the marke of the beaste, & vpon the whiche wor- shipped his ymage. And the secōde aungell shed out his viall vpon the see, & it turned as it were into the bloude of a dead man: and euery lyving thynge dyed in the see. And the thyrde aungell shed out his viall vpon the ryuers & fountaynes of waters, and they turned to bloude. And I herde an aungell say: Lord, whych art & wast, thou art ryghteous and holy, because thou hast geue- such iudgementes, for they shed out the bloude of sayntes, and prophetes, and therfore haste thou geuen them bloude to dryncke: for they are wor- thy. And I heard another say: euen so Lord God almyghty, true & ryghteous are thy iudgementes.

And the fourth aungell powred out his viall on the sunne, & power was geuen vnto hym to brenne men wth heat of fyre, & the men ragged in great heat: & spake euell of the name of God, whiche hath powre ouer those plagues, & they repen- ted not of their euell dedes, to geue him glorie. And the fyfte aungell powred out his viall vpon the seate of the beaste, & his kyngdō waxed darcke, & they gnawed their tonges for sorowe, & blasphem- ed the God of heauē for sorowe & payne of their sores, and repented not of their dedes.

And the syxte aungell poured out his viall vpon the grete ryuer Euphrates, & the water dried vp, that the wayes of the kynges of the east shuld be prepared. And I sawe there vncleane spretes lyke frogges come oute of the mouth of the dragon, and out of the mouth of the beaste, & out of the mouth of the false prophet. For they are the spretes of deuils workynge myracles to go out vnto the kynges of the earth & of the whole worlde, to gather them to the battayll of that great daye of God almyghty. \* Beholde, I come as a thefe. Happy is he that watcheth, & kepeth his garmentes, lest he walke naked, & me- se lyke frithynges. And he gathered the together into a place called in the hebreue toge Armagedō.

And the seventh aungell powred out his viall into the ayre. And there came a grete voyce out of heauē fro the seate, sayinge: it is done. And there folowed voyces, thondrynges, and lygh- tenynges, & there was a great earthquake, such as was not sence men were vpon the earth, so mightye an earthquake and so great. And the great cytie was deuyded into thre partes, and the cy- ties of all nacions fel. And great Babilō came in remembraunce before God, to geue vnto her the cup of the wyne of the fiercenes of his wrath. Euery yll also fled awaye, and the mountay- nes were not founde.

And there fell a grete hayle (as it had bentales) out of heauen vpon the men, and the men blasphemed God: because of the plague of the hayle, for it was grete, and the plague of it, soze.

## The xvii. Chapter.

The description of the woman sittynge vpon the beaste wth ten hornes.



And ther came one of the aungels, which had the seven vialles & tal- ked wth me, sayinge vnto me: come, I wyll shewe vnto the, the iudgement of the grete whore the sitteth vpon many waters, wth whom haue comytted fornicacion the kynges of the earth, & the inhabytors of the earth, are dronke wth the wyne of her fornicacyon. And the sprete carped me awaye into the wyldernes. And I sawe a woman syt vpon a roose colored beaste, full of names of blasphemye, whych had seven heades and ten hornes. And the woman was arrayed in purple and rose coloure, and dec- ked wth golde, precious stone, and pearles, & had a cup of golde in her hande, full of abhomi- nations and fylthynges of her fornicacion. And in her forehead was a name wyrtten, a mystery, great Babilon the mother of whordome & ab- hominations of the earth. And I sawe the wo- man droncken wth the bloude of sayntes, and wth the bloude of the wyrtelles of Iesu. And when I sawe her I wondred wth grete meruaile.

And the aungell sayd vnto me: wherfore mar- uylest thou? I wyll shewe the the mystery of the woman, & of the beaste the beareth her, whych hath seven heades and ten hornes. The beaste the thou seest, was, and is not, & shal ascende out of the bot- tomlesse ppyt, and shal go into perdition, & they that dwell on the earth shal wondre (whose na- mes are not wyrtten in the booke of lyfe frome the begynninge of the world) when they behold the beaste that was and is not. And here is a mynde that hath whordome.

The seven heades are seven mountaynes, on which the woman sitteth, they are also seven kynges. Some are falle, and one is, and another is not yet come. And when he cometh, he must contynue a shorte space. And the beaste the was, and is not, is euen the epyght, and is one of the se- uen, and shal go into destruction. And the ten hornes whych thou sawest are ten kynges whiche haue receaued no kyngdom as yet, but shal receaue power as kynges at one houre wth the beaste. These haue one mynde, & shal geue their power and strength vnto the beaste. These shal lyght wth the lambe, and the lambe shal ouer- come them. \* For he is Lord of lordes, & kyng of kynges, and they that are on his syde, are called, and cholen, and faythfull.

And he said vnto me the waters which thou sawest, wher the whore sitteth, are people & folke, and nacions, & toges. And the ten hornes, whiche thou sawest vpon the beaste, are they that shal hate the whore, & shal make her desolate & na- ked, and shal eat her flesh, & burne her wyte.

For



The.viii. Chapter.

**A**nd after that, I sawe another Angell come fro heauen, haupng great power, and the earth was lightened wth hys byghtnes. And he cryed myghtely wth a strong voyce, say

inge: \*Greate Babylon is fallen, is fallen, and  
is become the habitacon of dyuels and the hold  
of all foule spretes, and a cage of al vncleane and  
hatefull byddes, for all nacyons haue broken of  
the wyne of the wrath of her fornycacon. And  
the kynges of the earth haue comytted forny-  
cacon wyth her: & the marchautes of the earth  
are wored rich of þe abundance of her pleasures

**E**n for her punishment & sorowe, for she sayd in  
her selfe. \* I syt beinge a quene and am now a  
dowe, and shall se no sorowe. Therefore shall her  
plages come in one daye, death, and sorowe, and  
hunger, & she shall be hent w<sup>th</sup> fyre. for the Kinge  
is the Lorde God whych shall Judge her And  
the kynges of the earth shall bewepe her & wail  
for, whych they haue comyncted fornicacyon w<sup>th</sup> her  
and haue lyued wantonlye w<sup>th</sup> her, when they  
shall se the smoke of her burnynge, and shall stand  
as farre of, for feare of her punishment, saye=  
ing: \* A las A las, that greate crye Babylon, &

And the apples þ the soule lusteth after, are  
depparted from the. And al thynges which were  
deyntye: and had in pyce, are departed from the  
and þ shalte fynde them nomore. The marchaun-  
tes of these thynges whyche were wored ryche,  
shall stande a farre of from her, for feare of the  
punysshmente of her, wrappnge al d waylynge  
and saunge:

And euey shyp gouernour, and all they that occupied shippes, and shypmen whyche worke in the see, stode a farte of, and cryed, when they sawe the smoke of her burnynge, sayenge: what ctyte is lyke vnto this greate ctyte? and they caste duste on theyr heedes, and cryed wepyuge and waylyng & sayde: \* Alas, Alas, that great ctyte, wherein were made ryche all that had shippes in the see, by the reason of her costlynes, for at one houre is she made desolate. Reioyce ouer her thou heauen, and ye holy Apostels and Prophetes: for God hath gyuen poue Judgemente on her. And a myghty aungell toke vp a stone lyke a great myl stone, & cast it into the see, sayenge: wyth suche vyolence shall that greate ctyte Babylon be caste, & shalbe founde nomore. And the voyce of harpers, and muscycons, and of pipers, and troumpeters shalbe herde nomore in the: and no crafter man, of whatsoeuer craft he be shalbe founde eny more in the. And þe soue of a myl shalbe herde nomore in the, <sup>and</sup> candle light shalbe burning nomore in þe, & þe voyce of þe bypdragone and of the bypde, shalbe herde nomore in the, for the marchautes were the great men of þe erth. And with theyn enchauntemente were decreaued all nations: and in her was founde the bloude of the Prophetes, and of the saynctes, and of all that were slayne vpon the earth.

W; as he is given into god's; iudg;e the who;e; and fo; a  
wenging the blood of his seruantes. The angel wpl  
not be two; dropped. The foules and dy;ers are  
called to the slaughter.

**A**nd after that I herde a greate voyce of  
moche people in heauen sayenge: Alleluya  
Saluation, and glory, & honour, & power  
be ascribed to the Lord our God, for true and  
righteous are his iudgements, for he hath iud-  
ged the greates whome whiche dyd corrupte the  
erth with her fornication, and hath auenged the  
bloude of his seruantes of her hande. And a-  
gayne they sayde: Alleluya. And smoke rose vp  
for evermore. And the. xliiii. elders, and the. iiii.  
beastes fel do loue & worshipped God that sat  
on the seate, sayenge Amen, Alleluya. And a  
voyce came oute of the seate sayeng prayse our  
Lorde God, all ye that are his seruantes and  
ye that feare hym both small and great. And  
I harde the voyce of moche people euen as the  
voyce of many waters, & as the voyce of stronge  
thundringes sayenge: Alleluya, for the Lorde  
our God omnipotent raygneth. Let vs be glad  
and reioyce, and geue honoure to hym, for the  
marriage of the lambe ys come, and his wyfe  
made her selfe ready. And to her was graunted  
that she shoulde be arrayed wth pure and goodly  
raynes. For the raynes is the rightewisnes of  
sanctes. And he sayd vnto me, wyte, \* happy  
are they whiche are called vnto the supper of the  
lambes marriage: And he sayde vnto me: these  
are the true sanctes of God. And I fel at his fete  
to worship hym. And he sayd vnto me: se thou do  
it not. For I am thy fellowe seruant, and one of

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# The Revelation

thy brethren, even of them that have the testimony of Jesus. **W**orshyppe God. For the testimony of Jesus is the spirit of prophesie. And I sawe heauen open, and beholde, a white horse and he that sat upon hym was called fapthfull and true, and in ryght welsnes he doth iudge and make batayle. His eyes were as a flame of fyre, and on hys heade were manye crownes, and he had a name wrytten, that no man knewe but he hym selfe. \* And he was clothed wpth a vesture **Esa. lxxxviii.** dyppe in bloude, & hys name is called the worde of God. And the warryars whiche were in heauen, folowed hym upon white horses, clothed wpth white and pure rapnes, and oute of hys mouth went a sharpe two edged swerde that wher he shulde synne the heathen. And he shall rule them with a rod of yron, and he trode the wyne press of fearnes and wrath of almyghty God. And hath on his vesture & on hys thigh a name wrytten: Kyng of kynges, and Lorde of Lordes. And I sawe an aungel stande in þe sonne and he cryed wpth a loude voyce, sayenge. to all the foules that flye by the myddes of heauen: come and gather poure selues together vnto þe supper of the grete God, that ye maye cate flesch of kynges, and the fleshe of the hye captaynes, and the fleshe of myghty men, and the fleshe of horses, and of them that spt on them, & the fleshe of all free men and bonde men and of small and grete. And I sawe the beste, and the kynges of the earth, and theyr warriers gathered together to make batell agaynst him þe sat on þe horse and agaynst his soundpays. And the beste was taken, & wth hym þe false prophete þe wrought myracles befoze hym, wpth whiche he deceaued them that receaued the bestes marke, and them that worshypped hys ymage. These both were cast quicke into a ponde of fyre burnyng wpth byrm stone: and the remnaunte were slayne wpth the swerde of hym that sat upon the horse, whiche swerde proceded out of hys mouth, and all the foules were fulfylled wpth theyr fleshe.

## The xx. Chapter.

**T**he dragon is bounde for a. thousand yeres. The dead arysse, and receaue iudgements.

**I** sawe an aungell come downe from heauen, hauinge the keye of the bottomlesse pyt, and a great chayne in hys hand. And he toke the dragon that olde serpent, which is the deuyl and Satan, & he bounde hym a thousand yeres: and cast hym into a bottomlesse pyt and he shut hym vp, and set a seale on hym that he shulde deceaue the people nomore, til the thousand yeres were fulfilled. And after that he must be loosed for a lytel season. And I sawe seates, and they sat upon them, and iudgement was geuen vnto them: and I sawe the soules of they were beheaded for the wytnes of Jesu, & for the worde of God: and whych had not worshypped the beste nether hys ymage nether had taken hys marke vpon theyr forhedes, or in their handes: and they lyued, & raygned wpth Christ a. thousand yere: but the other of the deed men lyued not agayne, vntill the thousand yere were fulfilled. This is that fyrste resurreccyon, Bles-

sed & holy is he, þe hath part in the fyrste resurreccyon. For on such shall the second death haue no power but they shalbe the Priestes of God & of Christ, & shal raygne wpth hym a thousand yere. \* And when the thousand yeres are expired, Satan shalbe loosed oute of hys prysyn, & shal go oute to disceane the people, which are in the thre quarters of the earth, Gog & Magog, to gather them together to battel, whose nombre is as the sand of the see: & they went in the playne of the earth: and compassed the tentes of the sayntes aboute, and the beloued cty. And fyre came downe fro God out of heauen, & deuoured them: & the deuyl þe deceaued them, was cast into a lake of fyre & byrm stone, where the beste & the false prophetes shal be tormented daye and nyghte for evermore.

And I sawe a great white seate, & hym þe sat on it, fro whose face fled away both fere & haue & the place was nomore founde. And I sawe the dead, both great & small stande befoze God. And the booke was opened, & another booke was opened, whiche is the booke of lyfe, and the dead were iudged of those thynges which were wrytten in the booke accordyng to theyr dedes, and the see gaue vp the dead whych were in her, and death, & hell deliuered vp the dead, whych were in them: and they were iudged every man accordyng to hys dedes. And death and hell were cast into the lake of fyre. This is the seconde death. And whosoever was not founde wrytten in the booke of lyfe, was cast into the lake of fyre.

## The xxi. Chapter.

In this chapter is descrybed the newe and spirituall Ierusalem.



**I** sawe a newe heauen & a newe earth. For the fyrste heauen and the fyrste earth were vanyshed away: & there was nomore see. \* And I sawe the holpe ctye, newe Ierusalem come downe from God out of heauen prepared as a wyfe garnished for her husband. And I hearde a grete voyce out of heauen saying beholde the tabernacle of God is wth me and he wyll dwell wth them. And they shalbe hys people, and God hym self shalbe wth them and be theyr God. \* And God shal wype away all teares from theyr eyes. And ther shalbe nomore death, nether sorowe, nether cryng, nether shal ther be any more pain, for the olde thynges are gone. And he that sat upon the seate, sayde \* Beholde, I make all thynges newe. \* And he sayd vnto me: wryte, for these wordes are fapthfull and true.

And he said vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende I wyll geue to hym that is athyrst, of the well of the water of lyfe, fre. he þe ouercommeth shal enheret all thynges, and I wyll be his God, and he shalbe my sonne. But the fearfull and vnbeleuyng, & the abhominable, & murtherers, and whoremongers & forcerers, and ydolaters and all theyr kindes shal haue theyr parte in the lake which burneth wth fyre and byrm stone, which is the seconde death.

And there



And there cam vnto me one of the seven ang-  
gels which had the seven vyalles full of the se-  
uen laste plages: and talked with me sayenge:  
come hither, I wpll shewe the the byrde, the  
lambes wyse. And he carped me awaye in the  
spete to a greate and an hye mountayne, & he  
shewed me the great citie holy Jerusalem, de-  
scendynge out of heauen from God: haupng the  
byrghtenes of God. And her shynng was lyke  
vnto a stone most precious, even lyke a Iasper  
cleare as Cristall: and had walles greate and  
hye, and had .xii. gates and at the gates .xii. an-  
gels: and names written, which are the names  
of .p. xii. trybes of Israell: on the East part .iii.  
gates, and on y Northpart .iii. gates, and to-  
wardes y South .iii. gates, and fro the West .iii.  
gates, & the wal of y citie had .xii. fundacions: and  
in the .p. xii. names of the lambes .xii. Apostles.

And he that talked with me, had a golden rede  
to measure the citie withall and y gates ther of  
and y wall therof. And the citie was built .iiii.  
square, and y length was as large as the bredth,  
and he measured y citie with the (golden) rede  
xii. M. furlonges, and y length and the bredth,  
and the heygth of it, were equall. And he measu-  
red the wal therof: an. C. lxxv. cubits: the mea-  
sure y the aungell had, was after the measure  
that man vsyth. And the buldng, of the wall of  
it was Iasper. And the citie was pure golde  
lyke vnto clere glasse, and the foundacions of  
the wall of the cytie were garnysht with all  
maner of precious stones. The fyrst foundation  
was Iaspis, the second Saphyre, the thyrde a  
Calcedony, the fourth an Emeralde, the fyfte  
Sardonix, the syxt Sardoos, the seventh Chri-  
solphte, the eyght Berall, the .ix. a Topas, the  
tenth a Crisoloprasos, the eleventh a Iacinte, the  
twelue an Amatist. The twelue gates were  
twelue pearles, every gate was of one pearle,  
and the strete of the citie was pure gold as tho-  
rowe shynng glasse. And I sawe no temple  
therin. For the Lorde God almyghty and the  
labe are y temple of it. \* And the citie hath no  
nede of the sonne, nether of y mone to lighten it.  
For the byrghtnes of God ddy light it, and the  
labe was the lyght of it. And the people which  
are saued shall walke in the lyght of it. And the  
kynge of the earth shall byngge theyr gloze

and (honor) vnto it. \* And the gates of it are  
not shut by day. For ther shalbe no nyght ther.  
And into it shall they byngge the gloze and honor of the  
nations. And there shall enter into it none vn-  
cleane thing, nether whatsoever worketh ab-  
hemination or maketh lyen: but they onely  
whiche are written in the lambes boke of lyfe.

### The xii. Chapter.

¶ The .xii. chapter of the water of lyfe, the fruitfulness and  
lyght of the cytye of God. The Lorde geueth mer his  
seruautes warnng of thynges to come the aungell  
wpll not be worshipped. To the worde of God maye  
nothyng be added, nor mynyshed.

And he shewed me a pure ryuer of water  
of lyfe, cleare as Crystall: procedynge  
oute of the seate of God, and the lambe.  
In the myddes of the strete of it, & of ether syde  
at the ryuer, was ther wod of lyfe: whiche bare

twelue maner of frutes: and gaue frute euerye  
monethe: and the leues of the wode serued to  
heale the people wythall. And there shalbe no  
more curse, but the seate of God and the lambe  
shalbe in it: and hys seruautes shall serue him.  
And they shal se his face, and his name shalbe  
in theyr forheddes. \* And ther shalbe no nyght  
there, and they nede no candle, nether lyghte of  
the sonne: for the Lorde God geueth them lyght  
and they shall reygne for evermore

And he sayde vnto me: these sayenges are  
saythfull and true. And the Lorde God of the ho-  
lye Prophetes sent hys Aungell to shewe vnto  
hys seruautes, the thynges whych must shortly  
ly befulfyll. Beholde I, come shortly. \* Hap-  
py is he y kepeth the sayeng of the prophete of  
thys boke. I am John, whych saw these thyng-  
es and herd them. And whan I had herde & sen  
\* I fell downe to worshyppe before the fete of  
the aungell, whiche shewed me these thynges.  
And he sayd vnto me: se thou do it not, for I am  
thy felow seruaunt of thy byethren the Prophe-  
tes, and of them whiche kepe the sayenges of  
the prophete of thys boke. But worship God.

And he sayd vnto me: seale not the sayenges  
of the prophete of thys boke. For the tyme is at  
hande. he that doeth euell, let hym do euell styl:  
and he whych is fylth, let hym be fylth styl: &  
he that is ryghteous, let hym be more ryghteous  
and he that is holy, let hym be more holy. And  
beholde, I come shortly, and my reward is with  
me, to geue every man accordynge as his dedes  
shalbe. I am Alpha & Omega, the begynnynge  
and the ende: the fyrst and the laste. Blessed are  
they that do hys commaundementes, that they  
power maye be in the tree of lyfe, and maye en-  
tre in thorowe the gates into the cytie. \* For  
wythoute shalbe dogges and inchaunters, and  
whormongers, and murtherers, and ydolaters,  
and whosoever loueth or maketh leasynge.

I Iesus sent myne aungell, to testyfy vnto  
you these thynges in the congregacions. I am  
the roote and the generation of Dauid, and the  
bryght mornynge starre. And the spete and the  
byrde saye: come. And let him that heareth, saye  
also come. \* And let hym that is a thyrt: come.  
And let whosoever wyl, take of y water of lyfe,  
fre. I testyfy vnto every man that heareth the  
wordes of the prophete of thys boke: \* yf any  
man shall adde vnto these thynges, God shall  
adde vnto hym y plages that are wyrtten in this  
boke. And yf any man shal mynysh of the wor-  
des of the boke of thys prophete, God shal take  
awaye hys parte oute of the boke of lyfe, & oute  
of the holy cytie, and from the thynges whiche  
are wyrtten in thys boke. he whiche testyfyeth  
these thynges sayth: be it. I come quickly. Amen.

Even so come Lorde Iesu. The grace of  
our Lorde Iesu Christ be wyth  
you all. Amen.

The ende of the newe  
Testament.

A table



# The Table

## A table to fynd the

Epytles and Gospels usually read  
in the churche, after Salpsbury vse,  
wherof the fyrste lyne is the Epistle,  
and the other the Gospell: whose be-  
gynnyng thou shalt fynde in the  
boke, marked wpth a crosse **+**  
and the ende wpth halfe a  
crosse **+** contayned with  
in the letters.

A. B. C. D. &c.

### On the fyrste sondaye in Aduent

Thys also we Roma. xiii. c  
And whē they dze we nye Mat. xxi. a  
On the wednysdaye  
Be patient therfore Jacob. v. b  
The begynnyng of Mat. i. a  
On the frydaye  
Hecken vnto me Esa. li. a  
In those dayes cam Jhon Mat. iii. a  
On the seconde sondaye  
in Aduent  
Whatsoeuer thynge Roma. xv. a  
And ther shalbe synges Luke. xxi. c  
On the wednysdaye  
Thus sayth the Lorde zacha. viii. a  
Clerep I saye vnto you Mat. xi. b  
On the frydaye  
I haue set watchmen Esa. lxi. c  
Jhon beareth wytnesse Job. i. b  
On the thyrde sondaye  
in Aduent  
Let a man this wyle i. Cor. xiii. a  
Whan Jhon beyng Mat. xi. a  
On the wednysdaye  
Thys is the worde Esa. ii. a  
And the fyrte moneth Luk. i. c  
On the frydaye  
There shall come a rod Esa. xi. a  
And Mary arose in Luke. i. d  
On the fourth sondaye  
in Aduent  
Reioyce in the Lorde Phil. iiii. a  
And thys is the recorde Job. i. b  
On the wednysdaye  
Be glad thou Joel. ii. f  
And thys rumoure of Luke. vii. c  
On the frydaye  
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A dño factū est istud.

*[Faint handwritten notes at the bottom of the page]*